

The Methodist Church of New Zealand

Te Hāhi Weteriana O Aotearoa



CONFERENCE

Hastings, Online

November 2023

PRESIDENT	-	Peter Taylor
VICE-PRESIDENT	-	TeRito Peyroux-Semu
SECRETARY	-	Tara Tautari

Conference Staff

Online, Hastings 2023

President	:	Peter Taylor
Vice-President	:	TeRito Peyroux-Semu
Tumuaki	:	Arapera Ngaha
Te Taha Māori Representative	:	Te Aroha Rountree
Secretary	:	Tara Tautari
Office Staff	:	Lucille Havenga
	:	Ady Shannon
Journal Secretaries	:	Pauline McKay
	:	Taina Tupou
Business Sheet Updates	:	Nicola Teague Grundy
Legal Adviser	:	Ruby Manukia-Schaumkel
Chaplains	:	Tovia Aumua
	:	Keita Hotere

Conference Day to Day

Online, Hastings 2023

God, our Source of Hope

Venue Location: Online - Hastings Wesley Community Centre, 108 Hastings Street South, Hastings

Tuesday 7 November	
12.30 - 1.30pm	Introduction to Conference
2:00pm – 5:00pm	Tauiwi meeting
2:00pm – 5:00pm	Te Taha Māori meeting
Wednesday 8 November	
9:30am – 10:30am	Powhiri
10:30am	<i>Morning Tea</i>
11:00am – 12:30pm	Service to Honour Those Who Have Died
12:30pm – 1:30pm	<i>Lunch</i>
1:30pm – 2:00pm	Presentation of Conference Agenda, Introduction to Council of Elders, Consensus Decision Making via online Conference Process, Questions 1-24
2:00pm – 3:30pm	Partnership Reporting: Council of Conference, Te Taha Māori, Tauiwi Local Segment #1
3:30pm	<i>Afternoon Tea</i>
4:00pm – 5.30pm	Partnership Reporting: Council of Conference, Te Taha Māori, Tauiwi Board of Administration
5:30pm - 6:30pm	<i>Evening Meal</i>
6.30pm – 7.30pm	Board of Administration
7.30pm	Close of Day
Thursday 9 November	
8:30am – 9:00am	Opening Worship
9:00am – 10:30am	Local Segment #2 Ministry – Mission Resourcing
10:30am	<i>Morning Tea</i>
11:00am – 12:30pm	Ministry – Mission Resourcing
12:30pm	<i>Lunch</i>
1:30pm – 3:30pm	Ministry reporting continued
3:30pm	<i>Afternoon Tea</i>
4:00pm – 5.30pm	Local Segment #3 Social Services
5:30pm – 6:30pm	<i>Evening Meal</i>
6:30pm – 7:30pm	Faith & Order
7:30pm	Close of Day

Methodist Conference 2023

Friday 10 November	
8:30am – 9:00am	Opening Worship
9:00am – 10:30am	Law Revision
<i>10:30am</i>	<i>Morning Tea</i>
11:00am – 12:30pm	Law Revision
<i>12:30pm – 1:30pm</i>	<i>Lunch</i>
1:30pm – 3:30pm	Mission & Ecumenical, Communications
<i>3:30pm – 4.00pm</i>	<i>Afternoon Tea</i>
4:00pm – 5.30pm	Social Issues
<i>5:30pm – 6.30pm</i>	<i>Evening Meal</i>
6:30pm – 7:30pm	Decision session if needed
7:30pm	Close of Day

Saturday 11 November	
8:30am – 9:00am	Opening Worship
9:00am – 10:30am	Reporting: Final Decisions
<i>10:30am</i>	<i>Morning Tea</i>
11.00 – 12:00pm	Recognition of Retirees/ End of Ministries
<i>12:00pm</i>	<i>Lunch</i>
1:00pm – 2:00pm	Covenant Service – (livestreamed) – affirming ministry of all God's people/ creation
2:00pm	Close of Conference

Conference Reporting

Online, Hastings 2023

A. COUNCIL OF CONFERENCE

Convenors: Shirley Rivers and Metui Tafuna

Council of Conference
PAC Distribution Group
Connexional Budget Task Group

B(i). TE TAHA MĀORI

Convenors: Te Aroha Rountree and Arapera Ngaha

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

B(ii). TAUIWI

Convenors: Nicola Teague 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
Wesley Historical Society
Professional Development Grants Committee
Connexional Trusts:
Methodist Trust Association
PACT 2086 Trust
Robert Gibson Trust

E. MINISTRY:

Convenor Trinity College: Richard Biddle
Convenor Mission Resourcing: Setaita Veikune
Ministry Education (Trinity College)
Wesley College Trust Board
Grafton Downs
Mission Resourcing
Tauwi Children, Young People & Families Ministries
James & Martha Trounson Benevolent Trust
Churches Education Commission
Methodist Lay Preachers Network
Uniting Congregations of Aotearoa
NZ Chaplaincies

F. FAITH & ORDER

Convenor: David Poultney

G. SOCIAL SERVICES

Convenor: Carol Barron and Jill Hawkey

Methodist Alliance Aotearoa Social Services

- Airedale Property Trust
- The Lifewise Trust
- Methodist Mission Northern
- Siaola - Vahefonua Tonga Methodist Mission Charitable Trust
- Hamilton Methodist Social Services (Methodist City Action)
- Palmerston North Methodist Social Services
- Wesley Wellington Mission (Wesley Community Action)
- Christchurch Methodist Mission
- Christchurch North Methodist Parish
- Methodist Mission Southern (Dunedin)
- Tamahere Eventide Home Trust
- Ministry with the Deaf Trust

H. MISSION & ECUMENICAL

Convenor: Jackie McGeorge

Methodist Mission & Ecumenical

Ecumenical - National Ecumenical - International

Christian World Service

I. COMMUNICATIONS

Convenor: Pauline McKay

Methodist Publishing Board

Media & Communications Endowment Fund

J. SOCIAL ISSUES

Convenor: Arapera Ngaha

Public Issues Network

InterChurch Bioethics Council

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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.

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 lead to agreement in the future.
- The Council of Elders will monitor the process and may guide it.

DECISION-MAKING STRATEGIES

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

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

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

We are prepared to accept this decision because:

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

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

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

MEMBERS' RESPONSIBILITIES

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

Members should:

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

PROCESSES

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

For example:

Discussion

Contribution which assists decision is about

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

Consensus

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

Some of these are:

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

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

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

There are 3 ways for this to happen:

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

Conference then divides into Taha Māori and Taiwi 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 Taiwi 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-Taiwi 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.

CAUCUSING**a) Calling for a caucus**

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

- **Tauwiwi:** Setaita Veikune and Siosifa Pole.
- **Te Taha Māori:** Keita Hotere and Arapera Ngaha.

The facilitators will then take what action they feel is appropriate

b) Steps for making Treaty partnership decisions

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

- **Step One: Starting together**

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

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

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

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

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

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

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

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

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

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

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

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

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

Procedures to enable the business of Conference...

to be taken "En-Bloc"

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

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

FUNCTION – COUNCIL OF ELDERS

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

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

Members of Conference

Online, Hastings 2023

President of Conference: Peter Taylor
General Secretary: Tara Tautari
Ex-President of Conference: Andrew Doubleday

NOTE: The following lists are for registrations as at 27 October 2023. Registrations received after that date will appear in the supplementary papers.

Presbyters

Birtles, Margaret	Kim, Joohong
Halaleva, Finau	Kinera, Philomeno
Heine, Lynette	Langi, Matafonua
Rountree, Te Aroha	Lasi, Alisa
Talakai, Etuini	Lasi, Tau
Talakai, Etuini	Lea'aetoa, Sione
'Aholelei, Nehilofi 'E-Moala	Letalu, Sioa
Allen Goudge, Robyn	Livani, Alipate
Amituana'i, Ieremia Amani	Lolohea, Mohukelesi
Aoina-Salesa, Ali'itasi	Lolohea, Sateki
Aumua, Tovia	Manan-Taito, Falaniko
Boddy, Ian	Manu, Tavake
Caygill, Mary	Manukia, Goll Fan
Chandra, Suresh	Mausia, Sesipa
Chiwona, Kimberley	Minoneti, Kaumavae
de Groot, Julia	Misilei, Misilei
Donaldson, Andrew	Morunga, Christina
Doubleday, Andrew	Muzondiwa, Amos
Ducivaki, Joeli	Muzondiwa, Amos
Faafuata, Iakopo	Ngaha, Arapera
Fairhall, Craig	Ngahe, Vaituulala
Fakatou, Motekiai	Norman, Peter
Faleatua, Faatoafe	Nuku, Hiueni
Faulkner, Ian	Oh, Martin Sungchel
Fihaki, Kalolo	Peach, Dale
Fisi'iahi, Kulimoe'anga	Petaia, Neti
Futi, Faleu	Pole, Siosifa
Gibson, Mark	Pole, Siosifa
Han, Soo Yong	Pope, Ilkilifi
Havea, Manoa	Poultney, David
Havili, Sosaia	Pupulu, Utumau'u
Hickling, Darryn	Seniceva, Basulu
Hoggard, Trevor	Shackleton, Tania
Hotere, Akinihi	Shin, Wook
Ieli, Paulo	Sipu, Fou-ki-Moana
Ieti, Oka	Siufanga, Veitomoni
Jensen, Paul	Song, Hun Hoe
Kilikiti, Vaikoloa	Tafuna, Metuisela

Tafuna, Penitoa
Taufa, Saikolone
Taufa, Tisileli
Taufalele, Tevita
Taylor, Peter
Teague Grundy, Nicola
Te'o, Suiva'aia
Tesimale, Sione
Thompson, Susan
Tikoinaka, Peni
Tukutau, Siutaisa
'Uhila, 'Alipate
Uludole, Alivereti
Unasa, Uesifili
Van der Walt, Willem
Veikune, Setaita
Walker, Shelley
Walters, Kathryn
White, Graeme
Williams, Sandra
Williams, Simon

Deacons

Birtles, Margaret

Lay Ministers

Halaleva, Finau
Heine, Lynette
Rountree, Te Aroha
Talakai, Etuini

Members of Other Churches in Full Connexion

None

Ministers from Other Churches Serving the Conference

Sopoaga, Lynmaree
Fonoti, Pelenato
Fa'amausili, Talaitupu
De Alwis, Freddy
Carter, Sally
Humphreys, Robin
Vaka'uta, NÄ□sili
Wood, Antony
Fungalei, Lopiseni
Subhan, Augusten

Lay Representatives

Online, Hastings 2023

Vice President of Conference: TeRito Peyroux-Semu
Ex-Vice President of Conference: 'Etuini (Edwin) Talakai
Legal Advisor: Ruby Manukia-Schaumkel

Boards & Committees

Board of Administration	Russell, Nanette
Christchurch Methodist Mission	Hawkey, Jill
Council of Conference	Rivers, Shirley
Methodist Connexional Property Committee	Dale, Carolyn
Media and Communications	Moseley, Patricia
Methodist Lay Preachers Network	Southon, Ngaire
Methodist Mission Southern	Black, Laura
Methodist Mission Southern	Pearse, Julie
Methodist Publishing Board	McKay, Pauline
Mission and Ecumenical Board	McGeorge, Jackie
Tauiwi Elder	Whimster, Viv
Tauiwi Youth Facilitator	Michael Lemanu
Trinity College	Biddle, Richard
The Methodist Alliance	Barron, Carol
Wesley College Trust Board	Johnston, Chris
Wesley Community Action	Hanna, David

Te Taha Māori / Boards & Committees

Te Taha Māori	Flay, Hoana
Te Taha Māori	Laird, Gillian
Te Taha Māori	Tuku Brown, Ada
Te Taha Māori	Laird, Te Wehenga
Te Taha Māori	Tito, Maungarongo
Te Taha Māori	Te Ahu, Ngaire
Te Taha Māori	Blossom, Faye
Te Taha Māori	McGregor, Alamaine
Te Taha Māori	Schriener, Kuina
Te Taha Māori	Tamaka, Hayley
Te Taha Māori	Hauraki, Glen
Te Taha Māori	Maruera, Laura
Te Taha Māori	Tamaka, Patria
Te Taha Māori	Rountree, Iriana

Youth Representatives

None

Northland

Kaeo-Kerikeri Union Parish
 Kaeo-Kerikeri Union Parish
 Kaurihohore/Kamo Co-operating Parish
 Northland Methodist Synod

Heta, Allen William
 Tupou, Michelle
 Gwilliam, Rosalie
 Smiley, Rowan

Auckland

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

Fifita, Samuela
 Wightman, Ana
 Lavulo, Mause
 Davies, Dilys
 Prangle, Kirstie
 Holt, Robyn
 Jenner, Elizabeth
 Theunisen, Ashleen
 Otukolo, Pomana
 Cornelius, Elizabeth

Manukau

Papatoetoe Parish
 Papakura (Crossroads)

Brookes, Margaret
 Peddie, William

Waikato Wairiki

Chartwell Cooperating Parish

West, Mary

Lower North Island

Lower North Island Synod
 Tawa Union Church
 Wellington Methodist Parish
 Wellington South Union Parish

Laurenson, Sarah
 Harris, Ian
 Laurenson, Hugh
 Hagan-Pratt, Robert

Nelson, Marlborough, West Coast

None

Vahefonua Tonga O Aotearoa

Auckland Manukau Tongan Parish
 Auckland Manukau Tongan Parish
 Auckland Manukau Tongan Parish
 Auckland Manukau Tongan Parish
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 Auckland Manukau Tongan Parish

'Ahoafi, Alfred
 'Asaeli, Samuela
 Helu, Dr Seini Taufu
 Latu'ila, Talikivaha
 Maloni, Hosea
 'Ofanoa, Dr Malakai
 Palelei, Manusiu
 Pope, Lopisoni
 Situ'a, Moeaki
 Talakai, Vaiolupe
 Uhi, Lemisio
 Vaiangina, S. Puniani

Lotofaleia, Mangere Tongan Parish
Lower Hutt Tongan Parish (Ututa'u)
O tara Tongan Methodist Parish
Palmerston North Tongan Parish
Vahefonua Tonga O Aotearoa
Vahefonua Tonga O Aotearoa

Central South Island

Central South Island Synod
Christchurch Central Methodist Parish
Christchurch West Methodist Parish
Rangiora-Woodend Parish

Otago Southland

Lindisfarne Methodist Parish

Sinoti Samoa

Birkenhead Samoa Methodist Parish
Mangere Central Samoan Parish
New Plymouth Samoan Parish
O tara St Paul's

Wasewase ko Viti Kei Rotuma e Niu Siladi

None

Muimuiheata, Soana
Tupou, Isileli
Naidu, Lesieli Popua
Vaipulu, Soane
Tupou, Tauataina
Nacagilevu, Meleane Paea

Aird, Kelvin
Spindler, Susanne
Muir, Graham
Woodcock, Margaret

Richardson, Barbara

Meki, Fualau
Fonoti, Pelenato
Robertson, Joshua
Tyrell, Lealaialoto Sina

Observers

Online, Hastings 2023

Adunarh, Prosper
Anderson, Wendy
Ayers, David Lindsay
Baltus, Peter
Fia, Paluleleva
Fifita, Mosese Havili
Finau, Kisione
Fitzroy, Fatu Junior
Halaholo, Sitiveni
Halanukonuka, Semi
Hotere, Marama
Hotere, Marama
Kalolo, MalagaomÄŕ
Lavulavu, Vahe'a
Maea, Vakasa
Matakaiongo, 'Ofa
Misikei, Soâ€™otaga
Mone, Nunia
Nai, Lotomo'ua
Ngata, Alofa

Pahulu, Moa
Pope, Lesieli
Prescott-Taufa, Susan
Robertson, Mataiva Dorothy
Salevao, Tuituivao
Seniceva, Basulu
Sika, Martha
Tangata'iloa, Letisalaina
Tasker, Jan
Tawhai, Harry
Tuai-Taufuou, Kathleen
Tufuga, Suresa
Tuivaiti, Punipua
Vaihola, Sione
Vaipulu, Lovely

The Methodist Church of New Zealand

Te Hāhi Weteriana O Aotearoa



**REPORTS FROM
CONNEXIONAL COMMITTEES
AND BOARDS
2023**

A

Council of Conference

- Council of Conference
- Connexional Budget
- PAC Distribution Group



COUNCIL OF CONFERENCE

Te Kaunihera o te Hui Tōpu

In 1983 Te Hāhi Weteriana ō 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, that would guide how we undertake mission. 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 churches' response to fostering the bicultural journey, providing a forum that consolidated the power sharing relationship of Tangata whenua with Tauīwi. Let us join together to celebrate 40 years of the bicultural journey.

The bicultural commitment to Tiriti o Waitangi challenges us to vision together and discern prayerfully the concerns of the whole church, the Methodist Connexion, where we are all connected to one another in Christ. Council continues to seek answers to the Conference questions:

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

The first Council meeting of the year in February was a face-to-face meeting discerning guidelines to the Budget Task group when confirming the connexional budget for 2023. The Co-Conveners began the meeting with a formal mihi to welcome members and a prayer. This was followed by a whanaungatanga session where everyone separated into pairs to kōrero and connect, and then share what they learned in plenary. This session provided a real connection for everyone present and laid the foundation for the work ahead, reflecting on what was achieved in 2022 and our goals for 2023.

The Presidential team led a theology and visioning session on 'What is the Spirit saying to the Church?' There was an encouragement that we do not know everything, and we do not need to know everything. We should not stop trying to understand life or stop wrestling with God, but like scientists we have to sit lightly on our conclusions and be content with an underlying uncertainty. This is humility. Humility is about being open to a change in our ideas; humility is about making consensus normal. Humility is at the heart of what it means to be a Servant Church. Connected to Humility is Humour. Humour is not about making jokes or making light of our situation, it is a recognition of the absurd in our situation. Our situation as Te Hāhi is absurd – a tiny church trying to do big things; a struggling church trying to grow. We need to keep a sense of the absurd about where we are going. We need to keep a sense of the absurd about where we are. Have you noticed that the people who give you most hope are the ones with the least. Hope is not possible without humility and humour. Through hope we open up possibilities rather than close options, which is often our response. The Presidential team challenged the rhetoric 'the Methodist Church is in decline'. They asked the question 'Are we meant to just give up?' 'Does this mean the Spirit has stopped talking to us?' They encouraged us to build an appetite to thirst for a vision, trusting that God is all we truly need.

This year we welcomed new members to the Council including a new Te Taha Māori Co-convenor, Shirley Rivers. As a council we have worked towards building a bicultural relationship that supports greater understanding of the two partners and how we can achieve a collective vision for the Church. Designating the first meeting specifically to the task of guiding the budget task group and the second meeting to 'visioning' has provided clarity for the work of the committee.

Connexional Budget

The first Council meeting focused on setting the Connexional Budget priorities by reflecting on the advice from last year and confirming new priorities. The discussion identified the need for the Connexion to respond to the new thematic decade on climate justice and the theme "Rekindle the Vā of Papatūānuku." Council of Conference has a responsibility to monitor and report on the work undertaken during the decade and will work closely with the Climate Justice Working Group. The Council had an in-depth discussion on their vision for the future work of the connexion and how it

could be best resourced. It was agreed:

Advice to Budget Task group

Principles/Statements:

- All funds belong to the Church
- We all must share in the cost of running the Church
- We want to live up to the social principles that already exist in the Church and demonstrate this in our funding e.g., communal, and individual responsibility to care for those most vulnerable in our society
- Self-sufficiency and sustainability need to guide our decisions for funding
- Designated funds and cash reserves should be used where possible
- Succession - clear and effective, change adapt, transform

Tohatoha – we are fair, just and equitable in our distribution in the Churches funds/resources

Manaakitanga/Aroha – we act with compassion and love when discerning distribution.

Kaitiakitanga - Keeping people safe, looking after people.

Specific Advice: As a response to the climate justice decade commitment, it is our recommendation that there is limited national/international travel for the 2022-2023 budget year.

General comments

- Acknowledge the decision of conference to explore how PAC funds can be used to resource Taiwi Youth Ministry.

- Commend the decade on climate justice “Rekindle the Vā of Papatūānuku, to PAC to consider applications that are committed to climate justice.

Council of Conference Visioning

Our September hui for Council of Conference:

We identified the last time a visioning exercise for Te Hāhi was in 2003 where the vision statement confirmed was;

- 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.

We acknowledged that it has been 20 years since the Council of Conference confirmed a vision for the Church. The Council of Conference began their visioning by workshopping in groups the question ‘What is our vision for Te Hāhi Weteriana of Aotearoa?’ We reconvened in plenary to share our korero/talanoa and identified key themes from the information presented. Five themes were confirmed as key focus areas and expanded to provide examples. A workgroup was mandated to collate this information into a report for confirmation and wider discussion at the next Council of Conference meeting in February, 2024.

Monitoring the Climate Justice decade “Rekindle the Vā of Papatūānuku”

The Council has been tasked by Conference to provide an update on the progress of the decade as well as lessons learned. The Council has been pleased by the way the decade has begun and the way in which the Church and its related entities have engaged with the theme including:

- Local parish engagement with climate justice activities e.g. kumara gardens (Papatōetoe Tongan Methodist), recycling soft plastics (Chartwell parish), food waste bins (Hamilton East parish);
- Green Grant Pūtea Tiaki Taiao - parishes have made use of this initiative which offers funding for projects that address climate change such as solar panels, greywater recycling, insulation, use of renewable energy or new builds incorporating green building initiatives;
- Celebration of Green Sunday service by many parishes throughout the connexion;

With regards to lessons learned, the Council noted that there was only one climate application submitted to the PAC Distribution Group for funding in 2023 and would recommend to parishes and rohe that climate justice applications are developed and submitted to the PAC Distribution Group for consideration in 2024. In addition, the Council noted that the publication of a Church

resource “Rekindle the Vā of Papatūānuku” - stories and perspectives on the theme was scheduled to be launched at the online Conference and encourages the production of more resources for churches to use throughout the connexion.

Suggested decisions:

1. The report is received.
1. Conference acknowledges the service of retiring Council members; Harry Tawhai, Gillian Laird, Te Aroha Rountree, Casey Fa’au, Ruta Fa’afuata.
2. Council of Conference membership for 2024 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 Maruera. Substitutes: Iriana Rountree, Ada Brown, Tira Toki. Taiwi: Metuisela Tafuna (Co-convenor), Talie Aumua, Kalolo Fihaki, JooHong Kim, Alisa Lasi, Abhishek Solomon, Hiueni Nuku, Pauline McKay, Freddy de Alwis and Etuini Talakai. Substitute: Toleafoa Tuimauga and others to be drawn from previous Council of Conference members.
3. Membership of the Council of Elders for 2024 is: Te Taha Māori: Kuina Martin, Hayley Tamaka, Substitute; Marara Koroheke. Taiwi: Temisi Taufua, David Poultney.

PAC DISTRIBUTION GROUP

The PAC Distribution Group of: Tara Tautari (General Secretary), Tau’atina Tupou, Rachel Hickling, Victoria Tetai, ‘Ofa Pouono, Naasona Te’o, Claudia Koroheke, Sarah Laird and ‘Etuini Talakai (Ex-Vice President), met on 28-29 July 2023.

68 applications were received this year and PAC grants were disbursed to 44 applications for a total amount of \$587,465. The group noted that only one application was received for the Climate Justice decade “Rekindle the Vā of Papatūānuku” and would like to encourage more churches to submit applications for consideration.

The Distribution Group wants to highlight:

Ignite Sport Trust

Supporting Youth with Disabilities– Grant \$5,000

This programme works specifically with disabled young people, utilising the Duke of Edinburgh’s International award to challenge, encourage and support young people. Staff journey alongside the students, facilitating opportunities for them to take part in activities and develop their abilities in a wide range of activities, whilst having new experiences and meeting new people.

Aviva – Aoraki Rōpu

Family and sexual violence education for adults – Grant \$5,000

Aviva provides programmes to help those affected by family violence to develop support plans and learn about acceptable behaviours and ways of expressing emotion. Over the last year, they have digitised the course, so that adults unable to attend in-person groups during the week can still receive its benefits. Now, they looking to make the education more accessible to adults with learning difficulties and have adapted the course accordingly. This new pilot programme is called “Aoraki Ropu.”

Life Matters Suicide Prevention Trust

Building Awareness and Capacity - Grant \$7,480

Life Matters Suicide Prevention Trust addresses all three areas of suicide response - prevention, intervention and postvention to work towards a zero-suicide goal in the community. It offers a range of free support services for those who struggle with their mental health and suicidal thoughts and gives a voice to the grieving families and whānau in the community. The Trust’s free support services include peer support, therapy, and advocacy.

**Waiuku Tongan Methodist Church
Climate Change Project – Grant \$9,442**

The church is contributing to the decade on climate justice by enabling all their families to recycle their food waste by having worm bins and to grow their own vegetables and fruit plants at home. They also have an opportunity to grow Kumara at a Pukekohe farm which will be shared during harvesting within Waiuku, Pukekohe and many families throughout Tamaki Makaurau.

Applications for 2024

Is there something which could be seeded in your Church or community? If so, why not work out how that dream might be realised. In doing so remember funds are limited and many others are also applying. The Distribution Group wants to encourage applications in line with the decade on climate justice “Rekindle the Vā of Papatūānuku.’ Keep in mind that the Distribution Group cannot fund wages, salary or stipend from year to year. It also needs to be noted that the cut-off date will be strictly adhered to. Applications open each year on 1st April giving three months before they close on 30th June. The PAC Fund is a gift to the Church, but it relies on local Churches and communities to unwrap and put it to good use.

Suggested decisions:

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

2023 DISTRIBUTION

Funds available for distribution were:

Main Fund - Endowment	60%	\$344,272.80
Main Fund (<i>within the Church</i>)	25%	\$ 143,447
Main Fund (<i>outside the Church</i>)	15%	\$ 86,068.20
Education Fund		\$ 10,865
Archives Fund		\$ 2660

The successful applicants in 2023 were:

MAIN FUND		
Organisation	Description Request	Grant \$
South Pacific Area of the World Federation of Methodist and Uniting Church Women	South Pacific Young Women Leadership Training Programme	30,000
Methodist Social Services Hamilton	Methodist Social Services Hamilton – Communication and Connexion	4,000
Napier Family Centre	Napier Family Trust – Positive Parenting Course	5,000
Devine Foundation	Devine Foundation – Vatuli Men’s Project	19,200
Beneficiaries Advice Mt Albert	Beneficiaries Advice Mt Albert – Increase in offering BAMA services	6,000
Petone Youth and Families Trust	Petone Youth and Families Trust – 24/7 Youthworks at Hutt Valley	6,000
Scripture Union in New Zealand	Scripture Union in NZ – SU Camping	5,000
Tai Tokerau Emergency Housing Charitable Trust	Tai Tokerau Emergency Housing Charitable Trust - Operational	5,000
Christian Social Services Whanganui	Christian Social Services Whanganui – Supporting people through the Whanganui Foodbank and Total Care Budget Services	5,000

Lotofaleia Mangere Tongan Methodist Parish	Lotofaleia Mangere Tongan Methodist Parish – Choir, Brass Band	10,000
Aviva	Aviva – Aoraki Rōpū – Family and sexual violence education for adults with intellectual disabilities	5,000
Hamilton Combined Christian Foodbank Trust	Hamilton Combined Christian Foodbank Trust - Matthew 5:6	3,000
Petersgate Counselling Centre	Petersgate Counselling Centre - Subsidised counselling	8,000
Opawa Community Church	Opawa Community Church - Combined Community initiatives	5,000
Panmure Methodist Young Adult (Aupalavou) Group	Panmure Methodist Young Adult Group - Aupalavou Camp 2023	13,500
Methodist Church of NZ Manurewa – Sinoti Samoa	Methodist Church of NZ Manurewa – Sinoti Samoa Rewa Flab-U-Less Fitness Programme	5,000
St. Marks Wesley Uniting Church Samoan Youth Group	St. Marks Wesley Uniting Church Samoan Youth Group - Grow and Connect	5,000
New Plymouth Samoan Methodist Women’s Fellowship	New Plymouth Samoan Methodist Women’s Fellowship – Growth and Development	4,000
Interchurch Northland Urban Rural Mission Inc (NURM)	Interchurch Northland Urban Rural Mission Inc (NURM) – Housing and Connecting	4,000
Vahefonua Tonga Methodist Mission - Siaola	Vahefonua Tonga Methodist Mission - Siaola - Wellbeing Apitanga	15,000
The Methodist Alliance	The Methodist Alliance – Publication of resource to facilitate discussion on income security, wealthy distribution and debt to government in NZ	2,012
Hamilton East Methodist Parish	Hamilton East Methodist Church - Audio and Visual Live Streaming System	15,000
Taeaomua Samoan Parish – Ponsonby	Taeaomua Samoan Parish - Ponsonby - Dawn Anew	23,000
Palmerston North Tongan Methodist Parish	Palmerston North Tongan Methodist Parish - Youth Brass Band	10,000
Wesley Methodist Tongan Congregation	Wesley Methodist Tongan Congregation - Building the Wesley Methodist Tongan Youth	3,000
Ignite Sport Trust	Ignite Sport Trust – Empower programmes supporting young people with disabilities	5,000
Mangere Central Samoan Women’s Fellowship	Mangere Central Samoan Women’s Fellowship - Retreat	4,000
Waiuku Tongan Methodist Church	Waiuku Tongan Methodist Church - Fakafeta’i 2000 Climate Change Project (Good Health & Wellbeing – SDG 4	9,442
Life Matters Suicide Prevention Trust	Life Matters Suicide Prevention Trust – Building awareness and capacity	7,480
Vahefonua Tonga Aotearoa	Vahefonua Tonga Aotearoa - Mt Wellington Tongan Methodist Community Garden Group	5,200
Methodist Church of NZ Manurewa – Sinoti Samoa	Manurewa Sinoti Samoa - Swimsation Day Trip	3,000
The Straight Up Trust	The Straight Up Trust - Rock Solid Youth Development Programmes	5,000
	TOTAL ALLOCATED	\$254,834

ARCHIVES FUND		
Organisation	Description Request	Grant \$
MCNZ Archives	Wānanga - Telling our stories	2,660

EDUCATION FUND		
Organisation	Description Request	Grant \$
Trinity Methodist Theological College	Symposium on “Discerning the Future of Methodist Theological Education” (24-25 May 2024)	10,000

ENDOWMENT FUND		
Organisation	Description Request	Grant \$
Board of Administration	Online Database for Archives	38,600
Connexional Liturgical Resourcing	Connexional Liturgical Renewal	25,000
Trinity Methodist Theological College	Learning Support Coordinator Symposium on “AI and Transformative Theological Education” (13-14 September 2024)	65,850
MCNZ Connexional Budget	Connexional Budget	46,241
Mission Resourcing	Mission Resourcing – Tauivi Ministry for children, young people and families	50,000
New Zealand Methodist Womens Fellowship	New Zealand Methodist Womens Fellowship (NZMWF) – Convention 2023	40,000
Tabacakacaka o Okaladi E Loma	Tabacakacaka o Okaladi E Loma – Wasewase Women Annual Camp – Caring for our Elderly	16,000
Sinoti Samoa	Sinoti Samoa Mission Choir	5,000
Nelson Marlborough West Coast Synod, Central South Island Synod, and Otago Southland Synod	Nelson Marlborough West Coast Synod, Central South Island Synod, Otago Southland Synod – School of Theology	12,000
Vahefonua Tonga Aotearoa	Vahefonua Tonga Aotearoa – Sunday School Teachers Retreat Camp	11,080
Mafutaga Tama'ita'i Sinoti Samoa Ekalesia Metotisi Niu Sila	Mafutaga Tama'ita'i Sinoti Samoa Ekalesia Metotisi Niu Sila – Leaders Meeting 2024	10,200
	TOTAL ALLOCATED	\$319,971

CONNEXIONAL BUDGET

SECTION A

2022-2023 Connexional Budget Funding Report

For the Year to 30 June 2023, contributions from parishes toward the wider work of the Church through the Connexional Budget totalled \$496,828 (2022 \$490,897) – an increase of \$5,931 (2022 increase \$2,118) from the previous year. Additional income of \$0 (2022 \$0) came from the Connexional Banking arrangement with the BNZ. This continues to be a very significant contribution to the budget.

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 2023 year the Budget Task Group granted \$858,180 (2022 \$940,306) 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 2022-2023

The requested amounts for the 2021 -2022 and 2022-2023 year were:

	2021-22	2021-22	2022-23	2022-23
	Amount Requested	Amount Allocated	Amount Requested	Amount Allocated
Recipients of Guaranteed funding	\$14,788	\$14,788	\$44,288	\$45,288
Recipients of non-guaranteed funding	\$1,111,360	\$988,401	\$931,481	\$857,057
Total	\$1,126,148	\$1,003,189	\$975,769	\$902,345

This was funded from:

	2021-22	2021-22	2022-23	2022-23
	Initial Giving	Anticipated Receipts	Initial Giving	Anticipated Receipts
Connexional Budget from Parishes & Entities	\$525,174	\$575,175	\$597,223	\$597,223
Uniting Congregations in Aotearoa	\$179,584	\$179,584	\$233,928	\$233,928
Grant - Special Account	\$0	\$0	\$0	\$0
Grant – PAC		\$235,930		\$0
Other Income	\$24,500	\$24,500	\$25,500	\$27,500
Total	\$729,258	\$1,015,189	\$851,651	\$858,651

This was made up of:

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

	Initial Giving	Actual Receipts	Percentage
2022-23	\$831,151	\$766,281	92.20%
2021-22	\$704,758	\$633,965	89.95%
2020-21	\$694,372	\$709,961	102.25%
2019-20	\$629,994	\$623,040	98.90%

Parish Receipts:

A. Results from Methodist Parishes

	Fully Paid	Not Fully Paid
2022-23	66	18
2021-22	71	13
2020-21	72	13
2019-20	72	4

B. Percentage of Budget Allocation reached from Parishes:

Methodist Contribution

	Initial Giving	Actual Receipts	Percentage
2022-23	\$597,223	\$516,722	86.52%
2021-22	\$525,174	\$481,896	91.76%
2020-21	\$467,092	\$538,779	115.35%
2019-20	\$499,994	\$483,333	96.67%

Union Contribution

	Initial Giving	Actual Receipts	Percentage
2022-23	\$233,928	\$249,559	106.68%
2021-22	\$179,584	\$152,069	84.68%
2020-21	\$227,280	\$171,182	75.32%
2019-20	\$130,000	\$139,707	107.47%
2018-19	\$130,000	\$124,093	95.46%

Please note that \$367,134 was received from Union Parishes and this was distributed from the fund including \$249,559 to Connexional Budget, \$100,056 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

2021- 22 Year and 2022-23 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 2022 was as per Appendix A2, and for the year to 30 June 2023 was as per Appendix A1.

Suggested decisions:

1. The report is received.
2. The membership of the Budget Task Group for 2024 is: President, Vice President (Chair) General Secretary, the Tumuaki of Te Taha Māori or their representative, Saunoa Tulou, Hiueni Nuku, Shirley Rivers, and two others to be appointed by the President, along with Connexional Staff in attendance.

Appendix A1

Connexional Budget 2022-2023

Funding	Initial Giving	Anticipated Receipts	Actual Receipts
Contributions from Parishes			
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
Other			
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
Total Income	856,651	858,651	838,164

Allocations to Divisions & Committees

Guaranteed	Requested	Allocation	Actual
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
Total Guaranteed	44,288	45,288	44,165
World Council of Churches	17,500	17,500	30,840
World Methodist Council	3,788	3,788	3,788
Other	5,000	5,000	0
Christian Conference of Asia	14,788	14,788	9,788
Total Guaranteed	14,788	14,788	9,788

Non-Guaranteed

	Requested	Allocation	Actual
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
<u>Tauwi Mission & Expenses</u>			
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
Total Non Guaranteed	931,481	857,057	858,180
Total Allocation	975,769	902,345	902,345
Other Expenses			14,432
Grand Total	-119,118	-43,694	-78,613

Appendix A2**Connexional Budget
2021-2022**

	Initial Giving	Anticipated Receipts	Actual Receipts
Funding			
Contributions from Parishes			
Northland Synod	4,749	4,750	4,749
Auckland Synod	153,648	153,648	139,830
Manukau Synod	46,833	46,833	46,833
Waikato Waiariki Synod	58,284	58,284	58,356
Lower North Island Synod	61,600	61,600	61,600
Nelson Marlborough Synod	9,200	9,200	9,200
Central South Island Synod	49,270	49,270	49,608
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	7,000
Te Taha Maori	30,000	80,000	
Sinoti Samoa & Parishes	28,418	28,418	28,548
Administration Division			
Uniting Congregations in Aotearoa New Zealand	179,584	179,584	152,069
Other			
Special Account Grant			
Connexional Legacies and Other	9,500	9,500	20,450
Interest	15,000	15,000	13,355
PAC distribution group (requested)		235,930	235,931
Total Income	729,258	1,015,189	903,701

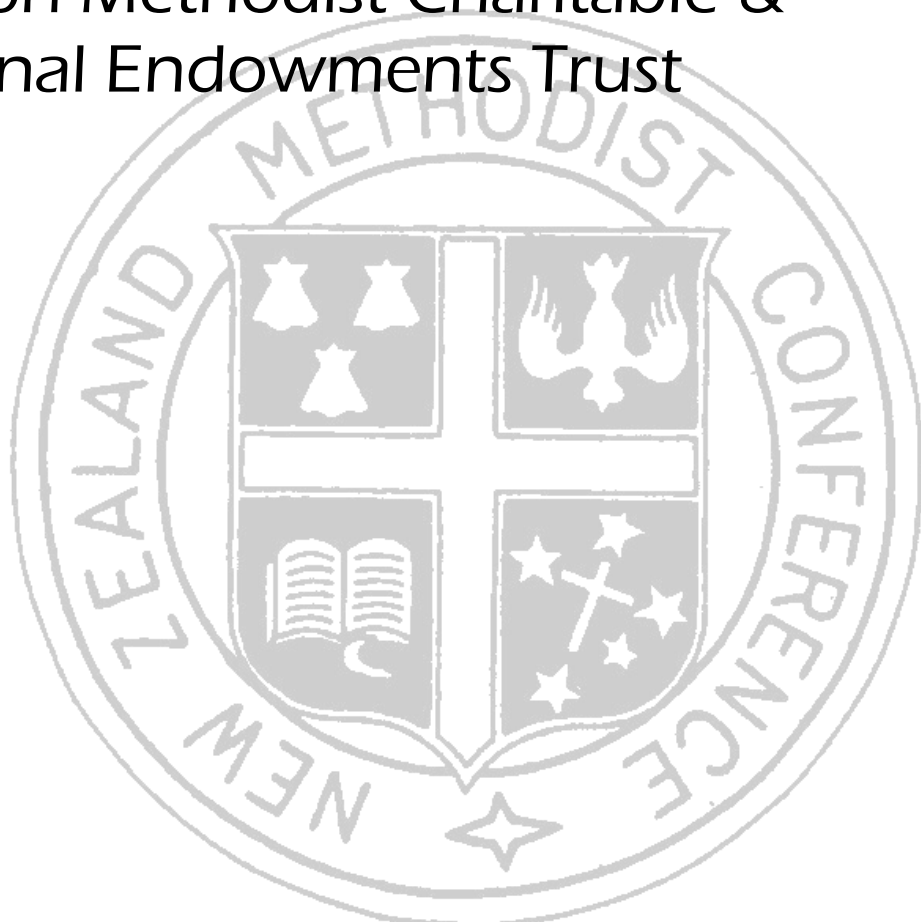
Allocations to Divisions & Committees

	Requested	Allocation	Actual
Guaranteed			
World Council of Churches	6,000	6,000	6,000
World Methodist Council	3,788	3,788	3,788
Christian Conference of Asia	5,000	5,000	0
Total Guaranteed	14,788	14,788	9,788
Non-Guaranteed			
Partnership & Mission Expenses			
Connexional Expenses	306,057	278,856	278,856
Board of Administration	112,910	112,910	112,910
Archives	50,510	50,510	50,510
Ministry Education	170,000	160,000	160,000
Methodist Mission and Ecumenical	20,000	15,000	15,000
Touchstone	50,760	50,760	50,760
Uniting Congregations of Aotearoa New Zealand	45,000	45,000	
Christian World Service Overseas Aid- 2% of parish contributions	14,095	15,095	12,000
<u>Tauwi Mission & Expenses</u>			
Mission Resourcing	282,000	210,000	210,000
Evangelical Network	17,028	18,770	18,770
Hospital Chaplaincy	20,000	10,000	10,000
Travel & Study	20,000	20,000	20,000
Bio Ethics	3,000	1,500	1,500
Total Non Guaranteed	1,111,360	988,401	940,306
Total Allocation	1,126,148	1,003,189	950,094
Other Expenses			9,057
Grand Total	-396,890	12,000	-55,450

B (i)

Te Taha Māori

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



TE TAHA MĀORI



MIHI KI NGĀ MATE

*Nā te Atua tō tātou piringa, ka puta, ka ora!
Koutou ngā mate, haere mai, haere!
Moe mai rā i tōna mārietanga, takoto mārika ai.*

As we come together as hāhi we remember and reflect on those of our people who have given great service and who have passed in this last year. Doreen Wilson, a former Liaison Person for Waikato Rohe, was one of the many we acknowledge at this time, all who have helped enrich and enliven our faith journeys through their service. We give thanks to God that we were able to share in their lives.

THEOLOGY

What is strategic planning? As a reconstituted Hui Pōari it is appropriate that we begin addressing how we might advance into the future. To that end we have spent some time in our Hui Pōari exploring theological principles that would undergird our mahi as we move forward. As a starting point we reconciled to these few principles *Karanga Ake*, *Mana Ake*, and *Whakaponono Ake* which illustrate our vision and have led us to further discussion re engagement and development of the plan moving forward. The work continues.

TE TAU KUA HURI

At Conference 2022 we encouraged the exploration of Wakaputanga o te Rangatiratanga o Niu Tireni, the Declaration of Independence 1835, to aid better understanding of those relationships between Māori and the first European arrivals to our shores and leading up to the signing of Te Tiriti o Waitangi. We are encouraged by the work undertaken in some parishes on this in the hope that the inclusion of He Whakaputanga in our Mission Statement might be addressed.

In the past year Te Taha Māori has reaffirmed our strategic priority of rebuild and renewal. We have held Hui Pōari in person on a bi-monthly basis in the Taitokerau, Waikato, Poneke Rohe and our final gathering in 2023 is planned for Taranaki Rohe. In our alternative months we have conducted our Hui Poari gatherings online. Our key objectives have been to rebuild our governance capabilities and to develop our leadership capacity moving forward.

In the past few years, we have explored Minita-a-iwi visits into areas where there is no stationed Minita-a-iwi or Presbyter. It is a significant shift in our ministry outreach to provide services for our people in the regions in this way. To date it has been an ad hoc process, but one which we intend to work with in a more deliberate way.

Hui Pōari have a renewed energy to build and enliven leadership within Te Taha Māori whānui, beginning with the appointment of a new Tumuaki. Te Taha Māori commend the work of those engaged with the connexional appointment process. We are honoured to commend to Hui Tōpu, Rev. Dr Arapera Ngaha to the Connexional Appointment of Tumuaki (Te Taha Māori).

Tākiri te ata, e te whaea, ka nui te mihi, kua tae atu ki tō tūranga hōu, he mea whakamana mai ki Te Taha Māori ki te Hāhi puta noa. Mauri Ora!

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

Te Taha Māori continues to engage in the ecumenical life and work of Te Rūnanga Whakawhanaunga i ngā Hāhi o Aotearoa (Māori Council of Churches in Aotearoa) and the National Dialogue for Christian Unity locally. Post Covid we are once again able to resume relationships with the international ecumenical forums and friends that include the World Council of Churches (WCC), Christian Conference of Asia (CCA), and the Pacific Conference of Churches (PCC).

We commend the work of Tara Tautari and Maungarongo Tito as advisors (representing Te Rūnanga) to the World Council of Churches Central Committee. We also acknowledge Susan Thompson as our Te Hāhi Weteriana delegate to WCC. The Central Committee met at the

Ecumenical Centre in Geneva, Switzerland, from 21–27 June 2023. The main purpose of the meeting was to develop a strategic response to the Assembly’s vision for the WCC, defined as “A Pilgrimage of Justice, Reconciliation and Unity”, until the next Assembly in 2030. The ecumenical prayer service at Saint Pierre Cathedral in Geneva to commemorate the 75th anniversary of the founding of the WCC was a particularly stirring event.

Te Taha Māori had members attend the General Assembly of the Christian Conference of Asia, as the governing body meets every five years, to celebrate faith and to reaffirm the unity of the fellowship amongst the member churches, councils, and partner organisations. The 15th Assembly of CCA was held in India, in the city of Kottayam, Kerala. There were also significant pre-assembly meetings of AEWA (Asian Ecumenical Women Assembly) and AEYA (Asian Ecumenical Youth Assembly) reviewing and reaffirming existing programmes for women and youth.

Lastly, Te Rūnanga was invited to attend the 12th Annual General Assembly of the Pacific Conference of Churches), 16-23 November in Noumea, New Caledonia. This is a particularly important ecumenical forum for Te Rūnanga (and TTM) to participate and engage in, given it is a significant regional hui that provides opportunity to collaborate with other indigenous faith communities in the Pacific/Oceania. Te Rūnanga was happy to affirm two delegates to PCC including a member from Te Taha Māori.

The venue of the 12th General Assembly is significant as Pacific Churches return to a community struggling for Self Determination. The theme is focussed on ‘DoKamo’, meaning ‘the human in permanent becoming and reflects the vision process of the reconstruction of a true country (Do-neva). Keita Hotere accompanies Vice-President TeRito Peyroux as MCNZ delegates to this PCC event.

NGĀ WHAKANGUNGU MĀTAURANGA: Enabling Ministry Team

Covenant services took place in the Taitokerau, Tamaki, Waikato, Te Rohe Pōtae and Taranaki Rohe. Whakatuora centre remains the centralised venue for holding our education and training wānanga programme for lay ministry. The first Enabling Ministry Team wānanga on Contextual Theology met in July and explored set chapters from the ‘Thresholds of Theology’ publication engaging with how the writers had addressed māori theology in various contexts. The upcoming Enabling Ministry Team wānanga on Biblical Studies will be held in late October, focusing on literature resources.

Our Touchstone contributions through ‘He Whakaaroaro’ have reflected on the political, social and cultural shifts in Te Ao Māori; Matatini festival, ‘poi fever’ at FIFA World Cup Tournament and elections. Liturgies have included the care of politicians, church leaders, and communities following the devastation of Cyclone Gabrielle, and reverence for our sacred sites of significance.

NGĀ KAIHAUTŪ

Enabling Ministry Team members Keita Hotere, Arapera Ngaha and Te Aroha Rountree welcome the appointment of Minita-a-iwi Hoana Flay as an Enabling Ministry Team facilitator, and value the contributions she has provided to our team. This year Tara Tautari and Keita Hotere took part in Waitangi Day services on the Waitangi grounds. Arapera Ngaha and Keita Hotere attended the Koroneihana ecumenical service at Turangawaewae marae, Ngaruawahia, representative of the MCNZ and as part of King Tūheitia’s Kahui Wairua (Spiritual Council).

HE TITIRO WHAKAMUA (Future Aspirations)

This year we have been seriously considering how best to grow and rebuild our communities of faith and in particular, our younger members. We have initiated a young leaders 20/30s group to begin a deliberate process of engaging with and training our next generations into leadership within the hāhi. We look forward to what they bring, because the world ahead will be theirs to mould and model.

Suggested decisions:

1. The report is received.
2. Conference acknowledges and thanks Te Aroha Rountree in her role as Acting Tumuaki, for the past year. Her work in this capacity has been truly valued.
3. That the Connexional Office Accounts Staff are acknowledged for their considerable work with and on behalf of Te Taha Māori.
4. The 2024 membership and officers of Hui Pōari shall be: Tumuaki Arapera Ngaha, Taitokerau: Glen Hauraki, Ada Brown; Tamaki: Maungarongo Tito, Shirley Rivers; Waikato: Jill Tahere, Ngaire Te Ahu; Te Rohe Potae: TBA; Taranaki: Laura Maruera, Te Kiri Kingi; Poneke: Patria Tamaka, Hayley Tamaka; Otautahi: TBA; Rangatahi: Te Wehenga Laird. Representatives for Te Rohe Potae and Otautahi-Te Waipounamu to be appointed by the President.
5. The 2024 Liaison Persons-Officers of the Rohe shall be: Tai Tokerau: Hoana Flay; Tamaki: Gillian Laird; Waikato: Faye Blossom; Te Rohe Potae: TBA; Taranaki: TBA; Poneke: Alamaine McGregor and Otautahi: TBA.
6. The 2024 membership of Te Runanga Whakawhanaunga I Ngā Hāhi O Aotearoa shall be Te Aroha Rountree, Tara Tautari and Maungarongo Tito.
7. We recommend an amendment to the Mission Statement to include reference to He Wakaputanga o te Rangatiratanga o Niu Tireni, the Declaration of Independence 1835.

TE TAHA MĀORI PROPERTY TRUST

KUPU WHAKAPUARE (Introduction)

“So now I charge you in the sight of all Israel and of the assembly of the LORD, and in the hearing of our God: 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.”
I Chronicles 28:8.

Whatungarongaro te tangata, toitū te whenua. (*Mankind disappears, but the land remains forever*)

And so is the charge laid upon Te Taha Māori Property Trust to be the best stewards of the resources we are entrusted with. Late last year we farewelled the Commissioner, Te Kani Williams, and thanked him for his contribution to our work. Through his discerning questioning and challenging we have been helped to develop policies that better inform our practices and eventual outcomes for Te Taha Māori.

NGĀ WHARE, WHENUA HOKI (Properties)

The Trust has ownership of over 60 properties ranging in size and type of use from Te Tai Tokerau to southern Taranaki. Renovations continue to be a priority so that our properties may best serve our communities.

Our National Property Co-ordinator has worked hard to keep things moving post covid when resources have been in short supply and tradespeople difficult to tie down. But he has persisted, and much progress has been made. The six kaumātua Units in New Plymouth have been completely renovated and made warmer and safer for the residents.

Our northern properties in Kaikohe, Dargaville and Kawakawa still have work continuing, but they are much improved and user friendly as well as keeping within health and safety provisions. Te Rāhui in Hamilton is one property that will require considerable work over the next 12 months. We are working with the Rohe to ensure that we create spaces that work for the mission that is envisioned for all our people.

HISTORICAL SITES OF SIGNIFICANCE

It was with great satisfaction that we noted the whole of Conference 2022 engaging with the historical journeys and with the storying through the book launch of *Maea te Kupu* and the new Section 8 of *Bricks and Mortar* referring to the *Kōrero Papatupu Whenua*, formerly known as our land stories. The Kaeo history belongs to the whole church, and it is imperative that these

reminders are the catalyst to engaging with our responsibility, the theological imperative, as the Methodist Church of Aotearoa to be the best stewards that we can be of lands in our care for the future generations.

PŪTEA (Finance distribution)

The cost of funding of the work of Te Taha Māori has, as with all things changed markedly in the last few years. Our budgeting processes have reflected the shortcomings of previous years and thus moving forward, new, and more stringent processes have been implemented. The annual distribution to Te Taha Māori reflects this changed circumstance and will be carefully monitored over the next year or two to ensure that we maintain a strong hold on financial matters.

In 2023 the Property Trust distributed over \$480,000 to Te Taha Māori to deliver services to its members. In keeping with our renewed budgeting practises, the annual distribution to Te Taha Maori in 2024 is set at \$660,000.

HAERE WHAKAMUA (Moving forward)

With the appointment of the Tumuaki in November this year, there will be some requirements to changing of memberships on several boards and committees that Te Taha Māori contribute to. Te Taha Māori Property Trust is one of those. We have begun by looking to address our Constitution and with that, whatever changes may be necessary to comply will be made.

We continue to further the mission of Te Taha Māori in the ways that best serve all our communities.

Suggested decisions:

NGĀ TOHUTOHU (Recommendations)

1. The report is received.
2. We commend and thank Commissioner Te Kani Williams for his work on this Trust.
3. We commend and thank the connexional office staff for their work on our behalf. Ngā mihi nui ki a Peter van Hout, Jane Pinney, Stephen Walker and Lucille Havenga.
4. We also acknowledge and thank Peter Baltus, Pou Whakarāe and Jason Peters, National Property Co-ordinator and Te Taha Māori staff for their work on our behalf.
5. It is recommended that Conference appoints the following members of Conference as Trustees for 2023-2024: Arapera Ngaha (Chair), Tara Tautari, Keita Hotere, Harry Tawhai and one other to be approved by the President.

THE BOARD OF THE WELLINGTON METHODIST CHARITABLE AND EDUCATIONAL ENDOWMENTS TRUST

The Wellington Methodist Charitable and Educational Endowments 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 2022 in Masterton. Following a productive meeting we were delighted to be joined for a light lunch by former trustees Dr Owen Prior and Daphne Pratt. We were sad to hear of Owen's death, and take this opportunity to acknowledge, with gratitude, his service of over 50 years to the Trust, including seven years as Chair. Our prayers and aroha are with his family and friends.

In the afternoon the trustees visited our long-standing community partner, the Masterton Family Education and Support Centre (MFESC) at Crossways Centre. We enjoyed meeting the staff and Board members, and learning about the work of the Centre and its aspirations for the future.

In November 2022, several of our trustees attended the MCNZ Conference in Kerikeri. Lute Taufalele-Vute attended on behalf of the Trust, and enjoyed the opportunities to visit and recall events from our past, and to reflect on our journey as Methodists over the last 200 years.

The Board met online in March 2023 to confirm the allocation of grant funds (see below). During the year the Board formally reconnected with Te Taha Māori, with the aim of re-establishing our funding support and relationship as bi-cultural partners. We were grateful for the advice from Hui Pōari regarding local organisations working with communities affected by Cyclone Gabrielle.

Acknowledgements

The Board would like to acknowledge Semisi Pohiva, who resigned from the Trust in March 2023, and Hayley Denoual, who will finish her term on the Trust at the end of 2023.

We extend our congratulations to our fellow trustee, Te Aroha Rountree, who was elected as President Elect during the 2022 MCNZ Conference.

We congratulate the McErlean family who farm the Trust's property at Foxton Farm for being awarded the supreme regional award at the Horizons Ballance Farm Environment Awards in March 2023.

2023 Grants

The Trust made 22 grants to schools, kura Kaupapa and school-related organisations in 2022. These grants supported a range of projects, including school camps, the construction of a bike track, reading programmes and study-hubs, kapa haka training, and wellbeing and leadership development programmes.

The Trust continued with several existing community partnerships. During the year the Board visited the Masterton Family Education and Support Centre and 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.

In recognition of the challenges of Cyclone Gabrielle the Board approved two special grants. One grant was provided to the Napier Family Centre to fund staff psychological first aid training, and three children-specific courses, and the other to Toi Matarua to support its excellent work in providing rangatahi-led health and wellbeing support and fostering leadership skills for young people.

Grants - year ended 30 June 2023

Schools		Community Partnerships	
Cannons Creek School	\$5,000	House of Grace Trust	\$15,000
Corinna School	\$5,000	Kapiti Impact Trust	\$12,000
Dyer Street School	\$2,000	Big Buddy Trust	\$25,000
Epuni School	\$2,500	Subtotal	\$52,000
He Huarahi Tamariki	\$3,000		
Kapiti Primary	\$4,000	Other	
Koraunui School	\$2,500	Masterton Family Education and Support Centre	\$20,000
Lakeview School	\$3,500	Methodist Social Services PN	\$5,000
Linden School	\$1,000	Wesley Community Action - Te Roopu Tiaki Rangatahi	\$60,000
Mauriceville School	\$1,544	Subtotal	\$85,000
Petone Central School	\$1,500		
Pomare School	\$3,000		
Porirua School	\$5,000	Special Grants – Cyclone Recovery	
Porirua East School	\$2,000		
Rangikura School	\$5,500	Napier Family Centre	\$25,000
Rata Street School	\$2,000	Toi Matarua	\$25,000
Titiro Whakamua	\$2,000	Subtotal	\$50,000
Wainuiomata High School	\$5,000		
Ignite Sports Trust	\$3,000		
Youth Development Trust, Wgn	\$3,000		
Subtotal	\$67,044		
		Grand Total of 2023 Grants	<u>\$254,044</u>

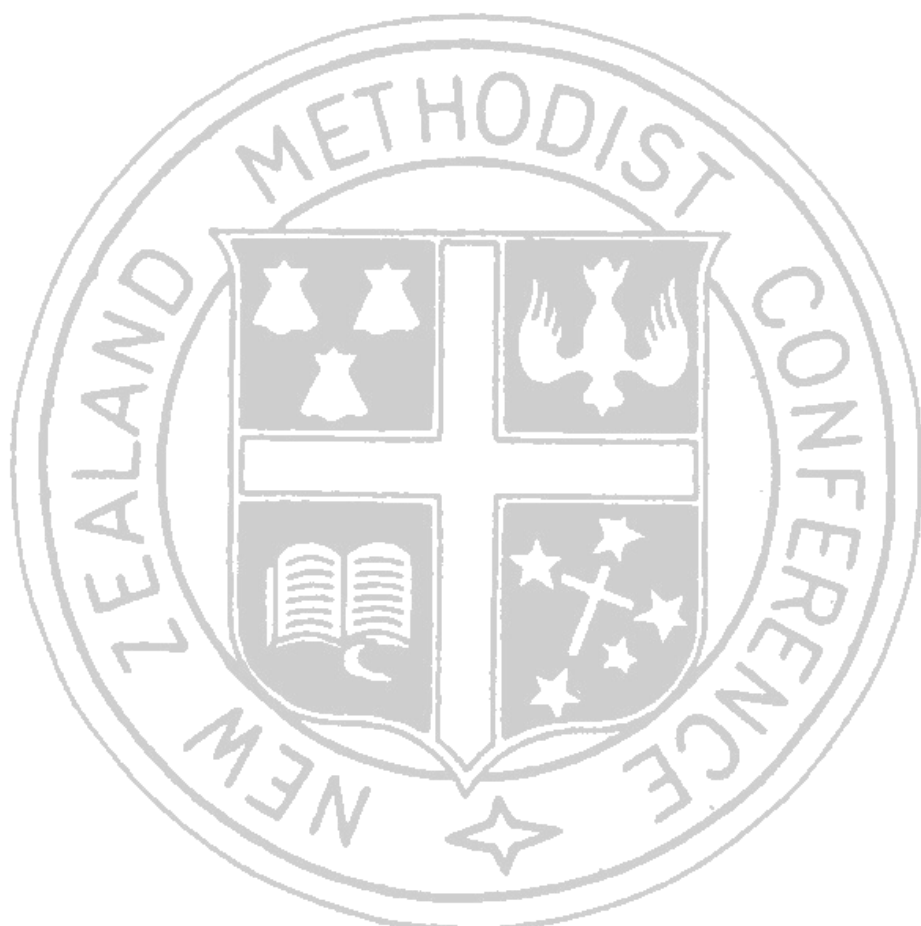
Suggested decisions:

1. The report be received.
2. The membership of the Board for 2024 is: Leatuavao Viko Aufaga, Ruth Clarke, Rev Nicola Grundy (co-Chair), Kathryn Lane, Kelvin Lane, Neville Price, Shelly Rao (secretary), Matthew Roberts (co-Chair), Te Aroha Rountree, Lute Taufaele-Vute, John Willis (Treasurer) and any others appointed by the President.

B (ii)

Tauiwi

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



TAUIWI STRATEGY & STATIONING

A. Information and Reporting Back

This year Tauwi Strategy and Stationing Committees, reviewed their mandates, reminding themselves afresh of their purposes and tasks. In particular, there was focus on Law Book Section 6.

4.2.1 (b) pursue visioning, strategy and planning, decision making and processing roles.

4.3.3 Tauwi will appoint its own facilitators.

4.3.4 The Directors Mission Resourcing and General Secretary are responsible for the preparation of Tauwi Strategy & Stationing agendas and formalising the business of meetings.

In March we welcomed President Peter Taylor and Vice President TeRito Peyroux–Semu, whose first time it was to attend TS meeting, as the Presidential Team. We also welcomed 3 new Synod Superintendents, Nicola Grundy (LNI), Tau Lasi (Waikato-Waiariki) and Saikolone Taufu (Northland), as well as Sera Toduadua, as Minute taker. In September we paused to remember and acknowledge the passing of Mrs Karen Harris (RIP), wife of TSS member Ian Harris. We welcomed new members, Synod superintendent Amos Muzondiwa (Manukau), Dale Peach as an incoming Synod Superintendent (South Island) and Sarah Laurenson, lay rep (LNI). We thanked and acknowledged the completion of years of membership and outstanding service by Kathryn Walters, David Poultney, Viv Whimster, Ian Harris and Jean Faithful. We thanked Rowan Smiley for his years of service as Co-Synod Superintendent, who will continue in TSS lay rep (Northland). Last but not least, we thanked and acknowledged Siosifa Pole's 5 years of leadership in TSS as an Acting Director of Mission Resourcing.

Tauwi Facilitators

TSS in March (as per Lawbook Section 6 4.3.3), appointed Uesifili Unasa and Nicola Grundy, as Tauwi facilitators, who would facilitate Tauwi Strategy meetings and Tauwi Caucus at Conference. Uesifili and Nicola, very ably began their facilitation work in the September TS meeting.

Assisting Dying Service

Experiences of Presbyters shared in this area, identified gaps where training and resources were needed to support their ministries.

General Secretary would approach Trinity College regarding developing a training programme on this area of ministry. Discussions were around consideration of introducing such a programme, as part of Ministry Formation. Faith and Order would be asked also, to develop resources.

Royal Commission of Inquiry into Abuse in Care / Bi-Cultural Journey

TSS applauds the effort led by GS Tara Tautari to offer sound training and equipping of leaders and presbyters in dealing with Abuse in Care. All Presbyters and Probationers will be trained in pastoral approach to Abuse in Care. Those who have attended the training programme shared its effectiveness and suggested more bible studies on forgiveness. TSS affirms this training programme with the hope that it becomes part of Ministry Formation. There's ongoing work to safeguard Wesley College and students. A lot is done to build healthy relationships.

TSS owned the comments GS Tara made in her report, linking our work with the Royal Commission of Inquiry, to the Partnership in our Bi-cultural Journey : A significant impact on the Bicultural journey was the keen interest the Judges of the Commission of Inquiry took, in this model and prompted this question to other Religious organizations, as to what their Bi-cultural journey looked like, reflecting on the Methodist Churches practices.

It prompts us to question Te Tiriti's obligations, from the Methodist decision-making, and resource sharing. What is it about us in 1993, and 1994? What is it about us in this space? What's the story about co-governance, and anti-co-governance since 1984? The Bi-cultural journey is a gift that can be offered as a model of the journey to our churches and community. Beyond its imperfections, we have a special testimony being in partnership with each other, Te Taha Māori

and Tauwi, which started in 1984, and explained in our Mission Statement, stating what Te Tiriti means and its Partnership.

Bi-cultural Journey: What is the Tauwi Perspective?

TSS, prompted by an Auckland Synod proposal, took up the challenge from Conference 2022 and began to re-look at how Tauwi understands and enacts the Bicultural Journey.

It is believed that the Bi-cultural Journey is perceived in different ways by across the Church spectrum and is exercised differently. A Bi-cultural Journey group was appointed to, in consultation with Tumuaki and Te Taha Māori, work on collating and creating resources, training and activities to help consolidate the Bi-cultural Journey of Te Hāhi Weteriana. The members are: Tau'ataina Tupou (Convenor), Barry Jones, Uesifili Unasa, Sione Tesimale, Sarah Laurenson, Normon Brookes, Terry Wall, Amos Muzondiwa, Edwin Talakai, Mark Gibson, Paulo Ieli and Mataiva Robertson. More members would be recruited.

Lay Preachers Accreditation

Viv Whimster presented proposed amendments to the Lay Preachers Accreditation for the English language Parishes. As discussed:

- i. There will be two levels of training – (further discussion is needed on how we name these).
For ministry in that person's own Parish or Congregation.
For ministry recognized nationally through accreditation.
- ii. For ministry in that person's own Parish or Congregation.
The study involved would be over a minimum of 2 years through a program such as *Lead Worship*. Ideally, this would be offered in the Parish, but it could be in the Synod or even at the national level by Zoom.
- iii. For ministry recognised nationally through accreditation.
The study would be over a minimum of 3 years through a year of *Lead Worship* and 3 papers through Trinity College; these could however be studied concurrently over 2 years. Courses of study through other institutions (eg Laidlaw College, Otago University) may be approved after consultation with Trinity College.
- iv. We wish to remove the clause in the Law Book which allows those of "mature years" who have been preaching for more than 5 years to be accredited without further study. This was never intended to be a permanent means to accreditation.
- v. Every trainee would have a mentor, who could be a Presbyterian or experienced Lay Preacher.
*Advising the Lay Preachers Network for Accreditation is the duty of the Synod Superintendents which it was thought to be the Parish Presbyterian.

Children Youth & Family Ministries

Michael Lemanu addressed how the Tauwi Leaders can support the Young People Ministries:

- i. allow a space for Young people to use and develop themselves in participating in church life;
- ii. Financial support through enactment of Conference 2022 decision, that the remaining allocated "Let the Children Live" Funds go towards the work and any future projects relating to the Let the Children Live and be overseen by the Children Youth & Family Ministries.

Political Environment /Challenge

Carol Barron presented to TS, the different Political Parties' mandates and what we should be looking for in those mandates. Issues included Climate Justice policies, Housing issues for Māori and Pasifika, policies on opportunities and support that we can acquire, and policies of palliative care and assisted dying policies. She spoke on AI intelligence and other issues that affect day to day lives of people in the community.

Climate Justice

TSS members were impressed and encouraged with presentations from Vahefonua Tonga and Lower North Island Synod of stories from parishes regarding initiatives and Climate Change awareness outreach, on saving planet Earth. Green Sunday is well celebrated through exercising programmes, walking and cycling to church, "re-use and re-fuse," low to zero waste & zero carbon, to name a few.

Nominations

TSS Nominations sub-committee has named Rev. David Poultney as Taiwi Candidate for the Council of Elders. Rev. Freddy De Alwis, Edwin Talakai and Toleafoa Tuimauga have been named as reserves for Council of Conference Taiwi 10 membership. Nominations Committee Convenor Rev Paulo Ieli says that the absence of younger members and the unwillingness of Synods to nominate candidates are two major issues that the committee has faced. These challenges and others would be brought to TSS 2024, along with the necessity of having in-depth discussions to resolve them.

B. Strategic Plan

In answering questions put to TSS by the General Secretary, which stemmed from the Presidents question of Hope, in March, we based our strategic work for Taiwi on

- i. What do you see as your role as a TSS member?
- ii. What do you see as the role of TSS for the church?
 - a. Need to Prioritise
 - b. Serve from the heart and not for motive
 - c. Build relationship
 - d. Need to collaborate
 - e. Need to listen
 - f. Feedback and affirmation
 - g. More training
 - h. Understand the Methodist context and the wider context in the community
 - i. More communication on how to handle our role and
 - j. Action plans

The commonalities found in Synod Strategy reports guided our Visioning into

- I. Finance and Property
- II. Growth and development
- III. Sharing resources
- IV. Leadership development
- V. Partnership -and working together
- VI. New opportunities for mission & ministry
 - i. Universities
 - ii. New housing areas
- v. Children and Youth
- vi. Leadership & development

With a commitment to consider further amendments for relevancy, it was empowering to re-visit how our Vision Statement supports our Strategy Statement

Vision Statement

That the Vision Statement be:

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;
 - accessible education opportunities.
- Constantly evaluate its work against the Vision Statement.

TSS is committed to identifying and prioritising our key actions in the church as we continue to discuss and roll out plans.

Faka'apa'apa atu 'i he 'Ofa mo e Lotu.

Suggested decisions:

1. The report is received.

SYNOD REPORTS

NORTHLAND

We are glad to report that the Northland Synod members are still stimulated by our synod vision to maintain a strong Methodist presence in Northland. A great resurgence of participation from new members of the synod meeting attested to it, and also proven the relationship building that the leaders of the Northland Synod had done in the past.

Northland Methodist Synod still believe that the Methodist ethos, values, and principles are still the best tools to work with, in our mission of building connection between people and God, and between people and people. We are also very aware that in order to achieve our mission goals (of having people with strong relationship with God and others) we need to make these things our ministry priorities:

- To maintain and support the current Methodist congregation.
- To consolidate the resources, especially the Methodist Properties, so that we still continue to be good stewards of our resources.
- To establish a leadership model for the synod that will reflect our current situation.
- To encourage and develop new leaders.
- To work collaboratively with all the parishes to identify the future of the Synod.
- To foster established relationships and be courageous in building new ones.

WHAT HAD HAPPENED IN NORTHLAND?

1. Early this year, the President of the Methodist Church of New Zealand, the Rev Peter Taylor, inducted Saikolone Taufa as the Co-Superintendent for Northland Synod. The service was held at Kerikeri Union Church on the 4th of February 2023, and Saikolone and his family was welcomed by a good representation of people from throughout the district.
2. The Northland Methodist Synod are pleased to induct the Rev. Sateki Lolohea into the Dargaville Parish. Sateki and Dorothy did have a challenging start when their accommodation wasn't immediately available, but they have worked through that well, and are now settling in nicely. They are surrounded by much love and support from within the Parish and from the wider synod.
3. The President of the Methodist Church of New Zealand, the Rev Peter Taylor, met with members of Ngati Uru to follow up discussions that happened at Conference. Ngati Uru still believe that it is very important that the whole church acknowledge the covenant made between the early representatives of the Methodist Church and Ngati Uru as it signals the beginning of the Methodists movement here in Aotearoa. Unfortunately, Ngati Uru gave us

- their land, the Church gave Ngati Uru the Gospel.
4. South Hokianga Co-Operating Parish recently open a new church house in Omapere. The Parish decided to build a new church house to accommodate those who wish to come and lead worship for them on Sunday. The Worship Leaders (and their families) will be given free accommodation for the weekend so that they lead the service on Sunday. It was reported to our last synod meeting that it has been fully booked for 2023. The Synod Property Committee worked closely with the parish to launch this project and the synod members were invited to the opening of the house. The synod members were given the preached and Saikolone Taufa lead the service.
 5. Early this year, the North Hokianga Parish had a deconsecration service for the Anglican Church at Broadwood, which leaves only the congregations at Kohukohu and Rangī Point, both of whom are small congregations. The Parish had also applied for permission to allow the sale of the property at 1106 Broadwood Road, Broadwood. The building had not been used as a church for a long time and it required extensive maintenance which was not affordable for the congregation. Through the help of the Synod Property Committee, the parish had been given the permission to sell the property.
 6. The Superintendent Team is currently working closely with UCANZ, Northern Presbytery, Connexional Office and the Otamatea Co-operating Parish to identify potential future of the Parish. There have been some historical issues regarding the relationship between the two congregations within the parish that affected the life of the parish. It is a work in progress, and we will continue to update everyone involved.

The Kaitaia Union Parish is also overseen by the North Hokianga Presbyter, Rev. Christina Morunga. Christina had an amazing Pilgrimage during the year visiting the Island of Patmos and the Cave of Revelation and the Basilica of St John. She said, it has been enlightening to visit places where Paul, Luke, Timothy and John visited.

7. Last but not least, and with mixed feelings, Northland Synod on the 16th of September 2023, received, accepted, and support a letter from Rowan Smiley, informing the Synod meeting of his wish to retire from the Co-Superintendent role.

Rowan Smiley served ten years as Co-Superintendent for Northland Methodist Synod. He stated on his letter that he enjoyed the ten years working with Northland people and he was always reminded that he was there to serve the people of the North, and he enjoyed that greatly, and have made a number of valued friendships throughout Northland.

He also mentioned that he cannot take all the credit for work he achieved in Northland without mentioning the value of the influence his wife, Margaret, has had in his Northland ministry. Not only has she made sure Rowan left home well clothed and well fed, but on most of his trips throughout Northland Margaret has accompanied him and often has contributed to worship (and other occasions) by playing the organ in a number of parishes, sometimes at very short notice. Rowan also stated that without Margaret assistance, he could not have achieved as much as he did.

As Rowan looks back over the ten years of being the co-superintendent, he owns the feeling of being disappointed that he has not achieved more at a pastoral and mission level, because too much of his time was spent on administration and other problems.

Rowan in his letter pays tribute to Sarah Andrews, Wendy Keir, and Wendy Anderson from the Connexional Office who have been a great help to him, especially Sarah who has gone out of her way many times and often on her “days off” to assist Rowan.

The Synod Meeting were appreciative to be reassured by Rowan that although he is ending his appointment as co-superintendent, he agreed to stay on the Synod Property Committee and continue to be the Northland Methodist Synod lay representative to the 2024 Tauīwi Strategy and Stationing. Rowan will continue to be available to lead worship in any Parish in Northland. The Synod Meeting agreed to hold a special social synod gathering on the 17th of December 2023 to celebrate the contribution that Rowan made to the life of the Northland Synod.

WHAT IS THE FUTURE FOR NORTHLAND?

Synod Meetings:

This year the Northland Synod decided to discuss and hopefully formulate a strategic plan for the future.

To start the conversation, a document that Trevor Hoggard wrote for the Auckland Synod, "Does anyone know where we are going?" was distributed amongst synod members to initiate conversation and thinking about a future strategic plan.

This provides an opportunity for the synod meeting to hear new ideas and new thinking about our future. In our last meeting on the 16th of September, we heard a strong call, from newer synod members, for more information regarding the roles of the synod and the roles of the synod offices. The Synod Executive Committee was given the task of providing that information.

Leadership:

Saikolone Taufa agreed to be nominated as the sole superintendent of the Northland Synod for 2024, with the understanding that he may call on other members of the synod to share the roles while the synod continues to establish a future superintendent model for the synod. Kerry Upson agreed to be nominated for the Synod Secretary for 2024.

CHURCH TOGETHER NORTHLAND (CTN)

CTN met on the 18th of March at the Presbyterian, Hope Central, Whangārei and there were 2 quest speaker who spoke at the meeting. Emma Keown (Northern Presbytery Congregation Review Coordinator/Mission Enabler) who spoke on 'Moving into Mission' and Mark Keown (Senior Lecturer from Laidlaw College) who spoke on "Preaching the Epistles"

CTN also met on the 16th of September at the Presbyterian, Hope Central, Whangārei and the meeting were re-introduced to one of the major growth mechanisms of the Methodist Tradition and that is – small groups. Rev Howard Carter (Presbyterian Minister) facilitated a workshop on small group ministry as a way of Church growth: growth in love for one another, in the faith and numerically.

RED-HILL CAMP

In March 2023, the Northland Methodist Synod affirmed the appointment of Alex McEwing to be the new chairperson for the Red Hill Camp Committee. Members of the committee now are Rowan Smiley, Mike Poyner, Bill Shephard, Rex Nathan, Alex McEwing, Sateki Lolohea and Saikolone Taufa. The synod was made aware of the cost of keeping the Camp site and we are hoping that the new committee will be able to manage the camp so that it can cover its own cost.

The Synod meeting of the 16th of September 2023 received a report from the Campsite Committee which shows a little improvement in the financial feasibility of the campsite to meet its own expenses. But because the cost of keeping the campsite operate, is getting too expansive for the synod, therefore the Synod Meeting agreed to revisit their decision to sell the Campsite. It was decided that we proceed with the selling of the Campsite.

Many tasks had been allocated to some people so that it would help the Northland Methodist Synod to proceed with the selling of the property.

As we reflect on the last few months we give thanks to God, for the gifts offered by so many people, for the faith which we share together, for the love and care which we share with one another, for the hope which keeps us going, and for all the helps that we have received.

Malo 'aupito and Thank you.

Northland Synod Co-superintendent Team

AUCKLAND

Over the last twelve months the Auckland Synod has engaged and grappled with the issues to do with the future viability of its parishes and ministry.

These conversations have their origins in the strategic planning workshops held in 2016 and 2020. The more recent impetus has been helped by the provocative questions posed by the Rev. Dr Trevor Hoggard in the discussion papers entitled '*From Parishes to Circuits?*' and '*Does anyone know where we are going?*'

The questions and resulting Synod discussions underscored the fact that continuing to do ministry as we are doing currently will not suffice. If we still wanted to entertain the notion that we have a viable and relevant future as a Methodist Church, the time has come to do things differently.

To this end, the Synod has embarked on the journey of 'Parish Partnerships'. It has intentionally encouraged presbyters, lay leaders and parishes to explore ways in which they can work more collaboratively with other congregations and parishes. In recent months, this has taken the form of joint regional worship services, creating and sharing ministry resources and sharing presbyteral and lay ministry leadership where it is needed.

The idea of Parish Partnerships invites willing parishes and congregations to explore practical ways in which ministry and mission are possible and mutually acceptable within time-limited periods. Such partnerships need not tie parishes up in the long term but may last for as long as a single stationed appointment. Each parish would maintain its financial and property independence but can opt-in to a joint strategy for ministry resources, lay and ordained with a partner parish. Such a model would enable Union and Co-operative Ventures, local parishes and Pasifika Cultural Synod parishes to participate if they so wished.

Informed by the commitment to Parish Partnerships, the strategic direction for Auckland Synod over the next three years will, therefore, manifest itself in the creation and provision of relevant ministry resources, deployment of presbyteral and lay ministry leadership, use of property and financial assets and intentional commitment to partnerships with Pasifika Synods and Te Taha Māori.

The Auckland Synod looks forward to sharing more about this work over the coming year.

Uesifili Unasa – Synod Superintendent

MANUKAU

Kia ora tatou. Greetings from Manukau Synod.

The Manukau synod has continued with the Co-Superintendency model, comprising of two Presbyters and a Lay member team.

Rev Amos Muzondiwa was inducted on February 23, replacing Rev Peter Williamson, who retired in 2022.

The Manukau synod is in good heart and going well. Synod meetings are an opportunity to reflect and to share our 'stories' in the lives of each Parish as well as looking to the future. We also hear and learn about the struggles.

Stationing – 2024

Papakura Crossroads Parish and Rev Suresh Chandra were both included in the Stationing sheet. Mangere-Otahuhu Parish opted for a ministry team to run the Parish in 2024. As a result, Rev Veitomon'i's name was on the stationing sheet.

Issues in the Synod:

We have issues relating to property sharing in one of the Parishes. We are also dealing with the ten-year review of the same Parish.

The above two issues are currently being addressed and there is optimism all issues will be resolved amicably soon rather than later.

In addition, we also have some administration and employment matters to be resolved, at Camp Morley. A committee is working to resolve these.

The Future:

For 2024, the Synod's priorities are:

1. The Children, Youth and Young People.
2. Mission to the newly developed areas in South Auckland. This project will constitute a large part of our long-term vision and will involve the combined efforts of both the church and other stakeholders.
3. Improved working together with Wesley College in the Synod.
4. Combined synod events.
5. Effective response and strategy to implement conference resolution on the bicultural journey.

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

WAIKATO WAIARIKI

Priorities for the Waikato-Waiariki Synod in 2023-4 focus on:

- supporting our presbyters as parishes find a new normal post-COVID
- supporting our parishes who can no longer afford a stationed presbyter, especially in rural areas, and working with our UCANZ partners as appropriate
- providing educational opportunities and pastoral care for lay and ordained leaders
- providing advice and guidance to parishes on property and financial matters; Executive has just agreed to offer limited financial assistance to parishes in cases of hardship to sustain congregational life
- exploring new possibilities for ministry, eg sharing a presbyter between 2 adjacent but separate congregations; and sharing between the Western Bay of Plenty Parish, Pacific Island Community Trust, and possibly Methodist Mission Northern, in the appointment and stipend for a pastoral position supporting RSE (Recognised Seasonal Employees) in Te Puke;
- building leadership at Superintendent/Executive level
- promoting the work of the Climate Justice Group and sharing parish responses to the 10-year focus on "Restoring the Vā of Papatūānuku".

Tributes

As a Synod we pay tribute to those who have passed away during this year. We give thanks for the contributions of Rev Mary Petersen, Lynne Pinkerton and Maurice Hight, and offer support to their families and friends.

Youth

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

Celebrations during this year:-

- Te Aroha Cooperating Parish celebrated 45 years since establishing a Cooperating Parish.
- 50th Anniversaries for Matamata Union Parish, and Taupo Union Parish.
- St Andrew's Community Church, Whitianga 125th Anniversary
- Bainbridge Rotorua, 40th anniversary of move to present location.

Parish Issues

- **Parish Reviews**

- Western Bay of Plenty Parish

- The first year review of John Carr has been completed with an overall very positive report.

- Hamilton East Parish This review has just been completed.

- All Saints Bryant Park had a very positive review. There is a special ministry to those with disabilities.

- **Parish changes**

- Morrinsville Methodist Parish has had ongoing discussions about their future. Recently the congregation made a decision to close and sell the properties. Negotiations are underway for the sale of the church building.

Supporting our Parishes and Presbyters

- Our time of Refresh was held at Epworth camp in June and included presentations on 40 years of the Bi-cultural journey. The gathering was pleased to have members of the Rohe attend.
- Ongoing support and social gatherings for retired and active clergy continue with regular Zoom sessions and ministerial Synod in August.
- Finance support Zoom
Following a number of concerns received about Parishes' financial situations, a Zoom was held with resource people General Secretary Tara Tautari & Property/Insurance Manager Wendy Anderson.

Cooperative Ventures.

Within Waikato/Wairiki Synod there are 24 Cooperating and Union Parishes, a number of these are in isolated rural areas, with small numbers attending.

Members of the Super team have had opportunities to meet in some of these areas with our partners and have appreciated this. Synod congratulates robyn brown (Te Aroha) who has been elected on to the United Churches of Aotearoa NZ (UCANZ) standing committee.

Andrew Doubleday (UCANZ Ministry Facilitator) has visited many of the parishes and it is hoped that these gatherings are a way of reducing the sense of isolation and abandonment that many of our small rural parishes experience.

It was exciting to be able to support Heather Major (Lay Supply) as she was ordained Priest in the Anglican Church. She will continue to provide a very effective ministry both at All Saints and as a hospital chaplain.

Looking forward

- Synod members continue to be challenged to consider Climate Justice. At August Synod a committee was set up to have oversight and benefit from exciting ongoing initiatives by parishes.
 - After some time as Synod Steward and lay member of the Superintendency team, Viv Whimster has tendered her resignation from this role, which we accept with regret. The Executive initiated a review of its effectiveness and leadership by seeking feedback from Synod Members, followed by meeting of Executive facilitated by Rev. Marilyn Welch and the role of the team and Executive was affirmed.

At this stage Synod has no experienced Lay person, for leadership. However, one person has been asked to consider taking on the role and will initially have 1 year on Executive to gain necessary experience. There was much discussion about the Superintendency Team at the Synod meetings with final agreement that Co- Superintendents will be Tau Lasi, and Margaret Birtles, for a 12-month term.

Dcn Margaret Birtles, Tau Lasi, Viv Whimster.

LOWER NORTH ISLAND

*Ko te mihi tuatahi ki te Atua, nana ne nga mea katoa
E ngā mate kua wheturangitia, hāere, hāere, hāere, aturā
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 whanau 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, supporting people, expressing 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

During 2023 the Synod has spent time in developing and adopting its strategic plan. The focus of our strategic plan is to be bold, be relational and to be connexional. Under this focus, we identified three strategic priorities which have informed our work during the year. The strategic priorities for our synod are as follows:

1. Being BOLD by ensuring we used our financial and people resources for ministry and mission by promoting critical, new and innovative responses.

Synod has been intentional in looking at how new models of ministry and leadership can help – particularly in a large geographic region with small rural/provincial parishes - where there is a lack of financial resources for presbyteral ministry, or people wanting to move to this part of the world. We have been clear that whatever the model, it must be adapted to the needs of congregations and region. We have been intentional in working not only with Methodist church partners, but also our ecumenical partners.

Conversations that began in Taranaki under the leadership of the late Rob Ferguson have come to fruition this year, with the development of a new stationed appointment. We are excited to see how this new ministry develops over the next year and into the future. Its focus is one of partnership – working as a team. A team that consists of people from LNI, Sinoti, Te Taha Māori, and with our ecumenical partners.

Work in the Wairarapa with Presbytery has resulted in an agreement with parishes for a way forward to ensure there is two full time appointments. There is excitement about possibilities and opportunities for the future. Shared ministry in Wellington with Presbytery continues to go well.

Working with partners in new ventures has been key to many new initiatives and potential new projects for the year ahead. We don't know how successful we will be, we don't have all the answers or even know all the questions – what we have learned is that by being bold and doing something different we have created a sense of energy and excitement where previously these were lacking.

2. Being RELATIONAL by intentionally developing our understanding and practice of partnership, building networks and links, and ensuring all feel included and empowered.

Our synod theme for this year and into next year is 'So what's the story ...? By meeting with people and sharing our stories we then create new stories.

Our AGM this year intentionally focused on Union Parishes. UPOG (Union Parish Oversight Group) has been strengthened and continues to work together to ensure that union parishes are supported in the local region and trying to overcome some of the challenges they face - caught between parent bodies.

With some of our key parishes vacant we have been intentionally working more collegially to support each other and our parishes. Our presbyters have been willing to travel to ensure congregations are able to celebrate communion and our lay preachers have been willing to fill gaps. We are enormously grateful for those who have responded to the call for help – particularly the President and Vice President and Michael Lemanu who have come to LNI to led services

when we were at a wits end. This has enabled us to look towards a more collegial approach to ministry (lay and ordained) in the LNI region.

Links continue to be made between individuals and groups – our annual financial report noted a 15% increase in the number of parish visits made during the year. One parish has made a koha to another parish in recognition of the support from people this year in their time of need.

There is a cost to this – but the Synod is clear that without good relationships developing we will not be able to be effective in achieving our vision. In building relationships, we then also be better partners.

3. Being CONNEXIONAL by the development of a learning culture so that all parishes are resourced to offer effective ministry and mission within their community.

This focus is about the development of workshops, opportunities for professional development for lay and ordained, intentionally working with our lay preachers, ministry students, and other partners for the development and growth of leadership, ministry and mission in our region.

In September one of our lay preachers offered a workshop on 'Zines' – a 21st century publication genre. A 'zine' sub-culture exists in Aotearoa with annual Zine fests in cities and libraries. It is a means of communicating our theology - in creative ways. Those who attended not only all produced their own zine, but had fun doing theology together.

We have created a workshop programme on Holy Communion – this came out of the recognition that we go through rituals without ever asking some important questions of why, what lies behind this, what is a Methodist understanding. What started as a training programme for those in the Synod given authority to administer the sacraments has moved to a series of study groups around the region.

Other workshops are envisaged in the new year. Common themes that emerged from our AGM included the need to do work on community development - theology and principles, leadership development, administration and communication strategies, effective collaboration between congregations, young people and interfaith, workshops on effective use of technology and training of people, celebrating our traditions, and developing our identity.

We are encouraged with having a group of people wanting to be in the discernment programme looking to ministry in the future and a group of others training to be lay preachers.

*Nicola Grundy and Sarah Laurenson,
Synod Superintendent and Synod Secretary (Tauwi Strategy Lay rep)*

CENTRAL SOUTH ISLAND & NELSON MARLBOROUGH WEST COAST

It has been a HUGE year for the South Island Synods. Significant decisions have been made and more are yet to come.

In March all the South Island Synods gathered in Christchurch to worship together, get to know each other and to make the final decision as to whether they would join as one big Synod. All parishes in the South Island were written to for their consent. This was unanimously given – albeit with some questions. Then it was time to choose a new Synod Superintendent. The new Synod will welcome Rev. Dale Peach as the new Synod Superintendent at the induction set for January 27th, 2024, in Christchurch.

With the election of the new Synod Superintendent, a new Synod Executive needs to be established – one that reflects the wider Synod. This is nearly completed. A new name (yet to be confirmed) has been sought by the members. New property committee, treasurer and secretary is in the process of being established. Creating a new Synod is not for the faint hearted!! That said, the people of the South Island have been amazing, generous, gracious, and supportive. Most of the “boxes” have been ticked and the transition to something new has begun. Thank goodness that Stationing has been a relatively straight forward process!

Speaking of which, Blenheim Methodist Parish has enjoyed the supply of Rev. Tavake Manu. This is a new partnership between the English and Tongan speaking Synods. The parish already had two language congregations, so this more fairly reflects the cultural norm in the area. Due to all the other commitments in the area, a parish/ministry review was not completed as would normally happen. Therefore, Tavake will continue to offer supply ministry and a review is scheduled for early 2024 to be done by the two Synod Superintendents Rev. Kalolo Fihaki and Rev. Dale Peach.

Beckenham Methodist Parish welcomed Rev. Robin Humphreys (PCUSA) as supply minister March 2023. Beckenham and Opawa are having conversations regarding future possibilities of working together and what that might look like. Robin in the meantime has begun the process of being brought into full connexion within the Methodist Church of New Zealand. Robin will continue to offer a supply ministry in 2024.

Christchurch West Methodist Parish is also undergoing transition with Rev Dale Peach moving to Superintendency. Supply in mind.

Like most Synods, we have several parishes that are struggling to make ends meet, who are without appointment or who have simply disconnected with the wider church. It was not without serious and prayerful discernment that saw the Timaru, Temuka Methodist Parish close early 2023. The Synod is currently exploring alternative use of the land at Woodlands Road and the sale of Bank Street with the Christchurch Methodist Mission for social housing. This is an exciting time and will enable a continued Methodist presence in South Canterbury. Ashburton opened its doors once again in February 2023 after a long and hard road to repairs and renovations after the earthquake.

The West Coast regional forum met over Matariki weekend with the denominational representatives. It was a time of reconnecting and exploring possible future scenarios. It is always an awesome time with these folk who continue to offer quality mission and ministry in the region on minimal resources!

Rev. Janet Marsh based in Motueka, retires in December. Janet has been an absolute dynamo of ministry activity, creativity, and outreach in this town. She will be sorely missed. The next appointment will be Presbyterian and follow their process.

This year the Synods have lost several treasured people in the form of retired presbyters. We pay tribute and honour:

Rev. Dr Dame Phyllis Guthardt
Rev. Russell James
Rev. Ian MacLeod
Rev. Derek McNicol
Rev Wallis Browne

The Synod give thanks for these folk who have died.

This will be my last report as Synod Superintendent. I wish to thank in particular, the Synod Executives for their love, leadership, care and support over the past 10 years. The task of the Synod Superintendent is both a privilege and burden and cannot be done well without good leadership that surrounds you. I also want to thank the many other Synod Superintendents over the years who have shared their wisdom and insights, concerns and celebrations.

I wish the new Synod every success and blessing as you move forward into a new era. May you continue to be bold in your vision, passionate around mission, open to the changes that are to come and a peace that comes from being surrounded by a God who loves you more that you can imagine.

Rev. Kathryn Walters – outgoing and retiring Superintendent.

OTAGO SOUTHLAND

In a sense this is a valedictory report both from me as Superintendent but more pertinently from the Otago Southland Synod itself.

Alongside the other two English language Synods on the South Island, we have been engaged in conversation and discernment about the future and the best way South Island Methodism can face the future positively. We have come to acknowledge our present arrangements are not sustainable and, in the case of Otago Southland, have not been for some time. The three Synods have agreed to merge as of the beginning of the next Connexional year.

It is our hope that the new entity will bring a reawakened sense of Connexionalism, of belonging to one another. The reality of Methodist life in Otago Southland has been two fairly large Methodist parishes three hours apart becoming more and more inward looking and a scattering of cooperating ventures with a Methodist component. Engagement in a wider forum is to be welcome, especially when the new Synod will have a very active education programme and minister's synod.

Just after Conference last year Colin Gibson died, Colin's long life had been spent as a member of the Mornington Church and Mornington felt rather lost for a while after his death. Colin made an immeasurable contribution to the life of *Te Hāhi* and to Church music here and around the world. Churches in Otago and Southland are beginning to engage with the theme announced at Conference last year for the following ten years; *Rekindling the Va of Papatuanuku*. The Invercargill parish has obtained a Green Grant for solar paneling.

We continue to be encouraged by the work of Methodist Mission Southern, bringing programmes informed by Methodist theology and values to communities across the region.

Small and scattered though we are I trust the Methodist communities of Otago and Southland will bring their perspectives and energies to the new South Island Synod.

David Poultney, 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. The past 12 months has been a reflective time for Sinoti Samoa as it progresses with new initiatives and vision.

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

The current Sinoti executive officers are:

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

School of Theology: Waikanae El-Rancho - 12-16 January 2023 'Formula One'

The discussion during the weekend centered on these three key topics, with the concept of Formula One at the forefront of these crucial discussions.

- Outreach and Mission
- Spiritual development
- Sinoti's outlook for the future

Commissioning of Wesley Hastings Community Centre:

For the commissioning service of the recently constructed Wesley Hastings Community Centre, members from across Sinoti Samoa met at Wesley Hasting for this magnificent occasion. Superintendent Paulo Ieli and his team, including Rev. Suiva'aia Te'o and Rev. Faiva Alaelua, led the service. While local Mayor Sandra Hazlehurst spoke to the audience as the keynote speaker,

the Presidential Team Peter Taylor and TeRito Semu conveyed greetings from the connexion. Lunch, performances by the Wesley Hastings Samoan Parish cultural group, and cultural gifts marked the end of the day.

The 2023 Sinoti Samoa AGM was held at the Willow Park Christian Campsite Howick from the 10th to the 13th of August 2023. The AGM theme was *"Sinoti to Focus upon Christ"*

On Thursday 10th August the Ministerial Synod met while the Sinoti Samoa National Youth leaders also held Youth Leadership training for the youth representatives from throughout Sinoti in attendance.

On Friday 11th, the Christian Education committee, Mafutaga Tamaitai (MWF) Executive and Sinoti Youth representatives held further meetings during the day before the Sinoti AGM was officially opened. During this official opening ceremony, we paid tribute to all who had passed away since our previous AGM: Ruth Leatalua Tafili Fuimaono (Manurewa Parish), Leofao Meki (Birkenhead Parish) and Seumalo So'o Toaga (Fitzroy New Plymouth).

The official launch of the newly established Sinoti Samoa Mission Choir, which is led by Revs. Fatuatia Tufuga, Sioa Letalu and Ieremia Amituana'i, was one of the AGM's highlights.

We were fortunate with a visit from the Mission Resourcing Directors, who shared their journey thus far and the work MR continues to do.

Parish Reviews:

First year reviews will be conducted at New Plymouth Samoan Parish and Manurewa Samoan Parish before the end of the year.

CHALLENGES:

Although there are few laborers, the harvest is abundant. Sinoti Samoa has prioritised the development of future leaders for ministry. Sinoti is now developing a five-year plan to guarantee that each Parish has a presbyter.

Sinoti is still raising money for its "Tafa o ata" project. We are incredibly appreciative of MCPC's advice and support. The knowledge of numerous Sinoti Samoa members who volunteered their abilities (in the fields of design, construction, and engineering) towards this initiative has also been a blessing for us. We hope that our dream will come to fruition in the very near future.

May God lead us all as we carry on His work.

VAHEFONUA TONGA O AOTEAROA

Report Period (April 2023 - Sept 2023)

2024 VISION – KO E 'OTUA KO E AMANAKI'ANGA / GOD IS OUR SOURCE OF HOPE.

Vahefonua Tonga is currently developing its programmes for 2024. The Theme for the year is based on this year's Conference Theme "God is our Source of Hope" or "Ko e 'Otua ko e Amanaki'anga". The plan is to publish the 6 monthly Vahefonua Tonga Programme "FALENGA MEESI" for Jan 2024 – June 2024 by the second week of December this year. The FALENGA MEESI booklet has the

- Daily Scripture reading including daily reflection (Jan – June 2024)
- Prayer Themes for 2024 Uike Lotu / Week of prayer to start the new year
- Sunday scripture readings (from the Lectionary published on the NZ Methodist website)
- Weekly prayer themes for Sunday morning and Wednesday evening (Prayer themes are aligned to our 2024 vision)
- Weekly Wesley Class scripture reading and programme (Thursday evening)
- Weekly /Monthly programmes for the different ministries (Sunday school, youth, young families, women's, men's, evangelical and Christian education)
- Calendar - scheduled ministry meetings for Jan – June 2024

1. STRATEGIC PRIORITY

i. Ministry Development for the Papakura Area – Continue developing and growing as a congregation – The 2018 Census showed 4340 people (7% of the total Papakura population) identified themselves as Tongan. Papakura has a rapidly growing population of about 62,000. The projection is for the Tonga population to continue growing as more Tongan move out from the main urban area due to rising house costs and the displacement of those who cannot afford to rent closer to Auckland's urban centre. This growing Tongan community in Papakura provides an opportunity for the church to grow and a presbyter stationed to the Papakura congregation is vital to lead and develop the local congregation.

ii. Church Planting – Vahefonua Tonga have started a Talanoa with members of the Tongan Community in the Taranaki / New Plymouth Area. The Talanoa is at the early stages with a long-term vision to establish a Tonga Methodist congregation in the Area. In the North Island, there are congregations in the Auckland Region, Waikato Region, East Coast Region (Gisborne and Napier), Manawatu Region, Wellington Region. This is an opportunity for Vahefonua to establish a congregation in the West Coast Region of the North Island.

iii. Ministry Development in the Lower South Island Region –

a. Based on the 2028 census the 2nd most spoken language in the Oamaru Central area is Tongan with projection of continuous growth into the future. Vahefonua Tonga's strategy for the future is to have a presbyter stationed to Oamaru (There is a parsonage already available) to drive and grow the church.

b. Otago University is becoming a viable option for Tongan Students to move for further studies. More recently a Tongan Lecturer from Auckland University (a member of the Ponsonby Tongan Methodist Church) relocated his family to Dunedin to become a Senior Lecturer and is now a member of the St Kilda Tongan Methodist Church. There has been conversation with some presbyters who have indicated a willingness to move to Dunedin and continue their studies to a higher level like a Master of Theology.

Vahefonua Tonga sees the St Kilda church which is already a hub for the Tongan Community to continue providing the spiritual wellbeing for the Tongan students and families who makes the big decision to move down to Dunedin for work or study at Otago University. A parsonage for a presbyter would enable a presbyter to move to Dunedin to Study and look after the local congregation.

MINISTRY PRIORITY

2023 has been a year of recovering and resetting post Covid-19. The Vahefonua Tonga ministries (Sunday school, youth, young families, women's, men's, music and evangelical are running their local programmes while in the background planning for a 2024 kick start to the national programmes.

i. Sunday School Ministry will start 2024 with the Sunday School Leadership Camp on Auckland anniversary weekend at the Christian Camp in Ngaruwahia. They will finalise the updated Sunday School Syllabus for distribution to all Sunday schools with the aim to have the national Sunday school exams in late November 2024.

ii. Youth Ministry is planning for Vahefonua Tonga Leadership camp for all its leaders across the motu at the Christian Camp in Ngaruwahia June 2024.

iii. Evangelical ministry is working to start the prison visitation ministry in 2024 and the national Easter Camps with plans for camp leaders to come from different churches. Vahefonua have a project for camp leaders from the North Island to go and lead the Oamaru Easter camps.

PROPERTY PRIORITY

Process, Process, Process – While some of the process around property can look and feel like a hindrance to a congregation who are keen and want quickly to start their projects. Vahefonua Tonga who have experienced working with congregations that have not followed proper process recognise the importance and purpose of having a good quality assurance process in place to protect the congregation and ensure high quality value for money projects are delivered. The Vahefonua Tongan Property Committee are meeting 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) \$1M – 2M
- ii. SAIONE Parish Papatoetoe (Building Consent Phase) \$1M - \$3M
- iii. Glen Innes Church Refurbishment (Preparation for Resource Consent) \$1M – 1.5M
- iv. Dominion Kingsland (Planning – Heritage Site) - \$6M – 12M
- v. Palmerston North (Construction) - \$0.4M Local Vahefonua Tonga Congregation Contribution towards the project

b. Social Housing

- i. Lotofale'ia Matani Kolo Phase 3
- ii. Dominion Kingsland – 22 Apartments
- iii. Henderson – 6 Apartments
- iv. Christchurch – Exploring what they could do with land behind the church.

TECHNOLOGY STRATEGY

Vahefonua Tonga as a National Synod recognise the benefits from using technology as the means to deliver and engage with our members who are distributed across the Motu from Kerikeri up North all the way to Dunedin down south. For members of Vahefonua to travel from Kerikeri, Dunedin, Blenheim, Gisborne, Hastings to attend a meeting is very expensive.

- Vahefonua continues to have its Synod meeting via ZOOM with the Synod Officers traveling out to the regions and hosting the Synod meetings from there. The July 2023 Synod meeting was hosted from the Wesley Wellington Parish starting with the Ministerial Synod on Friday followed by Vahefonua Tonga Synod Meeting on Saturday to which Vahefonua was blessed by the onsite presence of the General Secretary Rev Tara Tautari.
- The Synod Meeting weekend finished with a combined service with all the Vahefonua Tonga congregation in the Region (Upper Hutt, St Johns Avalon, Lower Hutt, Wesley Wellington Tongan, Levin and Palmerston North Tongan Parish)
- ZOOM Meeting Technology is still the preferred platform for Vahefonua Tonga Meetings and it's regularly used by for the Vahefonua Tonga evangelical ministries monthly meeting (Fully on ZOOM) and Sunday School monthly meeting (Hybrid meeting) where the Sunday schools in Auckland meet face to face at a church and Sunday schools outside the Auckland region can join via ZOOM.

Parish and Congregation Online Platform

- Parishes and congregations continue to provide live streaming of their services to their members who are unable to go to church service due to illness, work or travel outside of Auckland.
- Families of elderly members prepare sacraments on the first Sunday of the month and participate in the sacraments from home via the live stream on Sunday morning.
- Facebook pages and emails is the preferred system for communicating church notices to its members. A good example is the recent bad weather and issues from church building has resulted in churches leaders making quick decision around lunchtime to move from onsite service to an online service. The decision was communicated out to the church members and by 7pm when the online service started the online service had more people attend than the usual Wednesday night service.

Professional Development

On the weekend 11 – 13 August 2023 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 Dunedin, Gisborne, Wellington, Hamilton and Auckland from 23 Churches attended the professional development camp. Another 12 people from Oamaru, Wellington, Hastings and Auckland joined the training session via ZOOM. 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 Facebook Page

- Vahefonua Tonga's Facebook Page is a private closed page with over 4.3K members where parishes and congregations in Vahefonua share notice and video and picture of local events. Sermons from different parishes within Vahefonua Livestream their services to the Vahefonua page.
- The Vahefonua Facebook page have a couple of people who are constantly monitoring the Facebook page and have final approval on some of the contents.
- The most popular posts are the daily reflection with the daily scriptures from the Vahefonua Tonga Falenga Meesi with an average 600 reach on a daily basis. The daily reading and reflection posted on the Facebook page is taken from the Vahefonua Programme book Falenga Meesi.

On the Horizon

Vahefonua Tonga is investigating options for a phone app where users can access the daily reading and reflection, videos and notices of events happening around Vahefonua Tonga

STATIONING: All stationing work and requirements for 2024 has been completed

WASEWASE KO VITI KEI ROTUMA

The Wasewase ko Viti kei Rotuma e Aotearoa has successfully completed ten years of its lotu, serving as a cultural synod of the Te Haahi Weteriana o Aotearoa in March 2023.

Transitional Background

Looking back, Wasewase ko Viti kei Rotuma from an advisory body has paddle its waka-lotu through the bi-cultural oceanic diversity of the Te Haahi Weteriana. The Fijian-lotu in that pilgrim waka journey manoeuvred itself through the diversity waves of challenges within the Te Hāhi Weteriana and also the different religious landscapes of New Zealand.

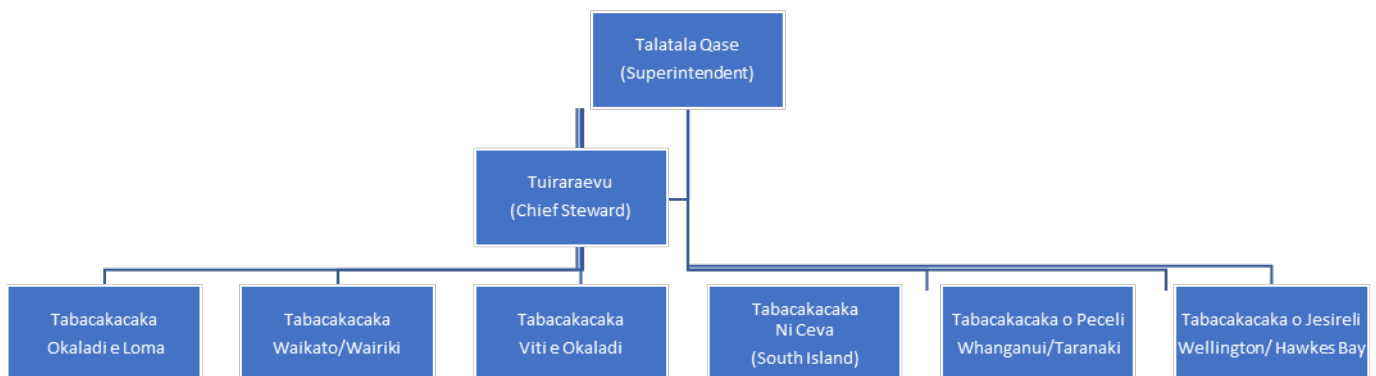
Missions

Wasewase ko Viti kei Rotuma recognises the influx of its migrant population due to favourable purposive migrant workers schemes. The priority of the Wasewase ko Viti kei Rotuma are to work in partnerships with its Tauivi partners to provide a worship space for our people to come and worship and fellowship in familiar environment. We acknowledged the shared ministry with other synod partners, the offering of worship spaces, parsonages and gifts in kind provided to us. The song of the Psalm 137:4 is a theology and model that the Wasewase ko Viti kei Rotuma will continue to sing, to develop, and enhance to enrich its spiritual boundary in Aotearoa.

Ministries

Today, we have 6 parishes throughout New Zealand. These 6 parishes are arm of the Wasewase ko Viti kei Rotuma ministries to provide pastoral care and other communal services that are essentials for this migration transition.

Management and Governance Structure



- Tabacakacaka Okaladi e Loma is based in Auckland Central Parish at Pitt Street. This ministry is responsible for Auckland central and Hauraki regions.
- Tabacakacaka ko Viti e Okaladi is based in Meadowlands, looks after the other regions of Auckland, Pukekohe, and a new ministry in Te Tai Tokerau.
- Tabacakacaka o Waikato/Waiariki looks after Waikato, Rotorua, Tauranga and now a new ministry in Tairāwhiti/Gisborne.
- Tabacakacaka o Peceli provides pastoral ministry to Whanganui and Taranaki regions.

Tabacakacaka o Jesireli looks after Wellington and Hawkes Bay region

Other Ministry developments

- The Tabacakacaka ko Peceli in Whanganui/Taranaki is vacant in 2023 due to the resignation of its minister Rev Akuila Bale who is pursuing academic studies in 2023.
- This vacant ministerial position is currently under process of appointment in 2024.
- Tabacakacaka ko Jesireli in Wellington is vacant in 2023-2024 due to the study leave requests of Rev Sikeli Cawanikawai for 2 years. Ministerial appointment is scheduled for 2025.
- Rev Asaeli Tuilagi is a probationer in Tabacakacaka ko Waikato Waiariki a non-stipendiary appointment.
- We have three nominations for Ministry and are part of 2023 Year of Discernment[YOD] programme. All three YOD nominations are awaiting the decision of the Te Haahi Weteriana conference decisions this year for the next stage of their ministry training.
- Apolosa Vuniwaqa who had completed his academic training at Diploma in Methodist Study at Trinity College and Year of Discernment program is now under further talanoa with Mission resourcing further ministerial developments.
- Our sincere appreciation for the Northland Synod for allowing our people in Te Tai Tokerau for the use of Church property in Kaeo.
- Appreciation of the parsonages gifted by the Whanganui English Parish in 171 Parsons Road, Whanganui but need an overhaul of the property for its use.

Strategic Directions of the Wasewase Ko Viti kei Rotuma

- To sing a relevant song that reflects its faith and communal spiritualities in Aotearoa.
- Develop its 10 years strategic plans[2023-2033] for its missions and ministries in Aotearoa.
- Develop and strengthen our shared ministry models with other partners.
- Tentative plans to establish ministries in these locations: 3-5 years.
 - Tairāwhiti/EastCoast/Hawkes Bay
 - Two separate ministries in the South Island.
 - Te Tai Tokerau.

Vinaka and thank you, Rev Alipate Livani

NEW ZEALAND METHODIST WOMEN'S FELLOWSHIP

“Revive and Unite – Go and bear fruit, Fruit that will last”.

If you want to go fast go alone. If you want to go far go together

John 15:16

You did not choose me, but I chose you and appointed you so that you might go and bear fruit – fruit that will last and so that whatever you ask in my name the father will give you.

Kia Ora Koutou, Talofa lava, Malo e lelei, Nisa Bula Vinaka and Greetings to Te Hāhi o Weteriana o Aotearoa in the name of Lord Jesus Christ our Saviour as we gather for this year's Methodist Church Conference 2023.

O le aso lenei na fai e leova tatou te olioli ma fiafia iai aua o lona alofa ma lona agalelei tatou te feiloai ile tatou fonotaga fa'ale tausaga mo le koneferenisi ale Ekalesia aoao 2023 – This the day that the Lord has made we will rejoice and be glad in it yes Lord we are truly glad to be here on this wonderful day. Hallelujah! And Praise the Lord!

Today I stand before you as the out-going NZMWF President 2021-2023 and very humbled to be writing my last report on behalf of our newly appointed National President Lesieli Tiulupe Pope (2023–2025) and our NZMWF members.

Our theme this year was Revive and Unite – Go Bear Fruit, Fruit that will Last – this is only possible if you work together to achieve the goal, so continue the great work NZMWF and don't be afraid to think outside the box – here is some of the work we have done in the last 12-months.

Acknowledgements

I would also like to take this opportunity to acknowledge the great work each district has contributed over the year with tireless work that has gone un-noticed and I pray that God continues to support and protect you all as you continue the wonderful outreach work you do.

I also like to acknowledge our sister districts that have had to make the hard and tough decisions to end the great work their districts have done over the years but due to the decline in numbers they have had to close. We have had great leaders come out of these districts Nelson/Marlborough and Whanganui MWF it is great that we still have members that would like to be associate members with the nearest districts so encourage this to continue.

Please keep each of members in your prayers who are undergoing medical treatment and seek our prayer warriors to pray for them as they go through their battles for good health, and they are equipped with body of armour to overcome these ailments.

Tributes

I would like to pay tribute to members who have passed away during the past year since last Methodist Church Conference 2022.

We would like to remember those who dedicated their lives to the work of the MWF and served in local fellowships and at district level.

We would like to pay special tribute to past NZMWF executive officers who took on the great task of leading this wonderful organisation over the years.

Acknowledging the service of:

- Kathleen (Kath) Daisy Turkington, Wellington District – 16 August 1920 to 10 December 2022 served on Lynley Whitton's executive 1988 - 1990 as Mission's Convenor.
- Beth Hickman, North Canterbury – 23 October 1925 to 13 March 2023 served on Lynne Scott's executive 2006-2008 as Mission's Convenor.
- Jean Purchase, Wellington District – 7 September 1936 to 20 June 2023 served on Nelma Woodfield's executive 2004-2006 as National Secretary.

We would like to give thanks to our Heavenly Father for blessing us with these wonderful women for their work and service and now they have advance into God's Kingdom may they fly high and join the army of angels as a reward for their tireless service to the Methodist Church especially NZ Methodist Women's Fellowship. We salute you!

MWF Convention 2023

This year's Convention was held on 12 October to 15 October 2023 at the Sudima Hotel, Auckland Airport in Mangere. We have over 90 members registered to attend, and this was only made possible with the help from PAC grant who helped our team to subsidise the registration to an affordable level for members to attend – with the cost of living rising any help that can be supported through Connexional through grants available is a true blessing to help districts to send a representative to our bi-annual meeting.

At Convention on the last day at our Sunday service we commissioned our new President Lesieli Tiulupe Pole and her National Executive to take over for the next 2 years as our National Executive for NZMWF – we wish her and her team well.

Communications

Touchstone has been an awesome pathway for us to reach out and connect with our churches nationwide and bring to the forefront the wonderful work our NZ Methodist Women's Fellowship are doing, and we will continue this each month so you can support the work we do at local and district level.

We continue to send out President's letter to our Districts to share with their local fellowships and these are posted on the Methodist Church of New Zealand website.

Mission Work

Each year our local fellowships fundraise to help towards our different causes we support and each year we do Special Projects for NGO organisation that have none or limited funding from the government and we choose a National and an International organisation this year we raised \$29,145.05 across all our districts to pay out to our Special Project's 2022-2023. Our National project Living Wage and our International, project is CWS Tongan Initiative. Acknowledge our continued support year on year for the Helena Goldie Hospital \$472.90, Medical & Education \$1,354.00 and stamps \$1069.00.

Also, the continued support towards the WFMUCW programmes of The World Day of Study, Helen Kim Scholarship and World Federation.

Our Grant and Scholarship Funds – Friendship, Smethurst and Kurahuna continue to enable women of all ages to further their education here and overseas.

PWANZ – Presbyterian Women of Aotearoa New Zealand.

For many years NZMWF and our sisters from PWANZ have combined forces to raise funds for the Special Projects each year for our National and International projects that are jointly decided between us each year – however this year we were saddened, to receive notification that PWANZ decided that they were closing their doors from 30 June 2023 due to decline in numbers to continue the work.

It would have been a very hard decision for them to have to close their doors after many years but when you don't have the numbers or the people to continue the work it is a difficult battle to win!

South Pacific Area Seminar 2024 – Samoa here we come!

Last year I reported the commissioning service of the new World Officers for WFMUCW, and our Area President's and it was a blessing to have a member of the NZMWF who comes from Mafutaga Tamaitai Sinoti Samoa District Olive Tanielu become the new South Pacific Area President.

Well, our Area President has hit the ground running with organising the next Area Seminar next year and Samoa will be hosting the event during 4 September to 8 September 2024 – registration for the seminar closes on 24 November 2023 to allow the hosts to organise accommodation with numbers wanting to attend.

Looking forward to heading over to Samoa and fellowshipping with other units of the South Pacific Area.

So, if you haven't registered and you would like to attend, please register – details will be on the NZMWF website.

Heartfelt thanks

I would like to conclude by saying thank you to Conference for this awesome opportunity for allowing us to share our work with you all and for your support to our women out in the local fellowships and the districts without you all we would struggle but your belief in our work makes it easier for us to continue our vision.

Regards

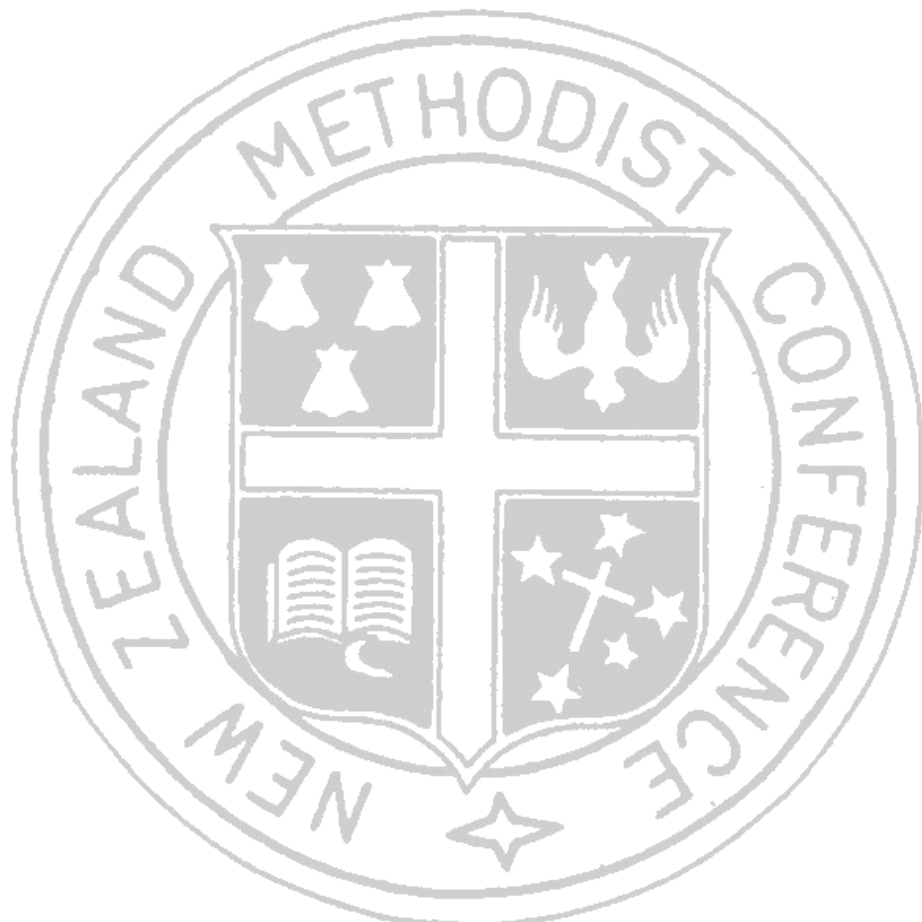
Tuituivao Salevao, ex- NZMWF National President 2021-2023

Suggested decisions:

1. The report is received.

C

Law Revision



LAW REVISION

Section 8 Review of the Disciplinary Regulations

The work of Law Revision since last Conference has focused primarily on the revision of the Disciplinary Procedures in Section 8 of the Law Book. In August of 2023 a wānanga was held to develop a framework for the proposed changes to the procedures. In attendance were: Rev Peter Taylor (President), TeRito Peyroux-Semu (Vice President), Rev Tara Tautari (General Secretary), Rev Dr Arapera Ngaha (Te Taha Maori representative), Dr Ruby Manukia-Schaumkel (Legal Advisor, Chair of Law Revision Committee) Dr Chris Marshall (Restorative Justice academic and expert), Everard Halbert (Restorative justice practitioner), Maria Dew (President's Legal Advisor), Shelley Kopu (Lawyer and Complaints Officer), and Rachel Scott (Lawyer).

At the wananga, we looked at the conceptual underpinnings of a restorative approach to relationship breakdown. Retributive justice focuses on rules and penalties. Restorative justice, however, is undergirded by relational values and focusses on harms and repairing those harms. Relational values recognise that we exist with an in relation to others: interconnectedness (whanaungatanga).

Moving to a restorative approach therefore involves a significant change of focus. Dr Chris Marshall noted that it remains necessary to establish the truth and protect others. As a result, a process always needs the option for a formal process based on natural justice. The hope is that by adopting a restorative justice focus, this formal process would be reserved for the most complex cases. Dr Marshall, further noted that the earlier a restorative approach was used in addressing an issue, the less likely it was that it would develop into a full-blown process. In addition, where a formal process had to be adopted, a restorative approach could be used to address harms including to the wider affected community flowing from the misconduct, also the same experienced by the person responsible.

A restorative justice process respects both the victim and perpetrator. Dr Marshall, noted the importance of storytelling in a facilitated restorative justice process. The person harmed needs to be able to tell his or her story. When looking at the practice of restorative justice, Everard Halbert noted the need to use trained facilitators in restorative justice. He stressed the need for an approach that is embedded throughout the Church. There was discussion about tikanga and talanoa approaches as waka which run alongside the restorative justice waka. The approaches are underpinned by church and theological values. Also, Maori values for example, mana, aroha, koha, utu (reciprocity), muru, tumanako and pono. There was discussion on the kinds of conflicts that have arisen within the Church, accountability, and the issues arising from the current rules.

The group considered how to move forward, with the aim being to have a first draft to report on progress in Conference 2023, with a draft proposal to present to March synods/Hui Poari in 2024 for consultation, before seeking final approval at Conference 2024.

Appendix 1 Section 8 Law Book Proposal for Conference 2023

The reviews on the Connexional Standing Committees are in process and will be completed for Conference approval in 2024.

Law Revision acknowledges the work of the review committees to date and acknowledges the contribution of outgoing member Rev. Paulo Ieli.

Suggested decisions:

1. The report is received.
2. Conference notes the draft review of the committee of the disciplinary code of Section 8 of the law book will be sent to Synods and Hui Poari for comment. There will be ongoing work and consultation on the changes for Conference approval in 2024.
3. Conference notes the review of the Connexional Standing Committees are still in process and will be completed for Conference approval in 2024.
4. The Law Revision Committee for 2024 be: Dr Ruby Manukia-Schaumkel (Legal Advisor), Tara Tautari (General Secretary), Jill van de Geer, Peter Williamson, Jan Tasker, Rowan Smiley, Te Aroha Rountree, Tuluvao Claudia Futi, Tanya Asa Faiai, 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:**

- Sacramental License for Anne Knox, Bell Block Union Parish – 5 October 2023
- Sacramental License for Foukimoana Sipu, Auckland Manukau Parish – 17 May 2023
- Sacramental License for Etuini Talakai, Waiuku Tongan congregation – 17 May 2023
- Sacramental License for Pounui Levao, Tokoroa Samoan congregation – 17 May 2023
- Appointment of Rev Paulo Ieli to Complaints Review Committee – 22 March 2023
- Approval of Dean Delaney to Methodist Mission Southern Board – 12 July 2023
- Appointment of Rev Dr Arapera Ngaha as the new Tumuaki for Te Taha Māori – 24 Oct 2023
- Approval of the following disbursements from the Robert Gibson Trust: - 1 Aug 2023
 - Manaia Hall - \$5,000
 - Youth work in Taranaki/Whanganui - \$10,000 (at the discretion of Synod)
 - Tertiary students - \$100,000
 - Wesley College Students - \$90,000
 - Mission resourcing - \$9,000
 - Manna Centre - \$30,000
 - General within Scheme - \$50,000

Total Disbursement Amount:- \$294,000

- Appointment of TTM members for Council of Conference: Hoana Flay, Glen Hauraki and Laura Maruera replacements for Te Aroha Rountree and Gillian Laird as long as a vacancy Conference gave me permission to fill. – 15 February 2023
- Appointment of TTM members for Council of Elders: Kuina Matene and Hayley Tamaka, as two vacancies Conference gave me permission to fill. – 15 February 2023
- Approval of Substitutes for Council of Conference: : Iriana Rountree, Ada Brown, Patria Tamaka and Tira Toki – 15 February 2023
- Approval of Substitutes for Council of Elders: Marara Koroheke and Aurora Smith.- 15 February 2023
- Approval for Hoana Flay to the Enabling Ministry Team of TTM – 27 September 2023
- Approval of Patria Tamaka as the replacement for Harry Tawhai at Council of Conference – 15 September 2023
- Approval of Proposed new members for the Publishing Board: Christina Morunga, Felonitesi Manukia, Amelia Takataka and John Carr – 14 February 2023
- Appointment John Carr as a member of the Faith and Order Board – 12 December 2022
- Appointment of Viliami Liava'a on the Board of Lifewise Trust – 10 December 2022
- Appointment of Anet Kate as Complaints Officer for the Methodist Church – 9 December 2022

Suggested decision:

1. The report is received.

New and Old Rules Comparison

SECTION 8 – CURRENT DISCIPLINARY REGULATIONS	PROPOSED SECTION 8 OF THE RULES AND REGULATIONS OF THE METHODIST CHURCH	COMMENTS – EXPLANATION OF CHANGES
<p>1. INTRODUCTION</p> <p>Within its life, the Methodist Church of New Zealand (“the Church”) has a responsibility to exercise discipline. It also recognises that there need to be adequate processes and procedures for the receipt and dealing with complaints in accordance with the principles of natural justice. The following sets out those processes and procedures (“the Complaints Procedure”).</p> <p>The President’s primary role under this Code shall be pastoral.</p> <p>The Board of Administration shall be responsible for the administration of the Complaints Procedures, and shall report regarding them, and any issues arising from them, to each Conference of the Church (“the Conference”).</p>	<p>Section 8 – Resolution of disputes and complaints [Te Reo Māori Title]</p> <p>1. INTRODUCTION</p> <p>The Methodist Church of New Zealand (“the Church”) recognises the need to address disputes and complaints of misconduct. The processes applying in such cases are set out below.</p> <p>The Board of Administration is responsible for the administration of these processes. The President’s primary role in any dispute and complaint process, is pastoral.</p> <p>At all times, the Church expects all parties to seek to exercise Christian grace, forgiveness, and reconciliation.</p>	<p>What is proposed is more succinct.</p>
<p>2. OBJECTIVES</p> <p>The following objectives are to be borne in mind when interpreting the complaints procedure (“the Objectives”):</p> <p>Upholding the laws of the Church.</p> <p>Encouraging responsible membership within the Church.</p> <p>Ensuring that complaints are dealt with adequately, promptly, and with attention to procedural fairness.</p> <p>Ensuring appropriate confidentiality and privacy.</p> <p>Achieving an appropriate resolution of each matter.</p>	<p>2. OBJECTIVES</p> <p>The objects of this regulation are to:</p> <p>(a) Uphold the laws of the Church and encourage responsible membership.</p> <p>(b) Place restorative justice and related processes consistent with the gospel at the centre of the Church’s approach to resolving disputes and complaints of misconduct.</p> <p>(c) Ensure that formal complaints of misconduct that cannot be resolved by restorative approaches are addressed <u>by both</u>:</p>	<p>Changes are to introduce restorative justice, tikanga and similar processes as central to resolution of disputes and complaints, while recognising that formal processes that are fair may be needed.</p>

	<ul style="list-style-type: none"> (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; <u>and</u> (ii) In ways which address the harms suffered by those affected and their needs. 	
<p>3. COMPLAINTS PROCEDURE TO BE A CODE</p> <p>The complaints procedure shall:</p> <ul style="list-style-type: none"> (a) form part of the Laws and Regulations of the Church (“the Laws”); and (b) be a Code. 		<p>It does not seem necessary to state complaints procedure is a code. It is part of the laws.</p>
<p>4. JURISDICTION</p> <ul style="list-style-type: none"> (a) The complaints procedure shall apply to any complaint relating to any Minister, or person whose name appears on the electoral roll of any Parish of the Church. It shall also apply to any person in any Cooperative Venture who is subject to the Laws of the Methodist Church of New Zealand. (b) In respect of matters arising under this Code, if any matter has been or is referred to the criminal or civil authorities, action shall be suspended under this Code until the matter has been determined by the civil or criminal authorities or their proceedings cease. (c) Complaints against a Minister may only be laid when it is alleged the Minister has: <ul style="list-style-type: none"> (i) breached the Laws, and/or (ii) failed to adhere to the ‘General Standards for the Guidance of Members, and the Standards for Membership and Ministry, and/or 	<p>2. JURISDICTION</p> <ul style="list-style-type: none"> (a) This section applies to all Ministers of the Church, both stipendiary and non-stipendiary and to all participating members of worshipping congregations (“Members”). It also applies to any person in a Co-operative Venture who is subject to the Laws. (b) Except in the case of alleged sexual harassment, abuse or criminal conduct (whether or not the New Zealand Police have decided to investigate), complaints of misconduct may not be brought more than three years after the latter of: <ul style="list-style-type: none"> (i) The occurrence of the matters complained about; (ii) When the Complainant discovered, or ought reasonably to have discovered, the matters complained about. 	<p>New provisions are more succinct.</p> <p>The references to when complaints against a Minister can be laid are now in the interpretation section below – definition of “Misconduct” below.</p> <p>Old rules provide for 18 month period for bringing complaint. This seems too short. New provisions is for 3 years, except in certain cases.</p> <p>Note new description of members, participating members of a congregation, rather than someone whose name appears on the electoral role of any Parish of the Church.</p>

<p>(iii) failed, or is unable, to carry out the Minister's ordination vows or has otherwise inadequately exercised responsible ministry, and/or</p> <p>(iv) brought the Church into disrepute, and/or</p> <p>(v) failed to uphold the doctrinal standards of the Church, and/or</p> <p>(vi) been convicted of a criminal or quasi criminal offence.</p> <p>(d) Complaints against a person whose name appears on the electoral roll of any Parish of the Church, other than a Minister, may only be laid when it is alleged that person has:</p> <p>(i) breached the Laws and/or</p> <p>(ii) failed to adhere to the 'General Standards for the Guidance of Members, and the Standards for Membership and Ministry and/or</p> <p>(iii) brought the Church into disrepute, and/or</p> <p>(iv) by words or actions refused to accept the discipline of Conference or otherwise repudiated their membership of the Church.</p> <p>(e) Except in the case of sexual harassment/abuse, no complaint may be laid after the expiry of 18 months from the time the basis of the complaint arose or could reasonably have been discovered, subject to the following:</p> <p>(i) where the basis of a complaint arose over a period of time, the 18 month period runs from the end of that period of time;</p> <p>(ii) if the complaint is based on a matter(s) where a criminal prosecution is or has been brought in the secular courts the complaint must be brought within eighteen months of the date of a</p>		<p>Simplified in new rules and changed from 18 months to three years.</p>
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<p>conviction arising from the matter(s) which form the basis of the complaint.</p>		
<p>5. INTERPRETATION</p> <p>“Complainant” may be any individual or groups of individuals who are members of the Church, or may be the General Secretary.</p> <p>“Days” should be working days and shall not include weekends and Public Holidays and the provincial days applicable to the person concerned.</p> <p>“In committee” shall mean that all discussions, deliberations or other verbal or written exchanges are privileged and may not be repeated, told to or communicated to any part of the media, any organisation or person(s) other than the parties to the complaint.</p> <p>“President” refers to the person appointed to, and holding that office, in the Church.</p> <p>“Natural Justice” the rights of both parties to a formal complaint should be protected by the principles of Natural Justice which include freedom from bias, transparency, fairness of procedure and the right to a fair hearing.</p>	<p>3. TERMINOLOGY</p> <p>“Dispute”: a disagreement between two or more parties arising from conflicting interests, perspectives or interpretations, or from misunderstandings or competing goals.</p> <p>“Misconduct”: conduct or behaviour that violates the established rules, standards or ethical principles that apply to the setting involved. Examples include abuse of power, sexual harassment or any form of discrimination, fraud, other dishonesty or failure to discharge the responsibilities of office. In the case of Ministers this includes:</p> <ul style="list-style-type: none"> (a) Breaches of the Laws; and/or (b) Failures to adhere to the General Standards for the Guidance of Members and the Standards for Membership and Ministry; and/or (c) A failure or inability to carry out ordination vows or exercise responsible ministry; and/or (d) Bringing the Church into disrepute; and/ or (e) Being convicted of a criminal or quasi criminal offence. <p>(Referred to collectively as “breaches of the Laws”)</p> <p>“Ministers” has the meaning set out in Section 2 – The Ministry.</p> <p>“Complainant”: a person (including the General Secretary on behalf of the Church) making a relevant complaint about Ministers or members of participating congregations.</p>	<p>Provisions in relation to ministers moved from jurisdiction section into this section. Note that the list “includes” these items rather than specifying them as in the old rules.</p> <p>Question for Council: Does the complainant have to be a member of the Church, as in the current Laws?</p>

4. RESTORATIVE PROCESSES

Commitment to Restoration

- (a) The Church is committed to, wherever possible and appropriate, taking steps to resolve disputes and complaints of misconduct in a manner that encourages an open, facilitated and, where possible, kanohi ki kanohi exchange of views, with the intention of seeking consensus, upholding the mana of all involved, and restoring balance and wellbeing to affected individuals and community.
- (b) The Church recognises that there are a range of processes, outside of the formal process, that can be used to address disputes and misconduct complaints including informal facilitated conversations, mediation, restorative justice conferencing, tikanga processes, other cultural processes and community circles.
- (c) The Church will take steps, where possible, to approach disputes and complaints with a focus on the restoration of people and relationships through restorative processes. In reflecting the transforming love of God, the Church is committed to the restoration of affected individuals regardless of how or if resolution is achieved.
- (d) Where disputes and complaints of misconduct arise, the Church will encourage early resolution through Restorative Processes. Restorative processes can be expressed in a variety of ways:
 - (i) Restorative justice involves a voluntary, relational and confidential process where those with a personal stake in the dispute or complaint of misconduct, come together in a safe and respectful environment with the help of a skilled facilitator/s, to speak about what happened and its impact on their lives; to

Key new provisions regarding restorative processes and their centrality to resolving disputes and complaints.

	<p>clarify accountability for the harms that have occurred; and to resolve together how best to promote, repair and bring about healing for all involved.</p> <p>(ii) Tikanga processes encompass the principles of restorative justice with an overlay of tikanga principles. This will enable the parties to undertake the restorative process in a way that aligns with Māori practices, principles, and values, utilising skilled and culturally appropriate facilitators.</p> <p>(iii) Other cultural practices of restoration such as Talanoa, encompass the principles of restorative justice, incorporating the specific cultural elements of the participants and/or those impacted.</p> <p>(collectively referred to as “Restorative Processes”)</p> <p>(e) In determining the appropriate Restorative Process, the Church will consider the participants and their wishes, cultural considerations, the wellbeing and safety of the participants, the affected parties and the broader impact on the community.</p> <p>(f) Where early resolution in accordance with Restorative Processes are not possible, and/or a dispute or complaint is addressed formally, the Church will consider how Restorative Processes could assist in restoring wellbeing to the affected individuals and community and implement those processes where possible; and</p> <p>(g) Where a matter is complex and/or sensitive, the Church may determine that Restorative Processes are not appropriate until after the facts have been investigated and a report received from an independent investigator. For the avoidance of</p>	
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doubt, Restorative Processes can be used after charges are filed in the Disciplinary Tribunal.

- (h) In the course of undertaking a Restorative Process referred to in this section, the Church shall ensure that those affected are provided with appropriate pastoral support and informed of the right to be supported by whanau, friends and legal or other representation.
- (i) Except as set out in the next paragraph or as required by law, anything said or written during a Restorative Process will be:
 - (i) Confidential to the parties to the Restorative Process; and
 - (ii) “Without prejudice” meaning it cannot be used as evidence in any formal proceeding, unless agreed by all parties in writing.
- (j) The agreed outcome of a Restorative Process is not “without prejudice” and can be used as evidence. The parties to the Restorative Process can also agree in writing that the outcome, or parts of it, are not confidential.
- (k) Any party to a restorative process can end it by giving 20 working days’ notice that, absent a resolution, they wish to continue with the formal process provided for in these rules.

Consideration of Tikanga
- (l) The Church will reflect its commitment to be guided by Te Tiriti o Waitangi in addressing disputes, or misconduct complaints that involve Māori and/or touch on matters relevant to Māori. Notwithstanding the obligation to adhere to these Rules, that may include, but not be limited to:

	<ul style="list-style-type: none"> (i) engaging appropriate advisors to assist the Church through any disciplinary process; and (ii) working in collaboration with participants and the appropriate advisors in determining the tikanga to be followed in addressing the dispute or misconduct complaint. 	
<p>6. CONFIDENTIALITY</p> <p>(a) Subject to the Laws and this Code, all persons concerned shall at all times preserve the confidentiality of all parties to the complaint.</p> <p>(b) No party to a complaint shall publicly disclose any of the details of the complaint, investigation or any mediation, subject always to the party’s right to instruct Counsel, take other professional advice, or for the purposes of counselling or pastoral care.</p> <p>(c) The Complaints Officer shall notify all parties to a complaint of this obligation of confidentiality.</p> <p>(d) No person shall make any unwarranted disclosure of any matter relating to a complaint to any part of the media, any organisation or other person(s). The only disclosures, which are warranted, are those which are made by a Complaints Officer, or others involved in the processes set out in this Code, for the purposes of determining the complaint.</p>	<p>5. COMPLAINTS PROCESS AND CONFIDENTIALITY</p> <p>(a) Subject to other provisions of the Laws, and the right to seek legal advice, pastoral care or counselling, those concerned in a complaint and any investigation of it, will keep information about the complaint confidential, unless the complainant and the person complained about, both agree to the release of information about the complaint and its scope.</p> <p>(b) The Complaints Officer and the Complaints Review Committee will inform those concerned in the complaint about the confidentiality requirements.</p>	Simplified provision
<p>Part 1 - Complaints Officers</p> <p>7. CONSTITUTION OF THE OFFICE There shall be an office of the Conference known as “the Complaints Officer”.</p> <p>8. FUNCTIONS OF THE COMPLAINTS OFFICER The functions of the Complaints Officer shall be:</p> <p>(a) to receive and investigate complaints;</p>	<p>Part 1 - Complaints Officers and Complaints</p> <p>6. COMPLAINTS OFFICERS</p> <p>(a) The General Secretary after receiving advice from the Pastoral Committee, will nominate Complaints Officers for approval by Conference.</p> <p>(b) Conference will appoint for a term of no more than four years, Complaints Officers with appropriate attributes and experience.</p>	Provisions are simplified considerably.

<p>(b) to ensure the provision of initial pastoral care for both the person complained against and the complainant;</p> <p>(c) to determine if mediation is appropriate and if so, to arrange for appropriate mediation.</p> <p>9. APPOINTMENT OF THE COMPLAINTS OFFICER</p> <p>(a) Following advice from the Pastoral Committee, the General Secretary shall nominate and the Council of Conference through its report, shall present to Conference, the nomination for each Complaints Officer.</p> <p>(b) Conference shall appoint not less than two or more than three persons to this office at any time.</p> <p>(c) In considering the appointment of any person for the position of the office of Complaints Officer, regard shall be had to the potential Complaints Officer's personal attributes and knowledge of and experience in the type of matters likely to come before a Complaints Officer.</p> <p>(d) No person who is a member of any other disciplinary body created by this Code shall be eligible for appointment as a Complaints Officer; any Complaints Officer who becomes a member of any other disciplinary body created by this Code shall immediately cease to be a Complaints Officer</p>	<p>(b) Appointments will be made with the aim of having two or more Complaints Officers in the role at any one time.</p> <p>(c) The General Secretary is responsible for arranging any training of Complaints Officers.</p> <p>(d) Complaints Officers' remuneration, allowances and expenses are determined by Conference.</p> <p>(e) Complaints Officers may resign. They can also be removed by the President on the advice of the Pastoral Committee in the event of any breach of the Laws, non-performance, insolvency, criminal offending or any other reason it sees fit.</p> <p>7. INDEPENDENT INVESTIGATORS</p> <p>(a) The General Secretary on advice from the Pastoral Committee can appoint a suitably qualified independent investigator to investigate a complaint where this is appropriate.</p> <p>(b) The provisions that follow concerning Complaints Officers also apply to an Independent Investigator.</p>	<p>Church can appoint an independent investigator where appropriate. This is new.</p>
<p>10. TERM OF APPOINTMENT</p> <p>Each Complaints Officer shall:</p> <p>(a) be appointed for a term not exceeding four years and shall be eligible for reappointment, normally for not more than one further term of up to four years;</p>		<p>Term of appointment, resignation, review etc are dealt with succinctly in provisions above.</p>

<p>(b) be liable for review at any time at the discretion of the President following advice from the Pastoral Committee of the Church;</p> <p>(c) take office at beginning of the Connexional year after the Conference at which that Complaints Officer is appointed;</p>		
<p>11. VACATION OF POSITION</p> <p>(a) Any Complaints Officer may resign by giving written notice to that effect to the President in accordance with any relevant contract.</p> <p>(b) A Complaints Officer's appointment shall cease if the Complaints Officer:</p> <ul style="list-style-type: none"> (i) dies; or (ii) is adjudged bankrupt under the Insolvency Act 1967; or (iii) is convicted under the Crimes Act 1961; or (iv) the Misuse of Drugs Act, or (v) any other serious offence carrying a possible sentence of 3 months or more imprisonment; (vi) is confirmed as a member of any other disciplinary body under the Laws or this Code; (vii) is found to be in breach of the Church's Ethical Standards; (viii) removed from the position. 		<p>These detailed provisions regarding vacation of position do not appear necessary. Note provision above at 6(e).</p>
<p>12. PERFORMANCE REVIEW</p> <p>The Conference shall ensure that at least once in every two years of the term of each Complaints Officer's position a performance review is carried out, this to be arranged by the Pastoral Committee.</p>		<p>Performance review does not appear a necessary provision in the rules, this is more a matter of policy that can be carried out if useful to the Church? Unclear if it is.</p>

<p>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.</p>		<p>This is included in succinct provisions above.</p>
<p>14. TRAINING OF OFFICERS (a) Conference shall from time to time decide the appropriate training of each Complaints Officer. (b) The General Secretary shall be responsible for arranging any training.</p>		<p>This is included in succinct provisions above.</p>
<p>15. EXPENSES OF POSITION (a) there shall be paid to each Complaints Officer such remuneration, allowances and expenses as Conference shall from time to time decide. (b) Conference shall be responsible to arrange appropriate funding.</p>		<p>These provisions included succinctly above</p>
<p>16. MAKING A COMPLAINT (a) Each complaint must be in writing, shall state the nature of the complaint as set out in s.4(c) or (d), and the factual basis for the complaint and the person(s) against whom it is made, and shall be filed by the complainant with the General Secretary. (b) The General Secretary shall promptly provide: (i) The Pastoral Committee with a copy of every complaint made against a Minister. (ii) The Principal with a copy of any complaint against a student.</p>	<p>8. COMPLAINTS OF MISCONDUCT (a) Complaints are to be made in writing to the General Secretary who will promptly provide copies to those affected, including the person complained against. (b) If the complaint involves the General Secretary, the President will personally or through a representative, assume the role of the General Secretary for the purpose of that complaint. (c) The Pastoral Committee can of its own motion lay a complaint against a Minister, including where a complaint has already been laid by a Complainant.</p>	<p>New provisions are more succinct. Should it be a Vice President, if GS is conflicted? If President is to remain in pastoral role</p>

<p>(iii) The Principal and the designated Synod Superintendent of any complaint against a probationer.</p> <p>(c) If the complaint is against a Minister, the General Secretary may be requested by the Pastoral Committee to also lay a complaint on behalf of the Church.</p> <p>(d) Each complaint shall be directed, by the General Secretary, to an appropriate Complaints Officer.</p> <p>(e) Upon receipt of any complaint, a Complaints Officer shall immediately give written notice to any person(s) affected by the complaint of its receipt, and shall enclose a copy of the complaint(s) and advise as to the person(s) by who or whom it is made.</p> <p>(f) Every such notification to a person against whom a complaint has been made shall include advice that that person is entitled to have a friend/support person and/or one legal Counsel present at any interview, and the general rules relating to the conduct of interviews (s.64) shall apply.</p> <p>(g) If the complaint involves the General Secretary, then the President shall, either personally or through an appointed representative, assume the role of the General Secretary under this Code for the purpose of that complaint.</p>	<p>(d) In the case of a complaint against a Minister, the General Secretary will provide a copy of the complaint to the Pastoral Committee.</p> <p>(e) The General Secretary shall:</p> <p>(i) Ensure the provision of initial pastoral care for both the person complained against and the complainant;</p> <p>(ii) Support and encourage the parties to participate in restorative processes and if they agree, make arrangements for this to occur.</p> <p>(f) Where restorative processes are not possible or appropriate to resolve a complaint, or have been unsuccessful, the General Secretary will direct the Complaint to a Complaints Officer with appropriate experience.</p> <p>(g) Where the complainant appears to be the possible victim of a criminal offence, that person will be invited to report their complaint to the police. Where it appears to the General Secretary on behalf of the Church at any stage (either before or after the receipt of an Investigation Report) that a serious criminal offence has been committed, the General Secretary will report the matter to the New Zealand Police.</p> <p>(h) The formal processes set out below will normally continue if a complaint has been laid with the police.</p>	<p>New rules provide that it is the General Secretary's obligation to facilitate restorative processes and pastoral care. Compare the old rules where the Complaints Officer had to consider this.</p> <p>New rules provide processes normally continue in the event a complaint is laid with the police. This is a change from the old rules. Feedback needed on this proposed change.</p>
<p>17. THE INVESTIGATION PROCESS</p> <p>(a) Each Complaints Officer who receives a complaint within that Complaints Officer's jurisdiction or responsibility shall conduct an investigation into the complaint promptly following lodgement of the complaint. Normally the investigation shall be commenced within 14 days of receipt of the</p>	<p>9. INVESTIGATION</p> <p>(a) The Complaints Officer will as soon as practicable after referral of the Complaint to them exercise the powers of investigation set out below:</p>	<p>New provision is succinct.</p> <p>New process not held up in the event of criminal or civil action as in former rules</p>

<p>written complaint. If the complaint received alleges a breach of the criminal law of New Zealand then the Complaints Officer shall advise the complainant to that effect and that the matter should be referred, by the complainant, to the police. No further investigation shall be carried out by the Complaints Officer until any criminal or civil action relating to or arising from the facts or circumstances giving rise to the complaint is concluded.</p> <p>(b) If a Complaints Officer, in considering a complaint, is, or is likely to be placed, in a position that leads to a conflict of interest, that Complaints Officer shall refer the complaint to another Complaints Officer.</p> <p>(c) After conducting an investigation the Complaints Officer shall prepare a report stating the nature of the complaint and shall determine either:</p> <p>(i) that the complaint has no substance, or</p> <p>(ii) that it has substance;</p> <p>(iii) and shall promptly inform the parties of that determination.</p> <p>(d) In the event:</p> <p>(i) the complaint is considered to be of no substance, then the matter is concluded for all parties involved subject to Part 3 of the Code. The Complaints Officer shall prepare a report pursuant to section 22(a) of these Laws;</p> <p>(ii) if the complaint is considered to have substance then:</p> <p>(1) where the complaint is of substance and mediation would be appropriate in the opinion of the Complaints Officer, subject to s.20(a) the Complaints Officer</p>	<p>(i) Investigate the facts including obtaining and reviewing evidence and conducting interviews;</p> <p>(ii) Prepare an Investigation Report to the Church's Complaints Review Panel Chair Person setting out the facts found, whether the complaint of misconduct has substance and reasons. At the same time a copy of the report will be sent to the parties concerned and the General Secretary.</p> <p>(b) The Complaints Officer will keep a record of the evidence and their investigation.</p> <p>(c) The Complaints Officer will ensure they have no conflict of interest which would make it unfair for them to address the Complaint.</p> <p>(d) The Complaints Officer will comply with the principles of natural justice when investigating the complaint.</p> <p>(e) The parties and others concerned in the Complaint will co-operate with the Complaints Officer including making themselves available for interview and providing documents or other information requested.</p> <p>(f) The Complaints Officer may require any written information, to be verified by statutory declaration or otherwise.</p> <p>(g) When the Complaints Officer conducts interviews, they will in advance inform the person to be interviewed, of their right to bring a support person and/or representative to the interview.</p>	<p>Provisions regarding mediation and pastoral care are addressed by overarching provisions set out earlier.</p>
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<p>shall arrange a mediation between the parties pursuant to section 20 of these Laws; or</p> <p>(2) where the complaint is of substance and mediation would not be appropriate, or any mediation held has failed to resolve the complaint, or consent under s.20(a) is not available, the Complaints Officer shall prepare a report pursuant to section 21(b) of these Laws, and refer the report and the complaint to the Complaints Review Panel Chairperson.</p> <p>(3) where the complaint is of substance and mediation would not be appropriate, or any mediation held has failed to resolve the complaint, or consent under s.20(a) is not available, and the Complaints Officer determines that the matter should not proceed further; the Complaints Officer shall prepare a report pursuant to section 22(b) of these Laws, and refer the report and the complaint to the Complaints Review Panel Chairperson.</p> <p>(e) At the commencement of any investigation, the Complaints Officer, or someone appointed by the Complaints Officer, shall ensure initial pastoral care and counselling is provided to the parties, including where appropriate, members of the parish of the complainant and/or respondent, or any others affected.</p> <p>(f) Subject to this Code, and to the rules of natural justice, each Complaints Officer shall regulate</p>		
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<p>their investigation procedure in such a manner as the Complaints Officer thinks fit.</p> <p>(g) Each Complaints Officer shall keep a record of the investigation. The record shall be accessible through the General Secretary only to persons permitted access under this Code or the Laws.</p>		<p>These matters are addressed by provisions in the new rules set out earlier.</p> <p>The new rules provide for a record to be kept.</p>
<p>18. CONDUCTING INTERVIEWS</p> <p>(a) For the purpose of any investigation, the Complaints Officer may interview any person the Complaints Officer believes is, or may be, relevant to the complaint.</p> <p>(b) Such interviews shall be held at such times and places as the Complaints Officer appoints.</p> <p>(c) The Complaints Officer may adjourn any such interview from time to time and from place to place.</p> <p>(d) All interviews shall be held in private.</p> <p>(e) Each party may have with them a friend/support person and/or one legal Counsel.</p>		<p>Addressed in new rules</p>
<p>19. GENERAL POWERS OF INVESTIGATION</p> <p>(a) For the purpose of any investigation, the Complaints Officer may:</p> <p>(i) inspect and examine any material which the Complaints Officer deems relevant;</p> <p>(ii) request any persons to produce for examination any papers, documents, records or things in that person's possession, power or control and to take copies of or extracts from such papers, documents or records;</p> <p>(iii) request any person to furnish in a form approved or acceptable to the Complaints Officer, any information or particulars that</p>		<p>This provision appears unnecessary and important aspects covered by provision set out in new rules.</p>

<p>shall be required by the Complaints Officer and any copies or extracts from such papers, documents or records.</p> <p>(b) The Complaints Officer may require any written information, to be verified by statutory declaration or otherwise.</p>		
<p>20. MEDIATION</p> <p>(a) Unless both parties agree to the contrary mediation shall not be used when the complaint is one of sexual harassment.</p> <p>(b) A Complaints Officer may arrange for mediation in respect of a complaint, but prior to mediation taking place there shall be consultation between the Complaints Officer and the General Secretary to confirm that adequate funds are available.</p> <p>(c) If the parties cannot reach agreement as to mediation within 21 working days of the Complaints Officer suggesting mediation, the Complaints Officer shall forward a report and a copy of the complaint to the Complaints Review Panel pursuant to section 22(b) of this Code.</p> <p>(d) Having agreed to attempt to reach a mediated resolution, mediation shall be convened within 30 days (“the Mediation Period”). Written advice of the outcome of the mediation shall be provided to the Complaints Officer by the mediator and shall be signed by all present at the mediation.</p> <p>(e) If the mediation results in a resolution, the Complaints Officer shall prepare a report pursuant to section 22(a) of this Code and the complaint shall be deemed concluded.</p> <p>(f) If the parties cannot reach a mediated resolution within the Mediation Period, then subject to subsection (a) of this clause, the mediation</p>		<p>Provisions regarding mediation and pastoral care are addressed by overarching provisions in new rules set out earlier.</p>

<p>process may be extended for one additional Mediation Period if all parties agree.</p> <p>(g) If at the end of the Mediation Period(s) no mediated resolution is reached, the Complaints Officer shall forward a report and a copy of the complaint to the Complaints Review Panel pursuant to section 22(b) of these Laws.</p> <p>(h) No complaint which may result in a Presbyter/ Deacon being found to be unsuitable to continue in Full Connexion with the Conference or involving dishonesty, shall be referred to a mediation process.</p> <p>(i) A person who has declined mediation may with the agreement of the Complaints Officer revisit the option of mediation within 90 days of the initial offer to mediation.</p>		
<p>21. MEDIATION PROCESS</p> <p>If mediation is to take place, then subject to this Code, the mediator shall regulate the mediation procedure.</p>		
<p>22. REPORTING AND REFERRING ON COMPLAINTS</p> <p>(a) When the parties cannot reach agreement as to mediation following a determination under section 17(d)(ii)(1), or a determination has been made under section 17(d)(ii) (2), or section 17(d)(ii)(3), the Complaints Officer shall prepare a report stating the nature of the complaint, the steps taken in reaching a determination, the Complaints Officer's conclusions and the reasons for those conclusions. The report shall be sent to the Complaints Review Panel Chairperson.</p> <p>(b) A copy of reports under this section and 17(c) shall be forwarded to the parties and the General Secretary.</p>		<p>See new Complaints Officer and Investigation provisions above and the new Complaints Review process below, also the overarching provisions regarding restorative processes. These simplify while allowing for a process with the same key features.</p>

<p>(c) Where in the opinion of the Complaints officer the outcome of the complaint should be conveyed to other parties, the Complaints officer may recommend such disclosure to the General Secretary to do so at his/her discretion.</p>		
<p>23. WITHDRAWAL OF COMPLAINTS No complaint shall be withdrawn without the written consent of all parties. If a complaint is withdrawn or otherwise disposed of under this code no further complaint on the same matter may be laid by the complainant involved.</p>	<p>10. WITHDRAWAL OF COMPLAINTS If a complainant 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.</p>	<p>Have simplified this. Still need to provide that it may be continued, to be clear for all involved this can occur; but also allow the complainant some autonomy.</p>
<p>24. RIGHT OF REVIEW</p> <p>(a) If the Complaints Officer determines the complaint is of no substance and requires no further action the person(s) against whom the complaint has been made shall have no right of appeal.</p> <p>(b) Any complainant who disputes the determination of the Complaints Officer shall so advise the General Secretary, in writing within three weeks of receipt of the Complaints Officer's determination, and such advice shall state why the determination is disputed.</p> <p>(c) The General Secretary shall on receipt of the complainants grounds for an appeal, refer those grounds to the complaints Review Committee who shall determine if the grounds are sufficient for further investigation by a second complaints Officer in accordance with section 19 of this code.</p> <p>(d) If the Complaints Officer appointed under sub-paragraph (c) shall also determine the complaint is of no substance, that shall be the final determination of that complaint.</p>		<p>These matters are dealt with under Complaints Review below.</p>

<p>25. COMPLAINTS RELATING TO A COMPLAINTS OFFICER</p> <p>Any complaint relating to a Complaints Officer, including whether any particular Complaints Officer is for any reason unacceptable to any party, shall be made to the Pastoral Committee which shall decide the issue and may appoint another Complaints Officer to act as the Complaints Officer to deal with that complaint.</p>		<p>A provision relating to complaints against Complaints Officers seems unnecessary.</p>
<p>Part III – Review of Complaints</p> <p>26. COMPLAINTS REVIEWERS</p> <p>There shall be a panel of Reviewers appointed annually by Conference.</p> <p>27. PURPOSE OF THE REVIEWERS</p> <p>The Reviewers provide a pool of persons from whom a Complaints Review Committee is comprised as and when the occasion arises in the manner set out in this Code.</p> <p>28. MEMBERSHIP OF THE REVIEWERS PANEL</p> <p>(a) The Reviewers Panel shall comprise:</p> <p>(i) a chairperson (the Review Chairperson) appointed annually by the Conference on the nomination of the Board of Administration;</p> <p>(ii) not than more than ten persons, appointed annually by the Conference on the nomination of the Board of Administration acting on the recommendation of the President’s Committee of Advice (“the Reviewers”) of whom five shall be</p>	<p>Part 2 – Complaints Review Committee</p> <p>11. COMPLAINTS REVIEW PANEL AND CONVENING OF COMPLAINTS REVIEW COMMITTEE</p> <p>(a) Conference will annually appoint a chairperson, and panel of ten persons being half Presbyters in full connexion and half lay persons (Complaints Review Panel).</p> <p>(b) The appointees will be from persons nominated for the role by the Board of Administration acting on the recommendation of the Committee of Advice. The following may not be nominated: Members of the Pastoral Committee, the Committee of Advice, Council of Conference, a principal of staff member of the Theological College or a director or staff member of Mission Resourcing.</p> <p>(c) The Chairperson of the Complaints Review Panel shall ensure that copies of the Investigation Report have been provided to the parties concerned and the General Secretary.</p> <p>(d) The Chairperson of the Complaints Review Panel shall convene a Complaints Review Committee made up of at least three members of the</p>	<p>New complaints review provisions simply and concisely set out the key aspects of the process provided for in the old rules.</p>

<p>Presbyters in Full Connexion and five lay persons;</p> <p>(b) When considering the suitability of any potential Reviewer, regard shall be of the potential Reviewer's personal attributes, knowledge and experience.</p> <p>(c) No person who is currently a member of Pastoral Committee, the President's Committee of Advice, the Council of Conference, is the principal or a staff member of the Theological College, is the Director or a staff member of Mission Resourcing, or who has a complaint upheld under these procedures, shall be eligible for appointment as a Reviewer.</p>	<p>Complaints Review Panel where either of the following has occurred:</p> <p>(i) The Complaints Officer has concluded that the complaint of misconduct has substance;</p> <p>(ii) A complainant has, within three weeks of receipt of the Investigation Report, indicated to the General Secretary that they dispute the findings (or a finding) of the Complaints Officer that the complaint (or one of them) does not have substance, giving reasons.</p>	
<p>29. FUNCTIONS OF THE REVIEW CHAIRPERSON</p> <p>(a) To receive the report of any Complaints Officer.</p> <p>(b) Where the report from a Complaints Officer involves the reference of the complaint to a Complaints Review Committee:</p> <p>(i) under section 17(d)(iv)(2), to constitute a Complaints Review Committee from the Reviewers Panel.</p> <p>(ii) under section 17(d)(iv)(3) to constitute a Complaints Review Committee from the Review Panel only in the event the Complainant notifies the General Secretary within 14 days of receipt of the Complaints Officer's determination that he/she objects to the determination that the matter should not proceed further.</p> <p>(c) Where the Review Chairperson is not a member of a Complaints Review Committee when constituted, to appoint a Convenor who shall chair that Complaints Review Committee.</p>	<p>(e) The Chairperson of the Complaints Review Panel will give consideration to who is suitable to be on the Complaints Review Committee, noting the nature of the complaint, the location and the persons involved. They shall ensure that no member has a conflict of interest which prevents them from fairly carrying out their role.</p> <p>(f) At least one member of the Complaints Review Committee must be a Presbyter in Full Connexion with the Church. The Chairperson of the Complaints Review Panel can be a member of the Complaints Review Committee.</p> <p>(g) Where a complainant has disputed a finding or findings that a complaint of misconduct does not have substance, the Complaints Review Committee will consider the reasons given by the complainant and if it sees fit, refer the matter back to the Complaints Officer, or appoint another Complaints Officer to investigate.</p> <p>(h) The Complaints Review Committee shall not have power to deal with any matter where the effect of doing so would be to replace the procedures as to Stationing as set out in section 2.17.1 of the Laws.</p> <p>(i) The Complaints Review Committee may contact and interview the person complained against, and</p>	

- (d) In respect of such matters as are advised to the Review Chairperson by a Complaints Review Committee, which are more appropriately dealt with by civil or criminal proceedings to advise the Complaint to take the complaint to the appropriate authority.
- (e) Ensure that all reports required of Complaints Review Committees are forwarded promptly to all concerned as provided by this Code.
- (f) To arrange the preparation of formal charges and filing with the Disciplinary Tribunal in accordance with sections 37 and 38.
- (g) In consultation with the General Secretary, to appoint legal or other suitable Counsel to prosecute any matter before the Disciplinary Tribunal.
- (h) Report to Conference each year as to the work of the Reviewers and the Complaints Review Committees, with any suggestions as to amendments to this Code.

30. COMPLAINTS REVIEW COMMITTEES

Each Complaints Review Committee shall comprise not less than three Reviewers, at least one of whom shall be a Presbyterian in Full Connexion, and shall be constituted having regard to the nature of the complaint, the locality of the complainant, the place where the complaint arose and any other relevant issue. The Review Chairperson may be a member of any Complaints Review Committee unless doing so would be contrary to natural justice.

31. FUNCTIONS OF EACH COMPLAINTS REVIEW COMMITTEE

Each Complaints Review Committee shall:

- may also contact and interview the complainant, and any other person the Complaints Review Committee believes to be, or may be, relevant to, or have information relevant to, the complaint.
- (j) The Complaints Review Committee shall be able to instruct the Complaints Officer who referred the complaint to the Complaints Review Committee to act as an agent of the Complaints Review Committee and conduct further investigations and interviews on its behalf.
- (k) Subject to this Code and the rules of natural justice, the Complaints Review Committee shall regulate its procedure in such a manner as it thinks fit, and shall advise all parties as to the procedure for any matter before it at the earliest opportunity.

12. REPORTS AND FILING OF CHARGES

- (a) Where a Complaints Officer has concluded that the complaint of misconduct has substance, the Complaints Review Committee will review the Report and prepare a report on whether charges should be filed in the Disciplinary Tribunal. A copy of this report will be forwarded to the parties and the General Secretary. Normally this report will be prepared within 21 days of receiving the report of the Complaints Officer.
- (b) Where the Complaints Review Committee decides that charges should be filed in the Disciplinary Tribunal, the Chair shall inform the General Secretary of the need to convene the Disciplinary Tribunal and arrange for the charge to be drafted and filed.
- (c) The charge shall specify the name, address and occupation of the person charged, each breach of the Laws alleged and sufficient details to properly

<ul style="list-style-type: none"> (a) ensure that the Complaints Officer has complied with the procedures contained in Sections 17 – 22 of this Code; (b) determine whether a complaint should be referred back to the Complaints Officer or another Complaints Officer in the event that the procedures in Sections 17 – 22 have not been followed; (c) consider and deal with any complaint properly referred to it; (d) determine if the matter is one which should be referred to the civil or criminal authorities and if so to advise the Review Chairperson; (e) determine if a Charge is to be brought. A Charge may be brought notwithstanding that the person complained against is being dealt with under the civil or criminal law. A Charge under this Code which depends, for its determination, upon the findings in a prosecution or claim under the civil or criminal law will not be dealt with under this Code until the civil or criminal process has been completed; (f) exercise and perform such other functions as are conferred upon the Committee by Conference. 	<p>inform the Disciplinary Tribunal and the person charged. The charge shall be signed by the Chair of the Complaints Review Committee.</p> <p>(d) Where the Complaints Review Committee decides that charges should not be brought, and the complaint taken no further it will prepare a brief report setting this out and the reasons. A copy of the report will be forwarded to the parties and the General Secretary. Normally this report will be prepared within 21 days of receiving the report of the Complaints Officer.</p>	
<p>32. PROCEDURE OF THE COMPLAINTS REVIEW COMMITTEE</p> <ul style="list-style-type: none"> (a) The Complaints Review Committee shall review and consider the complaint and the accompanying report. Normally such review and consideration shall be completed within 21 days of the Complaints Review Committee being convened. (“the Review Period”). (b) When reviewing the complaint and accompanying report, the Complaints Review Committee shall determine whether: 		

<p>(i) the complaint shall be taken no further;</p> <p>(ii) the person complained against shall be charged and brought before the Tribunal;</p> <p>(iii) the complaint involves matters which should be referred to the civil or criminal authorities.</p> <p>(c) If, upon the expiry of the Review Period the Complaints Review Committee determines that:</p> <p>(i) the complaint shall be taken no further, the Complaints Review Committee shall prepare a report pursuant to section 34(a) of this Code; or</p> <p>(ii) the complaint shall be taken further and the person complained against be charged and brought before the Disciplinary Tribunal, the Complaints Review Committee is to act pursuant to section 35 of this Code; or</p> <p>(iii) the complaint is one which should be referred to the Police, the Complaints Review Committee shall prepare a report pursuant to section 36(a) of this Code and refer the matter to the Police.</p> <p>(d) During the Review Period, the Synod Superintendent shall ensure that continuing suitable pastoral care and counselling is available to the parties, including where appropriate, members of the parish of the complainant and/or the respondent or any others affected.</p> <p>(e) The Complaints Review Committee shall not have power to deal with any matter where the effect of doing so would be to replace the procedures as to Stationing as set out in section 2.17.1ff of the Laws.</p> <p>(f) Subject to this Code and the rules of natural justice, the Complaints Review Committee shall</p>		
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<p>regulate its procedure in such a manner as it thinks fit, and shall advise all parties as to the procedure for any matter before it at the earliest opportunity.</p> <p>(g) The Complaints Review Committee may contact and interview the person complained against, and may also contact and interview the complainant, and any other person the Complaints Review Committee believes to be, or may be, relevant to, or have information relevant to, the complaint.</p> <p>(h) The Complaints Review Committee shall be able to instruct the Complaints Officer who referred the complaint to the Complaints Review Committee to act as an agent of the Complaints Review Committee and conduct further investigations and interviews on its behalf.</p>		
<p>33. MEDIATION</p> <p>(a) If, pursuant to section 32(c)(ii) of this Code, the Complaints Review Committee determines that mediation is appropriate, and the parties agree in writing to that process, and as to who is to be appointed mediator and to be bound by the outcome, the matter shall be dealt with in accordance with the agreement reached.</p> <p>(b) If the parties cannot reach such an agreement within fourteen working days of the Complaints Review Committee deciding to allow the use of a mediation process, the Complaints Review Committee shall determine if the complaint is to be taken further. If the Complaints Review Committee determines that:</p> <p>(i) the complaint shall be taken no further, the Complaints Review Committee shall prepare a report pursuant to section 35(a) of this Code; or</p>		<p>Restorative processes including mediation covered on an overarching basis at the beginning of the rules.</p>

<p>(ii) the complaint shall be taken further and the person complained against should be charged and brought before the Disciplinary Tribunal, then the Complaints Review Committee is to act pursuant to section 36 of this Code.</p> <p>(c) A person who has declined mediation may with the agreement of the Complaints Officer revisit the option of mediation within 90 days of the initial offer to mediate.</p>		
<p>34. MEDIATION PROCESS</p> <p>If an alternative dispute resolution process is to be followed, then:</p> <p>(a) subject to this Code, the mediator shall regulate the mediation procedure;</p> <p>(b) a resolution must be reached within 30 days of the parties to the complaint agreeing to attempt to reach a resolution through a mediation process (“the Resolution Period”);</p> <p>(c) if the parties cannot reach a mediated resolution within the Resolution Period they may agree to extend the mediation process for one additional Resolution Period;</p> <p>(d) if at the end of the Resolution Period the Mediator reports to the Complaints Review Committee no agreement can be reached, the Complaints Review Committee shall determine if the complaint should be taken further. If the Complaints Review Committee determines that:</p> <p>(i) the complaint shall be taken no further, the Complaints Review Committee shall prepare a report pursuant to section 35(a) of this Code; or</p> <p>(ii) the complaint shall be taken further and the person accused against be charged and</p>		<p>Restorative processes including mediation covered on an overarching basis at the beginning of the rules.</p>

<p>brought before the Disciplinary Tribunal under this Code, then the Complaints Review Committee is to act pursuant to section 36 of this Code.</p> <p>(e) If the parties to the complaint reach an agreement by mediation the Complaints Review Committee shall prepare a report pursuant to section 38(b) of this Code.</p>		
<p>35. REPORTS BY THE COMPLAINTS REVIEW COMMITTEE</p> <p>(a) When the Complaints Review Committee determines that a complaint shall be taken no further, or;</p> <p>(b) the Mediator reports the parties to the complaint have reached an agreed settlement, then the Complaints Review Committee shall prepare a brief report indicating the nature of the complaint and outline either the Complaints Review Committee's reasons for believing the complaint is to be taken no further, or the result achieved. A copy of the report shall be forwarded to the parties and the General Secretary.</p>		
<p>36. COMPLAINTS REVIEW COMMITTEE PROCESS</p> <p>If, pursuant to sections 32(c)(ii) or 32(b)(ii) of this Code, the Complaints Review Committee determines that:</p> <p>(a) the complaint appears to involve a breach of one or more of the Laws; and,</p> <p>(b) that the complaint be taken further, then the Review Chairperson shall arrange the preparation of a formal charge and file it with the Tribunal.</p>		
<p>37. CHARGES</p>		

<p>The Review Chairperson shall lay any charge as a result of a determination by the Complaints Review Committee pursuant to section 36.</p>		
<p>38. FORM OF THE CHARGE</p> <p>(a) Every charge shall be in the form prescribed by this section, unless expressly varied or supplemented by the rules and regulations of the Disciplinary Tribunal.</p> <p>(b) Every Charge shall:</p> <ul style="list-style-type: none"> (i) be in writing; (ii) state the name, address and occupation of the person to be charged; (iii) specify each breach which the person to be charged is alleged to have committed; (iv) contain such particulars as shall clearly inform the Disciplinary Tribunal and the person to be charged of the grounds for each charge; (v) be signed by the Review Chairperson. 		<p>These provisions all addressed in succinct provisions above.</p>
<p>39. WITHDRAWAL OF COMPLAINTS</p> <p>(a) Except with leave of the Complaints Review Committee, no complaint shall be withdrawn after the Complaints Review Committee has received the complaint.</p> <p>(b) A complainant wishing to withdraw may make an application to the Complaints Review Committee for leave to withdraw, specifying the reasons for the desire to withdraw.</p> <p>(c) Upon receipt of any such application the Complaints Review Committee shall either;</p>		<p>This provision seems unnecessary and is not reproduced.</p>

<p>(i) grant leave to withdraw the complaint on such terms as the Complaints Review Committee shall determine; or</p> <p>(ii) refuse leave to withdraw the complaint.</p>		
<p>40. APPEALS</p> <p>(a) No appeal to the Disciplinary Tribunal against any decision of the Complaints Review Committee shall be brought without leave of the Disciplinary Tribunal.</p> <p>(b) Any application for leave to appeal must be filed with the Disciplinary Tribunal within 21 days after the date the Complaints Review Committee's decision is communicated to the parties to the complaint.</p>	<p>13. APPEALS</p> <p>(a) A party to a complaint has the right to apply to the Disciplinary Tribunal for leave to appeal the decision of the Complaints Review Committee.</p> <p>(b) Any application for leave to appeal must be filed with the Disciplinary Tribunal within 21 days after the date the Complaints Review Committee's decision is communicated to the parties to the complaint.</p>	
<p>41. COMPLAINTS AGAINST REVIEWERS</p> <p>If a complaint is made against a Reviewer, then that person shall not be eligible to form part of the Complaints Review Committee dealing with that matter.</p>		<p>This provision seems unnecessary and is not reproduced.</p>
<p>Part IV - The Disciplinary Tribunal</p> <p>42. THE DISCIPLINARY TRIBUNAL</p> <p>There shall be a tribunal of the Conference known as the Disciplinary Tribunal.</p>	<p>Part 3 - Disciplinary Tribunal</p> <p>14. THE DISCIPLINARY TRIBUNAL</p> <p>There shall be a tribunal of the Conference known as the Disciplinary Tribunal.</p>	
<p>43. JURISDICTION</p> <p>(a) Subject to any other provision in this Code, (and subsections (b) of this Section) the Disciplinary Tribunal shall have the powers of Conference in respect of matters properly brought before it</p>	<p>15. JURISDICTION</p> <p>(a) Subject to any other provision in this Code, (and subsections (b) of this Section) the Disciplinary Tribunal shall have the powers of Conference in respect of matters properly brought before it</p>	<p>We propose leaving these provisions unchanged perhaps with some tidying up.</p>

<p>including, but without limiting the generality of the foregoing:</p> <ul style="list-style-type: none"> (i) to determine its own procedures in accordance with the principles of natural justice; (ii) to make such orders, interim or final, as are necessary to determine any matter before it and to advise the General Secretary of such orders; (iii) to advise the President to remove a Presbyter/ Deacon from Full Connexion with the Conference, and the President shall act in accordance with that advice; (iv) power to suspend a Minister or Member either fully or partially; (v) power to remove a Member from the Electoral Roll or from positions of responsibility in the Parish; (vi) in the event a Minister or Member is charged with an offence under the Crimes Act 1961 or Misuse of Drugs Act 1965, or amendments thereof, to make such orders as it deems appropriate regarding the continuation of that person's ministry or position within a Parish pending determination or further order. (vii) To hear applications as to correct or appropriate process from a complainant, respondent, General Secretary, Complaints Review Chairperson at any stage of the processes set out in this code. <p>(b) In matters relating to the performance of a Minister the provisions of this Code are not to be used if the effect is to replace the Stationing procedures set out in sections 2.17.1 and following of the Laws.</p>	<p>including, but without limiting the generality of the foregoing:</p> <ul style="list-style-type: none"> (i) to determine its own procedures in accordance with the principles of natural justice; (ii) to make such orders, interim or final, as are necessary to determine any matter before it and to advise the General Secretary of such orders; (iii) to advise the President to remove a Presbyter/Deacon from Full Connexion with the Conference, and the President shall act in accordance with that advice; (iv) power to suspend a Minister or Member either fully or partially; (v) power to remove a Member from the Electoral Roll or from positions of responsibility in the Parish; (vi) in the event a Minister or Member is charged with an offence under the Crimes Act 1961 or Misuse of Drugs Act 1965, or amendments thereof, to make such orders as it deems appropriate regarding the continuation of that person's ministry or position within a Parish pending determination or further order. (vii) To hear applications as to correct or appropriate process from a complainant, respondent, General Secretary, Complaints Review Chairperson at any stage of the processes set out in this code. <p>(b) In matters relating to the performance of a Minister the provisions of this Code are not to be used if the effect is to replace the Stationing procedures set out in sections 2.17.1 and following of the Laws.</p>	<p>This is because the provisions are well understood by lawyers using the process and have proved satisfactory.</p>
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<p>44. MEMBERSHIP OF THE DISCIPLINARY TRIBUNAL</p> <p>(a) The Disciplinary Tribunal shall comprise:</p> <ul style="list-style-type: none"> (i) a chairperson (“the Disciplinary Tribunal Chairperson”); (ii) an alternative chairperson (“the Disciplinary Tribunal Alternate Chairperson”); (iii) at least twelve other persons, appointed annually by Conference on the nomination of the Board of Administration acting on the recommendations of the President’s Committee of Advice (“the Disciplinary Tribunal Members”) of whom at least five shall be Ministers in Full Connexion; (iv) in considering the suitability of any potential Disciplinary Tribunal Member, regard shall be had to their personal attributes, knowledge and experience. <p>(b) No person who is currently a member of the Pastoral Committee, the President’s Committee of Advice, the Council of Conference, is the principal or a staff member of the Theological College, is the Director or a staff member of Mission Resourcing, shall be eligible for appointment to the Disciplinary Tribunal.</p>	<p>16. MEMBERSHIP OF THE DISCIPLINARY TRIBUNAL</p> <p>(a) The Disciplinary Tribunal shall comprise:</p> <ul style="list-style-type: none"> (i) a chairperson (“the Disciplinary Tribunal Chairperson”); (ii) an alternative chairperson (“the Disciplinary Tribunal Alternate Chairperson”); (iii) at least twelve other persons, appointed annually by Conference on the nomination of the Board of Administration acting on the recommendations of the President’s Committee of Advice (“the Disciplinary Tribunal Members”) of whom at least five shall be Ministers in Full Connexion; (iv) in considering the suitability of any potential Disciplinary Tribunal Member, regard shall be had to their personal attributes, knowledge and experience. <p>(b) No person who is currently a member of the Pastoral Committee, the President’s Committee of Advice, the Council of Conference, is the principal or a staff member of the Theological College, is the Director or a staff member of Mission Resourcing, shall be eligible for appointment to the Disciplinary Tribunal.</p>	
<p>45. APPOINTMENT OF THE TRIBUNAL CHAIRPERSON AND ALTERNATE TRIBUNAL CHAIRPERSON</p> <p>(a) The Board of Administration, acting on the recommendation of the President’s Committee of Advice, shall nominate to Conference for appointment one person each for the position of Tribunal Chairperson and Alternate Tribunal</p>	<p>17. APPOINTMENT OF THE TRIBUNAL CHAIRPERSON AND ALTERNATE TRIBUNAL CHAIRPERSON</p> <p>(a) The Board of Administration, acting on the recommendation of the President’s Committee of Advice, shall nominate to Conference for appointment one person each for the position of Tribunal Chairperson and Alternate Tribunal</p>	

<p>Chairperson. Each of the Tribunal Chairperson and Alternate Tribunal Chairperson shall be a Barrister or a Barrister and Solicitor of the High Court of New Zealand of not less than ten years litigation practice.</p> <p>(b) The Alternate Tribunal Chairperson shall act only if the Tribunal Chairperson is unavailable.</p> <p>(c) References to the “Tribunal Chairperson” in this Code shall be deemed to include reference to the Alternate Tribunal Chairperson</p> <p>(d) No person who is a member of any other body created by this Code shall be eligible for appointment as Tribunal Chairperson or Alternative Tribunal Chairperson.</p>	<p>Chairperson. Each of the Tribunal Chairperson and Alternate Tribunal Chairperson shall be a Barrister or a Barrister and Solicitor of the High Court of New Zealand of not less than ten years litigation practice.</p> <p>(b) The Alternate Tribunal Chairperson shall act only if the Tribunal Chairperson is unavailable.</p> <p>(c) References to the “Tribunal Chairperson” in this Code shall be deemed to include reference to the Alternate Tribunal Chairperson</p> <p>(d) No person who is a member of any other body created by this Code shall be eligible for appointment as Tribunal Chairperson or Alternative Tribunal Chairperson.</p>	
<p>46. THE TRIBUNAL CHAIRPERSON’S AND MEMBERS’ TERM OF OFFICE</p> <p>The Tribunal Chairperson and each member of the Disciplinary Tribunal shall:</p> <p>(a) be appointed for a term of four years, and may be re-appointed for one further consecutive term of up to four years, and</p> <p>(b) be subject to review at yearly intervals during their term of appointment at the discretion of the President’s Committee of Advice, and</p> <p>(c) take office at the beginning of the Connexional year after the Conference at which the Chairperson is appointed.</p>	<p>18. THE TRIBUNAL CHAIRPERSON’S AND MEMBERS’ TERM OF OFFICE</p> <p>The Tribunal Chairperson and each member of the Disciplinary Tribunal shall:</p> <p>(a) be appointed for a term of four years, and may be re-appointed for one further consecutive term of up to four years, and</p> <p>(b) be subject to review at yearly intervals during their term of appointment at the discretion of the President’s Committee of Advice, and</p> <p>(c) take office at the beginning of the Connexional year after the Conference at which the Chairperson is appointed.</p>	
<p>47. VACATION OF THE OFFICE OF TRIBUNAL CHAIRPERSON OR DISCIPLINARY TRIBUNAL MEMBER</p> <p>The Tribunal Chairperson or any Disciplinary Tribunal member shall be deemed to have vacated office if that person:</p>	<p>19. VACATION OF THE OFFICE OF TRIBUNAL CHAIRPERSON OR DISCIPLINARY TRIBUNAL MEMBER</p> <p>The Tribunal Chairperson or any Disciplinary Tribunal member shall be deemed to have vacated office if that person:</p>	

<p>(a) dies; or</p> <p>(b) resigns by written notice to the President, or</p> <p>(c) no longer meets the qualifications set down in section 44(a) above; or</p> <p>(d) is adjudged bankrupt under the Insolvency Act 1967; or</p> <p>(e) is convicted of any crime under the Crimes Act 1961; or</p> <p>(f) accepts membership of any other disciplinary body under the Laws or this Code; or</p> <p>(g) is removed from office.</p> <p>48. REMOVAL OF THE TRIBUNAL CHAIRPERSON OR ANY MEMBER OF THE DISCIPLINARY TRIBUNAL</p> <p>The President, acting in accordance with the recommendation of the President's Committee of Advice may remove from office the Tribunal Chairperson or any member of the Disciplinary Tribunal.</p> <p>49. EXPENSES OF THE DISCIPLINARY TRIBUNAL</p> <p>(a) Conference shall be responsible for the funding of the disciplinary procedures set out in this Code.</p> <p>(b) The Board of Administration shall prepare budgets and report to the Conference annually as to necessary funding requirements of these disciplinary procedures including provision for contingencies.</p> <p>50. CONTACTING THE DISCIPLINARY TRIBUNAL</p> <p>(a) All communications to or with the Disciplinary Tribunal shall be addressed through the General Secretary, who shall consult with the Tribunal</p>	<p>(a) dies; or</p> <p>(b) resigns by written notice to the President, or</p> <p>(c) no longer meets the qualifications set down in section 44(a) above; or</p> <p>(d) is adjudged bankrupt under the Insolvency Act 1967; or</p> <p>(e) is convicted of any crime under the Crimes Act 1961; or</p> <p>(f) accepts membership of any other disciplinary body under the Laws or this Code; or</p> <p>(g) is removed from office.</p> <p>20. REMOVAL OF THE TRIBUNAL CHAIRPERSON OR ANY MEMBER OF THE DISCIPLINARY TRIBUNAL</p> <p>The President, acting in accordance with the recommendation of the President's Committee of Advice may remove from office the Tribunal Chairperson or any member of the Disciplinary Tribunal.</p> <p>21. EXPENSES OF THE DISCIPLINARY TRIBUNAL</p> <p>(a) Conference shall be responsible for the funding of the disciplinary procedures set out in this Code.</p> <p>(b) The Board of Administration shall prepare budgets and report to the Conference annually as to necessary funding requirements of these disciplinary procedures including provision for contingencies.</p> <p>22. CONTACTING THE DISCIPLINARY TRIBUNAL</p> <p>(a) All communications to or with the Disciplinary Tribunal shall be addressed through the General Secretary, who shall consult with the Tribunal</p>	
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<p>Chairperson to institute the processes prescribed by this Code.</p> <p>(b) If a hearing is required, the General Secretary shall ensure that appropriate resources and secretarial assistance are provided for the Tribunal Chairperson and the Disciplinary Tribunal.</p>	<p>Chairperson to institute the processes prescribed by this Code.</p> <p>(b) If a hearing is required, the General Secretary shall ensure that appropriate resources and secretarial assistance are provided for the Tribunal Chairperson and the Disciplinary Tribunal.</p>	
<p>51. CONVENING THE DISCIPLINARY TRIBUNAL</p> <p>(a) The Tribunal Chairperson shall, within twenty one days of receiving a charge;</p> <ul style="list-style-type: none"> (i) decide which members shall constitute the Disciplinary Tribunal to hear, and (ii) determine that charge; and (iii) provide copies of all relevant documents; and (iv) set the time and place for a hearing; and (v) notify all relevant persons of the time, place and expected time frame. <p>(b) In constituting a Disciplinary Tribunal regard shall be had to any conflict of interest the Tribunal Chairperson or any member might have in dealing with the matter to come before the Disciplinary Tribunal.</p>	<p>23. CONVENING THE DISCIPLINARY TRIBUNAL</p> <p>(a) The Tribunal Chairperson shall, within twenty one days of receiving a charge;</p> <ul style="list-style-type: none"> (i) decide which members shall constitute the Disciplinary Tribunal to hear, and (ii) determine that charge; and (iii) provide copies of all relevant documents; and (iv) set the time and place for a hearing; and (v) notify all relevant persons of the time, place and expected time frame. <p>(b) In constituting a Disciplinary Tribunal regard shall be had to any conflict of interest the Tribunal Chairperson or any member might have in dealing with the matter to come before the Disciplinary Tribunal.</p>	
<p>52. ADDITIONAL POWERS OF TRIBUNAL CHAIRPERSON</p> <p>If considered appropriate in any particular matter the Tribunal Chairperson may:</p> <ul style="list-style-type: none"> (a) convene the Tribunal urgently to hear any application for suspension of a Minister pending the determination of any charge; (b) convene a meeting of the parties; and/or (c) require further information or documentation; and/or 	<p>24. ADDITIONAL POWERS OF TRIBUNAL CHAIRPERSON</p> <p>If considered appropriate in any particular matter the Tribunal Chairperson may:</p> <ul style="list-style-type: none"> (a) convene the Tribunal urgently to hear any application for suspension of a Minister pending the determination of any charge; (b) convene a meeting of the parties; and/or (c) require further information or documentation; and/or 	

<ul style="list-style-type: none"> (d) explore any possible ways of resolving the matter without a hearing; (e) extend any time deadlines set elsewhere in this Code. (f) to hear any applications under 43(a)(vii). (g) at any stage of the proceedings the tribunal may rule on issues of process. 	<ul style="list-style-type: none"> (d) explore any possible ways of resolving the matter without a hearing; (e) extend any time deadlines set elsewhere in this Code. (f) to hear any applications under 43(a)(vii). (g) at any stage of the proceedings the tribunal may rule on issues of process. 	
<p>53. INTERLOCUTORY APPLICATIONS AND LEAVE TO APPEAL</p>	<p>25. INTERLOCUTORY APPLICATIONS AND LEAVE TO APPEAL</p>	
<p>The Tribunal Chairperson shall be responsible to hear and determine:</p>	<p>The Tribunal Chairperson shall be responsible to hear and determine:</p>	
<ul style="list-style-type: none"> (a) any application for orders for discovery of documents; (b) matters requiring determination before the hearing of any charge; (c) applications for leave to appeal under section 40(a); 	<ul style="list-style-type: none"> (a) any application for orders for discovery of documents; (b) matters requiring determination before the hearing of any charge; (c) applications for leave to appeal under section 40(a); 	
<p>54. QUORUM FOR THE DISCIPLINARY TRIBUNAL</p>	<p>26. QUORUM FOR THE DISCIPLINARY TRIBUNAL</p>	
<ul style="list-style-type: none"> (a) The Disciplinary Tribunal to hear a charge shall comprise the Tribunal Chairperson and not less than five Disciplinary Tribunal members at least two of whom shall be Ordained and at least two who are Lay persons. (b) The Tribunal Chairperson may adjourn any meeting of the Disciplinary Tribunal from time to time and from place to place. (c) Any decision made by a majority of the members of the Disciplinary Tribunal shall be the decision of the Tribunal. (d) In setting the place of the meeting of a Disciplinary Tribunal, regard shall be had as to any need for a neutral venue, and, so far as 	<ul style="list-style-type: none"> (a) The Disciplinary Tribunal to hear a charge shall comprise the Tribunal Chairperson and not less than five Disciplinary Tribunal members at least two of whom shall be Ordained and at least two who are Lay persons. (b) The Tribunal Chairperson may adjourn any meeting of the Disciplinary Tribunal from time to time and from place to place. (c) Any decision made by a majority of the members of the Disciplinary Tribunal shall be the decision of the Tribunal. (d) In setting the place of the meeting of a Disciplinary Tribunal, regard shall be had as to any need for a neutral venue, and, so far as 	

reasonably possible, the convenience of the parties and the cost of the proceedings.

55. EVIDENCE

All evidence given before the Tribunal shall be on oath.

56. STANDARD OF PROOF

In determining whether or not a respondent is guilty or not guilty on any particular charge, the Disciplinary Tribunal shall determine the matter on the balance of probabilities. Where the subject matter of the complaint is of a serious nature, then guilt must be established to a sufficiently high degree of probability, which is as convincing in its nature as the charge is grave. This is not proof beyond reasonable doubt. However, the difference between the criminal standard (of proof beyond reasonable doubt) and the civil standard (proof on the balance of probabilities) diminishes in this context with the seriousness and/or criminality of the conduct complained of.

57. PROSECUTION

Each charge brought before the Disciplinary Tribunal shall be prosecuted by legal or other suitable counsel appointed by the Review Chairperson in consultation with the General Secretary.

58. SUSPENSION

(a) An order by the Disciplinary Tribunal that a Presbyter/Deacon is suspended pending the determination of the charge(s) before it shall mean the Presbyter is to cease any exercise of ministry until further order of the Disciplinary Tribunal.

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(a) An order by the Disciplinary Tribunal that a Presbyter/Deacon is suspended pending the determination of the charge(s) before it shall mean the Presbyter is to cease any exercise of ministry until further order of the Disciplinary Tribunal.

<p>(b) The Disciplinary Tribunal may make an order which is less than suspension but which restricts the Presbyterian/Deacon's exercise of ministry in the manner decided by the Disciplinary Tribunal (partial suspension).</p> <p>(c) The Presbyterian/Deacon will continue to receive a stipend, accommodation and any other benefits but not any payment in the nature of a reimbursement during suspension or partial suspension.</p> <p>(d) The Minister in Full Connexion may consult with his/her Synod Superintendent (or if a Synod Superintendent the President) as to how his/her pastoral needs will be met during suspension or partial suspension.</p>	<p>(b) The Disciplinary Tribunal may make an order which is less than suspension but which restricts the Presbyterian/Deacon's exercise of ministry in the manner decided by the Disciplinary Tribunal (partial suspension).</p> <p>(c) The Presbyterian/Deacon will continue to receive a stipend, accommodation and any other benefits but not any payment in the nature of a reimbursement during suspension or partial suspension.</p> <p>(d) The Minister in Full Connexion may consult with his/her Synod Superintendent (or if a Synod Superintendent the President) as to how his/her pastoral needs will be met during suspension or partial suspension.</p>	
<p>59. HEARINGS</p> <p>(a) All hearings of the Disciplinary Tribunal, whether by the Disciplinary Tribunal Chairperson or the full Disciplinary Tribunal shall be held "in committee".</p> <p>(b) The complainant, the party charged and any other person the Disciplinary Tribunal Chairperson permits or requires, may attend the hearing.</p> <p>(c) The complainant, the party charged and any other person the Disciplinary Tribunal Chairperson permits or requires may have legal counsel appear on their behalf and may be accompanied by a support person.</p> <p>(d) Witnesses shall be excluded from the hearing until called to give evidence and may only remain if the Disciplinary Tribunal Chairperson so rules.</p> <p>(e) Nothing in subsections (a) to (d) of this section shall prevent the Disciplinary Tribunal Chairperson from ruling contrary to any or all of</p>	<p>31. HEARINGS</p> <p>(a) All hearings of the Disciplinary Tribunal, whether by the Disciplinary Tribunal Chairperson or the full Disciplinary Tribunal shall be held "in committee".</p> <p>(b) The complainant, the party charged and any other person the Disciplinary Tribunal Chairperson permits or requires, may attend the hearing.</p> <p>(c) The complainant, the party charged and any other person the Disciplinary Tribunal Chairperson permits or requires may have legal counsel appear on their behalf and may be accompanied by a support person.</p> <p>(d) Witnesses shall be excluded from the hearing until called to give evidence and may only remain if the Disciplinary Tribunal Chairperson so rules.</p> <p>(e) Nothing in subsections (a) to (d) of this section shall prevent the Disciplinary Tribunal Chairperson from ruling contrary to any or all of</p>	

<p>these provisions if they would result in unfairness to any person concerned.</p> <p>(f) The Disciplinary Tribunal shall have power to impose orders as to confidentiality.</p> <p>(g) A record of the proceedings will be kept, subject to such amendments as the Tribunal Chairperson deems appropriate to protect a complainant or witness.</p>	<p>these provisions if they would result in unfairness to any person concerned.</p> <p>(f) The Disciplinary Tribunal shall have power to impose orders as to confidentiality.</p> <p>(g) A record of the proceedings will be kept, subject to such amendments as the Tribunal Chairperson deems appropriate to protect a complainant or witness.</p>	
<p>60. APPLICATION FOR A REHEARING</p> <p>(a) An application for a rehearing shall be heard by the Alternate Tribunal Chairperson or, in the event the Alternate Tribunal Chairperson presided over the original hearing, then the Tribunal Chairperson.</p> <p>(b) An application for a rehearing must be received within 30 days of the result of the original hearing.</p> <p>(c) An application for a rehearing may be granted when the applicant is able to establish:</p> <ul style="list-style-type: none"> (i) that there is new evidence which is relevant to the proceedings that was not available at the time of the original hearing, or (ii) that the provisions of this Code have not been followed, or (iii) that there has been a breach of the rules of natural justice in the process followed up to the determination of the original hearing. <p>(d) When an application for a rehearing is granted the Disciplinary Tribunal shall be constituted from Disciplinary Tribunal members who did not hear the original hearing and shall be chaired by the Alternate Tribunal Chairperson or the Tribunal</p>	<p>32. APPLICATION FOR A REHEARING</p> <p>(a) An application for a rehearing shall be heard by the Alternate Tribunal Chairperson or, in the event the Alternate Tribunal Chairperson presided over the original hearing, then the Tribunal Chairperson.</p> <p>(b) An application for a rehearing must be received within 30 days of the result of the original hearing.</p> <p>(c) An application for a rehearing may be granted when the applicant is able to establish:</p> <ul style="list-style-type: none"> (i) that there is new evidence which is relevant to the proceedings that was not available at the time of the original hearing, or (ii) that the provisions of this Code have not been followed, or (iii) that there has been a breach of the rules of natural justice in the process followed up to the determination of the original hearing. <p>(d) When an application for a rehearing is granted the Disciplinary Tribunal shall be constituted from Disciplinary Tribunal members who did not hear the original hearing and shall be chaired by the Alternate Tribunal Chairperson or the Tribunal</p>	

<p>Chairperson who heard the application for a rehearing.</p> <p>61. APPEALS</p> <p>There shall be no appeal from the findings of the Tribunal. Note: Forgiveness provision now in Law Book Section 2.29.1 (d).</p> <p>62. Any time limits contained within this code are to be strictly adhered to. However, they may be extended from time to time for specified periods by the Complaints Review Chairperson or the Tribunal Chairperson as appropriate by written advice to the parties and the General Secretary. Any failure to meet time limits shall not invalidate any actions done or decisions made.</p> <p>Part V – General Provisions</p> <p>63. COSTS</p> <p>The Church shall in no circumstances be liable to meet any costs or disbursements incurred by any person against whom any complaint, charge of other proceeding is laid or brought under this Code.</p> <p>64. GENERAL RULES RELATING TO THE CONDUCT OF INTERVIEWS</p> <p>For the purpose of reviewing and considering any complaint, the following shall apply:</p> <p>(a) each interview shall be conducted at such times and places as the Chairperson or Complaints Officer appoints;</p> <p>(b) prior to the commencement of each interview, the Chairperson or Complaints Officer shall ensure that the interviewee has been informed of their</p>	<p>Chairperson who heard the application for a rehearing.</p> <p>33. APPEALS</p> <p>There shall be no appeal from the findings of the Tribunal. Note: Forgiveness provision now in Law Book Section 2.29.1 (d).</p> <p>Any time limits contained within this code are to be strictly adhered to. However, they may be extended from time to time for specified periods by the Complaints Review Chairperson or the Tribunal Chairperson as appropriate by written advice to the parties and the General Secretary. Any failure to meet time limits shall not invalidate any actions done or decisions made.</p> <p>Part 4 – General Provisions</p> <p>34. COSTS</p> <p>The Church shall in no circumstances be liable to meet any costs or disbursements incurred by any person against whom any complaint, charge of other proceeding is laid or brought under this Code.</p> <p>35. GENERAL RULES RELATING TO THE CONDUCT OF INTERVIEWS</p> <p>For the purpose of reviewing and considering any complaint, the following shall apply:</p> <p>(a) each interview shall be conducted at such times and places as the Chairperson or Complaints Officer appoints;</p> <p>(b) prior to the commencement of each interview, the Chairperson or Complaints Officer shall ensure that the interviewee has been informed of their</p>	
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<p>right to have a friend/support person and/or one legal counsel present. Should the interviewee wish at any time to have such a person present, then any interview shall cease until such a person is present. Should the interviewee decline to exercise this right the interview shall proceed;</p> <p>(c) only the following shall be present at any interview:</p> <ul style="list-style-type: none"> (i) the Disciplinary Tribunal, the Complaints Review Committee or the Complaints Officer, as the case may be; (ii) the interviewee, and that person's legal counsel, if any; (iii) any friend/support person present pursuant to subsection (b) above, who shall not have or act in an advocacy role, but may be invited by the interviewer to speak; (iv) any person who is, for the time being, responsible for recording the interview; <p>(d) any interview may be adjourned from time to time and from place to place.</p> <p>64. GENERAL POWERS OF INVESTIGATION</p> <p>For the purpose of dealing with matters before the Disciplinary Tribunal, the Disciplinary Tribunal may:</p> <ul style="list-style-type: none"> (a) inspect and examine any papers, documents, records or things; (b) require any persons or officer of the Church to produce for examination any papers, documents, records electronic data or things in that person's possession, power or control relevant to the matter before the Disciplinary Tribunal and to allow copies of or extracts from such papers, documents or records to be made; 	<p>right to have a friend/support person and/or one legal counsel present. Should the interviewee wish at any time to have such a person present, then any interview shall cease until such a person is present. Should the interviewee decline to exercise this right the interview shall proceed;</p> <p>(c) only the following shall be present at any interview:</p> <ul style="list-style-type: none"> (i) the Disciplinary Tribunal, the Complaints Review Committee or the Complaints Officer, as the case may be; (ii) the interviewee, and that person's legal counsel, if any; (iii) any friend/support person present pursuant to subsection (b) above, who shall not have or act in an advocacy role, but may be invited by the interviewer to speak; (iv) any person who is, for the time being, responsible for recording the interview; <p>(d) any interview may be adjourned from time to time and from place to place.</p> <p>36. GENERAL POWERS OF INVESTIGATION</p> <p>For the purpose of dealing with matters before the Disciplinary Tribunal, the Disciplinary Tribunal may:</p> <ul style="list-style-type: none"> (a) inspect and examine any papers, documents, records or things; (b) require any persons or officer of the Church to produce for examination any papers, documents, records electronic data or things in that person's possession, power or control relevant to the matter before the Disciplinary Tribunal and to allow copies of or extracts from such papers, documents or records to be made; 	
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<p>(c) require any person or officer of the Church to furnish in a form required or acceptable to the Disciplinary Tribunal, any information or particulars that may be required by the Disciplinary Tribunal and any copies or extracts from such papers, documents or records, if required verified by statutory declaration or other acceptable method.</p>	<p>(c) require any person or officer of the Church to furnish in a form required or acceptable to the Disciplinary Tribunal, any information or particulars that may be required by the Disciplinary Tribunal and any copies or extracts from such papers, documents or records, if required verified by statutory declaration or other acceptable method.</p>	
<p>65. PUBLICATION AND RECORD OF PROCEEDINGS</p> <p>(a) The Disciplinary Tribunal shall keep a written record of its proceedings which shall be retained by the Disciplinary Tribunal Chairperson at such place as he or she deems appropriate, but unless otherwise ordered, any such record may be disposed of 10 years after determination of the charge.</p> <p>(b) The Tribunal shall report to Conference each year as to its activities. No name or details are to be provided in the report except where the finding is adverse to the person complained against.</p> <p>(c) Where there is a finding adverse to the person complained against the name of that person and the finding shall be published by the Tribunal and distributed through the Connexional Office.</p>	<p>37. PUBLICATION AND RECORD OF PROCEEDINGS</p> <p>(a) The Disciplinary Tribunal shall keep a written record of its proceedings which shall be retained by the Disciplinary Tribunal Chairperson at such place as he or she deems appropriate, but unless otherwise ordered, any such record may be disposed of 10 years after determination of the charge.</p> <p>(b) The Tribunal shall report to Conference each year as to its activities. No name or details are to be provided in the report except where the finding is adverse to the person complained against.</p> <p>(c) Where there is a finding adverse to the person complained against the name of that person and the finding shall be published by the Tribunal and distributed through the Connexional Office.</p>	
<p>66. RELIEVING OF MINISTERIAL DUTIES AND RESPONSIBILITIES</p> <p>Without prejudice to any other provisions of this Code of Disciplinary Regulations, the President may, following advice of the Pastoral Committee, relieve a minister of some or all of that minister's tasks and responsibilities within their current appointment throughout the course of any action under this Code of Disciplinary Regulations in which that minister is involved.</p>	<p>38. RELIEVING OF MINISTERIAL DUTIES AND RESPONSIBILITIES</p> <p>Without prejudice to any other provisions of this Code of Disciplinary Regulations, the President may, following advice of the Pastoral Committee, relieve a minister of some or all of that minister's tasks and responsibilities within their current appointment throughout the course of any action under this Code of Disciplinary Regulations in which that minister is involved.</p>	

67. CONDITIONS APPLYING TO A SUSPENDED OR EXPELLED MINISTER

When the processes and procedures of the Code of Disciplinary Regulations have been completed, and a decision has been made to suspend or expel a minister, the following conditions shall apply to that minister:

- (a) A Minister suspended by Conference shall not take part in the business of any Church Court without the permission of Conference, and shall have no claim upon the Conference for financial support during the period of suspension unless Conference shall otherwise determine.
- (b) A Minister who is expelled shall immediately cease to be recognised as a Minister of the Methodist Church, and the Minister's name shall appear in the Minutes of Conference under Question 9 (see 7.11.2.9)
- (c) No person being a suspended or expelled Minister shall, without the prior consent in each case of the Pastoral Committee, hold any leadership position in the Church, or be authorised to preach or participate in the leadership of any Worship Service of the Church.

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Administration

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



BOARD OF ADMINISTRATION

INTRODUCTION

Our Church's mission is to reflect and proclaim the transforming love of God in all that we do. This understanding informs the lens through which we conduct the mahi of the Church and our commitment to nurturing strong relationships throughout the connexion is vital to ensuring a bi-cultural partnership that has at its heart a commitment to Te Tiriti o Waitangi.

In a world that continues to evolve at an unprecedented pace, the Church must stand as a beacon of hope, promoting peace and reconciliation as core values. In this context, our connexionalism ensures that our relationships are not merely transactional, but rather they are the foundations upon which we have built our identity as Weteriana.

In this report, we detail the key initiatives and achievements that have shaped our engagement with the Church and its related entities this year and we invite Conference to reflect on the importance of these relationships and consider how we can further reinforce them. We understand that our ongoing success is intrinsically tied to the depth and breadth of these partnerships, and we remain steadfast in our commitment to maintaining and enhancing them.

DISCIPLINARY CODE

This year, one complaint was processed and as at the writing of this report, mediation is currently being undertaken. Earlier in the year a wānanga was held to further the work on a revised Section 8 of the Disciplinary procedures of the Law Book. The fruits of that work will be shared at Conference as a first step in a consultation process with the wider Church.

RESOLUTION OF CLAIMS OF HISTORIC ABUSE OF CHILDREN IN CARE

Since December 2022, fifteen claims for redress have been processed. The report of the Royal Commission of Inquiry into Abuse in Care is still being drafted. Draft recommendations are still on track to be delivered to a new Minister of Internal Affairs by 30 November 2023, with a final report to be delivered by March 2024. At this point, it seems unlikely that a new government will roll-back the interim findings of the Commission.

In 2020, Conference agreed that the capital of the PAC fund be made available to cover the cost of resolving claims for redress and resolution. Conference is now requested to approve up to \$1,000,000 of the capital of the PAC fund to be made available for the work on historic abuse and the ongoing settlement of claims.

SAFEGUARDING CHILDREN, YOUTH AND VULNERABLE PEOPLE

It is envisaged that our policy and procedures work in Safeguarding will be further informed by the recommendations of the Royal Commission of Inquiry into Abuse in Care in March 2024, with final policies and procedures to be presented for approval by Conference 2024.

Meanwhile the training of presbyters in accompanying survivors of sexual harm concluded its final training for the 2023 year with a review on progress and recommendations for 2024. The training has been expanded to include a theology of trauma, a focus on the tikanga of muru and discussions are in place to develop a Pasifika component. This will be developed next year. To date 38 presbyters have been trained and it is hoped that the remainder group will be trained next year with a priority given to Superintendents. The Mission Resourcing review has proposed that ongoing safeguarding training should be shifted to the new mission resourcing space.

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.

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. With regards to the confirmation certificates, the trustee and Mercer have needed to deal with a very small group of pensioners who have been difficult to communicate with as their contact information has changed and contact has been lost. The trustee and Mercer are working to regain communication with these individuals.

The Fund remains in a valuation deficit as it has been for several years. This prompted the actuary of the Fund to recommend that there be no increase in the annual rate of pension and that no interest be credited. This remains a serious concern to the trustee. The trustee also continues to reassess its investments and is very mindful of its ethical investment obligations to not only Conference and the members but to the wider community. Discussion is also happening by the Trustee as to what will happen when the assets of the Fund get to a situation in which it can no longer support the members of the Fund. Proposals for a way forward will be brought to Conference 2024 for approval.

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 2022 and 2023 the statistical information relating to the “Top Up” fund are as follows:

	2022/2023	2021/2022
Number of “Top Ups” at 1 July	194	210
Number of people added during the year	5	6
Number of people removed during the year	(11)	(12)
Number of “Top Ups” at 30 June	188	204
Gross Payments made during the year	\$217,205	\$218,959
Income received from the MTA Investment	\$111,708	\$73,270
MTA Capital decretion	\$20,836	\$0
PAC Grant Received	\$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.

Wellness and Safety

Our regular wellness and safety activities are regaining traction after Covid-19 response planning interrupted our business-as-usual and we are two years behind where we should be. As a reminder our regular primary activities include:

- Asbestos Management.
 - Asbestos kills people. It is essential that everyone is aware of the asbestos management plan for their building so they can keep themselves and others safe.
 - For those church entities who manage many and varied buildings, they will also require a strategy to manage their varied property portfolio over and above having an individual building management plan.
- Emergency Response Planning.
 - Have an emergency response plan (what to do in the event of likely events that could occur in your building)
 - If you have a larger building, you must also have a Fire and Emergency approved evacuation plan
- Building Warrants of Fitness (BWoF).
 - BWoFs are an annual requirement, with monthly signoffs required
 - All building management teams with outstanding BWoFs have been contacted and requested to bring their BWoF up to date.

We have had one incident of asbestos contamination this year, and it was by the grace of God that the asbestos was wet and therefore unlikely to cause widespread contamination. Let us do better into the future; managing asbestos is very much about ensuring the future safety of others by the action we take today.

Loafers Lodge in Wellington highlighted how essential it is to keep our buildings safe in the event that tragedy strikes. This includes keeping our buildings safe using BWoFs if applicable, ensuring we have evacuation plans, and that the evacuation plans work.

Information to help undertake this work is available on our website under Tangata, or alternatively please contact healthandsafety@methodist.org.nz, Trudy is available to help you get your plans in place.

STIPENDS COMMITTEE

The Stipends Committee of Nicola Grundy, Jan Tasker, Goll Manukia, Tania Shackleton, Paul Wells and General Secretary, Tara Tautari, met on 23 May 2023 to consider matters related to Methodist Stipends.

Adjustment of Stipend for year commencing 1 July 2023

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 2023 increased by 6.70%

The Labour Cost Index for the same period increased by 4.30%

The Committee recommended to the President that the stipend and allowances be increased by 7.22% to take effect from 1 July 2023. 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.

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 increased from \$25.00 per year to \$300.

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 (25th 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 entities 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 entities 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 2023 and 2024 that may affect the Church. As these come up for review, the Board of Administration will notify the affected parts of the Church.

FINANCIAL REPORTING STANDARDS

There is continued change to the reporting standards that larger parts of the Church are required to report to (commonly known as Tier 1 and 2 reporting entities). The Tier 3 and 4 reporting standards changes introduced by the External Reporting Board will become effective for balance dates on or after 1 January 2024. The Board of Administration will provide further detailed advice before 1 January 2024 and for those members of Conference who are interested, please visit the XRB website (www.xrb.govt.nz)

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.

So far as Parishes and church entities are concerned, the Special Account is the lender of last resort.

Approval with respect to selling and buying property remains with the Church Building and Loan Fund, as does funding. The Special Account is not a supplementary source of church funding and there is a strict process in place to manage short term loans from Special account.

As at the date of this report to Conference there were no active loans outstanding and payable to the Special Account.

Due to lower investment returns and larger interest costs being paid in 2022 and 2023 no funds have been able to be granted to Connexional Budget.

REMOVAL FUND

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

Removal Fund to June 2021

There were 14 removals (12 in 2020) to and from parishes which are members of the removal fund. With a similar number of moves the cost was \$69,533 (\$38,584 in 2020).

The removal levy will resume at \$10 per member for 2022.

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 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 Charities Amendment Bill – what it means for registered charities in New Zealand

The Charities Amendment Bill, which passed in the Committee of the Whole House on 20 June 2023 introduced new governance and reporting requirements for registered charities.

Introduction

The Charities Amendment Bill (Bill) is the result of a process to review and modernise the Charities Act 2005 (Act). The promise made by the current government in its 2017 manifesto has, as far as many in the not-for-profit sector as concerned, not materialized and has not 'modernise the Charities Act.

The Bill is intended to clarify the role and responsibilities of 'officers' (currently defined in the Act to include trustees of a trust or members of a board governing the charity) of registered charities, increase transparency within the charities sector, improve access to justice, and reduce barriers faced by smaller charities.

Anyone within the Church who is involved in the operation, management and governance of a registered charity within the Church needs to be aware of what has changed and how it will affect them. Here are the key changes

Governance of Charities

The Bill clarifies the roles and responsibilities of "officers" of a registered charitable entity and adds a number of additional requirements for the governance of charities. In particular:

- the Bill sets out that the role of an officer includes a requirement to assist the charity to deliver its charitable purposes and to ensure the compliance with the charity's obligations under the Act;
- the definition of "officer" is expanded to include a person occupying a position in the charity who is able to exercise significant influence over substantial decisions of that charity. This is in line with the approach taken in other legislation, such as the Incorporated Societies Act 2022 but for the Church could add additional compliance burdens upon it. The Board of Administration will send out advice in this area once it has gained an understanding of the new definition.
- the Charities Registration Board will be empowered to disqualify an officer for 'serious wrongdoing' or a significant or persistent failure to meet their obligations, without having to de-register the charity itself.
- all registered charities will be required to undertake a three-yearly review of their governance procedures. An explanatory note to the Bill records that this promotes good governance and ensures that work towards achieving the charitable purpose is front of mind for officers of a charitable entity. This may be problematic within the Church as the rules associated with the governance of a Parish, for example are contained within the Law Book and therefore the review process would be difficult to achieve. Also 'governance procedures' are not defined and there is a concern that this new piece of compliance will add further work on smaller registered charities as time moves on.
- there will now be an explicit requirement for charities to operate in a way that qualifies them for registration. For example, a registered charity must maintain charitable purposes and operate in a way that promotes those purposes, have qualified officers, and have rules that are compliant with that charity's governing legislation (i.e., the Incorporated Societies Act 2022, the Trusts Act 2019, and the Charitable Trusts Act 1957).

Financial reporting requirements

Under the Bill, the Department of Internal Affairs (DIA) will have the power to exempt very small charities from complying with financial reporting standards, and instead an exempt charity will only be required to provide an annual return with “minimal information”. This change recognises that very small charities are often run by volunteers and have limited resources to comply with the reporting requirements currently in place for registered charitable organisations, what constitutes a small charity and minimal information is not defined in the Bill and will likely be included in supplementary regulations if the Bill is passed. This may benefit smaller registered charities in the medium to long term but as at the time of this report, it is unknown.

The Bill also aims to improve transparency in the reporting of funds for larger charities. Charities Services has indicated that, in conjunction with the changes proposed by the Bill, it will now require larger charities to report on the reasons for their accumulated funds (including cash, assets, and other resources), with the aim of increasing transparency as to the need to hold such funds. What are “larger charities” it is not defined and the Board of Administration is hopeful that this will only apply to Tier 1 and 2 financial reporting entities BUT it may apply to Tier 3 reporting entities so the Officers of Tier 3, 2 and 1 reporting entities need to start thinking about the question, “Why do I have these accumulated funds and why am I not using them directly for my charitable purpose?” There is also some alignment with work being undertaken on business income within the not-for-profit sector and the IRD have an interest in why the New Zealand taxpayer is providing support for a charity when it is not using all its funds directly for its charitable purpose.

Appeals Framework

The Bill empowers the Taxation Review Authority (TRA) to hear appeals against decisions of the Charities Registration Board. For example, if the Charities Registration Board deregisters a charitable entity, the charity may make an appeal to the TRA rather than to the High Court (which is the current position under the Act).

This amendment intended to increase access-to-justice as the appeals process to the TRA will be more expedient, informal and less costly than the current regime. Charities will be able to represent themselves, further reducing legal costs, and the timeframe to lodge an appeal will be increased from 20 working days to two months. However, there are many in the not-for-profit sector who did not support the Taxation Review Authority undertaking this work given their close relationship with Inland Revenue.

CONNEXIONAL FINANCIAL REVIEW COMMITTEE

The Committee met on 17 March 2023 to consider and review the financial statements sent to the General Secretary for accounting periods ending 31 December 2021, 31 January 2022, 30 April 2022, 31 May 2022 and 30 June 2022.

Like the last few years, in the main, the wider Connexion have dealt with the changes to the preparation and formatting of annual financial statements (also called the Performance Report). There are approximately 150 (2020: 133, 2019:137, 2018:133) entities that need to provide annual financial statements to the committee. However, 25% (38) (8.25% in 2020, 23% in 2019, 11% in 2018, 25% in 2017, 24% in 2016) of the 150 had not sent in their annual financial statements by the 10 March 2023. The Committee has followed these up in a variety of ways to ensure compliance with both the way book and the Charities Act.

Financial statements received were screened via a “traffic light” system, Green, Orange and Red. In the year under review 3 were red, 40 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 increased, and “red” entities have reduced but the number of unknown/not returned financial statements have increased.

Most of the financial statements received were using Tier 3 reporting standards (117 of the reports received) while only 14 entities were required to report using International Public Sector Accounting Standards (Tier 1 and 2).

Less than 20% 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 17 March 2023), 33 entities had not supplied financial statements, and these were noted by the Committee with Board of Administration following all of them up.

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

- Increase in the number of financial statements not being received.
- 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.

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.
- Education of Treasurers and Parish Councils important so they know their responsibilities and accountabilities.

METHODIST ARCHIVES

Main Highlights & Achievements

Following the retirement of Jo Smith in October 2022 as archivist after 17 years’ service, two new part-time archivists were employed to share the role, Katherine Doig and Jennie Hood, who commenced work at MCNZ Archives in October 2022. Both archivists bring extensive experience to the organisation. Katherine most recently worked as Operations Manager for the Christchurch Symphony Orchestra, having enjoyed an extensive career as an archivist at both the Public Record Office of Victoria in Australia, and the Christchurch Regional Office of Archives New Zealand. Jennie has worked for local government archives in the UK, Archives New Zealand, Environment Canterbury, and Canterbury Museum.

In the year to date, the archivists have fielded numerous requests from care leavers for files and information from the former Methodist Childrens’ Homes, due to the ongoing activities of the Royal Commission into Abuse in Care. In addition, they have been engaging with the Crown Response to Abuse in Care Enquiry Records Project, meeting throughout late 2022 with the Project’s Senior Advisors to talk through MCNZ Archives’ processes, and the opportunities and challenges that we have faced in completing this work.

Based on our meetings, and on those with other similar institutions, the Project formulated its Draft Shared Redaction Guidance and Care Leaver Supporting Material in March 2023, and its Draft Scope of Information Types for Care Records Retention document in July 2023, all of which we provided high level feedback on. We were reassured to see that all these documents align with the processes that we already have in place here and think that encouraging a more consistent process across organisations to the provision and redaction of sensitive welfare information is highly desirable and should improve the experience of care leavers seeking their information in the future. We will continue to support this Project team on further workstreams in the coming year.

The new archivists prepared a special report and presentation for the Board of Administration in early May 2023, putting forward our proposal for an online holdings database (Recollect) for Kei Muri Māpara. This proposal was approved by the Board at their 11 May meeting, and the case

has since been presented successfully to the PAC Board for funding. The first implementation meeting for Recollect took place on Monday 28 August with our vendors New Zealand Micrographics Services (NZMS), and we envisage an MVP website will be live by late 2023. This new website will act as both an online catalogue and as a curated digital exhibition space for MCNZ's precious archival taonga.

The new archivists were also able to complete the total reshelving of the collections in late May 2023, just prior to Jennie's departure for a year's VSA in Rarotonga (this was important, as when we arrived here, we found that many of the collections had been shelved out of their logical order, and some also in inappropriate shelving for their format – e.g. glass plate negatives on rolling compact uses). We have also identified a very large proportion of the collection that is uncatalogued and have reshelved it in two dedicated areas of the repository. We have compiled a spreadsheet to record the brief details of this material (description, dates, quantity, and location), which will enable us to prioritise and keep track of our listing and arrangement and description work, and to find the material should researchers enquire about it before it is more thoroughly described.

Katherine commenced the extensive metadata cleansing work required on our collection lists, so that these are all in the correct format, with the correct information, for upload to our new Recollect website. As part of this work, she has designed a new archives listing template based on the Archives New Zealand model, which will be the standard cataloguing template going forward. It is designed to incorporate more detailed information about the archival material that we hold, and to allow the easy capture and transfer of consistent metadata across all of our systems.

Katherine has also completed a new map of the repository and a location guide, considerably speeding up the retrieval of archives. This work has been aided immensely by the introduction in early 2023 of scannable container labels to the 11,000 boxes of archives in the collection, and scannable shelf labels to the repository's 2072 shelves, meaning that we can easily capture location data for our holdings – and ensure their safe-tracking while in use outside of the repository.

On the preservation front, the new archivists have conducted extensive shelf surveys to identify any urgent preservation concerns (e.g., mould, vinegar syndrome, naked volumes, over-stuffed boxes, open or damaged containers), and to calculate the remaining storage space left in the repository to inform decisions over the amount and nature of the material that they can accept into the collection in the future.

The new archivists have also commenced close monitoring of the building's state of the art climate control system and engaged local company Christchurch Pest Control to implement a pest control regime, which includes traps in the repository and regular fumigation.

We have updated our website, fact sheets, and lists regularly, and have introduced new Reading Room, Handling, Reprography, and Citation Guidelines. New records retention and disposal policies for MCNZ, with associated access conditions, are currently being drafted by the archivists for the consideration of Conference in 2024.

A wānanga was convened in September to explore how best our national synods (Vahefonua Tonga, Sinoti Samoa and Wasewase o Viti Kei Rotuma) and Te Taha Māori can tell their stories and preserve their history as a part of the wider Church archival endeavour. This was in response to the dearth of archives from these synods that are held in our national archive space, and the need to create a more inclusive and equitable historical record for future generations. The wānanga was a great success and a pathway has been developed for synods to send their archival documentation to Kei Muri Māpara and to digitise it via the recollect project.

We thank our volunteers Enid Ellis, Joyce Challies, Katherine Gillard (retired early 2023), Jan Kotlowski (retired early 2023), Diane Thornton, and Sharin Mason for their dedicated work at Archives over the past year. Special achievements of the Volunteer Programme in the year to date include the completion in September 2022 of the Barbadoes Street Cemetery Dissenters' Section Index project, and in August 2023, of the digitisation of our unrestricted (over 100 years old) baptism registers (the 80 digitised registers – with a total image count of over 10,000 - will be uploaded to our new Recollect site in the coming months). The ongoing nominal indexing of our Masterton Children's Home Management Committee Minute Books and Correspondence records series, and of our early Wesleyan Missionary Baptism Registers has also been hugely valuable.

The archivists have also been busy with outreach activities this year, with numerous articles and photographs provided to *Touchstone*, and to the Archives and Records Association of New Zealand's various publications. Jo Smith hosted a meeting day for 10 school and sole-charge archivists in September 2022, and Katherine and Jennie have hosted numerous tours of Kei Muri Māpara since their arrival - with a special highlight being the visit of the Archives and Records Association of New Zealand's Chair and Secretary in May 2023. The new archivists were also delighted to provide digitised copies of photographs of the Kaeo Cairn, several articles and books for the General Secretary to take to the Bicentennial Conference in November 2022.

KPIs

Since commencing their duties in October 2022, the new archivists have answered 250 written/telephone reference enquiries, facilitated 40 research and outreach visits, provided copies of records for 20 children's home requests, and accepted 36 new accessions of records into the collection.

METHODIST CONNEXIONAL PROPERTY COMMITTEE, PROPERTY AND INSURANCE

The year started with a number of cyclones and weather events in the North Island, but nothing compared to the devastation sustained in Auckland, Northland, Bay of Plenty, Waikato, Hawkes Bay and the Coromandel, from the severe weather storm at the end of January and Cyclone Gabrielle two weeks later. It seemed like the rain would never end with properties and roads slipping away while people could only watch on.

This is a startling reminder that climate change with severe weather events is here and will likely be a significant part of the future. Our thoughts go out to families in grief who lost a loved one as a result of the storm and to those who have been displaced from their homes.

Last year Conference 2022 asked the Methodist Connexional Property Committee to establish a skilled National Committee to develop a property strategy for the Methodist Church of New Zealand. This Committee was to include members of both Partners. The interim paper produced by the group, will also be covered later in this report.

Property

- **Green Grants**

This year has seen the impact of global warming in New Zealand and this highlights how weather events can change people's lives overnight including loss of life, loss of homes and property, the impact on agricultural areas, significant property damage, loss of animal stock and isolation to areas from landslides and bridges being wiped out.

Cyclone Gabrielle is the costliest tropical cyclone on record in the Southern Hemisphere, with total damages estimated to be at least NZ\$13.5 billion.

With the impact of climate change becoming more apparent the Methodist Connexional Property Committee recognised the importance of reducing the impact of the climate change

and the Church's commitment to responding to global warming.

Green Grant Pūtea Tiaki Taiao was launched at Conference 2022 in response to global warming.

The scheme offers three levels of funding for projects that address climate change such as solar panels, greywater recycling, insulation, use of renewable energy or new builds incorporating green building initiatives. Funding levels:

- Up to \$20,000
- Up to \$50,000
- Up to \$100,000

MCPC received five applications in the first funding round (closed 31 March 2023). All applications were approved and a total of \$155,673.15 was paid to the applicants. The second funding round closes 30 September 2023.

The feedback we have received has been positive. Applicants were grateful to receive their grant and found the application and payment process straightforward. All were very pleased the funding was available as they were able to install power saving equipment making buildings more energy efficient, and reduce building running costs, while helping to reduce the carbon footprint.

- ***Property Strategy Interim Paper***

A small group has met this year to commence the development of a Connexional property strategy to ensure property is an effective resource to continue to fully support ministry, mission, pastoral, and community requirements of the Methodist Church in Aotearoa.

This is an interim report, and the group now wishes to seek the input of all bodies within the Connexion to develop the strategy for presentation at Conference 2024. The paper is attached. (*appendix 1*)

Recommendations:

1. The information be received
2. That Conference asks the Working Group to continue their work on the Property Strategy, seek input from the wider Connexion, and report back to Conference in 2024.

Insurance

- ***Material Damage and Business Interruption Renewal 1 January 2023***

We had anticipated a rate increase of around 5%, prior to the 2023 renewal however peril rates increased by 10% across the portfolio with the exception of Wellington where there was a 20% increase. Natural disaster increased by 5%.

Despite a 5% increase in our renewal rates over the last 4 years, we have not increased our premium rate since 2019. However, this year we could no longer absorb the rate rise and we had no option but to increase the 2023 premium by 5% across the portfolio.

Due to global climate change where significant rain events could occur more frequently and overwhelm storm water networks and cause flooding here in NZ, the insurers required flood cover to be sub-limited to \$250,000 for any one site, with respect to Binder placement. After questioning this insurer agreed not to set a cap for flood claims. However, it is likely this will come into effect for our 2024 renewal.

Our MDBI aggregate increased from \$250,000 to \$350,000 and our retention from \$50,000 to \$75,000. The total premium cost of our insurance renewal in the binder and open market is \$2,624,738.10 plus levies and GST = \$3,567,074.

The insurance or replacement value of properties revalued in the last two years year has increased significantly and this has also impacted on the cost of insurance to the wider church.

- **Looking Forward to 2024 MDBI Insurance Renewal**

David Leather, Concordia Underwriting Agency CEO travelled to London in August / September to meet with London Binder underwriters in one-on one meetings. This was the precursor to the renewal negotiation which normally takes place towards the end of the year. The main purpose was to give insurers confidence that despite some heavy losses, Concordia was being proactive in their underwriting response.

David was still overseas when this report was produced and therefore, we are not able to provide Conference with the outcome of his UK visit or confirm the 2024 renewal rates. Material Damage and Business Interruption Insurance has increased significantly this year, across the board, with homeowners experiencing a considerable jump in premium rates.

David Leather advised Cyclone Gabrielle and severe weather events in New Zealand this year will affect the insurance market. This will have an impact on our insurance renewal 1 January 2024, and we can anticipate a premium increase of \$20% but this could be higher in the areas where there has been significant damage from severe weather events. It is expected the cost of Cyclone Gabrielle for insurers will be \$2B.

- **Liability Renewal**

We renewed our liability cover on 1 May 2023. There was a 10% premium increase for our employment disputes cover, and a 7.5% premium increase to the remaining covers, except Cyber cover. This increase was due to an adjustment for inflation. Although the insurer, Chubb pushed to increase our employment disputes excess to \$50,000, our broker negotiated the expiring excess rate of \$30,000.

Cyber Cover rates increased by 30% and an increase in excess as well. Cyber cover is becoming more and more difficult and expensive to place, due to an increase in the number and cost of global cyber breaches.

- **Travel Insurance Renewal**

Due to the high number of predicted leisure hours compared to business hours for this corporate cover in 2022, we can no longer provide leisure insurance to the wider church. Church members will need to arrange travel insurance with another provider in the future. We are still able to provide unlimited cover to members travelling overseas on church business.

- **Motor Vehicle Insurance**

This year we moved our motor vehicle insurance renewal to Howden who negotiated a reduction in our premium and no change in the policy wording, or cover. Total cover for our motor vehicle fleet is \$24,326.12 + GST, down from \$28,670.41 + GST last year.

Wendy Anderson, Insurance and Property Manager

APPENDIX 1: PROPERTY

Te Hāhi Weteriana o Aotearoa - Methodist Church of New Zealand

Towards a Property Strategy for Te Hāhi Weteriana o Aotearoa

- **Introduction**

A decision of Conference 2022 was:

- *Conference asks Methodist Church Property Committee to establish a skilled National Committee to develop a property strategy for the Methodist Church of New Zealand. This Committee to include members of both Partners.*

A small group has met this year to commence the development of a Connexional property strategy to ensure property is an effective resource to continue to fully support ministry, mission, pastoral, and community requirements of the Methodist Church in Aotearoa.

This is an interim report and we now wish to seek the input of all bodies within the Connexion to develop the strategy for presentation at Conference 2024.

- **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 in *Te Tiriti o Waitangi 1840* (Treaty of Waitangi 1840).

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 2023. Part of the journey has enabled a power-sharing partnership and has seen the development of whenua and properties for the building up and resourcing of the church.

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." 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.”

- **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:
 1. *Our Own Context and History in Aotearoa: Impact of Colonisation, including Whenua Raupatu (confiscated lands).*
 2. *Ethical implications regarding property*
 3. *Impact of Climate Change*
 4. *Ethical implications regarding property*
 5. *The Housing Crisis within Aotearoa New Zealand*
 6. *The impact of building compliance and the regulatory environment.*

Question for Te Hāhi: Are there any other external environmental factors we should be considering?

- **Environmental Scan: Internal Challenges within the Church regarding Property**
- Members of the Methodist Church have clearly expressed concerns with regard to property matters.
1. A lack of resources – financial and human
 - To address the growing list of compliance requirements
 - To be able to maintain and manage properties
 - To pay for insurances
 - Understanding of the role of Church property committees.
 2. Property that is no longer “fit for purpose” for mission or ministry.
 3. Widening gap between those parishes with significant assets which provide ongoing income for paid ministry and mission with small congregations, and those who are in lower socioeconomic areas that are growing numerically but don’t have a strong asset base to provide income for stipend or mission

4. Challenges regarding managing historic places
5. Confusion regarding the resources available from the Connexion.

Question for Te Hāhi: Are there other internal factors that need to be considered in a property strategy?

• **Property Strategy for Te Hāhi Weteriana**

Based on the Churches understanding of who we are, and the environmental scans, what does this mean for our Strategy in relation to Property? Some possibilities for inclusion in the Strategy are:

1. Based on Te Tiriti o Waitangi and expressed through the Church's commitment to the bi-cultural journey:
 - a. Property decisions concerning the purchase, sale, and (other) will be made by Committees of Church which reflect the bi-cultural partnership
 - b. Land Stories (Kōrero Papatupu Whenua) will be completed for all properties owned by Methodist Church bodies.
2. The purpose of property is to support the ongoing mission and ministry of the Church. Therefore:
 - a. A property strategic plan developed by each Parish, Synod, Te Taha Māori or Methodist Mission must be 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.
3. We are a Connexional Church with all property owned by the Connexion/ Conference, not individual parishes or Missions. Therefore:
 - a. Mission and Ministry strategies for individual parishes and Missions are considered at Synod/ Te Taha Māori level, together with their related property strategies. This, in turn, informs the Synod and national strategies for Mission, Ministry and Property. These strategic plans must align with the Mission Statement and Principles of Te Hāhi Weteriana O Aotearoa.
 - b. Synod strategies need to consider parishes in lower-socioeconomic areas where additional resources may be required in order to maintain ministry and mission and consider how property and financial resources can be shared. These discussions to be reviewed nationally.
 - c. Property resources held at the local, regional and national level by various parts of the Church and the process for managing them is documented and transparent.
 - d. Where parishes are struggling with managing their own properties, consideration is given as to whether another parish, Mission or the Synod/Te Taha Māori is able to assist or whether a national Connexional Property Management approach is required.
 - e. Given the strong level of ownership felt within parishes for the property that often they have built and cared for generations, further discussion is promoted at Synod and Parish level regarding what it means to be a Connexional Church
 - f. Property is held within the wider community, mana whenua and national contexts. This finds expression in legislation and rules, whakapapa, local historical understanding, and the history of the wider Connexion. As a result, consideration, when managing the property needs to take account of these elements. Further discussion is promoted regarding what is the role of the Connexion and its Parishes in the wider community.

Recommendation:

1. Conference asks the Working Group to continue their work on the Property Strategy, seek input from the wider Connexion, and report back to Conference in 2024.

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

The Annual Conference held at Kerikeri in 2022 provided the platform for a focus on the beginnings of Methodism in Aotearoa; and the journey that began with the establishment of the Wesleyan Mission Station at Kaeo in 1822 / 1823 by Samuel and Catherine Leigh. The Conference took the opportunity to retrace some of those early footsteps with visits to Waitangi and Kaeo and through Geoff Allen's play Amazing Love – Kia Aroha, presented as the annual lecture following the Society's 2022 Annual Meeting. In part, this continued a journey that was begun in 2019 when the Society organised a Conference at St John's College in Association with the Wesleyan Methodist Church and the Church of the Nazarene.

The papers presented at this 2019 Conference will form the major part of an impending WHS publication edited by Professor Emeritus Dr Peter Lineham. The Society is currently seeking quotes for a volume that will include both these papers and some additional sections that will expand on known stories, to include material on the links between the missionaries and Ngati Uru, and a record of the service of those Māori Home Missionaries, Honorary Home Missionaries and Minita-A-Iwi who served their Church in the twentieth century.

At the 2022 Kerikeri Conference it became clear that there are some parallel accounts of the Wesleydale Mission and how early interactions occurred and have subsequently been understood. This may also be the case as the content of the above volume becomes known. It is hoped that the opportunity to revisit published accounts and to retell significant stories is seized by their guardians and made available to a wider audience, to further extend understanding of what has happened, to create the contemporary Wesleyan / Methodist expression in Aotearoa, and to inform future journeys.

The WHS has a further ongoing project: digitalising a number of Methodist missionary primary documents. Dr Peter Lineham is leading this project, supported by the Kinder Library Librarian Judith Bright and the Library staff. A number of the documents are fragile and require special handling. When this project is completed a vast array of primary documents will deepen our understanding of events in those early missionary times and help us better understand the Church of today.

The current Executive Committee elected at the 2022 Annual General Meeting comprises Ian Faulkner (President), Gary Clover (Vice-President), Lynne Wall (Secretary) and Peter Lane (Treasurer), and members Elaine Bolitho, Norman Brookes, Allan Davidson, Eric Laurenson, So'otanga P-Misikei, Rowan Tautari, Brian Turner and Terry Wall. As all Executive meetings are now held via Zoom, regarding some members as Corresponding Members is no longer appropriate. During the year the Publications Committee has been reconstituted. The members are Alan Davidson, Peter Lane, Peter Lineham, Terry Wall and Ian Faulkner. Terry Wall has advised that after 20 years' service as Journal Editor he will be stepping down from this role at the 2024 Annual Meeting of the Society. The 2022 Proceedings, Journal 110, is a testament to Terry's skills.

The June meeting of our executive resolved to recommend to the 2023 annual meeting that Rev Dr Susan Thompson be made an honoured member for her services to the Society. As has been previously acknowledged the Society continues to receive requests for information. Many of the requests are made by those seeking to fill in gaps in their family-tree records, where they are descendants of those who held roles within the Methodist or Wesleyan causes. Such gaps are not always filled as the Society does not hold detailed records. Several enquirers seeking copies of previously published Journal articles have been referred to the John Kinder Theological Library website Pumotomoto. This valuable resource may be accessed through this link: www.kinderlibrary.recollect.co.nz. The records and publications of the Society are now held at the John Kinder Theological Library along with other Methodist archival material.

Ian Faulkner, President

PROFESSIONAL DEVELOPMENT GRANTS COMMITTEE

“Poipoiā te kākano, kia puawai”, Nurture the seed and it will blossom

SECTION A - Information and Reporting Back

The PDG Committee is pleased to bring its annual report to Methodist Conference and thanks the wider church for its support. We have worked hard over the last year on a number of projects including an extensive revision of our grants Application Form and the PDG Criteria and Guidelines document. In December 2022 we were delighted to welcome the Acting Tumuaki, Te Aroha Rountree, as a new member of the Committee.

Disbursement of grants

The demand for funding assistance for professional development has grown steadily over the last two years. This year the Committee made a larger number of grants than usual enabling lay and ordained people to undertake diploma and degree studies at Trinity College and Otago University and to attend and present papers at overseas conferences.

During the period 1 July 2022 to 30 June 2023 the Committee made the following grants:

PDG Approved Grants 1 July 2022 to 30 June 2023

Name	Synod	Topic
Mali Senapathi	Auckland	Dip. applied theology
Rev. Neti Petaia	Waikato Waiariki	B.Th. Otago
Isoa Toduadua	Waikato /Wasewase	Dip theology Trinity college
Kelly Limoe	Sinoti	Theology Samoan language
Maiava Tafa	Sinoti	Theology Samoan language
Peilua Pule	Sinoti	Theology Samoan language
Rev Amos Muzondiwa	Manukau	Chaplaincy research paper
Naasona Te'o	Sinoti	Grad Dip chartered accountancy
Rev. Manoa Havea	Waikato Waiariki	B.Th. Otago
Uili Misa	Auckland	Certificate in Lay Preaching
Jione Havea	Trinity Theological College	Conference Presenter (OBISA)
Alipate Livani	Waikato/ Waiariki	Bachelor of Theology Trinity
Ieremia Amani	Sinoti Samoa	Bachelor of Theology Pastoral Ministry Otago
Nehilofi 'Aholelei	Vahefonua	Bachelor of Theology Trinity
'Iloa Lihau	Vahefonua	Licentiate in Theology Tongan
Aisea Laukau	Lower North Island	Licentiate in Theology Tongan
Kolosaini Taulata	Lower North Island	Licentiate in Theology Tongan
Kakala Vuna	Vahefonua	Licentiate in Theology Tongan
Suliasi Havea	Vahefonua	Licentiate in Theology Tongan
Sione Tu'ungafasi	Vahefonua	Certificate in Lay Preaching Tongan
'Okusitino Paseka	Vahefonua	Certificate in Lay Preaching Tongan
Edgar Schaumkel	Vahefonua	Certificate in Lay Preaching Tongan
Toutai Telefoni	Vahefonua	Certificate in Lay Preaching Tongan
Alipate Livani	Waikato/ Waiariki	Bachelor of Theology Trinity
Abhishek Solomon	Auckland	Summer School and Conference University of Helsinki
Sione Tohi	Auckland	Certificate in Lay Preaching
Pelenato Fonoti	Sinoti Samoa	1 paper in Methodism
Osaiasi Kupu	Vahefonua	Licentiate in Theology Tongan

Grants paid:	\$ 36,090.76
Grants not yet paid:	\$ 8,555.00
Total approved grants:	\$ 44,645.76

Bradley Trust

The Bradley Trust was set up with funds left to Te Hāhi Weteriana o Aotearoa, the Methodist Church of New Zealand by the estate of Wesley Bradley in 1974. The fund has been administered by the PDG Committee and most often used for PhD study, major research projects and those attending the Bossey Ecumenical Institute.

This year the Committee began a major piece of work preparing a new Application Form and accompanying Bradley Trust Criteria and Guidelines document.

From 2024 a grant of up to \$10,000 may be made annually from the Trust to support major research projects in the church and community. Applications must be received annually by 15 August for the September PDG meeting. The new documents will be available on the Methodist website from the beginning of 2024.

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.

This year the Committee has sought a better understanding of its finances and has been greatly helped by Sarah Andrews from the Methodist Connexional Office.

We need to remind the church that the PDG Committee has limited funds available. Our main source of income is an annual grant from the Connexional Budget. This has been reduced for the 2023 to 2024 year from \$20,000 to \$10,000. We also receive income from our PAC Endowment Fund, but this has been impacted by low interest rates. The capital of the Fund cannot be touched.

These factors are severely limiting the ability of the Committee to meet all requests for funding assistance. Because of limited funds, this year we made the difficult decision not to advertise our usual August funding round. It is impossible for us to fund all requests.

We do not fund retrospective grants (applications received after the programme or event has been completed) or private study which does not directly benefit the MCNZ.

During the year we have had ongoing conversations about the sustainability of our funds. We have discussed 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.

These are conversations we will 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 socially responsible 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 transform and 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 reporting
 - Provide Income Fund income forecasts for next financial year
 - Continue to improve understanding of products in reports

Results

The 2023 financial year was volatile and challenging, with global equity markets bouncing around and finishing the December half year roughly flat, only to rally strongly in the second half of the year, to the surprise of many in the market.

Global bond yields increased significantly in the December half, with US 10-year bond yield rising from 3.01% to 3.88%, which is negative for bond prices and equity valuations. In the second half US yields moved lower through March, then retraced to finish the financial year at 3.84%.

Over the year NZ 10-year bond yields moved also higher from 3.86% to 4.62%.

Central Banks have continued to increase interest rates to combat inflation, although many are currently on pause. In the US market, where most of our equity investments are located, inflation indicators are now looking much better and the Federal Reserve interest rate may be at the peak, or at least very close to it.

For the MTA funds the 2023 results were pleasing overall, with the Income Fund significantly exceeding the forecast income return, only to suffer a devaluation on its property investment, resulting in a total return that met only the forecast return.

The Growth & Income Fund had an excellent year, gaining 10.89% despite property devaluations of \$4.7m detracting from returns.

During 2023 we maintained our excellent risk management practices, provided timely and informative reports to depositors and fully complied with the Church’s Responsible Investment policy.

Operational efficiency and resilience were further improved, maximising the time available for value-adding investment activities, which were enablers of the excellent results achieved. This included integrating Institutional Shareholder Services data into our research and decision-making processes.

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 2023 Financial Year, for both funds. We generated total returns of 3.19% for the Income Fund and 10.89% for the Growth and Income Fund.

Income distributions to MTA depositors for the year rose \$3.4m to \$10.1m, with total distributions, including the capital adjustments, being \$22.5m.

Total deposits with MTA increased by \$18.6m during the year to \$332.2m on 30 June 2023. Over the past decade total deposits with MTA have grown by \$89.7m.

During 2023 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. As interest rates declined the expense ratio for this fund reduced proportionately. With income returns now rising the Fund’s expense ratio has increased in 2023. We expect the expense ratio to continue increasing and income returns continue to increase over the next few years.

The Growth and Income Fund has a higher cost structure, as it incurs higher costs for investment systems, custodial services, and brokerage expenses. During 2023 the management fee paid to the Board of Administration slightly decreased from 2022, reflecting a lower average fund value through the year.

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

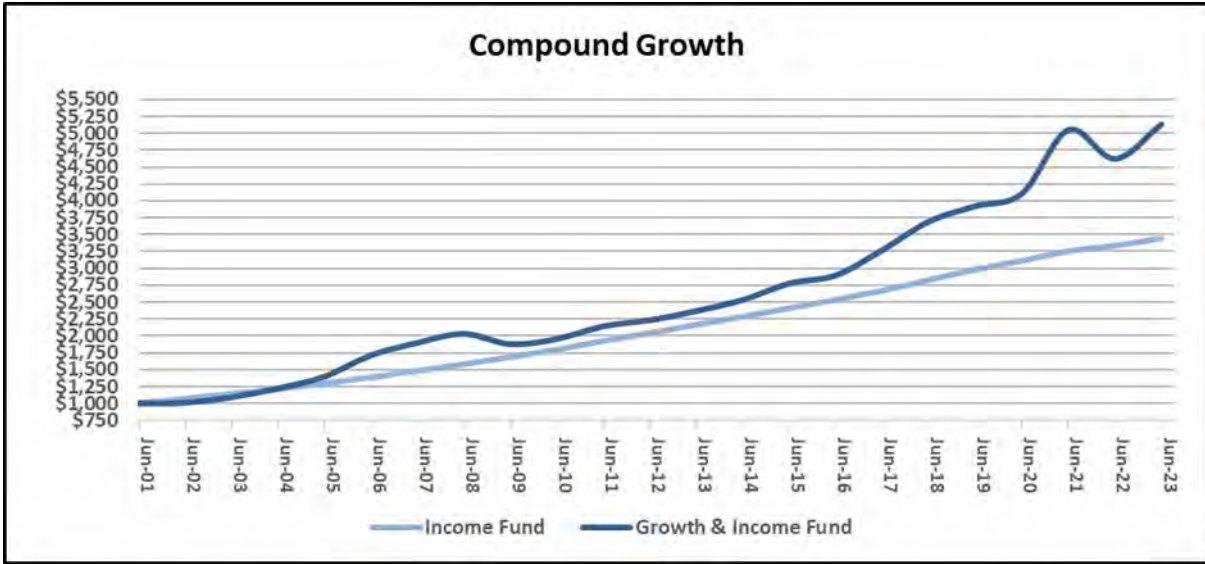
Income Distributions

The income distributions for both the Income Fund and the Growth and Income Fund (excludes capital distributions) were very pleasing, although longer bank Term Deposits now offer higher rates than MTA, as interest rates are near their peak level.

The income distribution rates for the 2023 financial year were:

	Jun 23	Mar 23	Dec 22	Sep 22	12 Month Average Return
Income Fund	4.26%	4.00%	3.85%	3.55%	3.92%
Growth & Income Fund	2.84%	2.10%	2.87%	1.89%	2.43%

Long-Term Performance



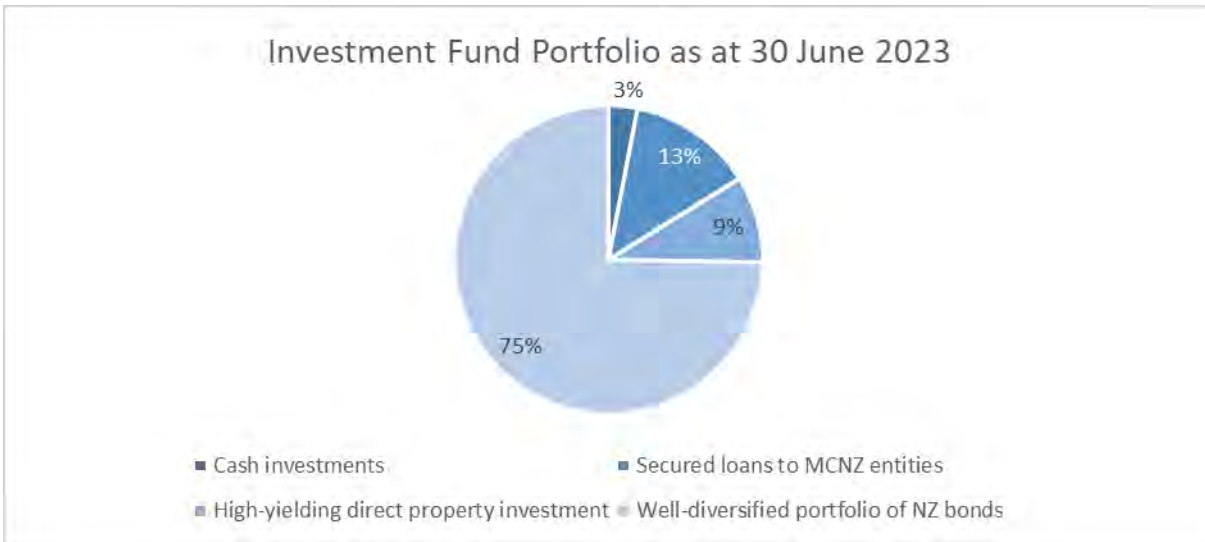
Over the 22 years from June 2001 to June 2023 MTA has provided a compound return (including capital distributions) of 5.77% for the Income Fund and 7.71% for the Growth & Income Fund.

Over the last five years the respective compound returns were 4.03% for the Income Fund and 6.79% for the Growth and Income Fund.

Income Fund

Income Fund - Portfolio Performance			
Period	Income	Capital Growth	Capital & Income
1 Year	3.97%	-0.75%	3.22%
2 Years (p.a.)	3.24%	-0.38%	2.87%
3 Years (p.a.)	3.68%	-0.25%	3.43%
4 Years (p.a.)	3.84%	-0.19%	3.65%
5 Years (p.a.)	4.18%	-0.15%	4.03%
10 Years (p.a.)	4.83%	-0.08%	4.75%
15 Years (p.a.)	5.38%	-0.05%	5.33%
20 Years (p.a.)	5.72%	-0.04%	5.69%

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.



In total the NZ bond portfolio currently has exposures with 28 different entities such as NZ local government, airports, electricity generators, transmission companies, large corporates, State Owned Enterprises and leading Australasian banks, providing a high level of diversification.

During 2023 we set up Income Fund reporting to separate the income return from the capital return. Only the income component is able to be forecast in advance.

The Income Fund annual income distribution rate for 2023 was 3.92%. The capital return component of 2023 was negative \$1.16m, as MTA's valuers decreased the valuation of the Income Fund's Izone property investment, in line with property valuation decreases across the market. This reduced the total return for the year to 3.19%.

We consider this valuation to be conservative and do not expect any further reduction in the 2024 financial year. Decreases in commercial property valuations are common across the market and reflect both higher bond yields and the economic weakness being experienced currently in New Zealand.

The annual income distribution rate for the June 2024 year is forecast to be approximately 4.10%.

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.

We therefore need 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 be 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 will most likely start falling within the next six to 12 months. Over time the MTA Income Fund has provided income distributions at rates significantly higher than banks have offered. We are taking steps now to ensure we can also do this in future years by buying high quality, long-dated bonds, locking in attractive rates for over ten years in many cases.

Growth and Income Fund

Growth & Income Fund - Portfolio Performance			
Period	Income	Capital Growth	Capital & Income
1 Year	2.45%	8.61%	11.05%
2 Years (p.a.)	2.07%	-1.26%	0.81%
3 Years (p.a.)	2.15%	5.54%	7.70%
4 Years (p.a.)	2.28%	4.68%	6.96%
5 Years (p.a.)	2.51%	4.28%	6.79%
10 Years (p.a.)	3.34%	4.69%	8.03%
15 Years (p.a.)	3.75%	2.62%	6.37%
20 Years (p.a.)	4.16%	3.87%	8.03%

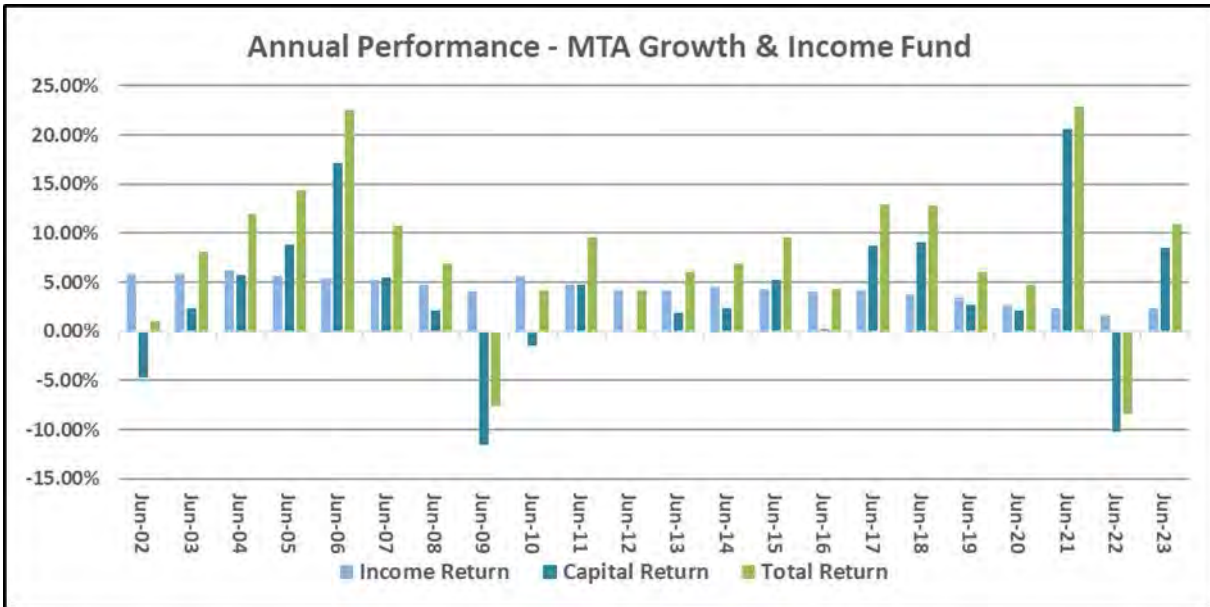
The Growth & Income Fund's annual total return for the 2023 financial year was 11.05%, after a \$18.1m capital increase, reflecting the impact of strong global equity markets.

Decreases in commercial property valuations are common across the market and reflect both higher bond yields and the economic weakness being experienced currently in New Zealand.

The revaluation of the Growth and Income Fund's properties resulted in a \$4.7m decrease in the aggregate property valuations, which was consistent with the commercial market movements.

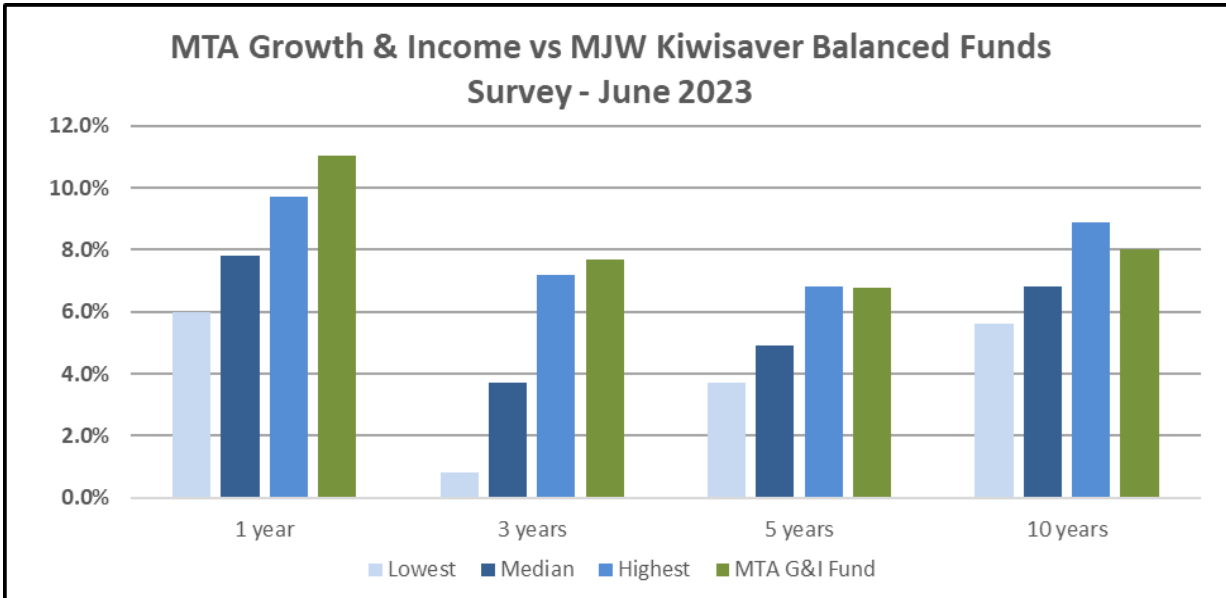
In contrast, the Fund's equity investments had a great year, increasing in value by \$18.3m. The net result was a large capital value increase of \$13.5m (+8.46%) to depositors.

The fund's longer-term returns very remain strong and compare favourably against those for similar investment funds.



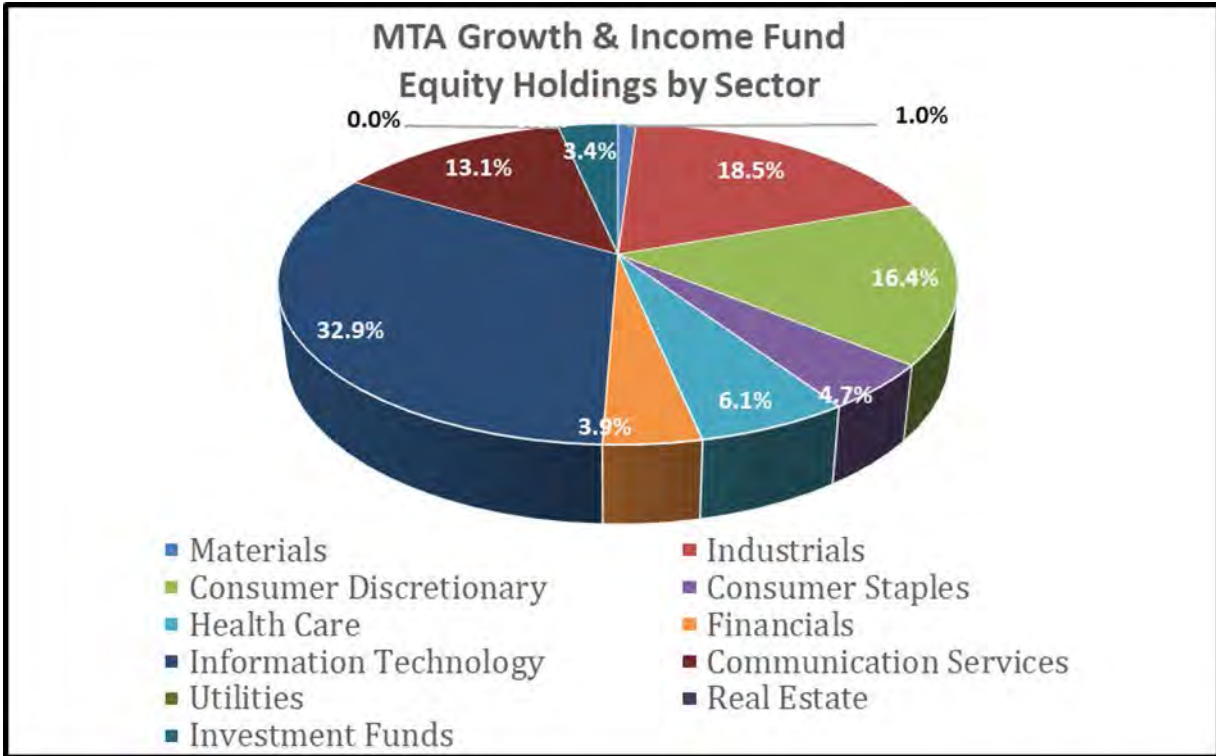
MTA benchmarks its returns against other investment funds and in particular looks to compare itself to the Balanced KiwiSaver funds, which have a similar asset allocation to the Growth and Income Fund.

The following chart, using returns from the Melville Jessup Weaver Return Survey, shows the Growth and Income Fund's returns to be well above the highest fund for June 2023 financial year. For the three and five-year periods, the Fund's returns have respectively been higher and approximately equal to the highest performing funds. The ten-year return is now well above the median fund's return.



MTA does not own any companies listed on the exclusion lists we use. 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 2023.



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.

In 2022, with assistance from Wespeth, we signed an agreement with Institutional Shareholder Services (ISS), the world’s leading provider of corporate governance and responsible investment solutions.

We have integrated the information from ISS into our research and decision-making processes, resulting in significant efficiencies, better and more timely information. We currently use ISS and other exclusion lists to implement the Church’s Responsible Investment Policy. This also now enables us to regularly report to both the Board and to depositors on Responsible Investment, segmented into:

1. Norm-Based assessment - covers human rights, labour rights, environment and corruption.
2. Climate Impact Assessment - portfolio greenhouse gas emission exposure.
3. Controversial Weapons Assessment - covers anti-personnel mines, biological weapons, chemical weapons, cluster munitions, nuclear weapons, civilian firearms and military equipment involvement.
4. Church Values assessment – covers alcohol, tobacco, gambling, adult entertainment, private prisons, nuclear bases, coal oil and gas involvement. The Church’s materiality threshold for all of these issues has been reduced to 5% of revenues.

The Board is currently working though a significant update of the Church’s Responsible Investment policy, that will incorporate the efficient and effective use of ISS information. This will enable us to stop using other external exclusion lists, which is an inefficient practice. We have already reduced materiality thresholds to 5% in all cases.

Some areas of concern for the Church are not well addressed by our traditional revenue-based exclusion list methodology. Modern slavery in investee’s supply chains is an example. 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.

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 2024.

Climate Impact Assessment - Decade of Climate Justice vision (“Rekindle the Va of Papatuanuku”)

The equity portfolio greenhouse gas emission exposure at 30 June 2023 was low, at only 13.8% of the MSCI benchmark’s level for scope 1 & 2 emissions. These company exposure measures are backward looking, using prior financial year disclosures.

This data is only an input to decision making and doesn’t take all relevant information into consideration. For example, our highest emitter, General Motors, aims to eliminate tailpipe emissions from new US light-duty vehicles by 2035, and has secured renewable energy to power all US facilities by 2025. It also aims to be carbon neutral by 2040.

Our portfolio remains aligned with a potential temperature increase of 1.5° C by 2050. We also expect this to improve further over the coming years as the companies we invest in continue to reduce their carbon intensity and footprint, like General Motors.

We also very focused on the environment more broadly, with particular focus reducing pollution and waste through recycling and resource use. Improving the effectiveness in these two areas would also 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 now held digitally on-line, reducing travel costs and emissions.
2. Board papers are now digital copies.
3. From June 2023 the MTA quarterly newsletter and statements are now emailed to depositors.

Questions of Conference

1. MTA and CB&L be asked to explore the total value of low interest loans they can make available to MCHPs for social housing and advise the Methodist Social Housing Group.
2. MTA to work with their major investors to explore the establishment of a specific social housing investment fund.

The Board discussed these questions of Conference at its May 2023 Board meeting.

MTA has previously tried setting up a separate specific social housing investment fund. This did not work and was closed down.

MTA does not have the capacity or expertise to run what is effectively a lending business.

Decisions of Conference

1. Conference asks for Methodist Trust Association Board to look into the ongoing investment in the for-profit aged care sector with a view to divesting.

MTA asked the speakers who raised this issue at Conference for more information, explaining what the issues were. Despite several requests and conversations, no information was provided, which the MTA Board required to properly consider the issue.

MTA also believes the practices at issue are being addressed by the companies we invest in and the Retirement Villages Act.

At the February 2023 Board meeting, the Board considered the issue and decided to take no action due to no information to support the issue raised at Conference being provided by the speakers on the issue.

Board Membership

There were no changes to the Board during the 2023 financial year. The Board for 2024 will consist of seven members.

Appreciation

MTA thanks the Church for its continued support during 2023. 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 63 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 \$2.66m on June 2023.

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 –currently being harvested, with replanting starting in late September 2023.

- 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 in Section E of the reports.

Willowford Forest

In 1992 the Trust purchased a 364-hectare farm in the foothills of the Kaweka Range, Hawkes Bay and in 1994 planted the 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 five years to harvest the crop and is progressing well. In early 2023 we received the first hand-backs of areas harvested and no longer needed.

In early 2023 we contracted with Comvita to replant the land in Manuka, for high-quality honey production. The planting will take place in two tranches, with 132 hectares to start being planted in Late September.

The second tranche will be replanted in September 2024.

The current rates assessment of the land value is \$1,820,000 at June 2023.

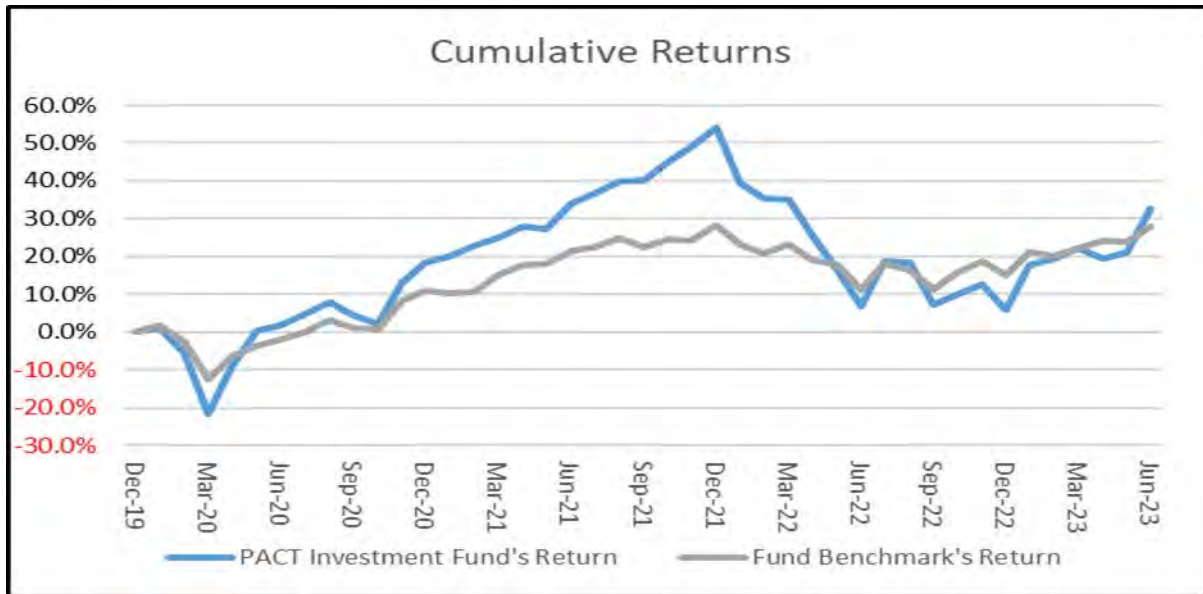
Investment Results

We began running the investment portfolio separately from the long-term strategic holdings on 1 January 2020.

The fund is growth focused, with 85.6% in equities, 12.8% in bonds and loans, and 1.6% in cash on 30 June 2023.

For the financial year ended 30 June 2023 the investment portfolio produced an excellent return of +23.91%, increasing the value of the fund by \$6.26m.

Cumulative Fund Returns vs Benchmark Returns to 30 June 2023



Responsible Investment

The fund does not own any companies listed on the Church's exclusion lists. 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 2023 was at 19.4% of the benchmark's level for scope 1 & 2 emissions, significantly better than the benchmark level. The individual company exposure measures are backward looking, using prior financial year disclosures. We expect current exposures to have improved from those previously disclosed levels.

Our portfolio in its current state 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 on-line, 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 2023 financial year.

The Board for 2024 will consist of seven members.

THE ROBERT GIBSON METHODIST TRUST

The Robert Gibson Methodist Trust Board Annual Report 2022-2023 has been a very difficult season for the farming community – conditions very wet and cold from July to early December, combine this with a predicted payout of \$9.30 per Kg/MS and the actual season's end was \$8.20 per Kg/MS = a drop in income for the trust of \$150,000.

Another problem was the repair work to be done on the main house of the Totara Farm (this house was built in 1968). Water was entering the house from around the windows and from underground and was flowing up into the carshed.

\$20,000 was spent on remedial work which was not successful.

It was also very difficult to get qualified engineers to come and advise the best approach to take in remedying this situation. Two builders gave quotes but were not keen to do the work or give a guarantee that it would be successful. Estimated costs were \$350,000.00.

The Trust Board decided to replace the house (after very careful consideration) with a Signature Home costing \$540,000.00 plus groundwork – total cost \$600,000.00.

Production to the end of season

Totara Farm	153544 Kg/MS	
<u>Maire Farm</u>	<u>118815 Kg/MS</u>	
Total	272359 Kg/MS	3716Kg/MS behind previous
season		

Bursary Committee

Total Disbursements

Tertiary Students	\$70,500.00
Wesley College	\$89,820.00
Manna Centre	\$30,000.00
Manaia Hall	\$5,000.00
Taranaki Youth Ministry	\$9,500.00
<u>Mission Resourcing</u>	<u>\$9,000.00</u>
Total	\$213,820.00

I believe that the R.G.M.T Board is a very capable and committed group of people who willingly give of their specialised skills, knowledge, and time. We have maintained a strict adherence to the deed of the Trust formed in 1965.

W A Yateman, Chairman Robert Gibson Methodist Trust

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, Janet Chambers, Andrew Doubleday, Peter Moss, Jill van de Geer, Joshua Robertson, Siosifa Pole, Setaita Veikune, Tara Tautari (General Secretary).
5. Conference approves up to \$1,000,000 of the capital of the PAC Fund be made available for for the ongoing settlement of claims and work on historic abuse.

Safeguarding Children, Youth and Vulnerable People

1. The report is received.
2. The policy and procedures work in Safeguarding will be brought to the 2024 Conference for approval.

Stipends Committee

1. The report is received.
2. The stipend for 2023-2024 for full time stipendiary ministry as of 1 July 2023 is \$58,250.48.
3. That Standard Reimbursing Allowance increases to \$3,932.85 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 have increased to 0.95 cents per kilometer.
7. Information Leaflet No. 7 is updated so that the annual study leave subsidy of \$25.00 per year is changed to \$300.

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. That Conference asks the Working Group to continue their work on the Property Strategy, seek input from the wider Connexion, and report back to Conference in 2024.

Wesley Historical Society (NZ): Te Roopu Hitori o Te Hāhi Weteriana o Aotearoa

1. The report is received.
2. The 2024 Wesley Historical Society Executive Committee is: Ian Faulkner, Lynne Wall, Peter Lane, Norman Brookes, Allan Davidson, Eric Laursen, 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 2024 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), Tara Tautari (General Secretary/Corresponding), a representative from Mission Resourcing and a Te Taha Māori representative to be appointed by the President.

New Zealand Methodist Trust Association (MTA)

1. The report is received.
2. That the 2024 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 2024 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 2023 - 2024 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, Ian Harris.

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Ministry

- Trinity Methodist Theological College
- Wesley College Trust Board
 - Grafton Downs Limited
- Mission Resourcing
- Tauwiwi Children, Young People & Families Ministries
- 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 2023 MCNZ Conference. This report encapsulates our commitment to serving Te Haahi Weteriana o Aotearoa, our stakeholders, the academic community and the wider Aotearoa society, in line with our vision, mission and values.



1. Introduction

Strategic Direction: Trinity continues to work towards its strategic vision of *transformative theological engagement for justice*. Its goals are:

- to empower and equip people to critically engage in theological enquiry in the context of Aotearoa and Oceania
- to assist the Church in its search to become contextually relevant and prophetic in its public witness, and
- to emphasise the role of justice in the outworking of such enquiry with special reference to Te Tiriti o Waitangi and the bi-cultural partnership.

With these goals, the College seeks to provide transformative theological education that empowers students to become transformational and compassionate leaders. Its operation is informed by the key strategic values of integrity (Ngākau Tapatahi), relationality (Whanaungatanga), solidarity (Mahi Ngātahi), and inquiry (Wairua Auaha).

Governance: The Trinity College Council is composed of dedicated individuals with specialised skills and experience. Together, we work collaboratively to steer the college towards fulfilling its mission and ensuring alignment with the values of Te Haahi Weteriana o Aotearoa. The Council had chosen Richard Biddle as the new chairperson, taking up this role from Rev Dr Arapera Ngaha. Two new members also joined the Council, Saia Havili and Naasona Teo. Both bring skills and experience in finance and governance.

2. Highlights

- 2023 EER: The College maintains its Category 1 ranking as an education provider and PTE after this year’s External Evaluation Review (EER) by the New Zealand Qualification Authority (NZQA). This built on top of a satisfactory Consistency Review in November 2022. The 2023 evaluation focused on all programmes (including the BTheol degree) and their delivery. The final report affirmed with ‘High Confidence’ the College’s educational performance and capability for self-assessment.
- Programmes: We are committed to meeting the evolving needs of students, Te Haahi Weteriana, and Aotearoa society. The College has expanded its academic offerings to encompass a wider range of disciplines and interdisciplinary studies. This includes innovative programmes that explore the intersections of faith, ethics, and contemporary issues. There is also an ongoing conversation with our partners (especially St John’s College) about the possibility of delivering postgraduate programmes collaboratively.
- Students: Students are the most valuable members of the College community. The current number of students at College sits at 110; a few students less than the 2022 roll. About a third of these students participate in the Pasifika language lay training programmes in either Tongan or Samoan, and they also feed the English language programmes (L4 to L7).

Of the four pioneer graduates from the BTheol degree programme last year, two continue on to do postgraduate studies, one became a probationer, and one is going to stationing this year. This year, at least three students will be graduating from the degree programme and many more from other programmes.

Of the ministry candidates and probationers, we have this year, seven had been stationed to various parishes across the Connexion. They are: 'Ofa Taukolo (Napier), Sokopeti Sina (Whanganui), Basulu Seniceva (Whanganui Fijian), Michael Lemanu (Taranaki), Paula Moala (Hamilton), Popua Halaifonua-Naidu (Papakura Tongan), and Tahī Kato (supply appointment at Wellington Wesley Taranaki). The College wishes all of them the best as they are about to serve in their first appointment on their journey toward ordination.

- **Academic Staff:** Our academic staff continue to demonstrate exceptional dedication to teaching, research, and mentoring. Their expertise and commitment to our mission have been instrumental in guiding our students towards academic and personal success. They are also globally recognized and that adds to the College's international profile as an educational institution. In September 2023, Drew University and Princeton Theological Seminary invited Rev Dr Jione Havea, Trinity's Senior Research Fellow in Religious Studies, to deliver four lectures.

Dr Emily Colgan, Trinity's Senior Lecturer in Biblical Studies and Academic Advisor, was appointed by the Kaunihera of St John's College as their new Manukura. The Trinity community supported Emily in her new role.

The Health Research Council of New Zealand (HRC) had recently approved a \$1.17m grant to the Principal, **Rev Dr Nāsili Vaka'uta**, and a team of Tongan researchers from NZ universities to conduct a three-year Pasifika research project on the impact of *delusional religiosity* on the wellbeing of Tongans across the motu. This is the first time this grant is awarded to a lead researcher from a theological and/or church-based institution. That also makes Trinity a new research host for HRC, and opens up opportunities for other members of the academic staff to seek similar project fundings.

3. Talanoa

- **Symposium: Discerning the Future of Methodist Theological Education:** This gathering aims to explore and envision the trajectory of Methodist theological education in the ever-evolving landscape of the 21st century. It provides a platform for Methodist scholars, educators, and practitioners to exchange ideas, insights, and best practices. This event is scheduled for **May 24-26, 2024** to coincide with Wesley Day and to commemorate the 180th anniversary of Methodist theological education and ministry training in Aotearoa.
- **Workshop: AI and Transformative (Theological) Education:** This workshop is also scheduled for 2024. This provides a platform for scholars, theologians, and educators to explore the intersection of artificial intelligence (AI) and theological education. This intersection raises important questions about the role of technology in shaping religious thought, practice, and education. By bringing these diverse perspectives together, attendees can exchange ideas, share insights, and explore the potential implications of AI on religious education. This approach can lead to innovative approaches and solutions for integrating AI into theological curricula and teaching methods.

4. Challenges

- **Expectations:** While we have made substantial progress in various areas, we also acknowledge the challenges ahead. The evolving landscape of higher education and connexional and societal expectations demand adaptability and innovation.

- **Staffing:** With Dr Emily Colgan leaving and Te Aroha Rountree taking up her role as President in 2024, the College needs new additions to the staff team to cater for the increasing demands of programmes, students, and stakeholders. Job opportunities had been advertised widely and we have received applications. We will advise the Connexion once these appointments are made.
- **Location:** The College no longer needs to pay for the space it uses at St John's College. This is the work of the previous Principal and the Kaunihera in acknowledgement of the partnership between the two colleges. All members of staff are now located at the Wesley Centre, allowing Buttle House to be used as a research base.

There are also ongoing conversations with the Wesley College Trust Board about the possibility of sharing space with Trinity College at the new school development in Paerata Rise. Te Haahi needs to have a plan in place to ensure continuity of ministry training. The online platform is available, but a physical presence is very important.

5. Acknowledgments

To the Principal, Rev Dr Nasili Vaka'uta for his leadership, to Rev Suivaia Teo and members of the Ministry Committee, we thank them 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.

Peace and Grace

Richard Biddle, Chairperson, Trinity College Council

Suggested decisions:

1. That report is received.
2. That the service of Rev Dr Arapera Ngaha to the College be acknowledged as she has resigned from her role as Chairperson of the Trinity College Council.
3. That the name "Student Review Panel" in the MCNZ Law Book as a subcommittee of the Trinity College Council be changed to "Ministry Committee" to reflect its oversight of ministry candidates and probationers and not all students.
4. That Trinity College Council members for 2023-24 are: Richard Biddle (Chairperson), Nāsili Vaka'uta (Principal), Tovia Aumua, Steven Hargreaves, Shirley Rivers, Naasona Te'o, Saia Havili, College Administrator (secretary).

WESLEY COLLEGE TRUST BOARD

Wesley College is a Christian, multi-ethnic, multi-faith, socially diverse boarding and day school. The College is also a Parish within the Methodist Church of New Zealand - Te Hāhi Weteriana o Aotearoa. The College was established to provide education with a special character. The Wesley College special character simply, is 'OUR WHY' and can best be summed up in a way relevant in the here and now:

- We are Christian in practice
- We are Methodist in ethos
- We are Accepted for who we are
- We are Called to be God's people to do God's work
- We belong to the Wesley College Family and the wider Family of God.

Wesley College has special obligations to provide education for students of Māori and Pacific Island descent, as well as those students whose families and personal circumstances require special care. Wesley College caters primarily for students boarding at the Trust Board's Hostel

with which it has a close association. The Board's Hostel provides for residential accommodation with a special character that is an essential component of the school's mandate.

The Methodist Church of New Zealand - Te Hāhi Weteriana o Aotearoa is a Treaty-based Church that expresses its governance in a bi cultural, power sharing partnership between Te Taha Māori and Tauwiwi. Wesley College has an equal obligation and commitment to develop policies and practices which reflect New Zealand's dual heritage. Wesley College is committed to Ka Hikitia.

Wesley College seeks to provide a broad-based education with special attention to numeracy, literacy, and other key competencies. This emphasis on a broad-based education is expressed in the College motto: Fide, Litteris, Labore - By Faith, By Learning, By Hard work.

The College provides its students with the opportunity to excel in the spiritual, academic, sporting and cultural aspects of their lives. Having achieved this aim, Wesley's graduates will go on to contribute to the community as balanced individuals of faith, integrity, sensitivity and purpose.

INTRODUCTION

The Wesley College Trust Board's goal of rebuilding Wesley College has been delayed. The current property market has led to sales slowing for Grafton Downs Limited in Paerata Rise. The Wesley College Trust Board are relying on these returns for the rebuild of the College.

The College has had considerable attention on it from the Ministry of Education and the Education Review Office following the Royal Commission for abuse in care.

In late 2022 and early 2023 a special review of Wesley College was undertaken by the Ministry of Education and the Education Review Office. The Ministry of Education inspected the Wesley College Hostels and revoked Wesley College's Hostel license on 20th December 2022. Wesley College staff addressed the issues identified and the Hostel license was reinstated on 27th January 2023.

The Ministry of Education (MOE) and Education Review Office (ERO) review proposed that a Limited Statutory Manager was put in place to assist the College to address the issues which had been highlighted.

The Board and Management have updated policies and procedures to address the issues which were raised by the MOE and ERO. The College has also begun a professional development journey created by Holistic Safeguarding for Board members and staff. The first module which has been completed is "Being a Safe School".

Options for the W.H Smith Memorial Chapel at Wesley College are being investigated by Lough Associates Consulting engineers and Salmond Reed Architects. They will determine the options available which range from a basic structural strengthen to a full strengthening which will deem the chapel reusable. The options will include an estimate of what each of these options will cost. Part of the consideration for the Wesley College Trust Board for the rebuild of the chapel is the future use of the building which is yet to be decided.

PASTORAL MATTERS

While the Ministry of Health has issued a return to pre Covid times and no further restrictions around Covid, the impact of the pandemic continues to be felt both here at school and within our community. The flu virus and then the Teacher's rolling strikes cannot be underestimated in terms of its impact on student learning as well as wellbeing for both staff and students alike. The year 2023 began hopefully as the year free of disruptions. Sadly, it was not so

The findings of the Royal Commission and the impact of the focus of the media has affected the current school as we come to terms with the hurts of the past. In an effort to help move us forward

as a school, a service was held to acknowledge the past, to apologise to those victimised and along with our community, lift the tapu which weighed heavily on our collective mind.

Given all this, our students are happy and seem to have adopted a resilience to disruption and an ability to 'go with the flow' as each day unfolds. We give thanks to all our staff right across the Campus for their effort and work in ensuring our students always feel cared for and safe.

We give thanks for the leadership within the school and the work at hand navigating daily the best way forward for us together.

EDUCATION MATTERS

Highlights

NCEA Results 2022

A disappointing return on NCEA achievement as expectation had been very high – 65% pass at UE was a realistic goal. In the end, a culmination of factors spanning several years impacted on school results (which was reflected nationally) and this was extremely damaging to our overall attainment levels.

We are confident, God willing, that with so much disruption behind us we will return to our record-breaking returns in 2023.

Achievement in NCEA and UE: Wesley College

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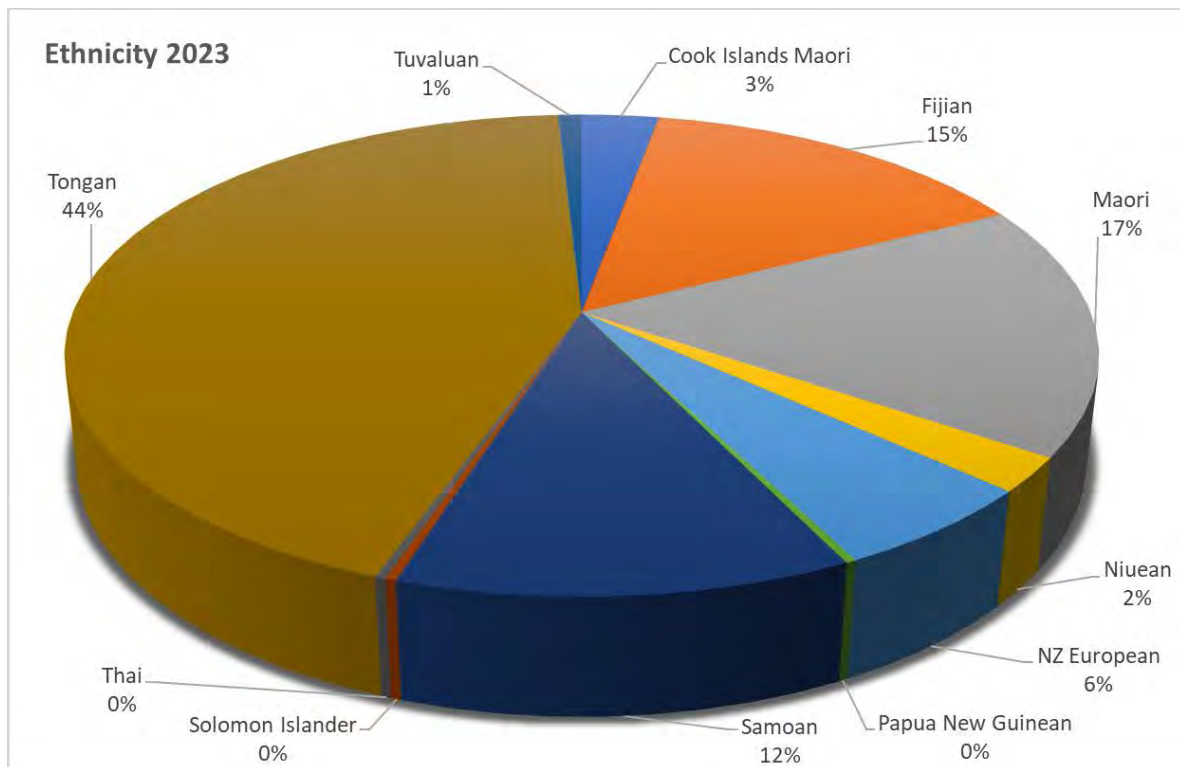
PR2 - Enrolment Based Cumulative Overall Results

Academic Year	Wesley College				National				Decile 1			
	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
2018	85.7	92.5	85.4	41.7	72.4	77.6	66.1	48.9	49.2	61.6	57.1	20.8
2019	61.1	83.3	84.5	46.6	70.6	77.5	67.3	49.3	50.9	62.9	57.4	23.4
2020	68.9	81.7	90.4	57.7	71.8	80.1	72.1	53.4	60.4	70.0	64.2	25.4
2021	69.9	66.2	70.7	31.0	69.2	77.9	70.5	51.9	55.0	64.0	59.8	23.9
2022	77.0	73.3	64.4	23.7	64.8	74.8	68.1	50.3	49.9	59.1	55.0	20.7

School Roll:

2023	Full Roll		Day		Boarding	
	Male	Female	Male	Female	Male	Female
Year 9	68	25	11	10	57	15
Year 10	62	23	23	13	39	10
Year 11	68	20	25	11	43	9
Year 12	46	22	15	6	31	16
Year 13	49	11	14	3	35	8
Sub Total	293	101	88	43	205	58
Total	394		131		263	

International	5	Applications Pending	0
Domestic	389	Places Available	-6



Suggested decisions:

1. The report is received.
2. The 2023/2024 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, David McGeorge, Siosifa Pole, Jeff Johansson, Te Aroha Rountree.

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 320 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 440 sections with a value of \$163,874,293. Of the 440 sections sold, 407 sections with a value of \$148,372,860 have settled.

In 2022 the market turned, property prices dropped, sales slowed and interest rates rose. Some of the Paerata Rise builders 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.

July has seen a small recovery, but unfortunately extended settlement terms have needed to be given which delays the dates for settlements.

Grafton Downs Limited had originally based the payment toward the social fund on signed sales contracts. Unfortunately, over the last 12 months we have seen some of these sales fall over and others going onto delayed settlement, The Grafton Downs board have decided that the 2% will be paid annually in the 4th quarter of the Church financial year based on settled sections. Grafton Downs Limited has already paid 2% social housing fund on \$172,200,000. The current level of settled sections is \$148,372,860 in August 2023.

Stage 9 was launched for sale in August 2023. Titles for this stage are expected in December 2023 or January 2024.

Grafton Downs currently has 196 unsold sections with a value of \$101,529,000.

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 attached with this year's report.

The Grafton Downs statement of Service report acknowledges the Restoring and remediating existing riparian areas and natural streams of the land.

	2022	2023
<ul style="list-style-type: none"> Area of land and streams planted and remediated measured in sqm (square metres) 	36,163	20,794

New entrance sign

The new entrance sign at the Jonah Lomu Drive / Te Rata boulevard intersection is up.



At night the LED lights illuminate the sign.

Paerata Rise Rail station

Work continues at the Paerata Rise rail station. The Kiwi rail public announcement has completion expected in 2025.



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 Climate Justice Report

Attached with this conference report we have as an appendix (*see appendix 1 at the end of the Ministry section*) that we commissioned to highlight the climate justice programs at Paerata Rise.

Suggested decisions:

1. The report is received.
2. Note the Directors appointed by the Wesley College Trust Board, The PACT2086 Trust and the Te Taha Māori Property Trust: David McGeorge (Chairperson) Chris Johnston (Executive Director) Barry Shuker, Dan Ogle, David Bush, Tara Tautari, Arapera Ngaha.

MISSION RESOURCING

Greetings to members of Conference 2023 from Mission Resourcing. Despite the obstacles and many challenges, we encountered this year, we still maintained our commitment to fulfil the work of Mission Resourcing as has been assigned by our Conference and states in our Law Book. The mandate of Mission Resourcing is clearly emphasized in the Law Book, is to resource synods, parishes, and leaders of our wider Connexion for contemporary ministry and mission. The questions we have to ponder are: how do we view our contemporary context? What kind of resources should we create to enable ministry and mission in our contemporary context? We are a very diverse church in terms of culture, theology, world view, style of worship, and custom. We also operate our ministry and mission in a fast-changing society with so many social issues, which require us to change our approach. Mission Resourcing through the ministry of its staff were working collaboratively to fulfil this expectation with the best of their abilities. We are delighted that we were working together and alongside synods and parishes to offer reciprocal support for our ministries together. We couldn't achieve what we intended to do without the support of the wider church and we would like to convey our sincere appreciation and thanks. Ultimately, we thank God for the constant presence of the Holy Spirit to empower and encourage us in the work we did this year. There were various activities that our staff have engaged this year that are included in this report.

Board

It was passed at the Conference 2022 that the President would be working with the staff of Mission Resourcing as the Board to provide pastoral support and governance direction. While the President provides this responsibility, Mission Resourcing was under review through his guidance and direction. The staff felt uplifted and encouraged by the support that the President has provided through our regular Board meetings. In those meetings the staff had the opportunity to report to the President the work that they have carried out and accomplished according to the expectations of the church. It was our joint effort that we were able to carry on the work of Mission Resourcing so that God's work is moving forward.

Staff

Mission Resourcing responsibilities couldn't be fulfilled without the commitment of its staff. Since last November we welcomed Sera Toduadua as a new member of our staff and it has been a delight to work with her in her capacity as PA for Mission Resourcing Directors and also the Administrator for the office at 409 premises. We appreciate the skill that she brought with her to the implementation of the work of Mission Resourcing. Michael Lemanu has served Mission Resourcing with distinction on his role as Tauivi Co-ordinator for Children, Youth, and Family Ministries. He managed to carry this role appropriately while he is a student in training for ordained ministry and also a husband and a father to his young family. Michael is on his last year on this role as he is looking forward to be stationed to parish ministry in the Conference 2023. On behalf of the Board and the staff, we would like to convey to Michael our appreciation and thanks for his service to young people and families of our church in last eight years. Our two Directors, Setaita and Siosifa, have committed themselves to ensure that the mandate of Mission Resourcing is followed and complied with. Siosifa has served as Acting Director in the last five years and he is finishing this year for he too is to be stationed elsewhere. He has contributed to the work of Mission Resourcing since 2018 and he is looking forward to offer his gifts again in parish ministry. Setaita, the Director of Pasifika Ministries, has served Mission Resourcing with the best of her ability and she will continue in that role while the church works through any changes from the

Mission Resourcing review presented to this conference. We are in a period of transition and in a moment like this we are looking to the wider church for pastoral and prayerful support.

Decade of Climate Justice

Conference 2022 passed a decision that the whole of the Methodist Church of New Zealand will engage in the next ten years on a mission to heal and restore the damage that our human community has contributed to our environment. The theme of the Decade is “Rekindle the Vā of Papatūānuku”. Mission Resourcing and its staff are very supportive of this initiative and we have included it in our Roadshow to synods this year. In our operation in the office, we try our best to minimize our use of paper in our communication with our stakeholders and other networks. We also try our best to have our meetings online and so avoid excessive travelling thus minimising our impact on climate change. One of our core tasks is to provide resources to leaders, synods, and parishes for contemporary mission and ministry. We have developed resources on Mission Resourcing website on a way that synods and parishes can utilize for their mission and ministry but in a climate justice friendly way.

Year of Discernment

Conference 2022 passed a decision for the Year of Discernment programme to begin this year, 2023. This suggested decision is an outcome of a conversation between Mission Resourcing and Trinity College that was started in 2019. Both Mission Resourcing and Trinity College felt that there should be a Year of Discernment programme to help prospective candidates in their journey of discerning the nature of their call before they start the candidating process. Mission Resourcing is responsible for the draft of the Year of Discernment programme but Trinity Theological College is responsible for any training that is required for any of the prospective candidates. The YOD programme is not to replace our current candidating process but to work alongside to assist candidates who through the process may discern their call is to some lay ministry in our church, for there are other ministries to explore other than becoming a presbyter or deacon. In addition, all ministries are equally important in the life of the Methodist Church of New Zealand and in the sight of God. Because this is the first year of this programme, we expected some complication and confusion, but we managed to offer our help to resolve some of the issues with the best of our ability. Despite the challenges we have faced we admire the commitment of those who have joined this programme and hopefully they will continue on to the next stage, which could include the candidating process. We have in our record 20 people who have joined the Year of Discernment programme. We would like to acknowledge their understanding and endurance. We would like also to acknowledge the support that their parish presbyters and mentors have provided for them during this journey. Mission Resourcing will continue to offer help and assistance for those who have questions about the YOD programme.

Stationing

Stationing, which involves the deployment of our presbyters around the Connexion, is one of the core tasks of Mission Resourcing for the purpose of resourcing synods, parishes, and congregations. Our presbyters have been trained as resourceful people to support the ministries of parishes and congregations. This process is carefully handled to ensure that parishes who need presbyters must have the one that best matches with their ministry needs. The process for stationing always begins on the 31st of March every year when presbyters and parishes, available for stationing, inform their Synod Superintendents and the General Secretary. Mission Resourcing provides the guidelines and timeframe for stationing with the hope that everyone who is involved in stationing carefully follows the process. It is very interesting to see how diverse are our experiences every year in terms of stationing. Last year we had more presbyters available for stationing than parishes. This year we seem to have more parishes that are available than presbyters. Because of our varied experiences on the stationing of our presbyters, the Taiwi Strategy and Stationing Committee needs to work on creating a strategy that would address the real issues that parishes are facing that seem to affect our stationing. What are issues that parishes face that affect their need of presbyters? What is the kind of support might they need? What resources are available to assist those parishes? Surely, there is no single answer to

resolve these multiple issues and therefore, it should be a matter to discuss on the meeting of the Tauwiwi Strategy/ Stationing Committee.

Ordination

Ordination is an important part of our candidating process. It all begins when someone is offering his/ her gift for ministry and goes through the candidating process until he/ she reaches the moment of his/ her ordination. It is a long journey of training, learning, exploration, and assessment. It is a joint effort of both Trinity College and Mission Resourcing to ensure that those probationers who are on their second year of probation have completed the College requirements and also the expectations of the parishes where they serve. There will be two reports provided as part of their assessment and those two reports are from Trinity Theological College and their synods. Mission Resourcing is responsible to organise the Ordinands Assessment Weekend including the venue, assessment team, and a chaplain. Last year we didn't have an ordination service but this year we are looking forward to ordain four probationers and receive them into Full Connexion. These probationers and their families are looking forward to this ceremony with joy.

Grants

Mission Resourcing has been given the responsibility by Conference to administer two grants for the purpose of resourcing our church. These two designated funds are Ministries Development Grant and Stipend Assistance Grant. The purpose of the Ministries Development Grant is to resource parishes and congregations on their mission to grow their ministries both in numbers and also activities that would express the love of Christ and touch people's lives for transformation. This grant is not for the purpose of maintenance but is only to further the mission of God in Aotearoa. The other grant is the Stipend Assistance Grant, and this is to resource parishes whose presbyters are on Long Service Leave or Long Sickness Leave. The common practice that while the parish presbyter is away, the parish should find someone to continue the ministry of the parish as a supply. The parish will continue its commitment to support financially their presbyter during his/her Long Service Leave. The Stipend Assistance Grant is there to provide financial support to enable the supply person who provides the pastoral care support for the parish in the absence of the presbyter. From November last year to August this year, Mission Resourcing received 14 applications for the Ministries Development Grant. In the same period 4 applications have been sent for the Stipend Assistance Grant. Mission Resourcing is delighted to offer financial support through these two grants to enhance the ministry of parishes around the Connexion.

Roadshow

It has been a privilege and honour for the Mission Resourcing staff to be welcomed by synods to present our roadshow. A question came to the Board of Mission Resourcing asking, what does Mission Resourcing do? This question prompted Mission Resourcing staff to organise this roadshow as a response. We have been visited to synods and shared a PowerPoint presentation, demonstrating four main areas of our work. These four main areas are: our administrative role; grants we administered; resources in different languages which are available on our website; and our support for the ministries of children, young people, and families. We managed to do this roadshow through zoom as well as physical face to face, depending on the availability of synods and the time slot that we were given to do our presentation. We saw this opportunity as not only to show synods what Mission Resourcing is doing but it also gives an opportunity to have feedback on how Mission Resourcing can do better in the future. We would like to convey our appreciation and thanks to all Synod Superintendents and Synod members who have welcomed our roadshow, for your hospitality and also honest questions, which will assist the future work of Mission Resourcing.

Tauwiwi Co-ordinator for Children, Young People, and Families Ministries

This is a core role in the work of Mission Resourcing with its emphasis on some of the most vulnerable members of our church family. We are aware that children, young people, and families are constantly facing social issues that affect their wellbeing and health. We are also aware that

children, young people, and families do have gifts and skills that would contribute to how we address those issues constructively. We are so glad that the Co-ordinator, Michael Lemanu, has worked closely with youth groups, synods, and parishes to find ways in helping this ministry to grow. Programmes and activities have been organized and young people from around the Connexion have joined to talk and empower one another in their journey with Christ. There have been Youth Conferences, workshops on various issues, combined online services, and leadership meetings that have empowered and continue to empower our children, young people, and families in their various ministries. This ministry has been financed annually from a PAC grant but we are delighted that the Conference last year passed a decision that this ministry would be included in the connexional annual budget. Michael has served in this ministry for eight years and he is moving now into ordained presbyteral ministry and we wish him all the best and success.

Suggested decisions:

1. The report is received.
2. That Conference acknowledges the ministry of Michael Lemanu who served in the last eight years as Taiuiwi Co-ordinator for Children, Young people, and Family Ministries.
3. That Conference acknowledges the ministry of Siosifa Pole who served as Acting Director of Mission Resourcing in the last five years.

TAUIWI CHILDREN, YOUNG PEOPLE & FAMILIES MINISTRIES

**TYTANZ | Taiuiwi Youth Together Aotearoa New Zealand – In Christ, In Connexion, In Touch
Kids Loving Church – Kids who love Church and Churches who love kids**

Talofa lava, Malo e lelei, Nisa bula vinaka, Tēnā koutou katoa, Warm greetings

It is with great honour that I present the report for Taiuiwi Children, Young people and Families Ministries under Mission Resourcing for Conference 2023. As we gather as a virtual Connexion and reflect on the Presidential team’s theme centred around God as the source of hope, I write this report hopeful that our efforts to support, empower and value all young people in our Hāhi will long continue.

It is likely that this report will be the last presented from this version of national youth and children’s ministry in our Hāhi. As the Mission Resourcing review will likely shape a new way of looking at, and approaching ministry for the whole church, which includes young people, I’m excited and hopeful for what is to come. I acknowledge the many people, before and during, who have contributed to the life of this ministry - offering insights, providing resources, participating in training, developing leaders, offering constructive critique, giving space, praying for, and continuing to promote the importance of our work in ministering to children and youth in our church. That being said, there still remains much work to be done!

A Friendly Reminder

Conference 2022 passed, after much discussion and debate, the two following decisions:

Question 30: From Mission Resourcing Report

(2) The President will second a cross-section of individuals from Te Hāhi Weteriana o Aotearoa, with financial and legal skills, to form a Group to carry out investigations of the PAC fund to allow these to be used to finance the Taiuiwi Ministry for Children, Young People and Families in the future.

After many years of struggling to adequately fund this role (and previous iterations of it), this decision marked an important step towards addressing a long-held frustration across the church in

how we view and prioritise ministry to young people within the life of the church.

I acknowledge that since Conference 2022, not much in the way of progress has been made to action this decision. This is due to various factors, namely the Mission Resourcing Review, that may alter exactly what Tauwi Ministry for Children, young people and families may look like in the future. During the process of review, we have continually kept this decision at the forefront of the President and review team and remain hopeful that the results of the review accepted by Conference will pick up on this decision and work to enact it with urgency.

TCYF Ministry team leaders ask the Conference to continue to keep this accepted decision of Conference at the forefront of its memory until we, as members of Te Hāhi, can be satisfied that it has been appropriately actioned.

Question 30(d): *From Let the Children Live Overview Report*

3. That Conference approves the suggestion of Tauwi Youth, in seeing the Methodist Church of New Zealand | Te Haahi Weteriana o Aotearoa establish a Connexional Resource Team on Suicide Prevention and Mental Health – with consultation between Tauwi you, Te Taha Māori Rangatahi and the various arms of the church already engaged in this work.

4. That remaining funds left over from the Let the Children Live Funding grant be reallocated towards this work and any future projects relating to the Let the Children Live fund that are initiated, to be overseen by the abovementioned group.

Similarly, to the decision around TCYF long-term funding, this suggested decision has met the same slow progress. The initial team that was part of forming the response of Tauwi youth to suicide prevention awareness in last years report have met throughout the year to discuss planning, but acknowledge the need to see the outcomes of the review to see where and how exactly this work can be effective actioned.

Again, though we would have preferred to have come to Conference saying that this work has well progressed, we acknowledge the current context that hasn't made that entirely possible. That being said, we remain committed to responding to the whakaaro of our young leaders that were voiced and seeing action that results in a church that has the mind and mental wellbeing of its people viewed as just as important as spiritual wellbeing.

Leadership Development

Being an 'off-year' where Tauwi Youth Conference does not take place, this year has presented young leaders across the synods with opportunities to implement training from TYC 2022 and Conference 2022 back into their own context. There have been a number of successful initiatives and training programs that have taken place through the year across the Connexion.

Sinoti Samoa continue to offer effective leadership training programmes and initiatives across their Itumalo which has seen a strong desire for involvement in wider Connexional youth ministry work – something which can benefit both Tupulaga in Sinoti and the rest of our Haahi in turn. Vahefonia continue to work relentlessly for young Tongan Methodists after a long period of lockdown and Zoom online gatherings. Tapuaki games are one of the events on the calendar in early 2024 as well as other events looking forward. Wasewase continues to plan towards a National youth camp in 2024 and does so with the input of a mix of new incoming and experienced leadership. English speaking synods are continuing to grapple with finding ways to better support youth ministry in their synods. Manukau synod are looking at funding models for a coordinator type role in the near future, Waikato Waiariki have a set strategic plan and offer great programs for young people, backed financially by the synod. Other synods are engaged in trying to find ways to engage and include young people – including representation at synod executive level, as well as utilizing the

skills of young people on other various boards and committees. These are ongoing battles in some synods, which requires continued effort and resilience.

We continue to be active in this space, advocating for the right of young people to exercise their own agency in the context of their place in the life of the church.

Resourcing

On a grass-root level, TCFYM continues to offer support and contextual resources which are relevant to the context of the church in present times. This is not always an easy endeavour when we consider the theological and cultural diversity that characterises our church. This challenge though is something which should be tackled head-on and which young people are extremely eager to be part of engaging with. Climate justice, mental-wellbeing and identity-based issues, within the context of theology and church, are some of the ongoing resources which continually to be developed. Along with this, there are some robust frameworks for children and youth ministry leader support which are on offer on our website. A massive amount of work has been conducted in the virtual space for young people, with most synods having an established online presence and utilizing technology as a key space of gathering and fellowship.

We continue to encourage the contribution of resources from those around the Connexion who have developed resources in their own context that can be of benefit to others in the church. All our resource materials continue to be found at www.missionresourcing.org.nz/youth and www.missionresourcing.org.nz/children

Acknowledgements

Tēnei te mihi ki a koutou to all members of our Tauwi Youth and Tauwi Children's ministry teams and leaders. Children and youth ministry can be tough! But also, extremely rewarding. The importance of the service of many people, young and old, to our youngest members of our churches cannot be underplayed. A massive thank you to all who work for and journey alongside young people called Methodists.

I'd like to also acknowledge the unwavering support of the Directors, Rev. Setaita and Rev. Siosifa and our administrator (boss) Sera Toduadua for the work of TCYFM. Your unwavering support of this vital ministry is always much appreciated.

Finally, many thanks to the members of our Hāhi, presbyter and laity, who believe young people in our church are important and of worth. Let us continue to work towards a church which is inter-generationally minded and filled with grace and understanding for one another. Thanks be to God.

Suggested decision:

1. The report is received.

JAMES & MARTHA TROUNSON BENEVOLENT TRUST

James and Martha Trounson initiated this fund in 1929 when they became aware of many Methodist members who were experiencing difficult financial situations. They did this from the sale of some of their kauri trees. Originally this fund assisted members in Auckland and further north. Now any parish can apply on behalf of members or for an adherent.

The Trustees receive applications from Synod superintendents, Presbyters, and parish leaders where there is no stationed Presbyter. The Trustees can only offer help when a financial crisis has been identified.

There is no set date when applications can be received; the Trust fund is available whenever there is a need. Individual members are not allowed to apply. This encourages and supports the care

and support of parish pastoral care teams as well as the parish leader. The Trustees acknowledges that people are often embarrassed or reluctant to share their situation when an unexpected financial hardship arises.

During this year, all the information that has been presented to the Trustees has been well documented. When applications provide clear information, this enables the convener to commence the process. Decisions can be made quickly, and payment of the agreed grant helps alleviate the financial stress.

Process for applying to the James and Martha Trounson Benevolent Fund,

- The application form is available on the MCNZ website and from the convener.
- The convener receives the application by email and promptly forwards this to the Trustees.
- When the amount of each approved grant has been decided, the convener contacts the applicant to arrange with the recipient their bank account details.
- The convener forwards this information to the accounts department in the Connexional office where the grant is paid directly into the recipients account.
- The applicant will then inform the recipient when payment will be made.
- The Trustees have no contact with the finance, this is done only through the Connexional office accounts department.

Funding for the Trust

As the Trust only receives interest quarterly on the invested capital, the income is limited.

Aims for this Benevolent fund.

The Trustees have the responsibility to continue with the intent of James and Martha Trounson when this Trust was initiated. Although the available money for grants is limited, it is the hope that all Synod superintendents remind parishes that this fund is available for situations of unexpected financial hardship.

Suggested decisions:

1. The report is received.
2. Membership for 2023-2024: Mary West (Convenor), Sylvia O'Leary, Judy Pope, Rev. Metui Tafuna, Colin Telford and Sera Toduadua.

THE CHURCHES EDUCATION COMMISSION

We have been grateful to have been able to continue to walk alongside students during this past year.

Despite a changing society and an increase in secularism the demand from schools for the Launchpad programmes remains strong.

As time has gone on the change in 2020 from the Ministry of Education requiring parents to opt their child into the Launchpad programme has proved to be a positive. The decision is in the hands of the parents, and this requires them to become familiar with what Launchpad offers so they can make an informed choice for their child. It is also a positive endorsement for the Launchpad programme to the school with the parents opting in favour.

In the past year we have further refined and enhanced our curriculum and have introduced an additional dimension to the programme with a new booklet containing 15 New Zealand history stories. This is consistent with the recent requirement of the Ministry of Education for primary

school children to learn about New Zealand history.

This year we have been focusing on helping our less performing regions. Our aim is for schools in all regions to have the opportunity to have the Launchpad programme. We are very conscious that as a national organization our strength lies in having a strong team in each region.

This increased assistance to the regions by the national team has required many additional hours and time spent away from home for our team.

We have also continued to have a presence with a Launchpad booth at several conferences across the country. We view these as valuable for ensuring the Launchpad brand remains in front of people and to use the opportunities to engage with those who may be interested in becoming a presenter.

We have continued with our top priority from 2022 to recruit and train new presenters. We continue to have schools wanting the programme but we don't currently have enough presenters to meet the demand.

Ongoing training for all our Presenters is also something we invest time and resource into. It is increasingly important in today's school environment that the quality of our lessons remains high.

The partnership of the Methodist church with the Churches Education commission allows hundreds 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.

Geoff Burton, CEO

Suggested decision:

1. The report is received.

METHODIST LAY PREACHER'S NETWORK

We remember

We pay tribute to those Lay Preachers who have died during the year:

Dennis Coon, Beverley Deverell, Maurice Hight, Jan Robinson, Filipe Vulaono.

We express deep gratitude for their ministry as Lay Preachers and extend our sincere sympathy to their whanau.

Proposed changes for Accreditation of Lay Preachers in English-speaking Parishes

At the Lay Preachers lunch at Conference 2022, it was agreed that it was important for the accreditation and training for Lay Preachers in English-speaking Parishes to be reviewed and standardised. This was discussed further in a Zoom meeting in March to which all Lay Preachers on the database were invited.

Suggested changes for accreditation in English-speaking Parishes were circulated in a number of ways: by email to all Lay Preachers, in a notification in the Connexional email in July and outlined to some Synod Superintendents at their July retreat and to Taiwi Strategy in September.

Here is a summary of the proposed changes:

- There will be two levels of training
 1. For ministry in that person's own Parish or Congregation.
The study involved would be over a minimum of 2 years through a programme

such as *Lead Worship*. Ideally this would be offered in the Parish, but it could be in the Synod or even at national level by Zoom.

2. For ministry recognised nationally through accreditation. The study would be over a minimum of 3 years through a year of *Lead Worship* (or similar) and 3 papers through Trinity College; these could however be studied concurrently over 2 years. Courses of study through other institutions (e.g. Laidlaw College, Otago University) may be approved after consultation with Trinity College.

- We propose removing clause 1.8.10 in the Law Book which allows those of “mature years” who have been preaching for more than 5 years to be accredited without further study.
- Every trainee would have a mentor, who could be a Presbyter or experienced Lay Preacher.
- The last step for acceptance for leading worship locally or for national accreditation would be through the evaluated service and interview process, as at present. This is outlined in Information Leaflet #153.

A more detailed document is available on the Lay Preachers section of the MCNZ website: <https://www.methodist.org.nz/tangata/ministers-lay-and-ordained/methodist-lay-preachers-network/>

The Network will continue to find a way to have conversations with Mission Resourcing and Trinity College to ensure that Lay Preachers are well trained and equipped for their ministry.

Database and Annual Update

We are still working with Synods, who know the Lay Preachers in their Parishes, to process the annual returns more efficiently. 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.

Suggested decisions:

1. That the report be received.
2. That Section 1.8 of the Law Book on Lay Preachers be changed to:

Lay Preachers

8.1 A person who is on the Membership Roll of a local Church and who, having completed the requirements outlined in the Methodist Church of New Zealand Information Leaflet #153 [Appendix 2] or having been duly accredited by the New Zealand Lay Preachers' Association through a process recognised by another partner denomination, shall be recognised as a Lay Preacher.

8.2 A person who has been recognised as a Lay Preacher who ceases to be on the Membership Roll of any local Church shall cease to be recognised as a Lay Preacher.

8.3 Preachers' Meetings may be held in Parishes or Synods as may be appropriate.

8.4 The Parish Council shall from time to time decide which accredited Lay Preachers within its membership are to preach or conduct services in the Parish.

8.5 A member seeking to be a Lay Preacher shall apply to the Parish Council who shall

consider their suitability for the role. A person so nominated shall thereafter be designated as a Lay Preacher in Training.

8.6 A Lay Preacher in Training shall pursue such course of study as shall from time to time be determined by Trinity College in conjunction with the Methodist Lay Preachers' Network. The period of training shall be normally not less than 2 years and shall normally include the conduct and/or significant leadership in not less than 10 services.

Lay Preachers trained overseas, on proof of study, will follow the process in the Methodist Church of New Zealand Information Leaflet #153.

8.7 Following the satisfactory (a) completion of the prescribed course of study, (b) report on a trial service, and, (c) interview with the Parish Council as to his or her Christian faith and experience and commitment to the Methodist Church of New Zealand, including its Mission Statement, the Lay Preacher in Training may be recommended by the Parish Council to the Synod for accreditation. On application by the Parish Presbyter or Parish Superintendent, an accreditation certificate will be issued by the New Zealand Lay Preachers' Association.

8.8 There shall be a Methodist Lay Preachers Network.

The tasks of the Network shall be to:

- (a) In liaison with Trinity College, periodically review all aspects of training and accreditation
- (b) maintain records;
- (c) liaise with Synods;
- (d) liaise with New Zealand Lay Preachers' Association'
- (e) provide support for members of the Methodist Lay Preachers Network
- (f) report annually to Conference

8.9 The names of all those receiving initial accreditation as part of the Methodist Lay Preachers' Network shall be presented to Conference by the Methodist Lay Preachers' Network on behalf of the New Zealand Lay Preachers' Association.

3. That the Methodist Lay Preachers Network Convenors be: Viv Whimster (Convenor), Ngaire Southon (Co-Convenors) and up to two more to be appointed.

UNITING CONGREGATIONS OF AOTEAROA NEW ZEALAND

UCANZ expresses local partnerships between Anglican (35), Methodist (100), Presbyterian (101), Christian Churches (8), and Congregational Union (1). By number of congregations, MCNZ is heavily invested in UCANZ. Seventy percent of its English-speaking parishes are Co-operating Ventures.

We record that the loss of Rev Mary Peterson has been felt deeply. Mary was committed to the ecumenical project. She died in the first week of May, having missed our Forum due to the illness than ultimately claimed her life. Among many other significant responsibilities over the past three decades Mary represented the Presbyterian Church on the Standing Committee with a whole-hearted engagement, in her own warm and gentle style. She also gave of herself to the Methodist Church in Christchurch after the earthquakes as she resourced struggling parishes on behalf of the Synod. We are grateful for who she was and the legacy she has left us.

More recently we also acknowledge the passing of David Dittmer on 12th of July in Alexandra. David was Co-Chair of the Standing Committee 2011-2013 and had a long association with

UCANZ and the Alexandra-Clyde-Lauder-Union Parish. We are grateful for David's life and contribution.

In his term as Executive Officer, Rev Adrian Skelton initiated and drove a series of changes in the way that Partner churches and Co-operating Ventures relate to one another. This included how levies are assessed and paid. It is working, is fair, and consistent across the country. It also means that much of this work is now administrative and is handled very competently by Bianca Snee in the Waiapu Anglican Diocesan Office.

This has freed UCANZ to bring on board a new kind of national leader – more as a resource person than an administrator. While Andrew Doubleday carries the title Ministry Facilitator, he also carries by default the role of Executive Officer which is required by UCANZ rules. Early each week Andrew sends out a newsletter to an expanding email address list. It contains news on what is happening within UCANZ, links and comments on articles that he has read and considers useful, and links to a weekly gospel lectionary-based homily that he posts on YouTube for the coming Sunday. Contact Andrew at office@ucanz.org.nz if you wish to be added to the weekly email out.

As with much of the wider church 'Zoom' has provided much greater opportunity for regular and cost-effective communication. The Co-chairs (Rev Andrew Howley in Alexandra and Rev Dr Fei Taule'ale'ausumai in Wellington) meet weekly with the Ministry Facilitator (Lincoln); The Standing Committee meets monthly, and various sub-committees have started meeting on a regular basis. Andrew has also started getting out 'on-the-road'. His first trip around the Lower North Island was greatly helped by the Synod office in Taranaki Street, Wellington. Thank you Sarah and Nicola.

As at writing Andrew is about to embark on a similar tour through the Waikato, Coromandel, Bay of Plenty and King Country region.

One of the silver linings of the cloud of Covid is that it has dragged the church into the 21st Century in recognising its need to embrace technology. For many small parishes that can no longer afford stipended Presbyteral ministry this has proved a boon. With limited computer skills and minimal resources – a laptop and large screen tv or data projector, small congregations are able to tap into the almost infinite resources of the internet to draw together appropriate material and curate worship. There are Parishes tapping into 'Seasons of the Spirit', and 'Kereru' resources in order to provide consistent lectionary based weekly worship. Contextualising these resources and adding their own individual flair offers an enriching experience week by week.

Our Biennial Forum was held in Christchurch, the last weekend in April 2023. Dr Peter Lineham was our key presenter, considering the past, the current cultural milieu, and what the future for the church might look like. Stimulating and challenging. We also had a number of useful resourcing workshop presentations. While numbers were down, this gave rise to a more intimate event, one which all left pleased they had been part of it. An added bonus was the hospitality of the Crossway church in Richmond, Christchurch – our newest Cooperating Venture, in our newest church plant. For evidence of what a Cooperating Venture could look like, and its rich relevance in the 21st century one needs simply look at what is happening at Crossway.

UCANZ is in good heart.

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 Inter-Church Tertiary Chaplaincy Council brings together the various regional boards that support and raise money to fund the tertiary chaplains. Our annual meeting was held at Ramsay House in Wellington in late November 2022.

The boards represented include the Southland Tertiary Chaplaincy Council Trust Board, which supports a part-time chaplain at the Southland Polytechnic, the Otago Tertiary Chaplaincy Trust Board, which supports six paid chaplains and two volunteers at Otago University and the Otago Polytechnic, the Canterbury Tertiary Education Chaplaincy Committee, which supported two chaplains at the University of Canterbury and one paid and several volunteer chaplains at Lincoln University, the Victoria University Anglican chaplaincy which supports two-five chaplains, and the Wellington Ecumenical Chaplaincy Trust Board, which supports one chaplain working in close cooperation with the Anglican chaplaincy, the Massey Wellington Chaplaincy Trust board which supports one paid and one honorary chaplain, the Eastern Institute of Technology Board which has one paid and two volunteer chaplains, the Manawatu Inter-Church Tertiary Chaplaincy Board, which supports one full time and several volunteer chaplains working at Massey University's Palmerston North campus, the International Pacific College and UCol. The Taranaki Tertiary Chaplaincy Board has one employed chaplain. The University of Waikato Board has one employed chaplain and several volunteers. The Wintec Board has one employed chaplain. The Auckland-Northland Regional Tertiary Chaplaincy Trust Board supports paid and volunteer chaplains at AUT, Massey Auckland, Unitec, MIT and Northtec, and works closely with the Maclaurin Chaplaincy at the University of Auckland which has one employed and several volunteer chaplains. International Student Ministries cooperates with the Council and provides chaplains and staff at a range of campuses.

Several concerns are paramount for the Council at the moment.

During the course of the last twelve months, tertiary bodies have gradually returned to normal after most were locked down over the Covid epidemic. This year has seen low enrolments especially of international students. Many students have preferred to access instruction online rather than in person. This has meant that campuses still appear unnaturally quiet. Threats of redundancies have meant that chaplains have found that they have been called upon by staff as well as students. Ministry to International students has often been a valued aspect of chaplains' work, and it is reviving at the moment.

The merging of the polytechnics into Te Pūkenga, the New Zealand Institute of Skills and Technology affects many of our boards. We have been anxiously working to confirm our relationship with the merged body, but at present we have no idea how it will approach chaplaincy. Unfortunately, the pace of change is glacial, but fortunately local arrangements have continued. We would very much like to see a standardised approach, and we believe we can demonstrate that chaplaincy fits in contemporary tertiary institutions, and that they must respond to the spiritual needs of all students under the Code of Pastoral Care which now applies to all students. A sub-committee of our Council is working on this.

This underlines a more general issue that some institutions are extremely cautious in their approach to a Christian chaplaincy, and if they want chaplaincy at all, prefer that it be a homogeneous spirituality support network. We note that the same organisations have been quick to make provision for Muslim prayer space! The Aotearoa New Zealand Tertiary Chaplaincy Association, which we support, works on an inter-religious basis, and our general view is that students can receive some support from chaplains of any background, but that in key matters, they should be supported by members of their own community. It is important to note that the smaller religious bodies do not have the resources to support their chaplains, and we seek to be generous towards them, because it is important that chaplaincy teams work cooperatively together. It is, needless to say, a sensitive area, and several of our boards especially in universities, have had to navigate these waters.

There continue to be issues with sectarian religious bodies taking advantage of the naivety of students, and chaplains and tertiary bodies have needed to cooperate over this concern. Several Korean groups have caused concern on campuses over the last year.

Funding is a challenging matter. In the post-covid environment, churches' budgets are stretched, and less seems to be available for ancillary bodies like chaplaincy services. Yet these are actually a critical point of contact for many people whose wider links with the churches are few and far between. We very much hope that churches will value our ministry as significant, and we for our part value the many church representatives who serve as board members, paid and volunteer chaplains, and generous contributors to our work.

*Terry Wall, Chair and Peter Lineham, Secretary
Inter-Church Tertiary Chaplaincy Council*

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 95,533 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 45,542 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.

Of particular significance during the past twelve months is the support provided by chaplains for people in hospital communities who have been impacted by cyclonic weather events and the ongoing Covid-19 pandemic.

ICHC hired a new Chief Executive in October 2022 following the resignation of the previous CE earlier in the year. Mr Barry Fisk has been appointed to the role and brings a wealth of experience from management roles in government agencies, most recently as general manager of te Kāhui Kāhu. Barry has also served several years on the ICHC Board.

Our second conference was held over two days in October 2022 with the theme: “He haerenga tumanako – A journey of hope!” This was attended by 86 people in total with chaplains, national office staff and Board members in attendance. Topics at the conference included changing landscapes of grief, community trauma, moral injury, Te Tiriti o Waitangi and a journey of hope. Prior to the conference we held a two-day hui for our Māori chaplains with 12 in attendance. A follow on from the hui and conference has been the development of a Māori hospital chaplains' advisory group (Ngā Puna Ora) who meet regularly to support the organisation's appropriate integration of te ao Māori and cultural competence. ICHC presented Zoom workshops on working cross culturally, and suicide awareness and prevention.

Structural changes in the national Health Service have seen a shift of our contract from the Ministry of Health to Te Whatu Ora - Health New Zealand. We are grateful for an additional year being added to our contract and encouraged by recent conversations with our contract manager. Our funding is secured until 30 June 2024 and provides for 29 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 60 ecumenical chaplains covering 54 FTE with an additional 28 Catholic chaplains and two voluntary chaplains working across 40 hospital sites.

The AGM for ICHC was held in March 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 would be interested in discussing the potential replacements and current Board requirements.

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 Te Whatu Ora 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 donor relations administrator 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 are currently two Methodist Ministers in the ICHC Hospital Chaplaincy Service. They are the Reverends': Epeli Taungapeau (Based at Northshore Hospital) and Ruth Sandiford Phelan (Based at the Fallen Soldiers Memorial Hospital in the Hawkes Bay).

We particularly acknowledge the funds that ICHC receive from the Methodist Connexional budget

that contribute towards supporting the work of our chaplains. Historically this funding has been applied to the settings of Northland and Waitakere 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.

David Hough, National Operations Manager

Suggested decision:

1. The report is received.

DEFENCE FORCE CHAPLAINCY

No report received in 2023

PRISON CHAPLAINCY SERVICE

No report received in 2023



PAERATA RISE

CLIMATE JUSTICE

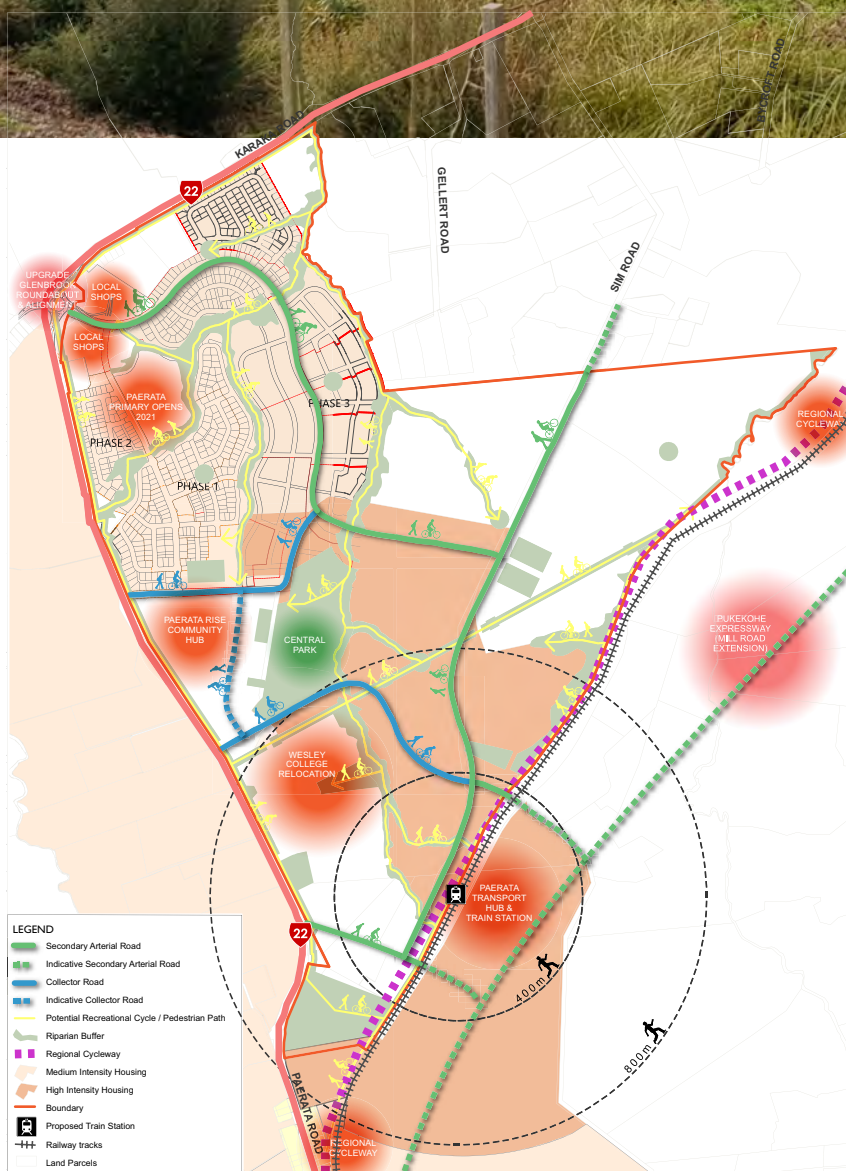
Climate Justice recognises that environmental and climate challenges are not just science issues – they are inherently social justice and human rights issues (NZCER 2022).

DEVELOPMENT VISION

An integrated, liveable town that adapts to the needs of its diverse range of residents. It is an inclusive community with a range of housing types to suit the variety of needs of the community, including the provision of affordable housing. The development is transport and walking orientated and includes 5ha of community space, walking and cycling trails.

TRANSPORTATION

Paerata Rise is being developed as an accessible and walkable development with access to public transport, and primarily to the rail network, centred around the proposed Paerata train station. Rail has always been identified as the primary transport mode, in order to reduce pressure and reliance on the roading infrastructure. The creation of walking and cycling network throughout to allow alternative modes of commuting and recreational opportunities.



RETENTION AND ENHANCEMENT OF THE RIPARIAN NETWORK

The riparian network and associated green spaces are a key component of the development. As much of the riparian network as practicable has been retained, with weed and exotic tree species replaced with native planting. This includes the retention and enhancement of a number of degraded wetlands. To date some 1.5 km of streams have been enhanced with native planting, with many more proposed.

WATER SENSITIVE DESIGN

The consideration and use of water sensitive design to reduce flash flows and contaminants entering waterways. Leading to enhanced water quality within local streams.

CONTAMINATION REMEDIATION

Remediation of a historic landfill area has been undertaken to prevent any further impact on the environment. A number of residential dwellings containing asbestos were also safely removed.

FISH MANAGEMENT

Native fish species are always considered during any proposed streamworks, with a number of fish relocations undertaken across the development.

Fish passage has been provided for through all new culverts, with existing culverts with barriers removed.

An online farm pond was removed, and the stream channel naturalised. Prior to undertaking the works a native fish rescue was undertaken, which captured and relocated 375 eels.

FAUNA MANAGEMENT

The former pastoral land use provided limited habitat for native fauna species.

The enhancement of the riparian network and creation of green spaces will provide areas of habitat for native fauna such as birds and lizards like the copper skink. This combined with the ongoing pest management across the development will increase the habitat potential of these areas.



Report on the Review of Mission Resourcing

Following the discussion at Conference 2023, in February this year, the President appointed the following people from around the connexion to join him to review the work of Mission Resourcing: Craig Fisher, Nicola Grundy, Keita Hotere, Osaiasi Kupu, Arapera Ngaha, TeRito Peyroux-Semu, Te Aroha Rountree and Tara Tautari.

Framing of the review:

The Review Group were conscious that there was a lot of strong feeling around the work of Mission Resourcing. It was important that the review process included consultation throughout the church and so an invitation to participate was sent widely around the church.

In framing the review process the group was clear that it was important for the review to be forward looking. Without exception all respondents noted that the nature of the church has changed since Mission Resourcing was first established. It was also noted that over the years, more and more priorities had been added to Mission Resourcing meaning that systemic issues of church organization needed to be considered.

The review process was therefore focused on looking forward. Our questions were about identifying the priorities and strategies to help us undergo a process of change to focus on leadership that was appropriate for the regional church and consistent with our bicultural imperative. Questions of how to be partners moving into the future in a dynamic and multi-cultural environment. Hence, we have endeavoured not to find fault but to discern how best to resource the church for the future.

In reporting back to this year's Conference we face a choice:

1. We retain what we have knowing that the current model does no longer fit.
2. We move forward, noting that it is always difficult to have covered all bases. The new model which is offered becomes a living model, that must be developed further and be responsive to the changing dynamics of the church and the world.

Consultation Process:

In preparation for the task the Review Group held a zoom consultation with Mission Resourcing staff. Following this a process of connexion wide surveys and focus group consultations was mapped out and then initiated. We acknowledge and are thankful for the contributions of all groups and individuals throughout the connexion for their response to the survey questions, and through their

participation in focus group consultations held throughout the year. We received many responses from a broad cross-section of the connexion engaging Synods, Parishes, Superintendents, Te Taha Māori Enabling Ministry Team, young people, and retirees. Further consultation sessions took place with each of the Mission Resourcing staff during this time also. In addition to holding zoom meetings the Review Group met at 409 Church Offices for a one-day wānanga to process and consolidate the findings for this discussion paper.

Review Findings:

Review questions sent out in survey form and explored in greater depth in focus groups included what Mission Resourcing should be doing, and what it shouldn't be doing. Respondents were also asked to assess the changing ecclesial landscape of the Church and mission and to share their expectations for the future of the work. The responses given exhibited a diverse range of perspectives and opinions, however certain themes and viewpoints garnered significant agreement across the board. Key findings of the Review reflect the following common issues:

- Clarity of the role and work of Mission Resourcing is essential.

Respondents noted that it was not always clear what the role of Mission resourcing was. Some of this had to do with the very long list of tasks being asked of the team “but as the terms are very broad it’s difficult to know what actually happens, and there is no expressed clarity as to what is meant.” Others mentioned that “The Law Book gives a daunting list of expectations for Mission Resourcing which can be a recipe for failure. The work we ask of the Board, the Directors and ourselves needs to be real and manageable.” Good governance structure is imperative.

Respondents spoke about the need for good governance structures with an alignment of vision, purpose, and mission with clear lines of accountability. It was not always apparent what the vision for the work was at a Board level. Other respondents recommended that there should be “a clear process what the Board does and what staff do.” Still others mentioned the need for a skills-based board that was reviewed regularly like other connexional standing committees.

- The need to identify and meet the demands of the Church today.

Respondents recognised that the Church is currently navigating an evolving ecclesial landscape, where several pivotal shifts are taking place or expected to occur, with far-reaching implications for the Church’s future mission and engagement. Some of these changes are to be found in the changing models of Church and Ministry, as well as reimagining discipleship and leadership development. Respondents felt that more strategic planning around mission priorities was needed. Many respondents focused on the need for a clear bicultural approach to how we resource the whole connexion. “The changing cultural

demographics of Te Hāhi are calling for greater cultural competence and communication and a deeper tolerance and understanding of our different ways of being within Te Hāhi. “

**Ways forward: Ko Te Hāpai ō ki muri – A Bicultural Partnership approach
Governing structure:**

We heed the strong call from the connexion to form a connexional body, partnership focused, inclusive of both Tauwi and Te Taha Māori. The underlying premise of the proposed model is Tauwi and Te Taha Māori ownership of ministry needs for church today. The model covers key priority areas of importance; Equipping Synod Superintendents and Rohe Liaison People, Ministerial Formation, Youth Ministry as transversal across all areas of work, and Stationing which will make its purpose clear, easier to manage, focus and accomplish. We note the

transition to a new model will have implications on the current Mission Resourcing staff and for other parts of the connexion.

Proposed Model:

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.**’

This model provides a support structure to scaffold and strengthen leadership development and ministry delivery in key support areas, promoting a whole Church - bicultural partnership approach, with measurable outcomes.

The results of the review findings also indicated the need for significant change to the

governance structure of the work moving forward. The review group considers that a Board structure is not the most suitable choice for a small national church and instead proposes the creation of a new Standing Committee of Conference - ‘Te Hāpai’ - with a focus on strategic direction, efficient resource allocation, and enhanced accountability for the future work of mission resourcing.

The Work of Te Hāpai moving forward will be resourced through the appointment of a connexional appointee known as **Kai Hāpai**. This would reduce the current capacity of two directors to one.

Equivalent funding for a **Kai Hāpai Rangatahi** is to be considered by Rangatahi for a model of support that works best for Rangatahi.

What does this mean for the work moving forward?

Moving forward, the work will include the following:

Key Priorities:

1. Equipping Synod Superintendents and Rohe Liaison People
2. Ministerial Formation
3. Youth Ministry as transversal across all areas of work
4. Stationing

Equipping Synod Superintendents and Liaison People to:

- Provide Strategic leadership to Synods via relationship building at Parish level, with Presbyters and Rohe.
- Ensure good practice re: Health and Safety, Property.
- Provide space for mentoring.
- Be accountable for ongoing learning re: appraisal and professional development.

Ministerial Formation:

- From discernment to ordination and beyond.
- Recommend working group to develop a new model (Trinity College, Te Taha Māori Enabling Ministry Team, Synod Superintendents, Te Hāpai) – what are the basics that we need?
- #cultural competency #rangatahi #ecumenical #organic

Youth Ministry:

- Across the board partnership.
- Intention to engage in partnership Youth Ministry.
- Being intentional in planning for leadership and succession.
- Ensuring resources are accessible to support Youth Ministry.

Stationing:

- Apply a greater strategic focus on Stationing.
- Recognise the move to a partnership mode of ministry.

- Engage in partnership discussion about potential collaborative opportunities for shared ministry.
- Synod Executives responsible for parish profiles.
- Synod Executives, Te Taha Māori Enabling Ministry Team and Kai Hāpai collectively responsible for Stationing decisions.
- Presbyters are accountable through covenantal relationships with their Parish and Rohe.

Te Hāpai - Standing Committee of Conference:

Members: 3 from Tauwi Strategy, 3 from Hui Pōari, 2 Youth/Rangatahi

Resource people: Kai Hāpai, Tumuaki, Principal.

Term of office:

Members should be committed for a term of 3 years. At the end of their term, they may be reappointed for a further term with a maximum of 9 years. This is to ensure institutional memory is retained, but that there is a plan for succession and new ideas.

Skills and attributes required of Committee members:

It is important to remember that the work of this committee is ‘brain work’. The role is one of governance rather than management. This committee needs to be creative and well- functioning to add value to the life of the Connexion.

The key skills and attributes that Tauwi Strategy and Hui Pōari must consider when identifying members are:

Core Skills required:

- Strategic thinking – the ability to see ‘the big picture’, to understand the meaning and implications of decisions and their impacts on the church.
- An understanding of church organisational structure, systems – A committee member will not be required to have the skills to manage the work but should know what this entails in order for the Kai Hāpai, Tumuaki and Principal to deliver the appropriate results.
- A Commitment to the Methodist Church’s mission statement and ethos – It is imperative that all members have a strong commitment to the mission and purpose of Te Hāpai o ki Muri and Te Hāhi Weteriana o Aotearoa. They must have demonstrated tangible commitment of being a bicultural church and how to work collaboratively in a partnership committee.

Financial oversight – Committee members must have some level of understanding of financial management. Every member should be able to

read a balance sheet and understand the connection between this and a statement of performance. Committee members will be required to have a meaningful discussion about the current financial position, risks, and future requirements.

- Knowledge of the work of the committee – Every committee member will need to be committed to having a deep knowledge of the work of Te Hāpai ō ki Muri and remain up to date with relevant knowledge and information so this can be applied in strategic decision making and performance monitoring. A commitment to full participation in the life of the committee is essential.
- Interpersonal skills – the ability to listen to the viewpoints of others, suspending judgement and putting yourself in the shoes of others is an essential ability. Equally important is the ability to ask probing or exploratory questions.
- Teamwork – at the heart of good consensus decision making and a commitment to those decisions is an inclusive and rigorous process of hearing and understanding different information, ideas and points of view and being part of the team.

Personal attributes of committee members

- Ethical standards – personal integrity and understanding of ethics. Te Hāpai ō ki Muri has a responsibility to its resource people, to Tauwi Strategy, to Hui Pōari and to Conference, therefore members must be aware on the impact of their actions on the wider environment.
- Independence – To ensure the committee does not become captive to ‘group think’, it must reflect a diversity of opinions and experience essential to good discussion and decision making. Collective judgements are enhanced by sound, independent thinking brought together around achieving a shared purpose.
- Ability to recognise competing interests – Committee members must be objective, viewing issues and processes through the lens of principle rather than personal impact or implication.
- Ability to see things through – It is important that committee members have a commitment to seeing things through. They must be able to distinguish between pressing, short-term demands that probably rest with management and the more strategic longer-term issues.
- Sense of humour – humour is a key antidote to frustration and allows the committee to push through the difficulties in a positive frame of mind without upsetting or blaming others.
- Commitment to governing – members must understand the difference between governance and management and be committed to carrying out their governing job.

Continuing conversation:

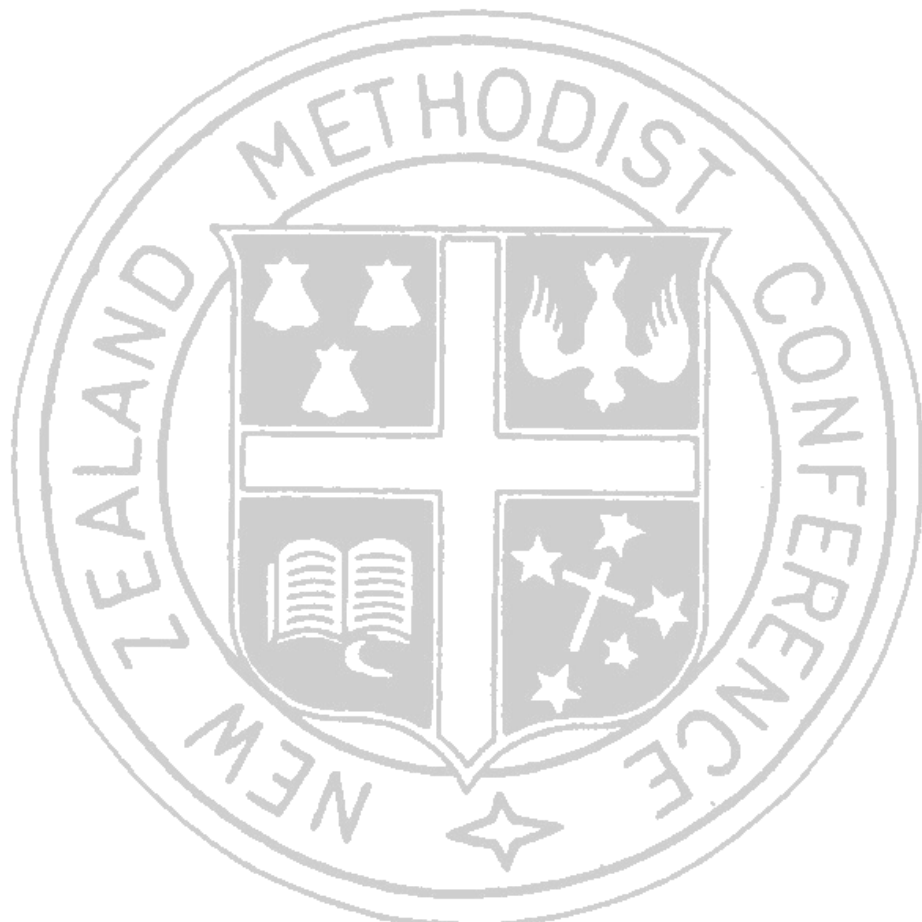
As with any significant change, there remain questions we continue to need to grapple with such as: How do we become a more culturally competent church? How do we ensure that training for good governance occurs consistently across the Church Boards, committees etc? These, and many other questions remain and require an ongoing conversation with Taiwi Strategy and Hui Poari.

Questions for Conference discussion:

- What questions do you have that need clarification?
- Is there anything that stops you from supporting this suggested direction?

F

Faith & Order



FAITH AND ORDER COMMITTEE

Episcope Personally Expressed in Presbyters Serving or Having Served in the Presidential Team

This issue has sat with us for some time, it comes from a question from our ecumenical dialogue with the Anglican Church in Aotearoa, New Zealand and Polynesia. Whilst episcopate has been understood to be expressed and understood in Methodist theology both corporately through Conference, most Methodist churches internationally also express this through the office of bishops. The question for Methodism in Aotearoa includes whether and how we perceive a ministry of episcopate both corporately in the Conference and also personally expressed in the ordained person serving in the Presidential team and in Presbyters who have served in that team. This discernment emerged out of the Irish experience where the Methodist Church made a similar assertion and this furthered mutual recognition of ministry.

Episcopate is a Greek word meaning Oversight, or a word Methodists are familiar with – Superintendency. It is the origin of the word Bishop. Nowhere was it proposed that there be an office of ministry in Te Hāhi called Bishop. If we followed the Irish model the recognition of Episcopal Ministry would be mutually recognised and affirmed within the function of President alongside that of Conference.

Our conversation about this was rather derailed, as was so much, by Covid and with issues of being Church in circumstances we had never imagined and some of the preliminary conversations we have had have receded in our collective memory. We acknowledge that in the past when the Methodist Church endorsed a plan for Church union that would have clearly had an office of Bishops though our Anglican and Presbyterian partners ultimately rejected the plan for reunion.

Between then and now the Church has changed, not least demographically. We are much more a Pacific Church with communities coming from and connected to thriving Methodist Churches in Fiji, Samoa and Tonga. Ecumenism has been expressed and experienced diversely across these contexts. As well as this the culture of our Church has changed in other ways reflecting wider changes on New Zealand culture; we are more egalitarian and this is reflected, among other things, in how our presidential team works and is perceived. Even the term “presidential team” reflects this, it is a partnership of presbyter and lay person working together. Unusually for a Methodist denomination a lay person can serve as President.

This brings us to an issue in the question we were asked to consider, the question referred to presbyters in the presidential team, is it conscionable to see a significance in the ministry of a presbyter in the presidential team and subsequently that we do not in a lay person in this role? It is clear that the Church is not of one mind on this and we cannot give a positive answer to the question this point of time and will reflect on this in the Methodist Anglican dialogue.

However, we encourage the Church to engage in reflection on what it is to be Methodist and the nature of authority s lived out in the Church.

We would also note that like us the Methodist and Anglican churches in Ireland have a Covenant between them but out of that they have intentionally established a Standing Committee to discuss the relationship between the two parties and the Irish Anglican-Methodist statement. It may be worth considering an equivalent forum for consultation between the senior leadership of both churches in New Zealand.

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The Covenant Service

Faith and Order received some correspondence about the Covenant Service, there was concern that the language used in the service was hierarchical and very masculine. Also, there was concern about the use of the image of yoke, an image resonant for some of slavery.

There was a widespread support for the traditional service and an acknowledgement that it is a taonga, a gift. We use it even if it is rather different from our regular services in the same way that the hymns of Charles Wesley are different from what we generally sing but are a part of our tradition and part of what it gifts the wider Church. We note the ecumenical significance of the Covenant Service and both its inclusion in the Service Books of uniting denominations and as part of a sharing in a spirit of receptive ecumenism within the context of ecumenical dialogue.

However, we acknowledged the points made and can see merit in alternatives. A small working group has been set up to look at this; it is anticipated that in time the existing service will sit alongside two others; a light revision and a contemporary alternative still expressing the intention to discern the will of God for our lives at this stage. There has been further conversation in the Liturgy Wananga mentioned in this report about the Covenant service and how it might also reflect our commitment to live in ways which honour Te Tiriti and our commitment to live sustainably and mindfully as one species amongst the others on this Earth.

The Lectionary

As you are aware the Lectionary is no longer available in printed format but online only, I am sure many of us will have printed it off though. We are grateful for Andrew Gammon's continuing work producing the Lectionary; the change of format requires no less work from him.

Liturgical Texts and the Legacy of Antisemitism

Our attention was brought to the text of a Eucharistic prayer where the words of institution included "on the night he was betrayed" this is a common usage in Eucharistic Prayers and clearly refers to Judas's betrayal of Jesus. But beyond that there was concern that Judas's act of betrayal has been historically seen by Christians as an act of Jewish betrayal and symptomatic of what the Roman Catholic Holy Week liturgy (prior to revision in the 1960s) used to call the "perfidious Jews."

Many of our Churches are involved in interfaith relations and will have more contact with Buddhist, Muslims and Hindus than we have with Jews. Yet even if our contact with the Jewish community is minimal and we don't personally know any Jewish people, Christians need to be aware of the legacy of Christian antisemitism, its influence on how we read Scripture and its legacy of polemic in our liturgical traditions and preaching. We commend to the Church a book by one of our retired presbyters, the Rev Dr Ton Stroobant, *Beyond Contempt: Removing Anti-Jewishness from Christian Worship* particularly preachers and worship leaders.

Liturgy Wananga

There was a Wananga held at Vaughan Park in early August, the group met to consider some aspects of liturgy and to establish a network of liturgists in Te Hāhi and to build connection with similar initiatives in other churches. We talked about and looked at contextual liturgies particularly in the context of the initiative Rekindling the Va of Papatuanuku on climate change and sustainability. We acknowledged the need for liturgy to be poetic and clear, to open the possibility of meaning rather than to prescribe it. It is intended to establish a network of New Zealand Methodist liturgical writers from both partners and across our cultural diversity.

The Possibility of the Reestablishment of an Ecumenical Liturgical Commission

There used to be a Liturgical Commission in which representatives from the Anglican, Lutheran, Methodist, Presbyterian and Roman Catholic Churches would meet yearly to discuss liturgical developments, initiatives and questions in our respective churches. Though it was a useful forum it last met in 2018. There have been some recent conversations about re-establishing it.

The Methodist Anglican Dialogue

The Methodist Anglican Dialogue resumed late last year with a shared pilgrimage to sites in Northland associated with the beginning of our Churches in this country, a story of shared beginnings. In our time together we heard local histories and the stories of Methodist and Anglican communities.

As yet we have not met in 2023 in part due to long service study leave and other commitments making dairying meetings difficult; a meeting is scheduled for late September. Our conversations will include the question of whether Methodists perceive an enduring episcopate or ministry of oversight in presbyters who have served in the Presidential team, but we acknowledge this is a complex issue and our ecumenical conversation needs to be broader than this. Our conversations are rooted in a sense of receptive ecumenism, sense that each church brings to the conversation gifts and riches from its life which can enrich the other.

The Methodist Catholic Dialogue

The Methodist-Catholic Dialogue Committee has resumed meetings again after the disruption of Covid. We met in March 2023 at Orakei Parish and opened with a review of how the church communities we were acquainted with had fared during the pandemic and how well they had recovered from it. This led on to a discussion about the future of ecumenical dialogues, as we noted that such conversations had fallen victim to the pandemic disruption and some were struggling to regain their former energy. After sharing our thoughts, we admitted that ecumenism has slid down the agenda for many churches today, but we wished to continue simply because we believe it is the right thing to do. We continue to believe that Jesus would wish us to be reconciled and able to work more closely together as a living witness to the reconciliation made possible through the cross. We think this is a reason in itself to maintain our conversations as a reminder to the church and to the world that we must strive harder to come together in peace and mutual support. The second meeting of the year in September further considered the call to unity.

The most recent report published by the Methodist Roman Catholic International Commission, *God in Christ Reconciling*, will form the basis of our next few meetings. The report also offers the church a Liturgy for Repentance and Reconciliation which is to be used at a joint service held on 25 October 2023 at Takapuna Methodist Church to which all Methodists and Catholics are invited.

Being Pastor in the Context of Caring for Persons Choosing Assisted Dying

We enter into the midst of all that would strip one of dignity, that would bring tortuous pain, that would be offensive and unbearable for the loved ones who look on; to come to the place of desiring one's own death and, or permitting one's own death.

In 2019 the End of Life Choice Act passed, permitting medically assisted dying subject to ratification by a referendum held along with the General Election in 2020; as we know it was approved by about 67% of those who cast a vote.

Terminally ill people in New Zealand can, in very specific circumstances, ask for medical intervention to end their lives. This has meant that presbyters, chaplain and pastoral carers have begun to experience people they are offering pastoral care for opting to request assisted dying.

This has caused some challenges, anxieties and inner conflict. These were brought up in conversation at the Strategy and Stationing meeting in March. There was concern clergy might be blamed by relatives for the choice of their loved one to seek Assisted Dying, for not speaking out against it. Some clergy were wondering if they could withdraw from the pastoral care of persons choosing Assisted Dying. There was also a measure of confusion evident about the difference between Assisted Dying and withdrawing certain forms of care towards the end of life. In this context Faith and Order was asked to provide some clarity. In doing so we offer both theological reflection and a form of pastoral support for our pastors; ordained and lay. In a sense this is a supplement to the paper we offered a few years ago "On Assisted Dying" which we offered to the Church when it became clear that the legalising Assisted Dying was only a matter of time. That paper explored the ethical arguments both for and against Assisted Dying in the light of the Christian tradition, in order to inform debate about the matter. We do not wish to rehash these again, Assisted Dying is now a reality we must cope with. Many of us will know of people either in our congregations, families or circles of friendship who have elected to choose assisted dying.

Methodists hold a range of opinions on the matter, it is instructive though to look at how electorates voted. All the Māori electorates voted in favour, as did most general electorates. However, those electorates which voted against were clustered in east and south Auckland, areas with a significant Methodist population.

Medical interventions to assist dying are nothing new, even if rarely discussed. One case though which

has become well known is that of George V. Who died on January 20th 1936. The story wasn't revealed until 1986, when the in the diary of his physician, Lord Bertrand Dawson. Dawson had written about the night of January 20 about injecting the King with morphine and shortly afterwards cocaine. The injection resulted in the King's death. According to Dawson's journal, he intended to both grant the king a painless death and to guarantee that his passing would be announced in the morning papers rather than the "less prestigious Evening Standard."

Turning to the legislation we see

There are strict eligibility criteria for assisted dying. Not everyone with a terminal illness will be eligible for assisted dying. The Act states that to be eligible, the person must meet all of the criteria. The person must be:

- aged 18 years or over
- a citizen or permanent resident of New Zealand
- suffering from a terminal illness that is likely to end their life within six months
- in an advanced state of irreversible decline in physical capability
- experiencing unbearable suffering that cannot be relieved in a manner that the person considers tolerable
- competent to make an informed decision about assisted dying.

A person can't access assisted dying solely because they have a mental disorder or mental illness, have a disability or are of advanced age. However, people with these conditions may be eligible to access assisted dying if they meet the strict eligibility criteria.

Whether or not a particular person's illness or condition meets the eligibility criteria is determined on a case-by-case basis, taking into account all of the person's individual clinical circumstances (including the severity and prognosis of the illness(es) they are experiencing).

Having a particular illness does not automatically make a person eligible for assisted dying. Similarly, having a particular diagnosis, illness or disability does not automatically rule out assisted dying as an option. Every person's clinical situation is different. Medical practitioners involved in the service will assess if a person meets the eligibility criteria in the first instance.

The person must be assessed as being competent to make an informed choice about assisted dying. This means that the person is able to understand, retain, use and weigh relevant information about assisted dying, and can communicate their decision in some way.

The person must be considered competent throughout the assessment process and must also be competent at the time of the assisted death. This means if the person is found eligible for assisted dying but then loses competency, they cannot have an assisted death.

Advance directives cannot be used for assisted dying in New Zealand. An advance directive is a statement setting out what treatment the person wants, or does not want, to receive in the future.

The person must raise assisted dying themselves.

The person must be the one to raise assisted dying with someone in their health care team. A health professional cannot suggest it as an option.

The person should be clear that they are seeking information about assisted dying. The health professional will likely ask the person some questions to check what the person is asking about, and why they want to know about assisted dying.

NB It seems that a considerable number of people don't follow through, but what seems to matter is knowing it is there and their agency and choice are respected.

Our experiences with assisted dying

What are our fears and concerns about offering pastoral care here?

What we have heard elsewhere is a fear of being looked to as an authority figure here and being asked advice; Reverend should I do this or not?

Some clergy in more conservative traditions want to have nothing to do with it and that involves withdrawing from the pastoral care of people who have chosen Assisted Dying. But is that an ethical choice? We do not believe we can withdraw from pastoral care because we disapprove of a person's choices and our pastoral engagement does not constitute endorsement.

Looking at how Churches in New Zealand and elsewhere have written about pastoral care for those who opt for Assisted Dying we looked at what the New Zealand Roman Catholic Bishops have said. We note the consistent witness of the Roman Catholic Church of witness against assisted dying. Yet pastorally it acknowledges it is a reality; this is from guidelines by the NZ Roman Catholic bishops.

"Faith, in the first instance, calls us to remain present with the suffering other, That indeed is what consolation or con-solatio means: bearing another's suffering by sharing it and entering into the solitude of others to make them feel loved, accepted, accompanied, and sustained; simply being with the one who is dying; bearing witness to hope through our closeness."

"Through this power of hope we can, person by person, transform the places of assisted dying into outposts of the Holy Spirit," the statement goes on to say, emphasizing that "prayer and ministry with the dying need never know human barriers."

In their guidelines, New Zealand's bishops further explain that accompanying someone who is expressing a desire for assisted dying "does not imply moral agreement by the companioner", nor does it imply suspending Church's beliefs on euthanasia.

"Rather, accompaniment ensures that no one is abandoned to desolation. It calls pastoral carers to enter into a liminal space where the Church's beliefs about euthanasia sit alongside its teaching about accompaniment and consolation."

In it's resource on Assisted Dying the Uniting Church in Australia describes the pastoral task in caring for persons opting for assisted dying this way;

"Our pastoral accompanying is an opportunity to bear witness to the Gospel as we find our identity in Christ by following his mission into the world. Ultimately, we seek to witness to the good news of 'God with us' in every circumstance of our human existence. In our engagement with Assisted Dying, we recognise that God's living presence, in Jesus Christ through the Spirit, is the primary source of our hope, strength and power. God's grace is sufficient for us, with the power of God made known in our weaknesses (2 Corinthians 12:9)"

The fairly conservative Lutheran Church in Australia acknowledges that some of its clergy might wish to opt out the pastoral care of people who opt for assisted dying but expects the great majority will not.

"it is assumed that in the great majority of cases, pastors will continue to provide appropriate and compassionate informal and/or formal pastoral care without prejudice to the individual and their family and friends throughout and immediately following the process."

Those of us involved in pastoral care want to support the patient, to be with them on life's journey, and this one piece, the ending of one's own life, challenges us on so many levels. The hastening of death goes against the warp and weave of the fabric of what we hold most sacred. Yet we also hold dear the value of free will.

The pastoral carers' role is to assist the patient and those around them in processing the decision and the implications and consequences of choosing to end one's life. We do so as bearers of a narrative of hope that is not extinguished, even in the face of death.

The Review for Faith & Order

Conference 2022 authorised a review for Faith and Order, we welcome this process as a possibility for renewal and to better serve the Church in the necessary work of doing theology, engaging with our tradition and crafting liturgy.

Suggested decisions:

1. The report is received.
2. The Faith and Order committee membership for 2024 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 2024 will be Tony Franklin Ross (co convenor), Kim Chiwona, David Poultney.
4. Members of the Methodist Roman Catholic Dialogue 2024 will be Trevor Hoggard (co convenor), Tovia Aumua, Tony Franklin Ross, Setaita Kinahoi Veikune, David Poultney.
5. Conference thanks Keita Hotere and Siosifa Pole, who are now stepping down respectively from stepping down from the Methodist Roman Catholic Dialogue and the Methodist Anglican Dialogue. We thank them for their contribution over time.
6. Conference acknowledges the Church is not of one mind on the question of episcopacy personally expressed.
7. Conference commends an engagement on what it is to be Methodist to the Church and asks Faith and Order to help facilitate this.
8. Conference offers its ongoing support to our ecumenical dialogues with the Anglican and Roman Catholic Churches.
9. Conference offers its support for the work of the Liturgy Wananga and for encouraging liturgical writing across the cultural and language spectrum of the Church.

ⁱ The Uniting Church in **Australia Remaining in Lament and Hope. A Pastoral Response for a Voluntary Assisted Dying Pathway 2022**

ⁱⁱ From Te Huinga o nga Pihopa Katorika o Aotearoa New Zealand Bishops Conference. Ministers of Consolation and Hope. Nga Kairahi o te Aroha me te Tumanako. **Principles and Guidelines for those Ministering on Behalf of the Church to People Contemplating Medically Assisted Dying.** May 2022

Appendix

PRAYER AND LITANIES FOR AND WITH THOSE CONTEMPLATING AND PREPARING FOR ASSISTED DYING

From the Anglican Church in Canada - L'Eglise Anglicane du Canada **Book of Common Prayer, Book of Alternative Services and Occasional Celebrations**

Jesus at Gethsemane you toiled with terrifying choices. Be with me now as I struggle with a fearful choice of treatments which promise much discomfort and offer no guarantee of long-term good. Help me know that you will bless my choice to me, and, good Saviour, be my companion on the way. Amen

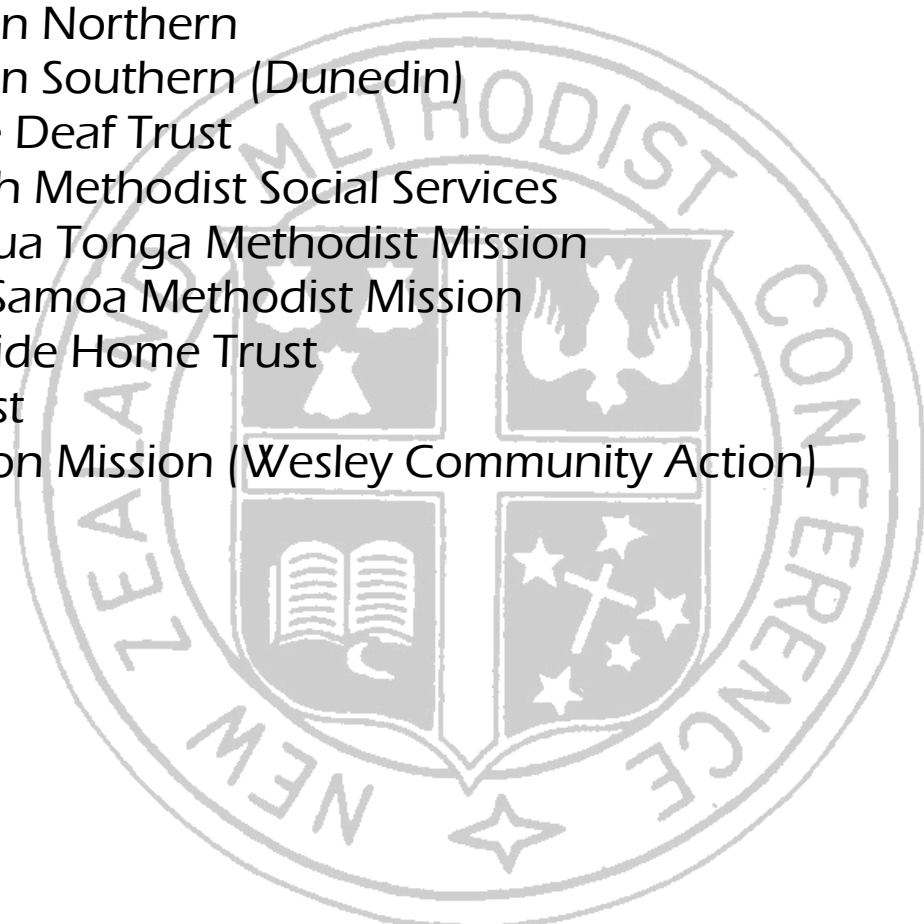
LOVING God, in every age you listen to the cries of lament and the questions about your wisdom from your servants who face suffering and death. In this time of distress and despair, hear the cries and questions of N [and her/his family and friends]. Stand with them in their suffering, that they may face the future with the confidence that nothing can separate them from your love in Christ Jesus, in whose name we pray

GOD our Wisdom: Bless the decisions we have made in hope, in sorrow, and in love; that as we place our whole trust in you, our choices and our actions may be encompassed by your perfecting will; through Jesus Christ who died and rose for us. Amen













Social Services

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



SECTION A: Information & Reporting Back

 <p>763 FTE staff</p>	 <p>777 volunteer staff</p>	 <p>METHODIST ALLIANCE NGA PURAPURA WETERIANA</p> <p>Submission</p> <p>6 submissions made to Government</p>
 <p>895 social & affordable housing units owned/managed</p>	 <p>170 transitional housing units owned/managed</p>	 <p>12 houses financed and built in the last year</p>
 <p>1469 people live in our social, affordable and transitional housing</p>	 <p>HOUSING FIRST AUCKLAND</p>  <p>HOUSING FIRST CHRISTCHURCH He Kainga Ora ki Ōtautahi</p> <p>219 people housed by Housing First</p>	 <p>1 programme in prisons</p>



358

children enrolled
in ECE



9015

children enrolled
in a children's
programme



4

programmes in
schools



9

Neighbours
Aotearoa events
held



336

whānau
supported in
partnership with
Oranga Tamariki



312

parenting
programmes



53

youth events



51

community led
development
initiatives



559

drop in &
hospitality events



9

programmes for
differently abled



2097

older people
supported to live
independently



329

older people
provided with
residential care

The 25 Methodist Alliance member organisations provide a wide range of services across Aotearoa which affirms the journey from ka mate, death in the midst of life, to ka ora, life in the midst of death. Methodist Alliance members deliver 155 specific programmes, from 118 separate sites, located in 41 towns and cities throughout the mōtu. Further information on the work of our member organisations can be found below in their individual reports.

The work of Methodist Alliance members is grounded in the challenge from Jesus in Matthew 25:35-37

“For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me; I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.”

Alliance members go beyond service provision to also looking at the causes of poverty and injustice which result in the inequity within our society. As it says in Micah 6:8:

“And what does the Lord require of you? To act justly, to love mercy and to walk humbly with your God.”

**Do not be daunted by the enormity of the world’s grief.
Do justly, now. Love mercy, now. Walk humbly, now.
You are not obligated to complete the work.
Neither are you free to abandon it.**

Micah 6:8
Rabbi Rami Shapiro

We thank the MCNZ President who wrote to Prime Minister Chris Hipkins raising the issue of economic justice. The letter specifically requested that abatement rates were indexed to the minimum adult wage and restored to the equivalent of 15 hours. The letter also asked to hear the Government’s plan to find new ways to redistribute wealth via the tax system to ensure our most vulnerable children/tamariki and their whānau are better supported. A lengthy response was received with a link to the progress the Government has made to date on the recommendations from the Welfare Expert Advisory Group.



One of the biggest achievements of this past year is the resource the Working Group Campaigning to Increase Benefit Level and Abatement Thresholds created. The Methodist Alliance was directed by MCNZ Conference in 2022 to produce resources to facilitate discussions within Parishes and the wider Methodist Church about wealth distribution. The Working Group has membership from around Aotearoa and is led by Colin Hamlin, former board member of Wesley Community Action. The resource contains karakia, stories from Fairer Future’s Lifting the Weight report, questions to consider pause and reflect on as well as questions to ask political parties and candidates. The cover artwork is a mixed media piece by Rhonda Swenson

called “We are many, we are one” and is her interpretation of the late Colin Gibson’s hymn of the same name. In July, hard copies were sent to Synods to distribute to Parishes, and also sent directly to other Connexional Committees. The resource is also available digitally online [here](#). We thank the Working Group for their mahi and dedication to this important kaupapa.

This Working Group also partnered with ActionStation’s Fairer Futures network, a collaboration of anti-poverty groups calling for Government to wipe debt to the Ministry of Social Development to lift the weight off families and whānau. Fairer Futures is also campaigning for liveable incomes in Aotearoa New Zealand with seven steps for a fairer future. Members of the Working Group worked collaboratively with Fairer Futures to plan the electoral forum on welfare policy, MSD debt, poverty, and the political parties plans to respond to these issues, which was held on 13 September.

The mahi of the New Zealand Council of Christian Social Services (NZCCSS) continues to grow and build its policy capacity, increasing the number and scope of tuku/submissions. As the NZCCSS President Bonne Robinson says, “More than kupu on a page, this work reflects considerable time in research and engaging with officials, NZCCSS members and others, all in an environment characterised by rapid change.” You can read the submissions [here](#).



New Zealand Council of
Christian Social Services

Our shared values and kaupapa makes this significant collaboration with other faith based organisations, an important part of the Methodist Alliance mahi. Kete Kupu is the NZCCSS regular newsletter which features stories, news and views from the Christian social services sector and can be found [here](#). The NZCCSS also produces a monthly e-newsletter that highlights issues that are core to the mission of NZCCSS “to work for a just and compassionate society in Aotearoa New Zealand.” You can read these [here](#) and you can sign up to receive these updates.

NZCCSS has three policy groups with Methodist representation on all of them. The Children and Families policy group is focusing on a holistic report with the focus on five to 12 year olds in Aotearoa, including services available, gaps in services, and issues this cohort of the population faces. The Equity and Inclusion policy group is focussing on the big issues leading up to the election 2023, with thought provoking blogs on issues including homelessness, assisted rentals, and Cyclone Gabrielle - a catalyst for social change. These can be found [here](#). This policy group also has a policy tracker which tracks the progress of the Government on its 2020 election manifesto which you can read it [here](#).

The third NZCCSS policy group is Older People and its key focus is structural ageism. [Te Kōrero mō ngā Kaumātua](#) is an online resource designed to support understanding of the context of older people in Aotearoa, at a societal and structural level. NZCCSS explains this guide is a “resource for those wanting a considered introduction to a complex field – whether that be those who form the cohort, policymakers, the community, health and social services workforce, funders, families, the media, or anyone with a curiosity about this age stage. Gaining a better understanding of our older people – through resources such as this guide – means we are better able to value and support our kaumātua to thrive. This work was also intended as a call to action, to generate interest and spark collaboration.”



The Methodist Alliance, is particularly concerned about the wellbeing of older people in Aotearoa, especially those with few assets. A holistic view of older people is essential to ensure their physical, social, emotional and spiritual needs are met and they can live in dignity in their later life. Social isolation is becoming more prevalent in older people and exacerbated by the reliance of our society on technology. Those without the skills to adapt, or the income to pay for internet connection and associated hardware, are increasingly isolated. The closure of banks, post offices, etc. has also impacted this generation more significantly than others.

Support systems and services for older people are underfunded and under increasing strain. This is seen especially in the aged residential care sector where many churches have closed their aged care facilities due to underfunding and the workforce shortages of qualified staff. Funding of the residential aged care sector needs to be sustainable and at levels that meets the needs of the older people in care, and flexible enough to be able to tailor services to meet individual needs of kaumātua.

The Methodist Church had many residential care facilities around the motu, however now only four are solely run by Methodists, and these are:

- Everil Orr in Auckland
- Tamahere Eventide & Atawhai Assisi in Hamilton; and
- WesleyCare in Christchurch

In addition to these services, our members provide other services to meet the changing needs of the growing cohort of our kaumātua. These include:

- Wesley Community Action is a certified dementia friendly organisation
- Wesley Community Action's Elder Abuse Response Service (EARS)
- Christchurch Methodist Mission - Te Whare Tiaki - supported residential care for kaumātua run on kaupapa Māori principles
- Lifewise home care services supporting people to lead an independent life in their own home
- Tamahere Eventide provide a range of services across two large sites, including dementia care, occupation right agreements where there is profit sharing with the resident occupier.

The significant changes in society and the growing number of older people approaching retirement without assets is becoming an increasing concern reported by our member organisations. As NZCCSS states in Te Kōrero mō nga Kaumātua:

“The context of older people has always been relevant, but with changing demographics, a deeper understanding is becoming increasingly urgent.”

Treasury reported in Te Tai Waiora¹ that most older New Zealanders were doing well, but pointed out that those without home ownership were increasingly facing material hardship, particularly those with low incomes and low wealth. Our members also report this trend of increased demand for affordable housing for those who are entering retirement without any assets. Some older people need to continue to work well past retirement age to meet their living costs as the level of Superannuation does not cover the costs of rent, food, power, etc.

Case Study:

Ross, 73 years old and his wife, Anne, aged 69, live in private rental accommodation. Anne has complex health issues, including a series of strokes. The house they have is not accessible and this means Anne has difficulty getting around and is very vulnerable to falls and injury.

Ross continues to work as they are struggling financially with paying rent, food, power, phone, etc. The couple were supported by a Methodist Social Worker who believed they would be eligible for social housing and made a referral to the Ministry of Social Development (MSD).

<https://www.treasury.govt.nz/sites/default/files/2022-11/te-tai-waiora-2022.pdf>

After more than two months on a waitlist, the couple were assessed by MSD who deemed them as having too much money to qualify for the social housing register. This is despite the couple working with a financial mentor, as they were struggling so much financially. Ross and Anne were ready to disengage from the system as they were so frustrated trying to even get an appointment. They spent hours on the phone, on hold, just to get an appointment. A wait time of 88 mins is quite common. The Methodist Social Worker continued to work with Ross and Anne to get a reassessment with MSD, and this advocacy resulted in them now being on the register, however their score is a lower priority which means they would not be found a house anytime soon.

The Methodist Social Worker has forged a great professional relationship with the Kāinga Ora placement team and it is hopeful that Ross and Anne may be offered a one and a half bedroom unit. They are on the register for a two bedroom accessible unit, as due to Anne's health issues, Ross needs to have a separate room to sleep in but still be close by for her. Without advocacy Ross and Anne would, like many older people, disappear in the systems that are supposed to be there to support our vulnerable kaumātua.

There is a nationwide need to develop more long-term, affordable housing options for elderly people with little or no savings. Jill Hawkey, CMM's Executive Director says, "Currently we have 70 people on our wait list for our older person's housing and as there is only a turnover of four or five units a year, we have had to close the list. With such strong demand, CMM is committed to building more social and affordable housing units for older people over the next two to three years, as funds allow."

The Methodist Alliance strongly believes that the issues older people with few assets are facing is an urgent and growing need that we as a Connexional Church should be responding to. We recommend the NZCCSS report [Te Kōrero mō ngā Kaumātua](#) to Conference. The Methodist Alliance commits to preparing a paper on this topic for consideration by Synods and Hui Poari during 2024 to discuss how we might respond appropriately as a Connexion, and for this to be fully considered at MCNZ Conference 2024.

Methodist Church Housing Action Plan Progress Report

It is a positive step to have established the Methodist Alliance Social Housing Group (SHG) which is leading the work on the Housing Action Plan, after the decisions were made at Conference 2022. The SHG brings together representatives from across the Connexion, including the three registered community housing providers (Airedale Property Trust, Wesley Community Action and

¹ <https://www.treasury.govt.nz/sites/default/files/2022-11/te-tai-waiora-2022.pdf>

Christchurch Methodist Mission) with Te Taha Maori, MTA and the Board of Admin to work on this important mahi. There has been valuable sharing of knowledge and we have built a stronger understanding of the different Connexional bodies and processes. Excel spreadsheets were created to track social housing projects, what is in the pipeline, and social housing fund applications and balances. The SHG has begun to streamline processes and ensure money tagged for social housing is supporting much needed and viable housing projects. Further work is being done on the inclusion of land stories and the timing of applications to the social housing fund. The SHG has recommended the following applications for social housing for approval by MCPC:

Social Housing Group recommendations to MCPC relating to social housing projects

- Christchurch Methodist Mission – build six two-bedroom, two storey social housing units in Blenheim
- Christchurch Methodist Mission - purchase of a property in Matsons Ave, Christchurch for social or affordable housing for older people
- Christchurch Methodist Mission - purchase of a property in Puriri Street, Christchurch for five social housing units for older people
- Christchurch Methodist Mission - purchase Barbadoes/Tuam Sts property to build 20 social housing units for Housing First kaewa
- Wesley Community Action - conversion of the old hospital at Rātā Village into 12 one bedroom units and three two-bedroom units for social housing
- Wesley Community Action - Strand redevelopment - conversion of rest home into 17 one and two-bedroom units for affordable or social housing

In addition to these projects, the Steering Group has recommended the following projects for approval by MCPC, as the Steering Group holds the authority for projects with a social service dimension that are not social housing:

Steering Group recommendations to MCPC relating to projects with a social service dimension (not social housing)

- Eventide Tamahere - approval of Stage 2 development of 20 new villas at Atawhai Assisi - fast track approval to ensure planned development could start on time with approval from MCPC.
- Tamahere Eventide - development of a community centre and bowling green at Atawhi Assis Village
- Airedale Property Trust - demolition of the vacant Everil Orr rest home

During the past financial year, two applications have been made to the social housing fund and the SHG have recommended these for approval by the General Secretary, which was received. These were:

- Christchurch Methodist Mission – six social housing units in Blenheim
- Christchurch Methodist Mission – six social housing units in Christchurch

Recently, one of these projects has become unconditional and the first grant will be made from this fund. By July 2024, Christchurch Methodist Mission staff will cut the ribbon on six new two-bedroom units for whānau in Blenheim which will provide homes for six whānau currently on the social housing register.



Christchurch Methodist Mission social housing project in Blenheim for six whānau

We were disappointed to read of the sale of Methodist owned properties where there was no consideration given to whether this land could have been used for social housing, so the SHG wrote to MCPC to remind them of the decision made at MCNZ Conference in 2022 regarding this.

The issue of the significant gap between the interest rate return given to investors in the MTA and the interest rates for loans from the MTA was raised in a letter from the Christchurch Methodist Mission, after this was discussed by the SHG.

The SHG is pleased to report that by December 2023, 12 new houses in Punavaiola Village in Flaxmere will be completed and ready for Pasifika families under housing stress to move into. After the destruction of so many houses from Cyclone Gabrielle, these will be a welcome addition to the housing stock. This project is a partnership between Wesley Community Action and the Hastings Samoan Parish, and has financial support from the Ministry of Housing and Urban Development.



The above photos show the Punavaiola Village social housing under construction. The photo on the right has Hastings Mayor Sandra Hazlehurst, wearing her high vis vest in the middle of the photo. The photo also has Olive Tanielu, Hastings Samoan Parish Steward, and David Hanna, Director of Wesley Community Action, with his back to the camera.

Submissions

It has been a busy legislative time since our report in 2022, and the Methodist Alliance has made the following submissions to Parliament:

- Breaking the Cycle of Persistent Disadvantage
- Charities Amendment Bill
- Budget Policy Statement 2023
- Feedback on the Debt to Government Framework
- Child Support (Pass On) Acts Amendment Bill
- Taxation Principles Reporting Bill

Neighbours Aotearoa

Neighbours Aotearoa's founding trustees Lifewise, Wesley Community Action and Christchurch Methodist Mission continue to enable Neighbours Aotearoa to be promoted more widely throughout the mōtu. We work in partnership with Community Think to run the nationwide campaign. The theme for 2023 was Let's Share and there were 14 Connectors across the motu where increased participation was evident. 2024 will see a pilot of an intensive place-based initiative which focuses significant resources in a single small area, rather than spreading this across a region. The intention of this is to understand the potential to spark significant community-led change at the local level and offer these learnings to others.



We are grateful for the continued support of the Tindall Foundation which provides seed funding for new initiatives for families and whānau. Grant funds are distributed in accordance with the Tindall Foundation priorities and criteria. One project, that received Tindall Foundation grant funding, was provided by Methodist Mission Southern to provide support for young and expectant mothers to successfully transition from the Young Mum's House to independent living in the community. Paula² moved into the house as an ambitious, nervous and anxious 19-year-old young mum with 8-month-old twin boys. She was struggling without support from her whānau and as a result struggling to provide support to her own whānau. Paula wanted to continue with her education but found herself in a situation where it seemed impossible. Methodist Mission Southern connected Paula into a young parents' programme where she could continue with her Level 3 qualifications. Paula and her tamariki are now thriving and the pathway is clearer for her to become the best mum that she aspires to be.

The Methodist Alliance has responsibility for distributing certain funds on behalf of MCNZ. These include: the Methodist Women's Fellowship Family Support Fund, Everil Orr Training Fund and four estate funds. No distributions were made during the past financial year, as the amounts available had not reached the agreed levels for distribution.

SECTION B: The Methodist Alliance Strategic Plan – Mahere Rautaki

Our strategic plan – mahere rautaki remains the same and progress on the plan is reported above. Our commitment to the bicultural journey includes increased use of Te Reo in all Methodist Alliance documents and submissions which we have been doing, including the use of Te Reo in our Steering Group agenda documents and our annual financial report.

Tō tatou 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 three strategic priorities - Ā mātou kaupapa rautaki mātua:

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 hānga hapori kaha ake - Building stronger communities

Our commitment to climate justice includes the Steering Group meeting mostly online and only once a year kanohi ki te kanohi. When we do book airfares we purchase carbon credits to offset carbon emissions. All agenda papers are sent digitally to the Steering Group members to reduce the paper copies printed.

² Name changed to protect the identity of the participant.

REPORTS FROM OUR MEMBERS



AIREDALE PROPERTY TRUST

Shared Vision with Lifewise and Methodist Mission Northern – Create Connected Just and Inclusive Goals

APT is to provide a long-term, secure and reliable cashflow to support the partner Trusts to deliver on their social programmes to

deliver our shared vision.

Strategic Goals

- Focus on portfolio build to grow revenue.
- Target a stable income stream through the inclusion of long-term leases to financially sound, ethical, environmentally, and socially responsible commercial tenants through development and repositioning opportunities available through the APT property portfolio.
- Maintain best practice asset management.
- Provide professional, timely, cost effective and solution based professional services to the mission.
- Develop a supportive, commercially focused, high performing, nurturing and fun culture while operating in line with APT and Methodist values.

Property Investment

- Everil Orr Village Stage 3 completed and commenced operation on 1 August 2023. Stage 3 comprises 68 care suites and 8 apartments.
- Everil Orr Village Stage 4 design works to commence 2024 (42 apartments).
- Master planning for the development of a medical campus on the Wesley block. Resource consent to be lodged in 2024.

Social Housing

- Housing First portfolio to increase by 100 homes to 380 homes by July 2024.
- A twelve-unit social housing development is proposed at 296 West Coast Road. Funding is currently being secured.

Managed Funds

- Maintaining funds under management in line with the requirements of the APT SIPO to provide investment diversification, risk management and liquidity.

Shared Professional Services

- Continue to develop and broaden the professional services on offer to support the Mission and other like-minded organisations.

Dean Shields, Chief Executive Officer and Susan McKinnon, Board Chairperson.

SECTION A – Information and Reporting Back

The Lifewise Trust (TLT) continues to create connected, just and inclusive goals with our sister trusts, Methodist Mission Northern and Airedale Property Trust. Following a year of significant change, our Chief Executive Haehaetu Barrett has been onboard for a year and has been able to bring together a formidable leadership team to lead TLT in our innovative and groundbreaking mahi. When submitting last year's report, it was all about surviving after huge change – this year it is about government response to our sector and improvement.

Family Services: Our Mana Whānau and Toolbox programmes are going from strength to strength. Our Tōku Whānau programme for parents who have experienced family harm has just completed its pilot, with both the pilot and its implementation funded by MSD.

ECE Centres: Focus is on enrolment of children of low socio economic, Maori and Pasifika whānau. Children with diverse and difficult family, developmental and social circumstances are also prioritised.

Housing First (Te Pou Tuatahi o Tamaki) & Youth Housing: In 2022 a pause & review process was initiated in Tamaki Makaurau across housing services. During this time no referrals were accepted and no housing stock added. As a result, staff are feeling more supported in their mahi, with new processes and systems being rolled out to support whānau and rangatahi into housing and providing the wrap around support they need.

Health and Disability Services: We continue to provide services to older people and disabled people who live in their own homes as well as people who receive disability support via individualised funding. Our new community-based innovation project - The Loneliness Project has one successful mode, the “men’s group.” We are planning to replicate this model across Tamaki Makaurau with mixed gender groups.

Lifewise Te Arawa: Supported accommodation, supported housing pathways and Housing First (iwi-lead) continues to offer services to manaha in Rotorua. Mana enhancing practice enables the workforce to deliver and competently support the unmet needs of our people.

Merge Community, Lifewise Works & Merge Café: Merge Café serves as a gateway to wrap-around support and services for whānau that face disadvantages - homelessness, substance abuse, unemployment or mental health challenges. Here whānau find solace, belonging and acceptance. Peer support volunteers and the peer street outreach team use their experience and knowledge to connect whānau to the services they need. Haven is a peer-led after hours support service for whānau in addiction, mental health or homelessness distress. Lifewise Works provides opportunities for people to earn extra income in an environment where mistakes can happen and are forgiven, and where people are accepted regardless of their past.

Section B – Strategic vision:

Lifewise continues to work in support of the vision of the Methodist Church Aotearoa and the Methodist Alliance – to work together in achieving a just and inclusive society in which all people flourish. By challenging injustices, developing and putting sustainable solutions in place. Lifewise will continue to do this with arohanui (compassion), māia (courage), whakaute (respect) and ngākau pono (integrity). In a perfect world our services would not be needed, however we will continue to grow caring, resilient communities by promoting optimism and hope. Nā to rourou, nā taku rourou, ka ora ai te iwi - With your food basket and my food basket, the people will thrive.

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. Our 2020-2023 strategic plan is ready to be reviewed with the goal of developing priorities moving forward.

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.

Chaplaincy - The Residential Chaplain at Everil Orr and Wesley Care rest-homes has dedicated many hours providing pastoral care to residents transitioning into new rest-homes, due to Oceania ending their contracts to operate these two care facilities. For many of these residents who had lived in these homes for many years, the distress experienced by this physical move was overwhelming. The Chaplain at Large has connected with many street whānau in the Auckland CBD throughout the year listening to the many challenges they are facing. She has noticed an increase in more whānau presenting with serious issues and there is less treatment/care options available to support their recovery. The recent shootings in the Auckland CBD have impacted significantly on the community requiring support not only for the street community but also for the businesses. Many of their staff witnessed the event and are struggling to process the trauma. Both Chaplains are active in developing networks with other Chaplains within the wider Methodist and ecumenical communities.

Community Development – MMN employed a new Community Development Facilitator to focus on building a connected community within the Auckland CBD. Her first priority was networking and engaging with organisations/people providing services that respond to the needs of people living in the inner-city centre of Auckland. A major project has been exploring community in high-rise apartments. COVID has influenced the building of more residential high-rise buildings in central city areas due to commercial businesses downsizing their operational space. There has been no effort by the Council to require the inclusion of community space by property developers resulting in limited outside space for residents. Mental wellbeing of people living in these apartments has also increased due to loneliness, anxiety, and perceived safety issues.

MMN has embraced the Methodist Church 10-year theme of 'Rekindle the Vā of Papatūānuku' by connecting with organisations in the Auckland CBD who are actively participating in creating 'community gardens and composting.' The goal is to encourage CBD communities to develop gardens within the available spaces, especially those close to high-rise apartments.

Mission in the Parishes – The Head of Mission has been active in attending Synod meetings in Auckland, Manukau and facilitated a Tiriti/Treaty session for the Waikato/Waiariki Synod 'Refresh' workshop. Financial support has also been provided to several parishes in the Auckland region to encourage their work in Mission. MMN has been part of a collaborative relationship with Siaola Vahefonua Tonga Methodist Mission to provide tangible relief to devastated communities in Hastings/Gisborne immediately following the floods in February. The Otara Tongan Methodist Parish has been supported to develop structures, systems, and Trustee capacity to independently operate their ECE Centre in Everitt Road.

Mā te huruhuru, ka rere te manu – Adorn the bird with feathers so it can fly.

Shirley Rivers, Head of Mission, and Rev Tony Franklin-Ross, Chairperson.

PUNA'OA - SINOTI SAMOA METHODIST MISSION

Greetings in the name of our Lord and Saviour Jesus Christ. Puna'oa serves as the Sinoti Samoa Methodist Mission Board encompassing our Social Issues and Social Outreach Committees. Our Board consists of a Board Convenor, Board Secretary, Presbyter, Synod Secretary, Synod Treasurer, Convenor Social Issues Committee, Convenor Social Outreach Committee.

We also have a representative on the Methodist Alliance Steering Committee.

Life and Work of Puna'oa since last Conference:

Local Parish Programmes

With the effects of COVID and natural disasters in the Gisborne/Napier/Auckland regions local Parishes have worked together to support their local communities in terms of food parcels, clothing and relief supplies in these areas.

National Outreach

The effects of COVID and the rise in living costs, the Puna'oa Sinoti Samoa Methodist Mission applied for a Ministry of Pacific Peoples Omnicron Response fund. Puna'oa was successfully awarded funds to provide COVID packages to support local parishes and families. Puna'oa extends their sincere thanks to the Ministry of Pacific Peoples as well as the Tindall Foundation for the funding that has been provided to support our families during the COVID pandemic.

Grace and Peace, Puna'oa – Sinoti Samoa Methodist Mission Board

SIAOLA



Vahefonua Tonga Methodist Mission
A member of the Methodist Alliance

SIAOLA – VAHEFONUUA TONGA METHODIST MISSION

Our Vision is committed to transforming lives by igniting the flame within Tongan and Pasifika families in Aotearoa through faith-based innovative services. It is founded on Gospel in the Community & Jesus in Society- Matthew 7:7.

SIAOLA was involved in flood recovery support for Auckland and Cyclone Gabrielle. We supported Tongan people affected by the floods and Recognised Seasonal Employer (RSE) workers in Hawkes Bay and Gisborne affected by the cyclone. We are extremely thankful to the Methodist Church, its members and Parishes for their financial support. It helped SIAOLA to do the following:

- Deliver 671 food parcels, care packages and blankets to families affected by the flooding in Auckland
- Handout 65 food and petrol vouchers to families in Hawkes Bay and Gisborne
- Deliver 126 food packages to RSE workers in Hawkes Bay
- Deliver 120 food packages to families and Seasonal Workers in Gisborne.

SIAOLA received the Prime Ministers award for our work during COVID-19 and the Pasefika Futures Award for our work during the floods and Cyclone Gabrielle.

SIAOLA is now delivering Drivers Licensing services in Auckland and Gisborne supporting young people and migrants from Learners to Full Licenses.

Service Outcomes

- In total, SIAOLA has assisted 103 families to obtain home ownership since 2019 with 13 families owning a home this past financial year and registering 102 families onto the programme.
- We completed three Family Wellbeing Retreats at Camp Morley with 94 participants.
- We completed 30 Olita Ako (Home Education Programme) programs and 64 Lualotaha Mentoring programs for students between years 1 to 13. We have supported 19 learners with laptops, school uniforms, and stationery.
- 21 students between the ages of 2-5 years old completed the Tufi Lea (gather Tongan words) Programme which is a 10-year programme.
- We completed our National Six Week Weight Loss Challenge programme, where we registered 175 participants from five Tongan Methodist churches within Gisborne, Wellington, and Auckland.
- We registered 208 clients with our employment service and placed 107 clients into employment.

- Our media team accumulated 63,354 views on our social media Facebook page.

Future Services

SIAOLA is working toward becoming a registered community housing provider and going forward into the social housing space to support our Tongan and Pacific people in emergency, transition and social housing.

Bicultural Journey

SIAOLA is committed to the bi-cultural journey. Our staff have completed Te Tiriti o Waitangi training and will continue to build services that adhere to the partnership between Te Taha Māori and Tauīwi.



METHODIST SOCIAL SERVICES HAMILTON

Methodist Social Services Hamilton (MSSH) held a whakatau for their new General Manager, Naomi Paekau, embracing her Tainui whakapapa. “It was immensely beautiful to arrive to such a welcome and to find that the kuia” welcoming me where my whanaunga.” Incorporating Te Ao Maori and

bicultural practice is a priority for MSSH and we have made steps towards incorporating more bicultural practices in both our programs and services.

Tikanga and Reo are a common practice, and everyone has embraced the change and direction of MSSH. We are an inclusive centre of all cultures and all people. We currently provide a range of programmes and services for people with disabilities, mental health difficulties, youth and those who are dispossessed, isolated and vulnerable. Our services aim to provide, a sense of belonging, connection, education, and empowerment through our holistic approach.

Our programmes and services are delivered by eight part-time employees and five volunteers who are committed to making change and ensuring everyone leaves us feeling better than when they came.

Strategic Direction

MSSH aims to provide, a sense of belonging, connection, education, and empowerment through our core values of manaakitanga, arohatanga and kotahitanga. We aim to provide a place where every individual who enters our doors feels like this is their place. Belonging helps affirm the identity and promotes connection to both the environment and the people in it. We aim to provide a holistic service to ensure that we are attempting to provide preventative measures rather than curative. We are working hard to continually build connections with marae, and other support services.

Services

We provide advocacy and support for deaf and hearing-impaired people. Jean is the only advocate available in the Waikato region and works with clients nationally.

We provide a community lunch every Monday fluctuating between 55-65 guests. The Tzu Chi Foundation comes on the first Monday of each month to cook a vegetarian meal for our guests. We have four volunteers who regularly assist with our community lunch, not including our volunteer who does free haircuts for guests.

We have teamed up with Orange Sky who provide a laundry service to the community on Mondays, and we continue to provide our shower services Monday and Fridays.

As a member of the Hamilton Combined Christian Foodbank we provide food parcels and smaller overnight food parcels from our non-perishable food cupboard.

Programmes

Our programmes are always positive, safe, and inclusive and we endeavour to always provide the best service possible. We regularly seek feedback and have just initiated a new music class – Music Expression which has been a big hit. It grows and grows every week with both students and community members wanting to be involved. We are currently developing and improving our classes to add new sports and new tactile experiences.

Our Cookery Classes include practical and hands on experience in food preparation, hygiene, nutrition, and cooking skills.

Brain Gym provides an interactive, social, and stimulating environment for those who have very limited abilities.

Art and Craft classes provide creative activities where individuality is encouraged based on a range of art topics.

Two Indoor Team Sports classes provide physical activities and games in a safe, supervised, and fun environment.

Two Music classes grounded in tikanga Māori offers the opportunity to play musical instruments, singing/rapping, and beat making with the option to record through Destylez Music studio.

The Hamilton Methodist Social Services Trust Board are grateful for the services of retired General Manager Maxine Campbell and Board Treasurer Rose Yeoman. Both have provided a huge amount of support, direction, and contribution to MSSH and we know that their contributions will be carried forward to continue to enhance the mahi we do here at MSSH. We also want to say a huge thank you to Metuisela for his wonderful contributions and support as both minister and Chairperson of our Board. He brings joy, laughter and so much genuine care that he will be sorely missed. We also welcome Natalie Thompson and Irena Weterere to the MSSH board and the newly appointed Chairperson Faye Blossom.

Naomi Paekau, General Manager and Metuisela Tafuna, Chairperson.



A member of the Methodist Alliance 

PALMERSTON NORTH METHODIST SOCIAL SERVICES

Palmerston North Methodist Social Services (PNMSS) has had some big changes in the past 12 months, recently opening the social supermarket, Koha Kai Whare, in partnership with Foodstuffs North Island. This has started well with over 500 people coming through the centre since the opening.

We have also had an opportunity to convert our Training Room into a Whānau Room where we welcome whānau from the community. We endeavour to make this a central meeting hub for the community.

We have renewed our contracts for services with Oranga Tamariki and the Ministry of Justice for three-year terms, however, other funding has been slow and limited this year due to the expenses of Covid-19.

Our counselling services continue to grow with demand nearly outgrowing the current team, so are looking for an additional two Councillors to meet this increased need.

We have had six Interns through the centre this year - three Counselling Interns and three Social Work Students on placement.

Financially PNMSS is in a good position, however there are some high expenses coming through next year with the renovation of Highbury House which has been left in parts with major structural repairs required. We plan to fundraise and seek support from the wider church community to meet the costs of \$200,000 to complete this work.

We currently have a staffing team of eight and 11 volunteers, and as the business and community services develop, we will need to recruit further.

Rik TeTau, General Manager, and Pat Hancock, Chairperson.



**Wesley
Community
Action**

A member of the Methodist Alliance 

WESLEY COMMUNITY ACTION - WESLEY WELLINGTON MISSION

This year Wesley Community Action developed a new Te Ahunga Ki Tua - Strategic Direction to guide our work through to 2035. It outlines what we need to do to evolve as a kaupapa te Tiriti organisation to creatively bring about change. Our goal is to continue to evolve as an organisation that focuses on doing to people (colonisation) to one that supports people to do (Rangatiratanga).

Other activity in the last year includes:

New community housing projects: Work is almost finished on Punavaiola – Spring of Living Waters, a \$7 million community housing project in Hawkes Bay being developed in partnership with the Methodist Church of NZ Hastings Samoan Parish. 12 three-to-four bedroom houses are being built on church-owned land in Flaxmere. They will provide affordable rental accommodation for mostly Pasifika families on the social housing waiting list.

We have also made progress on our plans to turn the old hospital at Wesley Rātā Village (previously Wesleyhaven) into 15 one-to-two-bedroom apartments and we're now looking at the feasibility of turning the former Strand Resthome into affordable rental apartments.

Big growth for Fruit & Vege Coop: Last year saw a 23% increase in the number of packs of low-cost seasonal produce distributed by Hauora Kai, the Fruit & Vegetable Coop we run in partnership with the Public Health team at Te Whatu Ora – Wellington. During the year the Co-op distributed 62,000 packs of fruit and vegetables which sell for \$15 each – much less than the cost of similar produce at a supermarket. We are proud to be able to offer an affordable source of fresh produce to whānau throughout Wellington at a time when so many are experiencing financial hardship.

Minimising our environmental impact: We have made excellent progress on our goal to lead and foster positive environmental action. This work is being led by Team Taiao, a group of committed staff from throughout the organisation. We've carried out waste audits at all our sites and we have also had our carbon emissions measured. We are now in the process of introducing measures to reduce the amount of waste that gets sent to landfill and to lower our carbon emissions.

Wēteri Scholarships: As part of our ongoing commitment to help our kaimahi grow their skills and enjoyment in their mahi we have introduced a new programme called the Weteri Scholarships. The scholarships, which are valued at between \$500 and \$3000, are an opportunity for kaimahi to explore, learn, or grow their knowledge and competency in an area they have a passion for. So far six people have been awarded a scholarship for activities ranging from looking at the role of art in community wellbeing, to looking at how to run community composting schemes.

4-day-week trial: We've been working with an organisation called PeopleEX to explore the possibility of introducing a 4-day week for our kaimahi. After a lot of preliminary work, we hope to start a pilot programme in October. This is new territory for an organisation like ours, where staff don't always work regular hours and where a lot of what we do is about building relationships rather than undertaking activities that can be easily tracked and measured. But we believe we can make work – watch this space!

David Hanna, Director & Peter Glensor, Chair



Christchurch
Methodist Mission

A member of the Methodist Alliance 

CHRISTCHURCH METHODIST MISSION

Christchurch Methodist Mission (CMM) continues its work to bring hope, standing in solidarity with those who are struggling and working for equity and justice. We are a complex organization with a range of services 'from the cradle to the grave' across Canterbury, Nelson, Marlborough and the West Coast. CMM now has a staff team of over 280, an annual turnover of approximately \$32 million and assets of \$43 million.

WesleyCare, our Home and Hospital for older people, has had another challenging year with COVID-19, nursing shortages, a change of Manager and a significant financial deficit as the fees from the Ministry of Health have not kept pace with growing costs. A number of not-for-profit homes have closed due to financial concerns and CMM is concerned that care options will become increasingly limited for older people without significant assets. This issue was discussed with the former Minister for Health, Hon Andrew Little, when he visited WesleyCare in late 2022. Despite these challenges, the Board decided that CMM would become a Living Wage employer which has greatly benefited WesleyCare staff.

Aratupu Pre-school and Whānau Hub received a positive audit report from the Education Review Office (ERO). It continues to support many low-income families experiencing significant stress and deals with complex behavioural issues. CMM social workers, psychologists and kaimahi are working in schools and with whānau in their homes, funded through contracts with Oranga Tamariki and Te Whatu Ora. One of our Financial Mentors has established a very successful Saver Incentive Scheme, while the other is working closely with the Tongan community.

CMM has a new contract (Tautoko Hauora) with Pegasus Health which supports those marginalized from primary health services to access GPs and the social services that they need. This service will complement our existing services well, particularly as we are able to refer internally to the Kaitautoko (support workers).

Our small Community team, based in the New Brighton Union parish, are now running the City's Blanket Bank which enables them to engage with many whānau who are struggling. They have also supported the creation of the Pasifika Mamas group which is already flourishing.

CMM continues to address the country's housing crisis through providing support to those living in emergency motels in Blenheim, Nelson and Greymouth, as well as providing transitional housing (short-term housing), and 'sustaining tenancies' (for those at risk of losing their tenancies) in these regions as well as Canterbury. The Housing First service for those who are long-term homeless (over 12 months) has now housed over 340 people (over five years), with over 220 people currently housed. A new pilot, He Oranga Rua, was established in late 2022, offering housing with an on-site Kaimanaaki for those who have struggled to maintain a tenancy. While it is a challenging initiative with significant risks, six Māori men who had not been able to sustain a tenancy previously now have a permanent place to call home. CMM now has a specialist Youth Housing team within our Social Services Division which is providing supported accommodation for young people leaving Oranga Tamariki care and transitional housing for young people who are homeless.

A requirement of being a Community Housing Provider is that any surpluses generated from housing initiatives are re-invested into housing. Two major housing projects are now underway: six two-bedroom homes in Blenheim, and five family homes in Christchurch on land that we are leasing from the Christchurch South Methodist Parish. We are very grateful to the Methodist Social Housing Fund for a significant grant to each of these projects. Three other major housing projects for older people and Housing First individuals are at the initial planning stages.

As an organization we continue on our bi-cultural journey. Staff participated in the 'Wall Walk', a half-day programme highlighting the impact of colonization, and spent a day at Tuahiwi Marae participating in Ngai Tūāhuriri's excellent education programme. Weekly Te Reo classes are now being led by an ex-resident of Whare Tiaki. The Matariki service, supported by kaumātua Māori who live at WesleyCare, Wesley Village and Whare Tiaki, remembered and gave thanks for our kaumātua, Dr Terry Ryan, who passed away in October 2022. We continue to miss his wisdom, knowledge and support.

E te pāpā e Teri, ahakoa kua n gū tō reo ki waenganui i a mātou, ka noho koe kei te tihi o maumahara mō ake tonu atu. Nō reira e te tohunga o te whakapapa, te kaiwhiri i te kupu, haere, haere, whakangaro atu rā.

The Board continues to give strong support to CMM, and this included a two-day visit to our services in Blenheim. We welcomed Dame Jan Wright and Losana Korovulavula to the Board during the year and farewelled Sela Sikaleti (who joined the staff).

Jill Hawkey, Director, & Pam Sharpe, Chairperson



CHRISTCHURCH NORTH METHODIST PARISH

This year has been a challenging one for the Parish as our Presbyter has had quite a bit of time off due to health struggles. We have been very ably assisted at various stages by Rev's Jill van der Geer, Barbara Peddie, Stephanie Mander and Mark Gibson.

In addition, our children's ministry has undergone some radical changes with very few of our children returning after COVID. We also made the very difficult decision not to hold our annual family camp anymore.

The Parish is currently operating on a deficit budget due to reduced income and some maintenance things that needed to be done. At present, we are using our funds in MTA to cover this deficit. The Parish Executive has started the process of renewing our strategic plan, with a specific focus on ministry and administration.

We continue to connect with our local community in the following ways:

- CHYPS (Chapel Street Young People's Youth Group) with five volunteers and 20 members.
- Wairakei Budget Boutique run by 30 volunteers.
- Community Jigsaw Puzzle Library run by 10 volunteers which has 104 members.
- Papanui Handiscope Centre run by 22 volunteers, and has 33 members.
- Papanui Methodist Indoor Bowls Club run by four volunteers, and has 20 members.
- Sister Rona Fund is run by three volunteers.
- Support to the Christchurch Methodist Mission via the Christmas Appeal, use of the Parish premises, and donations of kai for the Aratupu Preschool.
- Bishopdale Community Trust – our Parish provides one Board Member, and other Parish members volunteer and provide financial contributions.
- Pizza evening at Wesley Village is run by four volunteers.

Rev Anne Preston, Presbyter



A member of the Methodist Alliance 

METHODIST MISSION SOUTHERN

Section A – Information and Reporting Back

In the last twelve months the Mission grew our activities by 12.5% over the year before (people worked with) and 11% (income).

We have looked to stabilise our staff and our work this year, following the disruptions of COVID-19, with improved delivery through our early childhood education centre, expanded delivery through our Youth Transition Houses and Sustaining Tenancies, and picking up some contracts for policy with the Ministry of Education.

However, there have been some bumps in the road: some staff have struggled, and we have invested in increased employee assistance, as well as dealing with some turnover in a very tight labour market. Pay parity and extended pay parity for our ECE workers, while welcome, was not fully funded, and has been a net cost to the Mission of around \$130,000 this year.

With 2 months to go before the end of the financial year, we had a contract with government cancelled at short notice, costing us \$265,000, as part of Prime Minister Hipkins "reset." We were not the worst affected, but it was still a big hit for us.

We come into 2023-24 in the certain knowledge that there is some tough work ahead, but with a

lot of the chaos of COVID-19 now behind us.

Section B – Our Strategic Plan

The Mission is reviewing its 3-year strategic plan in October and is anticipating a “dynamic” (uncertain) external environment. The 5 + 5 of COVID (five years for the first order effects to show, five years to repair and heal that damage) means we are expecting at least another two years or so of social and economic upheaval.

We are expecting more constraints in government and philanthropic support – debt servicing for government is now greater than its combined spend on Police, the Courts, and Corrections, and the tax take for small and medium sized business is also likely to be well down. Demand for support will continue to climb rapidly, particularly for us in Dunedin and Inland Otago, and particularly amongst older folks. Demand for pay increases will also be strong. But income is expected to be sluggish.

We will be working through these issues as we step into our next strategic planning cycle in October.

Laura Black, Kaihautū Director and Julie Pearse, Tiamana Chairman

REPORTS FROM METHODIST SOCIAL SERVICE ORGANISATIONS NOT CURRENTLY MEMBERS OF THE METHODIST ALLIANCE:

TAMAHERE EVENTIDE HOME TRUST

Mission statement

“To provide a quality caring service for older people in a Christian environment”.



1. Challenges

Last year’s predominant challenge was Covid - navigating lockdowns, managing the health of residents, and staff unavailability. This year those challenges have eased, but I want to again acknowledge the resilience of our staff in navigating the many variable issues that arose. While the immediacy of the Covid response has gone, it has left on going challenges as personal resilience and energy reserves are slowly replenished. One of the key challenges faced this year is the impact of rising business costs. Residential care fees have failed to match the pace of operational expenses. This has led to concern about the financial viability of our care facilities, and will continue to be a subject of discussion and reflection by the Board in the foreseeable future.

2. Staffing and Culture

Our staff and volunteers continue to provide a high standard of service to our residents and their families. This is reflected in the continued high occupancy levels across our care facilities. This is a result of the embodiment of the Trust’s vision and mission statement by every service provider from the senior management, the care staff, maintenance, catering and cleaning. Without each individual contribution we could not provide the services we do, to the standard that we do. Within our facilities, and the wider community, we are known as a caring and welcoming facility. That reputation is a vital component to the Trust’s ongoing success.

3. Information & report back

a. Financial performance

Revenue and Expenses	2019	2020	2021	2022	2023
Total Income	13,437,081	14,244,635	16,881,583	18,803,914	18,576,869
Total Expenses	12,913,480	13,287,191	14,890,918	16,627,542	18,267,356
Operating Surplus	523,601	957,444	1,990,665	2,176,372	309,513
Revaluation of Investment property	318,609	1,829,074	7,292,474	1,100,748	8,748,903
Revaluation of PP&E	-	-	(692,960)	-	-
Comprehensive Income	842,210	2,786,518	8,590,179	3,277,120	9,058,416

Although a considerable surplus is achieved it consists mostly of deferred income. Cash flow remains very tight.

b. Future developments

During the past year we completed 17 villas at Atawhai Assisi with a further eight nearing completion. The community centre is now underway and will add a valuable asset to the new community being developed there. The ongoing improvements to residential care facilities at both Atawhai Assisi and Tamahere Eventide contributes to our high occupancy numbers. However, the current impact on cash flow from the slow sales of units and from the underfunding of care facilities means that the Board must monitor the costs of these improvements against the value they add.

The demand by staff for safe and secure housing near our facilities continues. The motel site is fully occupied by staff and their families. As we look to develop the motel site and complete the Atawhai Assisi development we will continue to review the benefits to the Trust of providing similar accommodation options.

4. Board Members 2023/24

The Board of Trustees lays the foundation for a successful organisation with their commitment to Christian values & beliefs.

Louis Fick, Chief Executive Officer

MINISTRY WITH THE DEAF TRUST

In terms of funding the Trust has had another successful year. Total funds are now in excess of \$356,000 an increase of over \$20,000 in the last twelve months. This growth is largely due to the increase in interest rates during the period as no major grants have been received during this year. The funds are invested with the MTA.

Where the Trust has been less successful has been in our making of ministry grants. No requests for assistance with Deaf Ministry have been received in the last twelve months. So once again we take this opportunity to remind the Church of the key aims of the trust. These are set out in our Constitution, as follows:

- To establish and support Methodist and inter-denominational ministries with the Deaf in New Zealand.
- To encourage and develop Deaf ministry services in New Zealand
- To support spiritual exploration and advancement within Deaf communities.
- To enable fellowship and community among Deaf people.

Please note that if any of the above apply to your situation you are welcome to approach the Trust for possible financial support. When doing so please provide details in writing regarding your particular ministry or project to the Trust chairperson via email to nebrookes@xtra.co.nz.

Given this lack of response to date the Trust has agreed to meet with leaders of the Auckland Deaf Christian Fellowship to discuss how best we can support their work and also to have another look at the Deaf Bible project and the development of sign language flash cards in conjunction with

Pakuranga College.

At our recent Annual General Meeting the following people were elected: Chairperson Norman Brookes, Secretary Peter Grundy, Treasurer Kathy Hohepa, ADCF rep. Glenn Schischka.

It was noted that Marilyn Welch no longer represents Mission Resourcing on the Trust. In the light of that the chairperson was asked to write to Mission Resourcing inviting them to appoint a new representative. At the same time, it was agreed to approach Bishop Ross Bay with the suggestion that the Auckland Anglican Diocese consider appointing Marilyn Welch as their representative on the Trust board. This would be a step towards the Trust board becoming inter-denominational as the Deaf Fellowship itself has been for many years. Marilyn's appointment as the representative for the Auckland Anglican Diocese has recently been confirmed.

Norman Brookes, Chairperson

Suggested decisions:

1. The reports are received.
2. That Conference commends the report from the New Zealand Council of Christian Social Services, Te Kōrero mō ngā Kaumātua; Exploring the context of Older People in Aotearoa New Zealand and asks the Methodist Alliance to highlight the issues raised in this report with Parishes, Synods, Hui Poari, Council of Conference and other relevant Connexional bodies.
3. That the President writes to the Prime Minister and the Minister for Health requesting that Aged Residential Care be funded at a sustainable level so that high quality, affordable care is accessible to all New Zealanders.
4. That the President writes to the Minister for Housing requesting that a specific Older Persons Housing Strategy be developed so that all older people, irrespective of their financial circumstances, are able to live in warm, dry and affordable homes.
5. That Conference acknowledges the resignation of Carol Barron, National Coordinator of the Methodist Alliance, and thanks her for her hard work, commitment and effective leadership of the Methodist Alliance since its inception almost seven years ago.
6. That the above reports be accepted.
7. The membership of the following Boards for 2023-2024 be:

Methodist Alliance Steering Group

Rev Dr Arapera Ngaha (Co-convenor), Jill Hawkey (Co-convenor), Haehaetu Barrett, Naomi Paekau, David Hanna, Ruanna Letalu, Rev Vai Ngahe, Shirley Rivers, Rik TeTau, Kathleen Tuai-Ta'ufo'ou, and further members to be appointed by the President.

Airedale Property Trust

Susan McKinnon (Chairperson), Warren Chapman, Mel Easton, Jiayang (Hedy) Huang, David Hunt, Ashel Reuben, Shirley Rivers, Christina von Bohemen, and further members to be appointed by the President.

Christchurch Methodist Mission

Pam Sharpe (Chairperson), David Caygill, Rev. Andrew Donaldson, Martin Hadlee, Andrew Hercus, Sarah Kelleher, Jan Wright, Losana Korovulavula, and Roz Wilkie.

Hamilton Methodist Social Services Trust

Faye Blossom (Chairperson), Rev Alisa Lasi (Secretary), Irena Wetere, Natalie Thompson Sera Toduadua, and further members to be appointed by the President.

Methodist Mission Northern

Rev. Tony Franklin-Ross (Chair), Rev. Dr Mary Caygill, Louise Moor, Rev. Vai Ngahe, Tara Solomon and further members to be appointed by the President.

Methodist Mission Southern

Julie Pearse (Tiamana Chair), Carla Werder (Kaitirwā Tiamana Deputy Chair), Rev David Poultney (Tarahitī Trustee), Moana Wesley (Tarahitī Trustee), Sebastian Gehricke (Tarahitī Trustee), Dean Deaney (Tarahitī Trustee), Jamie Smith (Tarahitī Trustee), Michelle Schaaf

(Tarahitī Trustee), and Laura Black (Kaihautū Director).

Ministry with the Deaf Trust

Norman Brookes (Chairperson), Peter Grundy (Secretary), Kathy Hohepa (Treasurer), Marilyn Welch (representing the Anglican Diocesan Council), and Glen Schischka (representing the Auckland Deaf Fellowship).

Palmerston North Methodist Social Services

Pat Hancock (Chairperson), Robyn Scott, Margie Comrie, Renee Dingle, Peter Glensor, and Sesipa Mausia.

Siaola - Vahefonua Tonga Methodist Mission Charitable Trust

Rev Kalolo Fihaki (Acting Chairperson), Tau'atina Tupou (Board Secretary), Meleane Nacagilevu (Treasurer), Rev Hiueni Nuku, Edwin Talakai, Dr Edmond Fehoko, Dr Manatu Fia, Dr Suliana Mone, Sela Finau, Paea Fifita.

Puna'Oa - Sinoti Samoa Methodist Mission

Togafau Filo Tu-Faleupolu (Chairmen), Malavai P-Misikei (Board Secretary), Olive Tanielu (Social Outreach Committee Convenor), Tumema Faioso (Social Issues Committee Convenor), Toleafoa Tuimauga (Synod Secretary), Feagaimalii Naasona Te'o (Synod Treasurer), and Rev. Faleatua.

Tamahere Eventide Home Trust

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 Lifewise Trust

Rohan MacMahon (Chairperson), Shirley Rivers (Head of Mission Methodist Mission Northern), Marion Hines, Vaughn Davis, Jai Nario, Rhonda Koroheke, Vailiami Liava'a, and

Wesley Community Action

Peter Glensor (Chairperson), David Hanna (Director), Hiueni Nuku, Murray Wu, Dr Roger Blakeley, Kate Pickett, Patricia Tamaka-Pairama, Eugene Ryder, Rev Nicola Teague Grundy, and Leah Haines.

Methodist Representatives on NZCCSS Council

David Hanna and the National Coordinator of the Methodist Alliance.

8. Acknowledgment and thanks be given to those who have retired from boards:

Methodist Alliance Steering Group

Maxine Campbell, Rev Peter Norman, and Carol Barron.

Airedale Property Trust

David Hunt.

Christchurch Methodist Mission

Sela Sikaleti

Hamilton Methodist Social Services Trust

Rev. Metuisela Tafuna, and Rose Yeoman.

Methodist Mission Northern

Marion Hines

Methodist Mission Southern

Rachael Masterton

Palmerston North Methodist Social Services

Phil McConckey, and Chris Gallavin

Siaola - Vahefonua Tonga Methodist Mission Charitable Trust

Rev Tevita Fifita

The Lifewise Trust

Sasha Lockley

Wesley Community Action

Trish Hall, Colin Hamlin, Semisi Pohiva, and Arthur Grooby.

A

Mission & Ecumenical

- Methodist Mission & Ecumenical
- Ecumenical - National
- Ecumenical - International
- Christian World Service



METHODIST MISSION AND ECUMENICAL



Tirohanga/Vision:

Kia whakakotahi ai tātou o ngā waka wairua whānui-To come together as communities of faith.

Kia hanga whanaungatanga pono – To build and promote dynamic, ecumenical relationships.

Since Conference 2022 Methodist Mission and Ecumenical has gone through some major restructuring. In December we met with a strategy advisor Craig Fisher for a daylong session where we discussed MMEs roles nationally and internationally. At this session the board agreed to not renew the Acting Directors contract. Furthermore, the meeting showed us we needed to condense our strategies into something manageable for a new director and until we were satisfied with this, we could not look at hiring a new director. We have since had another meeting in June to further consolidate our strategic plan and another board meeting where we have set up a draft plan. The meetings brought up another concern, which is the necessity for us to fully embrace our positions as board members. As representatives on the MME board, our aim is to demonstrate effective governance and assert control over the proceedings. This approach has sparked conversations about the criteria for membership and the expectations for participating in these meetings. Some Kaupapa Rautaki Matua/Strategic priorities we have come up with are:

1. Whanaungatanga-to be “relational”.
2. Whakakakau to undertake effective communication.
3. Tauatanga to be forward looking, future focussed and guiding succession.

It was with sadness that a few of us met with Rev Tony Franklin Ross to pass on the board's decision. Tony kindly gave us a list of committees and boards he had been part of as MME director. At our first board meeting in February, we attempted to divvy up the MME roles as best we could. It was agreed that we would meet every two months to try and get our strategies done to move to appoint a new director. A lot of the overseas conferences attended by our director were also attended by other members of the church so there were always representatives at them.

Over the year we have lost 3 members of the board. Linda Hall, 'Lesieli Samui and Casey Fa'au and we must pay tribute here especially to Linda Hall who took on the role of finding information for the MME newsletter.

We have shared meetings with the CWS director and board and discussed ecumenical mission overseas.

Jackie McGeorge, Chairperson

Suggested decisions:

1. The report is 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 Whakawhanaungai ngā Hāhi o Aotearoa (Māori Council of Churches).
4. Conference re-affirms Te Hāhi Weteriana o Aotearoa (MCNZ) representatives to NDCU shall be the President, Director MME, the General Secretary, Rev Dr Susan Thompson and Rev Keita Hotere.
5. Conference re-affirms its membership and participation in the World Council of Churches, the Christian Conference of Asia, the Pacific Council of churches, methodist Consultative Council of the Pacific and the World Methodist Council.
6. Conference affirms Rev Dr Susan Thompson as a member of the Central Committee of WCC; which is also aa representation of the three WCC member churches from Aotearoa-New Zealand (being Anglican, Methodist and Presbyterian)

7. Conference re-affirms the role of MME as a stakeholder in the Religious Diversity Centre.
8. Conference thanks Linda Hall, Lesieli Samiu and Casey Lita Fa'au for their service to the MME Board.
9. Conference thanks Rev Tony Franklin-Ros for his provision of supply to the acting Director role of MME for over two years.
10. The Mission and Ecumenical Board membership for 2024 be: Jackie McGeorge (Chairperson), Rev Ian Faulkner, TeRito Peyroux, Te Aroha Rountree, Rev Abhishek Solomon, Jane Pinney (Finance) and the director (Ex officio).

CHRISTIAN WORLD SERVICE



Kia ora koutou,

In what is a very new role for me as National Director, let me begin by extending very warm Christian greetings to you the Methodist whānau.

Christian World Service has continued to receive consistent support from regular donors including the Methodist family of congregations. The result of the 2022 Christmas Appeal showed positive gains that resembled pre-Covid levels. The generosity of people responding to the high levels of humanitarian need in situations of war, conflict and natural disaster was a feature of the year. Our desire to address poverty and injustice remains unchanged and, on your behalf, we seek to do all we can to change the world and make it a place where more people can live free of poverty and safe from harm. Thank you for the support you provide as a key partner church to make God's love more visible in our world.

Funding our Partners

From the generous donations of our supporters, CWS makes grants to our partners for their local development programmes and their efforts towards humanitarian aid. Many of our partners report of new challenges and needs as they help people face the rising cost of living brought about through the long tail of impacts from Covid -19, the invasion of Ukraine, and the effects of climate change. At the conference of International Development (CID) Aotearoa, which convened last week, it was repeatedly stated that 20 years of positive progress in the fight against poverty had sadly been undone. Regardless, we begin again!

Since our last report, grants have assisted people in 23 countries and the Occupied Palestinian Territory. Grants were also made for emergency responses in Bangladesh for Rohingya refugees, Hungary, Poland, Romania and Ukraine to assist with those affected by the war in Ukraine, relief for people in Afghanistan and those who fled to Pakistan, flood victims in Pakistan, people fleeing famine in East Africa, cyclone survivors in Vanuatu, earthquake survivors in Türkiye and Syria, people in Haiti after the 2021 earthquake, and families and communities impacted by the Hunga Tonga-Hunga Ha'apai eruption and tsunami as well as many of our partners responding to the Covid-19 pandemic in communities.

With growing political instability and inequalities, and increasing climate pressures around the world, emergency response has been a significant part of our work across the last year. Generous donations, totalling more than \$500,000, have been distributed via ACT Alliance (Action by Churches Together) of which we are a founding member and local partner networks. This has provided much needed aid and support following crisis and disaster. We were grateful to receive a \$150,000 matched grant from the Ministry of Foreign Affairs and Trade to assist some of the large number of Ukrainian refugees, particularly in Poland. Our trusted ACT Alliance partner the Lutheran World Federation has supported refugees with emergency cash grants and assistance, child-friendly spaces, women's programmes, psychosocial care, and disability support.

Sharing the Vision

CWS continues to re-establish engagement with church communities following the impact of Covid-19. Together we can tackle the root causes of poverty and injustice to create a world where all people may experience fullness of life. Sharing inspiring stories that tell of the work undertaken by our partners is crucial to this process. Our intention is to maintain our regular cycle of appeals and respond to humanitarian needs as they arise. We are always looking for people to champion our work across congregations. If you are reading this and would like to help, please contact us, we would love to talk with you. Alternatively, if you would like someone from our staff team to come and share at your church. Please do let us know.

Discerning a Fresh Direction for our Future

We immensely value the prayers, practical, and financial support offered by our partner denominations/communities. The Board of CWS has started the process of working with our partner denominations/communities, our staff, and other key stakeholders to refresh our strategic direction in a way that will unite and energise us towards the founding goals of the organisation - including poverty alleviation and working for justice amidst all God's creation, and especially those who are most disadvantaged. While we are early in the process of drafting a new Statement of Intent for CWS, some of our identified goals include:

- Strengthening our commitment to develop interest and leadership amongst a younger generation (18 to 40ish year olds).
- Strengthening our commitment to develop leadership and interest amongst Māori and Pacific people within Aotearoa New Zealand.
- Developing a growing number of new partners within the Pacific, and to increase our support for these, our closest neighbours.
- Concentrating on the primary concern of Pacific - climate justice.

To achieve our mission of creating a world free from poverty, engaging in global emergency relief, and working for justice, we value your ongoing assistance (and that of your congregation) though:

- Prayer
- Profile in worship services
- Financial support of our partners
- Advocating for a fairer world
- Actively working for climate justice, and
- Offering your time as a CWS volunteer

Conclusion

I commend to you this year's upcoming Christmas Appeal as a way to share God's love with our neighbours. Resource packs for churches are being processed as I write.

For more information about the work of Christian World Service, please go to our website @ www.cws.org.nz or facebook @ <https://www.facebook.com/christianworldservice>

Many blessings, ngā manaakitanga

Rev Tim Pratt PhD MBA (Dist) DipTheol, National Director, 26 September 2023

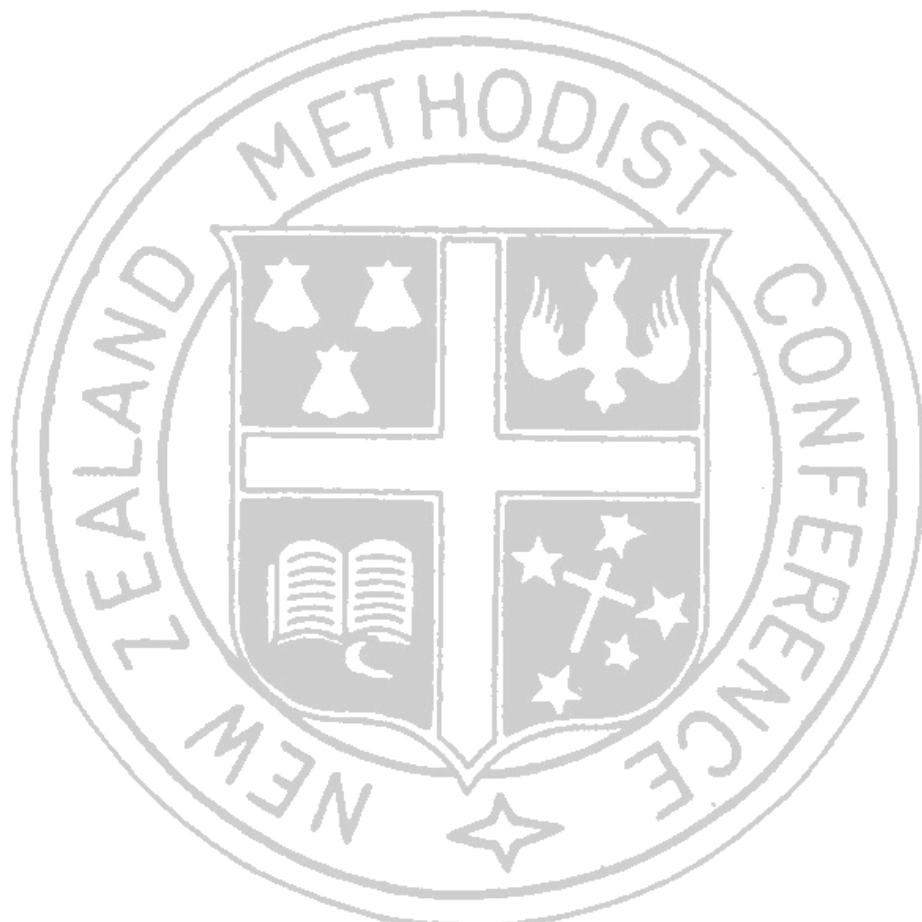
Suggested decision:

1. The report is received.



Communications

- Methodist Publishing Board
- Media & Communications Endowment Fund



METHODIST PUBLISHING BOARD (TOUCHSTONE)



Our year started with four new members of the Board – John Carr (Tauranga), Amelia Takataka (Hamilton), Felonitesi Manukia (Auckland) and Christina Morunga (Northland). These folk have made a marvellous contribution to the life and work of the Board.

The Publishing Board believes that *Touchstone* has an important role to play in the life of the Methodist Connexion in terms of communication, reporting on past and upcoming events, engaging in theological conversation and informing our people and wider community on faith issues of relevance. Last year's Methodist Conference affirmed the continuation of *Touchstone* and the Board introducing a subscription model of around \$1.50 per copy for *Touchstone* beginning in July 2023.

Early 2023, the Board wrote to parishes and individuals requesting confirmation of the number of copies they wished to subscribe to. The initial plan was to have the subscription model in place by the end of June with the July edition being the first paid production. Because of the low number and slow rate of responses received (only 55% responding), it was agreed that *Touchstone* would extend the deadline another month for responses. The number of paid subscriptions did not stack up and it was no longer feasible to print *Touchstone*. The Board made the difficult decision to halt all production and for *Touchstone* to be produced in electronic form only.

From July 2023, *Touchstone* has been available online in a magazine style format with links sent via a wide email distribution list. In addition to links directing readers to the online version, a reduced version of the publication has been produced as a printable PDF for readers unable to access or use the online option.

There has been little reaction from our readers to indicate this move was not valid – which is good news. The Board now wrestles as to the place of *Touchstone* in the future of the Methodist Connexion and Communication.

To begin to address the future of *Touchstone* and the wider communication needs of our Haahi, a wānanga was held in late August where members of the Publishing Board came together with representatives from Te Taha Māori, Pasifika and Taiwi to consider our past and to create a vision for the future of communications for MCNZ.

Over two days the group discussed and considered the whakapapa, ethos and purpose of our communications and our aspirations for the future. Since 1859 MCNZ has been involved in the production and distribution of many publications that chart and record our history in Aotearoa. Each iteration of the newspapers – some produced in partnership with other denominations - has had a specific focus in sharing the voice, mission, theology and bi-cultural journey of Methodism in Aotearoa and bringing those values and voices to issues here and globally.

Discussions reiterated that our mission and values inform our direction in all communications. Within the current environment, it was determined that the purpose of all key messaging is to:

- Inform
- Empower
- Transform.
-

The work of the wānanga will be taken to the communications committee to determine a communications strategy in the next phase of this consultative process. The Publishing Board will take its lead from any strategic plan and/or direction this committee conveys.

Until then *Touchstone* will continue as usual, offering reflections, news, theological engagement and reviews.

Once again, the Board wishes to thank and acknowledge Ady Shannon for her work as editor and ability to adapt to a changing environment.

Suggested decisions:

1. The report is received
2. Publishing Board members for 2024 be Pauline McKay (Convenor) Tara Tautari (General Secretary), Ady Shannon (*Touchstone* Editor), Joeli.Ducivaki, Barbara Peddie, John Carr , Amelia Takataka , Felonitesi Manukia and Christina Morunga .
3. The Board thanks Kathryn Walters who retires this year, for her leadership over the past few years.

MEDIA & COMMUNICATIONS FUND

As per requirement, the Committee members met to partake their knowledge and experience in completing the distributions of grants across the Connexion. It was quickly acknowledged that, the monies received from our designated funds continues to deplete on a rapid basis due to falling interest rates.

Thus, the Committee decided that the maximum grant allocation this year per application would not surpass \$2500. With a total of 31 applications submitted 29 were successful – whilst 2 were not.

In asking \$178,000.00 \$8098 unsuccessful. \$ 169,902.00 shortfall.

The asking continues to be greater than what is available to disperse.

We once again encourage Conference to explore how the Prince Albert College Trust Media and Communications Committee can be allocated more money to assist Parishes, Congregations and Rohe in these projects.

This year, Parishes, Congregations and Rohe still struggled to fulfil their requirements when sending their application in. Please note –all applications from must be signed by both the Parish Council chairperson or equivalent AND their District Superintendent or Liaison Person.

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.

In time, if we continue to fill our spaces with dilapidated computers, defunct overhead projectors and more hardware that is too old to use.

What is our response to climate change if we are the committee enabling monies to be spent on such items?

What is our response to Rekindling the Vā of Papatūānuku? How do we honour the commitment MCNZ has made for the next 10 years?

We are aware that some may apply every year and continue to, so it is enlightening when an application from our Bi Cultural partner is submitted or a group that rarely asks.

We continue to support the Christian Broadcasting Assoc (CBA)with monies towards 3 scholarships. Before the Churches Broadcasting Commission went into recess, the vision to have an influence within the Media area in New Zealand was great. These tertiary scholarships are for those involved in Parishes, Congregations and Rohe and who are studying Media and Communications or Journalism at a New Zealand University or Broadcasting School.

Past recipients have been, or are still employed by Television stations, Radio stations, in New

Zealand and overseas. It is fulfilling to know people with sound values and a spiritual background, can have an influence in the way they present their views on many of the social issues of the day.

The Prince Albert College Trust- Media & Communications Committee continues to engage in lively debate and dialogue on each application received, especially where we do not always agree on how much we grant, or what group receives more than others. We always reach an amicably decision. A consensus is reached.

It's an important task and pleasure to continue to do so.

Suggested decisions:

1. The report is received.
2. A review of the application form will be undertaken before May 2024.
3. The Committee Membership for 2024: Convenor -Trish Moseley Taylor
Robyn Allen Goudge, Te Rito Peyroux, Gillian Laird, and one to be approved by the President.

Media & Communications Funds granted 2023

Parish/Organisation	Item	Amount \$
Onehunga Co-operating	replace mics & Amplifier	1000
Christian Broadcasting Assoc	Media Scholarship – church Participating students	2500
AIM Publishing - East Coast Bays	producing magazines, study Guides	1000
Whangaparaoa Methodist Parish	Radio mics	500
Kaitaia Union Parish	Data projector	1000
Kaitaia Union Parish	Speakers, installation	1000
Auckland Dream Methodist Church	Setup Online Ministry	850
All Saints Co-operating Hataitai	SetupTe Reo programme	500
Henderson Methodist - Waitakere Parish	replace photocopier	850
Manurewa Parish (Samoan)	laptop, software etc	1000
Christchurch Methodist Mission	Filming to Tell Lives for CMM	1000
Johnsonville Uniting – Wellington	Laptop for Live Streaming	850
Beckham-Sydenham Parish	Replace data projector	850
Okato Co-operating Parish	Replace laptop & other media Equipmen	2000
Taeaomua Samoan Parish – Auckland	Upgrade sound system	1500
Auckland Synod	Produce 3 magazines on line With video resources	1050
Samoan Women’s Fellowship – Wellington	Laptop, zoom subscription	900
Hamilton East Methodist Parish	Ipad, livestream,video	1000
Waikato Rohe - Te Rahui Centre	Items to livestream/zoom ability	850
Sinoti Samoan Manukau District	Laptop	850
Upper Hutt Uniting Parish	WIFI/broadcast ability	850
Vahefonua Tonga Methodist Mission Charitable Trust (SIAOLA)	Enhancing their IT system	1000
Mangere - Otahuhu Methodist Parish	Upgrade sound system	850
Tamaki Rohe - Te Taha Maori	Portable HD projector	850
St Austell's Uniting - New Lynn	Interactive whiteboard	850
Chartwell Co-operating Parish – Hamilton	Laptop	600
Otahuhu Tongan Methodist Church – Auckland Manukau Tongan parish	Upgrade sound system	1500
Opawa Community Church – Christchurch	computers	900
Wellington Methodist Parish	New Technology project	2500



Social Issues

- Public Issues Network
- Interchurch Bioethics Council



PUBLIC ISSUES NETWORK

The Public Issues Network (PIN) met in December 2022 to strategise for the work ahead of it in 2023. During the strategy session it was determined that the work of PIN should focus on providing resource and advocacy support for the two PIN workgroups - Climate Justice and Anti-Racism. Recognising that the climate justice decade was in its first year, it was agreed that priority should be given to support the resourcing of the decade.

As part of its strategy, a wānanga on the decade theme “Rekindle the Vā of Papatūānuku” was held in April 2023. The methodology of wānanga to engage with the theme was a strategic choice of PIN, especially as it sought to embrace a more wholistic and culturally aligned approach to addressing climate justice. One of the early lessons learned is that in a world often dominated by brief and superficial interactions, wānanga and space for long-form conversations provide a valuable counterbalance. Wānanga in this context is a Māori term that refers to a particular style of meeting and learning environment, a model and process for the acquisition and transfer of knowledge, a meeting of hearts and minds that are willing to explore and discern together.

The following is a reflection from a participant in the wānanga:

And so it was that a couple of weeks ago, a gathering of ten people came together for a wānanga on the Church’s decade theme on climate justice “Rekindle the Vā of Papatūānuku.” There was great diversity in our group. We had Taha Māori and Tauīwi members, ordained and lay people, young and old, we were gender diverse, some of us came from academia, one of us had a lived experience of disability, we had specialists in the area of climate change and climate justice. We had Connexional leadership present, and each person came with a kete full of knowledge and experience, ready to share.

We gathered at Vaughan Park Retreat Centre, at the south end of Long Bay Beach, North Shore, Auckland. I make mention of the environment deliberately, as respect and reverence for te taiao (natural world), is an important tikanga of wānanga. This involves acknowledging the spiritual significance of the environment and recognising that we are not separate from the natural world, but rather a part of it. From our opening karakia on the beach to the closing karakia gathered outside in a sacred circle, our entire wānanga experience was accompanied by the presence of the sea and the sound of the surf.

Another key aspect of the wānanga tradition is its commitment to the oral transmission of knowledge. This entails the sharing of stories and other forms of traditional wisdom from one generation to the next, thereby guaranteeing the enduring passage of knowledge in a manner that fortifies our common values. Starting from our initial gathering by the shoreline and continuing well into the late hours of the night, these narratives held a captivating and deeply emotional impact on all those in attendance throughout the entire wānanga event.”

The fruits of the wānanga are seen in the publication of the resource “Rekindle the Vā of Papatūānuku – Stories and Perspective.” This publication will be launched at Conference by Rev Siosifa Pole, Chair of the Climate Justice workgroup and be made available to all parishes and rohe and Church related entities throughout the connexion. It is envisaged that this will be first in a series of theme related resources for the decade.

The Climate Justice Working Group (CJWG) has worked hard to progress initiatives on the decade and since Conference 2022, the CJWG has established a pathway to take the church on this journey for the next ten years. There are two yearly themes to guide the Church: Zero Waste, 2023-2024; Climate Migrants, 2025-2026; Water, 2027-2028; Improving energy efficiency, 2029-2030; Poverty reduction/ food creation and sharing, 2031-2032.

2023 – 2024: Zero Waste

In the next two years the Church will work on ways that would assist us in minimizing waste that would potentially end up in the landfill or in the sea. Therefore, we would like to encourage synods, parishes and rohe to look for ways that would help them to avoid waste by introducing practical ways of reusing, recycling, reducing, and replacing some of our existing materials to prevent waste from being scattered in the community and obviously end up in the sea or rivers.

We must learn how to be creative in giving a second life to some of the materials we already have. It is really about reusing and recycling. Our Church has to look seriously in the next two years at how to implement zero waste.

2025 – 2026: Climate migrants

The impact of climate change will be inevitable in many of the low-lying nations in the Pacific. It will cause major sand and soil erosion, which allows the sea water to drift inland and claim land space and allotments where their houses are built and crops are cultivated. This will definitely force families to move to higher ground but if there is no higher ground to move to they have no other option apart from looking to their neighbours in the Pacific to provide for them a place to live and offer hope for their future. Therefore, it is wise and necessary for our church to start looking for a way to consult with the affected nations and with our government on how to welcome these climate migrants to the land of Aotearoa, New Zealand if that is their choice. In these two years, it is wise for our church to agree on a policy that guides us in our response to climate migrants.

2027 – 2028: Water

As climate change is increasingly evident in our environment, it definitely has an impact on our water system. The weather pattern is changed dramatically, which causes extreme torrential rain that leads to ferocious flood water that contaminates our water system. Furthermore, in recent years we experienced long extreme drought season, which affects dairy farms as well as crop farms. It also causes shortage of water for communities and family's usage. The World Council of Churches has indicated clearly the vital need of water for the wellbeing of all. They state, "We want to provide access to clean water for everybody. We promote Blue Communities: Communities that respect the human right to water, promote water as a public good. We must lead by example by implementing the right to water and sanitation in our congregational, organizational or individual settings." Our Church must work together with the government and other non-profit organisations on how to protect our water from pollution.

2029 – 2030: Improving energy efficiency

Our energy consumption contributes massively to the increase of greenhouse gases, which effectively causes the increase of global warming that in turn affects the weather pattern. Therefore, we need to monitor our energy consumption constantly and work for other alternatives. The consumption of fossil fuel-based energy harms the climate and researchers have come up with suggestions that we should consider using climate-friendly means of energy for domestic needs and industries. For instance, installing solar panels should be an option for families and churches. Driving electric vehicles and carpooling can help to mitigate air pollution from our transportation. Encourage our community to use more our public transport rather than our individual vehicles. As a Church, we are so glad that we are moving toward that pathway by introducing the Green Grant to assist parishes and congregations who would like to install solar panels as a means for their energy consumption. This is a beginning and therefore, we need to explore other means to efficiently manage our energy consumption.

2031 – 2032: Poverty reduction / food creation and sharing

Poverty is a huge social issue that affects families and communities in Aotearoa and beyond. The fast increase of inflation doesn't help to alleviate poverty but rather increases it. Of course, there are multilayers of causes that contribute to poverty in our society, i.e. lack of employment, pay parity, equal access to resources, racism, neo-colonialism, negligence, isolation, just to name a few. Poverty has a huge impact on individuals and families in their access to healthy diet, which effectively has serious implications on their health. We have contagious diseases in our community because of the lack of access to healthy food. Therefore, our Church has to respond to this emergency in social need by working collaboratively to introduce easy, cheap, and eco-friendly ways of producing food for families to counter the impact of poverty. Food is a human

right. As a Church we must work diligently to support families to have healthy food on their tables. It would be sensible for parishes and congregations to start building a community garden, where families are invited to come and plant their own vegetables, kumara, taro, fruit trees for their own consumption. In doing so, we contribute to the flourishing of the environment, to families who need healthy food, and also to a communal spirit of working together. We are glad that some of our parishes are already engaged in this kind of community project but we would like to encourage other parishes, congregations and rohe to participate.

The CJWG will continue to consult the wider Church through education, storytelling, lobbying government and policymakers, encouraging actions that would assist the healing of our environment. The CJWG is also working on publishing another Climate Justice Calendar for 2024. One of the purposes is to inform the Church and beyond about the four climate seasons and the important festivals, both secular and Christian that are celebrated during those seasons. It features practical actions to encourage everyone to participate in helping our environment flourish. There are theological reflections on the calendar that would inspire people to think theologically in dealing with justice issues, especially the impact of climate change on the most vulnerable members of our earth community, both human and non-human.

On the 23rd of August, CJWG co-hosted a talanoa session with Trinity Theological College and St John Theological Colleges at Wesley Hall on a lecture by Dr Maina Talia from Tuvalu. The theme of his lecture was, “gOD is good sometimes”. He used the story of Noah (Genesis 6) as his text for his theological reflection but read it from a Tuvaluan lens. He invited his audience, to think critically about this text and the image of God that is portrayed and to relate it to what the Tuvalu people are currently experiencing as their island nation is slowly submerged under the seawater.

CJWG has received stories from synods, parishes, and congregations who have started activities that help the environment but at the same time raise awareness on the impact of climate change in our communities. We love to hear stories from the wider connexion. We plan to publish these stories in Touchstone in the future. In sharing our stories, people will be motivated and empowered to engage in activities that help to mitigate climate change.

The Anti-Racism Working Group (ARWG) met online in August to discuss the theme adopted by the group “Changing the landscape without causing harm.” The discussions during the meeting were wide-ranging and characterised by the free exchange of experiences and perspectives. Members shared their personal stories, challenges, and successes related to anti-racism work. This open dialogue not only fostered a sense of solidarity within the group but also provided valuable insights and ideas for future anti-racism initiatives.

During the meeting, participants delved into essential questions for reflection:

How do we identify and address racism in our parishes and rohe? This question encouraged members to examine their own congregations and communities and discern the subtle and overt forms of racism that may exist. By recognising and acknowledging these issues, they aimed to foster a more inclusive environment.

Do we have the courage to stand up and be counted? This inquiry challenged ARWG members to reflect on their personal responsibility in confronting racism as well as that of the wider connexion. It emphasised the importance of being active allies and advocates for anti-racism efforts, even when faced with resistance or discomfort.

What are the pathways that will help us and our Hāhi take responsibility? Participants began to explore strategies and initiatives that would enable both individuals and the wider connexion to take meaningful and accountable steps towards addressing racism. This question aimed to identify practical actions and solutions.

The insights and dialogues arising from this meeting lay the groundwork for shaping forthcoming actions and strategies, providing a roadmap for addressing these issues within the Church. It is our expectation that a resource designed to foster anti-racism discussions in parishes and rohe will be developed and made available in 2024.

Suggested decisions:

1. The report is received.
2. Membership of the Public Issues Network Coordinating Group for 2024 is: Tara Tautari (Convenor). Hoana Flay, Arapera Ngaha, Marion Hines, Soana Muimuiheata, and George Zachariah.
3. Membership of the Climate Justice Working Group for 2024 is: Siosifa Pole (Chair), Marion Hines (Secretary), Mark Gibson, Siniva Isaia, Joeli Ducivaki, George Zachariah, Peter Lane, Elisapesi Havea, Alilia Molitika and Gillian Laird.
4. Membership of the Anti-Racism Working Group for 2024 is: Hoana Flay, Metuisela Tafuna, JooHong Kim, Kim Chiwona, Lopiseni Fungalei, Sootaga P-Misikei.

INTERCHURCH BIOETHICS COUNCIL

**INTERCHURCH BIOETHICS COUNCIL,
2023 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.

2022 represented a milestone year for the ICBC, being the **20th anniversary** of the formation of this unique ecumenical body, and an October public lecture in Wellington is currently being planned to celebrate this. 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.

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.

For Church members the most important part of our work will be found on our website. Every congregation should include www.interchurchbioethics.org.nz as a resource. You can also find us on Facebook at www.facebook.com/InterChurchBioethicsCouncil. The website is continually updated and contains study guides, papers, and reports that can give a framework or guidelines for ethical enquiry that is separate from what appears in the mass media.

Key Tasks/Activities:

The past two years have been influenced by the Covid pandemic and the increasing urgency of climate changes. A new consultation by ACART investigated societal attitudes to research using human embryos, which is a pivotal issue affecting all assisted reproductive technologies.

1. Submissions to Government and other Organisations.

- **National Ethics Advisory Council**

- Ethical Guidance for a Pandemic

At the end of 2022 the government announced a Royal Commission of Enquiry into the Pandemic Response, to gain lessons learned from our Covid response but also to future-plan for new Covid variants, and other future pandemics with different morbidities and parameters.

- **Advisory Committee for Assisted Reproductive Technologies (ACART)**

Submissions were made to consultations on:

- Proposed Changes to the Guidelines for Extending the Storage of Gametes and Embryos (2022)
- Research Involving Human Gametes and Embryos (2023)

2. Engage in consultation with our churches

The ICBC reports regularly to our national church organisations and provides relevant website resources for our congregations and the general public. A list of bioethical questions for election candidates pertinent to the up-coming elections was made for available for congregations in July. Congregations are invited to use these questions to stimulate on-going conversation.

On 6th 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. It is available for use as we grapple with the implications of climate change.

3. 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 last year (2022) Nicola again taught a summer course in Science and Christian theology at Otago, and this included a unit in bioethics and eco-theology. This year NZCIS hosted a Winter Lectures on Science Fiction themes and many of those are climate and nature related. Our Conference on the Fall examined which parts of the Fall story have become dysfunctional and in particular how we can imagine hopeful ways of living together. In September Ernst Conradie visited New Zealand to give a lecture on themes to do with the anthropocene. NZCIS partners with ISCAST to put on Zoom Conversation Series and last year one of these was on Climate Ethics. See the A Rocha website for these resources.

A Rocha has now become heavily involved with leading the Eco Church initiative and is resourcing Churches to both practical action for mitigating climate change, and a deeper reflection on the theology of nature.

- **Climate Change:**

The complete set of 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 pack 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 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 2020-21 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) to enable church members to reduce their carbon footprint.

4. 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.

The ICBC also aims to keep its website relevant with links to a range of organisations. A priority for the work of the ICBC in 2023 is to update our documentation on climate change. Alongside this, we are continually seeking out reputable resources and websites that we can share links to provide reliable information.

Future Work:

Genetically Modified organisms

The National Party has announced if they form the next Government, they will remove the current restrictions on Genetically modified organisms. ICBC is preparing a paper to be circulated to our member congregations to receive feedback on the implications of this proposal.

Artificial Intelligence (AI)

The ability to analyse large amounts of complex data has the potential to add significant benefit to medical and biological research. But are their implications for privacy? Are their 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.

Membership:

Recently, we have welcomed Samuel Allen and Dr Steve Chambers as new members. We would like to acknowledge the substantial work of Rev Dr Graham O'Brien who has stepped down from the co-chair role, and welcome Rev David Bush into that role.

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)
Helen Bichan	(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)
Deborah Stevens	(Anglican, Wellington)
Tania Stuart	(Anglican, Auckland)

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. The report is received.
2. That Conference appoints the Methodist Members of the ICBC. Rev David Bush, Rev Barbara Peddie, Dr Steven Chambers and notes the comments in the report about representation and seeks to appoint further members to meet this need.
3. 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.

Our thanks to the Anglican Church of Aotearoa, New Zealand and Polynesia; Methodist Church New Zealand, Te Haahi 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.
October 2023.*

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Nominations for...

- President
- Vice-President

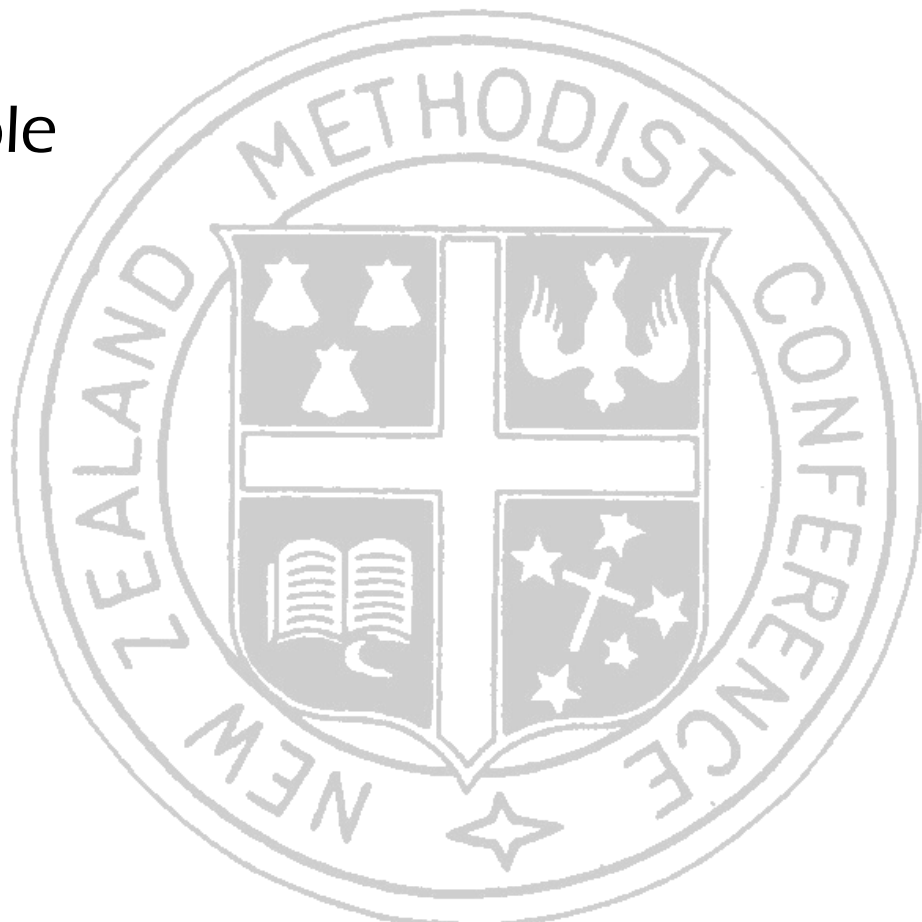
**No Nominations for President and
Vice President in 2023**



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Tributes to Deceased

- Presbyters
- Minita-a-Iwi
- Deacons
- Lay People



Wallis Franklin Browne

1940 - 2023

The life of Wallis Franklin Browne makes interesting reading. He was a man of many interests and accomplishments whose very full life had many twists and turns in terms of residency, occupation, hobbies, and well-being.

Wallis was born the third child of Jessie Jean and Wallis Browne and had two older sisters Anne and Gwenda. Throughout his childhood, he lived in Woburn, Lower Hutt, attending Waiwhetu School, Hutt Intermediate and Hut Valley High School. Wallis had many interests including music, reading, cricket, gardening, dancing, and cats, to name a few. During his teenage years Wallis became sergeant of the Boys Brigade (and received a Queens Medal) and was confirmed as an adult member of the Methodist Church.

In 1961 Wallis graduated with a Bachelor of Arts from Victoria University and married Bobby Learmonth. His newly married status prevented Wallis from candidating for the Methodist ministry. However, the Church offered Wallis the position of Home Missionary in Eketahuna, where he was a student pastor to the town church and other small churches in the country district stretching from Masterton to Pahiatua. During this time Wallis' first child Catherine (Kate) was born. Then Wallis provided ministry in South Auckland (Papatoetoe), to a new multi-cultural housing area which included many Samoans. He found this experience was richly rewarding, as did the birth of two sons Grant and Callum in 1964 and 1966 .

In 1969 Wallis was ordained as a Methodist minister at the Dunedin Methodist Conference. Unfortunately, his marriage failed soon afterwards so Wallis moved back to Lower Hutt with Grant and Callum to live with his parents. Grant was enrolled in a deaf unit and it was here that Wallis met teacher Helena Jane Mackay (Jane). They married in 1971 in the Waiwhetu Methodist Church. That same year he became a probation officer and began working out of the Lower Hutt Probation Office. During his time there Wallis and Jane gave birth to Alexander and Susanna. In 1980 Wallis was promoted to District Probation Officer in Nelson where the family flourished. Wallis and Jane started playing bridge and Wallis joined Rotary and became a Marriage Guidance Counsellor

In 1986 Wallis and Jane were on the move again. Wallis was promoted to District Probation Officer in Lower Hutt, with the second largest office in the country. (sixty staff) He and Jane lived in a number of houses in Wellington City, where Wallis took up tennis and golf in his spare time.

Unfortunately, in 1998 Wallis was made redundant from his Lower Hutt position as District Probation officer. He had by then given twenty seven years of probationary service . Wallis worked for a Christian housing organisation for a year, but finding permanent employment difficult to obtain, he started painting houses to make ends meet. Sadly he and Jane also had to cope with the untimely death of son Grant in October of 1999.

Eventually In 2002, Wallis returned to Methodist parish ministry, for a further eleven years, serving his church in Levin, Blenheim and Rotorua, until he retired in 2013. Wallis and Jane decided to settle back into Nelson where youngest son Alexander now resided. They joined the Stoke Methodist church where Wallis became a member of the choir as a tenor. His passion for group singing also led him to join various barbershop groups as he had done in most other places in which he had formerly resided.

Sadly, in his last years Wallis developed dementia, and spent four and a half years in special care facilities. This robbed Wallis of his connection with family, church, music groups and playing bridge, all of which he loved so much. However, when given the opportunity, Wallis could still sing perfect harmony to the many songs and hymns he had sung over the years.

Wallis' full and active life came to an end on April 19 this year, in the Ernest Rutherford Retirement Village Hospital, in Stoke Nelson. Wallis was eighty-three. His death was peaceful, which although sad, was in many ways a blessing for Wallis and his family. The funeral service for Wallis was held in the Nelson Tasman Methodist Parish Church in Stoke, Nelson. The service of thanksgiving and celebration featured four hymns as requested by Wallis and began with singing from members of the local Barber shop group.

A well-attended memorial service for Wallis was held later in the former Waiwhetu Methodist Church in Lower Hutt, the church Wallis attended for many years and where he married his second wife Jane.

Rest in peace Wallis.

Michael Jackson Campbell

1924 - 2023

Michael Jackson Campbell died on 11 March 2023 aged 98. For several years he had been the 'father' of the Conference. Michael came to New Zealand in 1959 bringing with him wide experience in Circuit Ministry in England, marked skills in many forms of communication, and capacity for leadership. After a period in the Royal Navy with service in the North Atlantic during World War II, he was accepted as candidate for the Methodist Ministry. He was trained at Richmond College, London, and was ordained in 1950 in Priory Church, Doncaster. He had attended Rydal School and subsequently studied at the universities of Sheffield and London. For twelve years, he served in Circuits under the British Conference with his final appointment there as Superintendent Minister in East Yorkshire.

In 1959 he came to New Zealand and for the next twelve years he worked under the New Zealand Methodist Conference ministering for the first three years in New Plymouth. It was during this period that the St Luke's Church Centre was built. Four years followed as Superintendent Minister at Spreydon in Christchurch and then a further five years in leadership of the Auckland East Circuit at Pakuranga.

Permission was given to him to serve with the Presbyterian Church as its Director of Communication. This involved responsibility for all Radio and Television Broadcasts and Publications. His own special gifts were here given full expression. Over the years he devised and presented more than two hundred television and radio programmes, many of a documentary nature, as well as writing for journals and magazines. To be in a broadcast service over television was to be deeply impressed with his quiet efficiency as he set all participants and congregations, at ease. He enabled the best to come through as an offering of worship. These particular interests brought him onto many related Committees, in England: Christian Citizenship, in New Zealand: The Central Religious Advisory Committee, on the Church Television Commission and the Committee on Broadcasting. He was elected Chairman of the Radio New Zealand Religious Advisory Committee. His work took him beyond New Zealand and he became a member of the World Association for Christian Communication and of Peace, with special interests, the effects of satellite and new technology communication and community information in the Pacific.

There was also long association with the Toc H Movement in which he was appointed visiting Chaplain. He gave leadership as an Associate Fellow of the New Zealand Institute of Management becoming a Lecturer on Industrial Communication. His work involved travelling in many countries.

Michael's roots go deeply into Wesleyan theology and practice expressed in biblical preaching,

sacramental worship, and pastoral ministry. He had a love of reading and music. Many appreciated his gifts as raconteur and his sense of humour.

In retirement Michael and Muriel lived at Whangaparaoa where they were an active part of the Manly congregation. Michael strongly advocated for a memorial wall to be added to church as it was 25 kilometres to the nearest cemetery and no reliable public transport it was very difficult for family to visit. When built the memorial garden became a peaceful place of memory. When Muriel was diagnosed with Motor Neuron Disease Michael cared for and supported here. She died in 1993. In 1994 Michael married Shirley Manson. In 2004 they moved to Whanganui to be closer to family. The Presbyterian Church appointed him as Interim Moderator to the Westmere Presbyterian congregation. Westmere at the time was fragile but through careful work Michael set the church on a solid foundation. He remained a member at Westmere until his death, leading worship for a final time at age 93, when his health declined, and he was no longer able to attend worship. The current Minister at Westmere experienced Michael as a wise and supportive Mentor Michael also made strong links with the RSA at Silverdale and Whanganui. He led Anzac Day services in both places, in Wanganui until well into his 90's.

We express our sympathy to Shirley and Michael's children Alistair and Holly, and three grandchildren and five great grandchildren.

Michael had a long and fruitful life, enriched by his strong Christian Faith and expressed in leadership and service.

Herrick Sydney (Syd) Easton

Died February 2023

Syd Easton died on Saturday 4 February 2023 when returning towards home after gardening with his wife Audrey and neighbours on the hillside behind their properties. Syd was 76 years old, a fit and active tramper, the current Parish Council Chairperson for Manawatu Rangitikei Methodist Parish, and Lay Preacher. Syd had been Parish Lay representative to 3 Conferences, including Kerikeri 2022.

This sudden death from a heart event was a shock to all, as he was so actively involved in church and community life, his smile, his voice and his so helpful email communications still prompting others into action.

Syd was born in Otaki and grew up on the family dairy farm in Waitarere (just north of Levin). He was Head Boy at Horowhenua College, and Dux two years running.

He was outstanding in Agricultural research at university and was awarded his PhD in France. He was a renowned expert in several fields. He developed pastoral grasses still commonly used in farming.

Syd enjoyed life; he liked classical music, wine and cheese, and made bread and brewed beer. He got immense joy from his family. He met his late wife Pam when he was at university, he was dad of Charlotte (dec'd), Naomi, Mark, Eddie, and a granddad and great-granddad.

Syd re-married, meeting his second wife Audrey when she joined his tramping group.

Over 400 people attended Syd's funeral. Syd was a popular and intelligent leader, an organiser and innovator, wonderful preacher from the heart, thoroughly involved in many projects. He was passionate about his faith, both in his study of scripture and Christian writings, as well as practically in the warm and humble way he connected with others.

Syd's presence among us is intensely and overwhelmingly missed.

Robert (Rob) Andrew Ferguson

1949 - 2022

Rob was born in Dunedin in 1949 to a widowed mother and was an only child. He grew up in Caversham and attended Kings High School. After leaving school he served as a volunteer teacher in Tonga, with VSA, for a year, teaching English to primary school age children. He then attended Otago University and graduated with a Bachelor of Arts degree. Then he taught English, French and economics for six years at Menzies College in Wyndham and Opotiki College.

He was accepted for ordained ministry training in 1976 and attended Trinity College in 1977-78 completing a Licentiate in Theology. Later in 1990 he graduated from Massey University with a Master of Arts, his thesis explored the use of English language in contemporary Aotearoa NZ hymns.

During the time of his formal ministry training, he played an important part in re-establishing Methodist Youth Conferences and was a leader in the group of young Aotearoa New Zealand Methodists who attended a South Pacific Youth Convention in Nuku'alofa, Tonga.

Rob's ministries spanned more than forty years and were many and varied. He was stationed to Eltham-Kaponga Co-operating, Palmerston North, Beckenham-Sydenham, St Albans Uniting (Transitional), Malvern Cooperating (Transitional) and Wanganui (Transitional) parishes; and Christchurch Central Parish pioneering the Streets City Chaplaincy. He did a one-year ministry exchange in a United Church of Canada parish in British Columbia. He also served as parish minister at St Ninians Presbyterian in Christchurch for ten years.

Two images come to mind that well reflect the breadth of his vital ministry at the local level. The first is of Rob standing in his gumboots in a milking shed having a deep conversation with a dairy farmer. The second image is of him sitting on a busy central city footpath next to a homeless person listening to their personal story. Deep listening and conversation with people from all walks of life were central to so much of how Rob did ministry.

As a gifted teacher Christian education, lay training and theological and spiritual development were core ministry passions. This led him into serving with Mission Resourcing in an educational ministry role for a number of years in the design and co-facilitation of the Wellspring-TELM programme. As a result of this process over 100 lay people from age 30 something to 70 years plus, were equipped to serve in both Church and wider community with a renewed sense of purpose and energy - from a sense of giftedness rather than duty. This would never have happened without Rob and the Church is still well served by TELMers - some of whom have gone on into ordained ministry - some who have made significant contributions as lay ministers.

A close colleague in the TELM programme says "one cannot separate out 'Rob in Ministry' - because I believe for him it was a way of life, a way of being. His Christian belief, faith and ministry were about respect and care in the whole of life - for creation, for people, an openness to many ways of expressing and modelling the way of Christ. He expressed this in his writing, his photography, in the way he led worship, facilitated meetings and learning events, simply in the way he engaged with people - disagreement wasn't swept aside, but he respected the right of each person to disagree.

Later in his ministry he helped to set up an ecumenical initiative that offered faith development retreats in the Greendale church, in rural Canterbury. A common experience of participants was that through being introduced to new understandings of the bible and theology they could move beyond life-denying faith to a more life-giving one.

His training and teaching ministry was not limited to Aotearoa New Zealand. He was invited to give a presentation on transitional ministry at the United Reformed Church in the UK. He attended and contributed to a Christian Conference of Asia theology workshop in Indonesia and led spirituality tours to Scotland and Japan.

In all these ministries Rob touched the lives of people and encouraged them to believe in themselves, to recognise their God given gifts and use them in a life-enhancing way. Rob believed that we can all make a difference in this world. He was an “ideas” person, a visionary.

Rob also held connexional responsibilities on the Disciplinary Tribunal Panel, the Complaints Review Panel, and served seven years on the Making Disciples Task Group, including two as convenor. He led a connexional review of Overseas Mission; was a member of the Christchurch Mission Board; and served three times as a Synod Superintendent in Manawatu-Hawkes Bay, North Canterbury and more recently up until his terminal illness for the Lower North Island.

In his so-called retirement years, he engaged with the Lower North Island Synod on a project that explored future directions. This led on to him becoming Synod Superintendent. In this role he drew on his ministry insights and gifts: as provocateur, listening, challenging, asking questions, supporting and encouraging often dis-spirited people. The task as he saw it in today’s world, is not to get people back to church, but to allow church to emerge in enlivened ways; to gather stories, retell them, and to ponder their significance for lives of faith. He asked us to open our minds and hearts to new possibilities and understandings, to explore how we can be church in the 21st century.

Rob died in Whanganui on 8th December 2022 surrounded by his family after a short illness. Family was hugely important to Rob. He was married to Dawn for 43 years and he had five children, Michael, Joanne, Fiona, Beth and Megan and ten grandchildren who brought him so much joy.

Rest in peace Rob, we miss you!

Colin Alexander Gibson

1933- 2022

Colin Alexander Gibson was born in 1933 to a Dunedin family and he was to live his long and remarkable life in Dunedin. In 1956 he married Jeanette Jones, and the couple spent a long-married life in their home in Maryhill, Dunedin. They had three children; John, Marcus and Phillipa.

Colin had a long and eminent career teaching and writing about English Literature and of course an illustrious music career that took him way beyond his role of organist and choir director at Mornington to become a renowned hymn writer and composer whose work is played in churches far beyond this country. He is credited with 193 published hymns and other compositions, many of which have been sung all over the world. Colin led workshops and lectured on hymnody in New Zealand, Australia, the USA, the UK, The Philippines, and Japan. He had a fruitful and rewarding collaborative partnership with Shirley Erena Murray

Colin was an Emeritus Professor of English at Otago University where he taught for 42 years. He was choirmaster and organist of the Mornington Methodist Church for most of his life. He was also a gifted lay preacher, and his services and sermons were always much anticipated in the Dunedin Parish.

His collaborations with Shirley helped set both of them on the international hymn-writing stage. The home he and Jeanette created together was a place of boundless hospitality and even of refuge. He and Jeanette were passionate in their support of human rights, refugees, and the full inclusion of GLBTIQ people in the life of the Church.

Colin was awarded a New Zealand Order of Merit in 2002.

Phyllis Myra Guthardt

1929 - 2023

Phyllis Guthardt has a unique place in the history of New Zealand Methodism as the first woman of any New Zealand denomination to be ordained.

She was born in Nelson on 1 August 1929 and came under the influence of far-thinking clergy like Ashleigh Petch and Charlie Hailwood. As a teenager she was also exposed to the ideals of the Riverside Community, founded in Motueka in 1941 by Christian pacifists. These were exhilarating influences; as a result the gospel for Phyl was always one of love and liberation.

As a young woman, Phyl wanted to be a teacher but she started work as a secretary so she could care for her mother. She trained at Christchurch Teachers' College and taught in Nelson and Christchurch while undertaking part-time university study. In 1953 she was struck by a "clear and irrevocable" call to ordained ministry, candidating through the Nelson Synod as her local Circuit Superintendent refused to support her.

Phyl trained for ministry at Trinity College, Auckland from 1954 to 1956. She described her years at Trinity as "intellectually stretching, companionable and fun" although "not always simple". She wasn't permitted to live on site and was given a separate study. It was made clear that she was expected to stay quietly in the background. This was advice she followed less and less as her ministry progressed. During this time she completed her BA.

Phyl's first appointment was to Lincoln Road in the Riccarton Circuit. Her ministry was marked by strong Biblical preaching, warm pastoral care and a lively sense of humour. She never took herself too seriously. She was ordained in 1959.

From the start Phyl felt "huge pressure to 'do well' and justify the Church's confidence" in her. A person who delighted in scholarship, she completed an MA in 1959 and a PhD in biblical theology from the University of Cambridge. The Bible was always important to her with its "explosive view of God way out in front ... constantly luring us on to new under-standings". For Phyl a literalist view of the Bible diminished its riches.

On her return to New Zealand in 1964 Phyl began pastoral ministry at the Melville Church, Hamilton and as chaplain at Waikato Hospital. Being a young single woman in ministry wasn't easy, but she was "stubbornly determined" and appreciated the support of the community of faith. It was during this period that she experienced a sense of acceptance in ministry and realised she didn't have to struggle so hard anymore.

A term as chaplain at the University of Waikato followed before Phyl was called back to Christchurch in 1976 to take up a position as minister of the Knox Presbyterian Church. Well before the Mutuality of Ministry between our two churches, this was another pioneering appointment and one that Phyl enjoyed greatly. In 1984 she returned to Methodism serving for six years in the Riccarton Parish. She was appointed Te Hāhi's first woman President in 1985.

For more than 30 years Phyl was a regular broadcaster on religious and current affairs on Radio New Zealand. Overseas commitments included serving as a President of the World Methodist Council, as a member of the World Council of Churches' Working Committee on Women, Church and Society and as a member of the Theological Commission of the Christian Conference of Asia.

In 1986 Phyl was awarded an honorary Doctorate from the University of Waikato. In 1999 she became a Foundation member of the Honorable Order of Jerusalem of the World Methodist Council.

Retirement to Governors Bay in 1990 with her good friend Rev. Canon Clarice Greenslade was the beginning of a new chapter in Phyl's ministry. A member of the Council of the University of Canterbury since 1981, she became Pro-Chancellor in 1992 and was Chancellor from 1998 to 2002. Her inclusive leadership style, hard work, understanding of the university and care for staff and students alike were greatly appreciated and in 2003 the University awarded her an honorary Doctor of Laws.

In 1993 Phyl was made a DBE (Dame of the British Empire) for "pioneer services to women". This acknowledged her trailblazing contribution to Te Hāhi and her passionate advocacy of the contribution of women within church and society.

Phyl spent the last years of her life at WesleyCare in Christchurch retaining the humour, grace, determination and interest in life which her friends knew well. She died peacefully on 29 June 2023.

As a Hāhi we give thanks to God for a woman who opened the way for other women to follow. As a preacher and pastor, university leader and radio broadcaster, beloved friend and mentor, Phyllis Guthardt touched and inspired many lives drawn on by her vision of a community which is "larger, freeing and more loving".

Maurice Kelvin Handisides

1940 – 2023

On 9 March 2023, Maurice Handisides relocated to his heavenly home. Since 1966, Maurice has been an active part of life at Devonport Methodist. But his Methodist journey did not begin there. Born in Otahuhu in January 1940, Maurice first started attending Sunday School at Otahuhu Methodist Church. When his father returned from overseas service during the Second World War the family moved to Namata Road, One Tree Hill. Shortly afterwards, Maurice's father started a Sunday School at the Methodist Hall in Waitangi Road, Orange (now St Stephen's Methodist Church) with all the family involved. Maurice attended the Sunday School, then Bible Class at Onehunga Methodist, and later taught Sunday School and began training to be a Lay Preacher in that Parish.

His work took him to Pureora Forest, where he taught Sunday School at Te Kuiti Methodist on Sunday mornings and ran a small Sunday School at the Pureora Hall on Sunday afternoons with help from his wife. From there it was a move to Ashhurst in the Manawatu. Maurice was asked to be Sunday School Superintendent at the Ashhurst Methodist Church. And while there he was presented with his Lay Preacher's Certificate on 25th August 1965.

The family moved back to Devonport at Christmas 1966. Maurice was appointed a Parish Steward and was very involved in the building of the current Church Centre which opened in 1970. He was also actively involved with leading Sunday School and Adult Bible Study groups.

At the end of 1972, the old Home and Māori Mission Department had ceased operating and in its place, two new Divisions were established – the Māori Division and the Development Division. Barry Jones was appointed Superintendent of the Development Division and Maurice was part of the initial Board. Barry comments that Maurice made a valuable contribution to the work of that newly established Board.

Along with Val Morrison and Rev Ian Norwell, Maurice was part of the visionary team that, 32 years ago, established the Devonport Methodist Childcare Centre. Maurice was the original

Licensee and has served a number of years on the board. He has overseen floods and feasts and festivals. Presented certificates, read stories to children, taught them how to hammer a nail, and played Father Christmas.

He was project manager in 2013/14 for the major upgrade of the centre. He oversaw and coordinated all the building work, including installation of a lift for wheelchair access, commercial kitchen, children's toilets and shower facilities, and a dedicated sleep room. This involved liaising with the Council, Ministry of Education, the staff, the church and the contractors. Maurice passionately believed that the Childcare Centre was an expression of the Parish's mission.

As well as his hands-on involvement in the Childcare Centre, in the Devonport community, there are hundreds of Devonport families who know of Grandad Maurice, a key person in the mainly music team, dancing and singing with babies and toddlers, and befriending parents and caregivers, and becoming a substitute grandfather for many who had family far away.

And if all this wasn't enough in the life of the Devonport Parish, he started the monthly Men's breakfast, gathered men to help refurbish and re-cover the chairs in this church, encouraged the church to financially assist places like Edgecombe Primary school (after their major floods) as well as some of the local schools so that kids could have opportunities that they wouldn't normally have. Most recently, he spent many hours assisting a refugee family to be accepted in New Zealand as refugees and attain their permanent residency – a task he had done for others as well.

Maurice was passionate about helping others so, besides his involvement in Devonport, he was also involved with several Ecumenical Groups over the years, both locally and at national levels. His contribution to some of those organisations was far-reaching and has ensured the financial longevity for some of them as well as having an active involvement in their mission work.

Maurice's contributions were many, and also included regular lay preaching, often on a monthly basis. This was not just at Devonport but in many other churches and fellowships. Maurice was an engaging speaker, well organised, with sincere faith and a personal touch. He kept up to date with technology, preparing PowerPoint slides and leading the singing with his warm tenor voice.

In 2000 Rev Peter Stead invited Maurice to take some services at the Community Church of St John on Great Barrier Island. About a year later, Peter stepped down from his position as Methodist Representative to the Ministry Team at St Johns. This Team is made up of representatives from each of the Anglican, Catholic, Presbyterian and Methodist Churches. Maurice was appointed to take Peter's place, and continued in this role for 21 years, travelling to Great Barrier Island every two months to take services, visit church members and share with folk in the community.

Maurice continued to serve as a Lay Preacher for nearly 57 years, preaching his last sermon with an oxygen bottle at his side – his final sermon? Heaven.

After Maurice's death in March, Rev Peter Stead wrote: "It was a joy working with him and finding him increasingly acceptable and loved by both the Barrier congregation and the worship leaders of the participating denominations. He was a worthy servant of our NZ Methodist Church, as I am sure several of Pitt Street's ministers and officials would testify. Thank God for such a dedicated, effective and long-serving servant of Jesus Christ."

Rev. Robyn Allen-Goudge, at his funeral, said, "The Methodist Church of New Zealand and the Devonport Church owe a great debt of gratitude to Maurice Handisides. As a visionary leader, lay preacher, administrator and pastor, he has given thousands of voluntary hours of dedicated service to God, to this church, the Devonport community, and the wider community. He was a man with a generous spirit and a great heart."

Russell James

1933 - 2023

Russell was brought up in a strongly Methodist home in South Dunedin. The local church, Crusaders, Christian Endeavour, Pounaweia Keswick Convention and the Evangelical Union at Teachers' College were all part of building strong convictions into his life.

Although Russell entered the Bible Training Institute in 1956 with the intention of being a Christian teacher with Māori people, he came out with a call to Methodist ministry. This has been fulfilled in Taupo, Greenmeadows in Napier, Gore, and at Opawa for his final twenty years.

In 1960 Russell married Ivy Rowse. Their marriage was a real partnership. Ivy fully supported Russell in being aware of people's needs, offering a cheerful word, and providing an open home where many were helped. Their family is Andrew, Ruth, David and Elizabeth, now with spouses, children, and grandchildren.

A stressful time in ministry led to a search for a deeper experience of the Holy Spirit. When discovered, this added a whole new dimension to life and ministry. In particular it bore fruit as Russell and the Opawa church grew in worship, small group ministry, evangelism, commitment to world missions, and creative ministries to the community. Under their leadership Opawa became a beacon of hope in demonstrating the power of the Charismatic Renewal both within the Methodist Church and the wider Christian church scene.

Cameos from ministry include 100-120 children in school holiday Happy Hours at Taupo, lying under woolsheds shovelling sheep manure for fund raising at Greenmeadows, trying to develop a unique Sunday night youth ministry called "The Move" in Gore and seeing God at work in transforming lives at Opawa. Russell brought to ministry a deep love of the Lord, a warmth for people, a welcoming smile and a firm conviction to proclaim Biblical truth. Along with this was a desire to conciliate, find common ground, and maintain dialogue where there are differences of opinion. Seeking to see the good in everyone was a strength of Russell's. Churches where he has ministered grew. Russell and Ivy's energy and enthusiasm were an important factor. Their commitment to discerning the call of God in working with 'those who needed them most' meant that Opawa was a congregation heavily involved in transformative ministries within the wider community.

At 59 Russell suffered a serious stroke which precipitated his retirement earlier than originally planned. He and Ivy remained on at Opawa and supported the ministry through some dark times that followed as the church continued to struggle with the human sexuality debate. Ivy's sudden death in late August 2012 ended a 52 year partnership. While retired, both she and Russell had continued in ministry with the people of Opawa and more broadly. Russell continued with his interests, many contacts and friendships, and commitments right through to the end. One of the citywide ministries that Russell was a key leader in was 'Operation Friendship' - a ministry with university students of other nations - giving them a place of warm connection and belonging in Kiwi culture. Many deep friendships developed through this ministry. This reflected Russell and Ivy's commitment to overseas mission - a hall mark of their ministries. Of special joy to Russell was his children and grandchildren - demonstrated in the consistent and intentional way he spent time with each of them on an ongoing basis. Each were convinced that they were Russell's favourite. And they were. Russell died just short of his 90th birthday, just short of his 50th year of ministry with the people of Opawa. Well done and thank you, good and faithful servant.

Donald (Ian) MacLeod

1945 - 2023

Ian passed away on August 6th, 2023. He is survived by his wife Gladys, son Hamish, daughter Michelle and son-in-law Jason, and two grandchildren Oliver and Noah.

Ian and Gladys met at Trinity College where Gladys was undertaking deaconess training. Gladys was Ian's support and champion during his ministry.

He was one of those pastors who had a gentle and thoughtful presence which meant he excelled in Hospital and Rest Home chaplaincies – a ministry he embraced in his later ministry years.

He found joy in Preaching and Pastoral care throughout his lengthy ministry. His leadership of worship relaxed, dignified and thoughtful. He is remembered with affection by parishioners of his former parishes and those for whom he offered comfort and compassion.

Ian served in four parishes over 19 years, before resigning for health reasons in 1990 – Bluff (3 years), Inglewood (6 years), Motueka (5 years) and Waihi/Paeroa/Coromandel (5 years).

After a break of three years, he was invited to be part-time Presbyterian at Waimate Methodist, and his work there indicated that he could resume full-time ministry. He was received back into Full Connexion and stationed at Wainoni in Christchurch. After a few months of supply ministry in the Dunedin Parish, Ian was appointed to the Rangiora-Woodend Parish.

Over the years Ian was involved in the planning and setting up of two cooperative ventures – the Bluff-Greenhills-Stewart Island Co-operating Parish, and the Motueka-Moutere Hills Regional Co-operating Parish.

After 1990 Ian took the opportunity for further study and training. He and Gladys bought their own home in Timaru, and there Ian trained for hospital chaplaincy, did a year-long University of Otago course in social work, and completed a Certificate in Business Computing. He achieved some distinction in each of these courses. He loved technology and was quite skilled – even writing a computer program to teach his children math!

In 2008 he was appointed to a chaplaincy position in Timaru, where he divided his time equally between the Timaru Hospital and three Presbyterian Support aged care homes. From 2012 to 2018 Ian worked part-time - available on call and as a locum chaplain at the hospital, and as a volunteer chaplain to aged care homes.

Ian was a family man who adored his wife, children, and grandchildren. Loved to go camping and tramping with them. He had a great sense of humour. The family tell the story of those who after enjoying the MacLeod hospitality would respond with "thanks for having me", Ian would always respond with "Thank you for being had". "Thank you for being had" Ian. As church we are grateful for Ian's years of ministry and service.

Derek Vernon McNicol

1934 – 2023

Derek's journey began in an unlikely way. He never stepped inside a church growing up, yet when he was seventeen a single sermon by Bruce Gordon changed the course of his life forever. That one sermon sparked a conversion within Derek that led him on a journey of service and ministry. From that moment on Derek dedicated himself wholeheartedly to God's work.

Derek's intelligence and organisational skills made him invaluable to the church in Wellington. He eagerly volunteered for any job the church needed done. While working in advertising and marketing, he offered lay ministry at Shirley and Johnsonville churches. His interests included Christian education, social justice, and leadership development. The church's superintendent,

Jack Penman, recognised Derek's potential and encouraged him to study for confirmation as a minister.

Barbara, Derek's wife, recalls the life-changing phone call when Derek shared his new calling. Though it required study in Auckland and church work away from home Derek, then in his mid-40s, embraced this spiritual awakening with joy and gladness.

Derek's ministry spanned over four decades. He graduated from Trinity College and then served as a minister at Ngaio Union Church. His roles there included representing the Methodist Church in international affairs, peace-making efforts, communications, and editing the "Focus" magazine for four years. In 1990 he led a parish group of 13 people to Germany to study issues related to justice, peace, and the environment.

From 1992 to 1998 Derek served as minister at St John's Methodist Church in Nelson. Derek and St Johns formed a sister-church relationship with Durham Street Methodist in Christchurch, exchanging visits and occasions with them and having close involvement with Methodist Mission Christchurch. Barbara McNicol was their representative and a Board member.

At about the same time Derek established a yearly "Wesley Lecture". The series began with a packed-out church eager to listen to, and talk with, Lloyd Geering. Theologians from the British "Sea of Faith" and the USA "Jesus Seminar", notably John Dominic Crossan, followed.

Derek started spirited conversations in the Fellowship room at St Johns Hall, asking parish members to invite a non-church friend to conversation and dinner. As the numbers grew, Derek decided to move the concept into a down-town public space, and two parish members (Penelope Kempthorne and Janice Gill) joined him to form Spirited Conversations at Yaza Cafe. Well-known New Zealanders were invited to speak, eat and talk; the cafe overflowed with locals eager to participate. It was Derek's leadership that gave the oomph to the organisation, and he continued to chair the group for more than fifteen years. Derek's work bridged the gap between church and the secular world. These were times of spiritual growth and religious knowledge; Derek's ministry at St Johns Nelson made a rich difference to many lives.

True to his calling, Derek was always available to those who needed him. In the middle of the night, those in need knew they could call on Derek, and he would rush to their side with care and compassion. During this time, he also served as superintendent of the Nelson-Marlborough-West Coast district synod.

Derek retired at the 1998 Conference, having left a profound impact on all those he served.

His ministry demonstrated the breadth of his interests from parish work to leadership at regional and international levels. His passion for social justice and outreach complemented his role as a spiritual leader. He continued to read theology and embrace new thought, without fear, well into older age. He was indeed a pilgrim.

Derek lived a life of selfless service, inspired by a single moment that awakened his spirit. In doing so he found his true purpose and brought light to the lives of countless others along the way. Derek's journey reminds us that it is never too late to answer our calling. Let us celebrate his life, grateful for the gift he was.

Rest in peace, Derek.

Leslie Rex Millar

1932 - 2023

Rex Millar died at the age of 91, on 3 April 2023, at Edale Rest Home, just a block away from his long-term home in Armagh Street, Marton.

Rex has been a Lay Preacher in Marton for just short of 70 years (from when he was just 21). He was born in Manaia on Easter Saturday, 26 March 1932. Rex was Dux at Hawera High School. In the early 1950s when he went to Auckland University to do his B.Sc. he lived at Trinity College and became a Lay Preacher then. He met Noelene when he was at university, and they married in 1957 and initially lived in Auckland, where Katherine and David were born, and moved to Marton in 1962, where Jennifer was born. Apart from a short term stay in Palmerston North, Marton became their lifetime home.

Rex was a Secondary School Teacher at Rangitikei College (Marton) for about 3 decades, and the school became renowned for its excellence in Physics. As well as being an innovative and well-liked teacher, he taught that people should live life to good standards. He said that as a teacher his hidden curriculum had been to teach the decencies of life. Rex became Head Examiner, setting and marking examination papers for School Certificate and heading meetings for the scaling of marks. After retiring he continued in relief teaching.

He and Noelene enjoyed overseas travel, going to Australia, Europe, Canada, Alaska and USA. At home Rex was an outdoors person, a trumper, a gardener, a traveller, a tinkerer. He didn't watch TV!

In the Methodist Church he was a Lay Preacher and an organiser. He preached in many places including Marton, Wellington, Wanganui and Palmerston North. He was involved in Synod and we believe he was the Conference Lay Rep for Marton Parish.

The Methodists, through their lay preaching system, straddled the many small parishes in the Manawatu and Rangitikei area, and laid the foundations for discussing becoming one big regional Methodist Parish. In the 1990s it was Rex Millar who headed bringing more formality to Lay Preaching in the area, encouraging training and being recognised with Lay Preacher Certificates. Rex led the ceremony where many received their certificates.

In Marton it was Rex who organised things. The deteriorating old Methodist church on Wellington Road got a congregation of about 6 people in the 1990s. When Rex organised them to sell the church, they moved to the brass band hall and there the congregations grew to 26! No-one had wanted to be involved in the maintenance of an old church. But Rex was at the heart of the Marton Methodist church through all its phases, and was the Marton Methodist known throughout the North Island, from Taranaki to Taranaki Street, from the big city of Auckland to the tiny village of Waituna West.

In hospital for his 91st birthday, Rex said he had lived 'a cracking life!'

Rex, teacher, preacher, husband of the late Noelene, is survived by his sister Rell, his children Katherine, David and Jennifer, and 9 grandchildren.

Barbara Ida Miller-Taylor

1931 - 2022

Barbara Ida Miller was the eldest of four children born into a farming family with strong Methodist commitment. Her education was Ramarama Primary and Pukekohe High Schools. The Miller family moved to farm near Warkworth and for several years Barbara worked within the family farming interests.

District wise she took opportunity for involvement with the Mahurangi circuit, giving strong leadership in Bible Class, camping, lay preaching and commencing the Girls Brigade Company, and also the Crusader Group for girls at Warkworth High.

Barbara was feeling a definite call to full time service in some area of Christian work. This prompted her to attend Bible Training Institute from 1958 to 1959. During this time her early contacts were made with the Methodist Māori Mission, Te Ataahua Centre, in Airedale Street, Auckland which led her to a two year appointment as a Deaconess Supply in Northern Wairoa, the Dargaville area.

Those 2 years working with Methodist Māori Mission under the guidance and mana of Rev Eruera Te Tuhi, were confirmation that there was a place for full time work through the Deaconess order. Training at Deaconess House in Christchurch followed, then stationing to Northern Wairoa and then in 1966 she was appointed to Hokianga Tai Tokerau for 12 years where she lived in the Deaconess Cottage.

The years in the north brought a special contact with Māori families, the privileges of sharing joys and sorrows with a very strong special emphasis on youth work, through Sunday Schools, Bible in schools, clubs and as a leader of the team section of Boys Brigade for 9 years in Kaikohe Te Roopu Wahine and the needs of women have always held a high priority. The sharing and learning experiences with women were precious and treasured.

In 1978 Barbara moved to Te Rohe o Tamaki being ordained as a presbyter in 1979. She has worked consistently and solidly for 10 years in Tamaki. Being in Tamaki saw Barbara engaging in the whole role as co-ordinator of the circuit. In part, it meant a weekly chaplaincy role at Seamer House, bicultural joint working committees, Poari of Te Taha Māori, consultancy committee for Wesley College, member of the Development Division, President and Secretary of Deaconess Association for 3 years. A very important and caring part was Corresponding Secretary for Conference for 6 years prior to retirement in 1988.

She was on the Committee of Ministry, the Faith and Order and a member of the National Executive of M.W.F 1977-78.

Retirement from parish ministry drew to a close a ministry in an area of work initially foreign and vital, yet enveloping and intimate, warm and deeply understanding.

In 1987 Barbara bought her home in Snell's Beach and had women with special needs stay with her. As a Supernumerary Presbyter she was involved in the Mahurangi Parish plus Methodist Women's Fellowship (District and Local).

She attended the Snell's Beach Church. And was a signatory to the Shared Use Agreement with the Anglican Church who then held an Anglican service once a month.

A special time since retirement has been her ministry during summer months at Stewart Island where she met up with Phil Taylor. They married in 2006, the final chapter of a life of love and service Barbara died on 19th December 2022.

From all in Te Taha Māori: Ma te atua koe hei tiaki, hei manaaki, mana koe e horahia tana korowai ki runga i a koe i enei ra, tai me ki te wa. Kia whakakororiatia te Matua, te Tama, 100 te Wairua Tapu; ko _te ritenga ia te timatanga, a tenei ano inaianei a ka mau tonu iho ake ake, ake,

Alifaleti Mone

1938 – 2023

Feleti, as most would call him was born on 12 September 1938 as the eldest son of 10 children to the late Rev Tevita Mone snr and 'Emelī Lātū Mone. He was named after the late Rev Dr, Harold Alfred Wood a former principal of Tupou College.

In 1941, Tevita became a candidate for the ministry and a probationer volunteer for missionary service in Papua New Guinea. Latu and Feleti (who was very young at the time) travelled with Tevita. In 1952, Feleti became a student of Tupou College and continued his education at Teachers College in the late 1950's.

In 1968, he married 'Eita Mone and they had three children 'Ofa, Tevita and Nunia. In the early 70's Feleti graduated with a Bachelor in Divinity from the Pacific Theological College in Suva, Fiji. A peak in his education capability was when he graduated with a Doctor of Divinity from Claremont School of Theology, Claremont, California, USA in 1979.

In 1988, he was seconded to become the Parish Superintendent of Auckland Manukau Tongan Parish, Methodist Church of New Zealand. He is remembered about his tenacity, drive and passion to read the Tongan bible collectively as a parish, cover to cover, and was celebrated after it took 4 – 5 years for everyone to finish reading it. The Free Wesleyan Church conference elected him to become the General Secretary and in 1998 he became the President of the church.

He was a remarkable individual, a true servant of God, and a pillar of his community. He was a man whose life exemplified unwavering faith, deep knowledge, and tireless dedication to his calling. As we reflect on his legacy, we celebrate the profound impact he had as a theologian, educator, librarian, missionary, and church leader, particularly during his tenure as the President of the Free Wesleyan Church of Tonga.

Rev. Dr. Mone was a God-fearing man who embodied the essence of spiritual devotion and integrity. His commitment to his faith was evident in every aspect of his life, and he continually inspired others through his unwavering belief in the power of God's love and grace. Whether he was leading congregations, mentoring aspiring theologians, or engaging in theological discourse, he remained steadfast in his pursuit of deepening the understanding of God's Word.

As an educator, Rev. Dr. Mone played a crucial role in shaping the minds and hearts of countless individuals. His passion for learning was infectious, and he encouraged others to seek wisdom and knowledge with an open heart and an inquisitive mind. Through his teaching, he instilled a love for theological exploration, nurturing future leaders to carry the torch of faith and enlightenment.

In his role as the President of the Free Wesleyan Church of Tonga, Rev. Dr. Mone demonstrated exceptional leadership and an unwavering commitment to the values he held dear. Under his guidance, the church flourished, and he shepherded the church with humility, grace, and compassion. He exemplified the essence of a true spiritual shepherd, always guiding his flock with love and wisdom.

Rev. Dr. 'Alifaleti Malakai Mone has left an indelible mark on the hearts and minds of those who were fortunate enough to have crossed paths with him.

Feleti received his heavenly calling on Friday 7 July 2023, at 83 years of age. He is survived by his three children, 5 grandchildren and one great grandson.

Owen Prior

Died - 2023

Dr Owen Prior got excited about most things. He loved life, family, friends, medicine, Masterton, his Methodist faith and singing. He took life by the scruff of the neck and lived it fully for over 95 years.

Following in his father Norman's footsteps, Owen became a doctor. Born and raised in Masterton, this was the location for practicing his medicine over many years and his involvement with the Methodist Church.

Owen was involved in the community in many and varied ways. He wanted to see things get done and to ensure things "improved". Organisations like the Wairarapa Community Action Programme (which morphed into REAP), Masterton Trust Lands Trust, Masterton Hospital, Wairarapa Hospital Board, St John Ambulance (awarded him a Fellow), the Ararangi Outdoor Education camp – they all enjoyed the benefit of Owen's service.

A member of the Wesley Methodist Church in Masterton he was instrumental in forming the St Luke's Union Parish between Wesley Methodist and Knox Presbyterian. He served on the Parish Council, on the property committee, he sang in the choir, he attended Synod and Conference.

In the mid-70s when the Wesley Methodist Church was made redundant and McDonald's was eyeing up the site, Owen encouraged the building to be moved and it became part of the Wairarapa Arts centre, later Aratoi, another institution, he greatly supported. Education and the arts were the foundation of many of his interests, along with religion. Owen joined the Explorations Group in Masterton to discuss Christianity and the Bible within a modern-day context. One of the roles Owen took on from his father was as medical advisor to the Methodist Children's Home in Masterton. Owen continued this caring role until 1978 when the home closed. He then was instrumental in establishing the Masterton Christian Childcare Centre which is based at the former St Lukes Union Parish, now Crossway Union Parish.

Owen served the connexion using his considerable governance skills. For fifty years he was a member of the Wellington Methodist Charitable Trust Board, including seven years as chairperson. People were Owen's priority. Many people benefited from Owen's care. His care of people came in many forms. He was a man who left Masterton a better place for his involvement.

Owen died at Lansdowne Park on 17 August 2023. He is survived by his two daughters, Anna and Jane, seven grandchildren and 10 great grandchildren.

Sione Tokanauto (Nauto) Taukolo

1959 – 2023

Rev Sione Tokanauto Taukolo was born on the 30th October 1959 at Vaiola Hospital, Nukualofa Tongatapu. Sione is the 3rd eldest child of Father Viliami Tuli Kihe Hakau Taukolo from Fākakai and Kolo Falahola (Ofu) Vava'u and Mother Luseane Elisepa Tule Palu from Houma & Vaotu'u who was dux of Kuini Salote College. Sione's parents were both teachers who taught at the Government schools. They were blessed with 5 children (4 Boys and 1 Girl), the eldest Siosa Aloha Taukolo (deceased), second eldest Viliami Palu Taukolo who currently resides in the United States of America. Rev Sione Tokanauto Taukolo (deceased) is the 3rd eldest, followed by Maamaloa Taukolo and the youngest of the children is Sela Tulua Lui the only girl in the family.

Sione Tokanauto Taukolo attended Primary school at Ofu, Vava'u from 1965 – 1970 then moved to Siuilikutapu Mailefihi college from 1971 -1975 where he was school Dux in 1975 and successfully passed the local qualification exam known as the Maamaloa exams. In 1976-1978 Sione moved to Tonga to continue his higher education at Tupou High School before completing his secondary school education at the Tonga College (Atele) in 1979 where his father was one of

the old boys and scholars of the college.

In 1980 Sione started his working career at the Tonga Power board before moving to the Government Publishing then migrating to NZ in 1982 where he met and married his wife Toilea he Kakala Lutua 'o Haveluliku & Kolovai Tongatapu in 1983. Sione and Toilea were blessed with 5 beautiful children. The eldest child is Tamale Diploma Taukolo followed by Fine Hehenga 'i Morobe Palu Taukolo, Vilimahe Kelepulu o Fangauta Lutua Taukolo, Maata Teresa Tokilupe Taukolo and the youngest is Misinale Lesoni Latukefu Lutua Taukolo.

To support his family in NZ, Sione continued to work in the publishing industry and drove taxi as his secondary job from 1985 -1999 before he was diagnosed with Kidney failure in. Sione started regular dialysis treatment from 1999 to 2003 until a matching kidney was found and Sione had a kidney transplant operation which enabled Sione to go back to work.

Church Life

After arriving in 1982 to NZ Sione joined the Onehunga Tongan Methodist Congregation under the Auckland Manukau Tongan Parish in 1983 where he became a certified lay preacher, the choir master, assistant church secretary and Wesley Class Leader. Sione also became president 'of the mission arm of the local congregation Feohianga Alonga ia Kalaisi before he started his journey become and ordained presbyter of the NZ Methodist Church of NZ.

Ministry Journey

From 2009 – 2011 as part of his journey to be to ordination Sione completed a Diploma in Bible Studies at Laidlaw College in the Tongan Language before continuing to complete his Diploma in Bible Studies in the English Language. After completing his diploma he continued in 2013 - 2014 to complete a Bachelor of Ministry.

In 2017 Sione was accepted into Trinity College to start formally start his ministry training where in 2018 he started his placement at the Ponsonby Tongan Fellowship under Rev Siutasia Tukutau before moving to the Dominion Tongan Methodist Church for his 2nd year placement under Rev Vaikoloa Kilikiti.

2020 Sione was stationed by the NZ Methodist Church to the Epsom Tongan Methodist Church as a Probationer where he was stationed for 2 years until his ordination in 2021. During this time Sione was able to complete his Diploma in Pastoral Care from Trinity College where he was recognised as top student of his year. After being ordained in 2021 Sione continue his ministry as the Presbyter for the Epsom Tongan Methodist Church.

Sione was not able to fully exercise his ministry due to the limitation from Covid-19 Pandemic and was slowly rebuilding his ministry post covid. On the 15th February 2023 Sione went to Auckland Hospital as he was not feeling well. Sione was admitted to Hospital and later on the 21st February 2023 at 4.30am surrounded by his family Rev Sione Tokanauto Taukolo peacefully passed away.

Rev Sione Tokanauto Taukolo was farewelled by hi family and the Epsom Tongan Methodist Church, Auckland Manukau Tongan Parish and Vahefonua Tonga o Aotearoa on the 27th February at the Epsom Church before being laid to hi final resting place at the Waikaraka Cemetry. Rev Sione Tokanauto Taukolo is survived by hi loving wife Toilea he Kakala Lutua Taukolo, 5 childres and 15 grandchildren.

Rev Sione Tokanauto Taukolo's favorite hymn is hymn 520 from the Free Wesleyan of Tonga Hymn book

'Ei ai ha hu i he matapa,
Te ke 'i ai? Pe te u 'i ai?
Faifai 'o a'u he maloloanga,
te kei ai? pe te u iai?
Faifai 'o taka he kolo tapu,
Hu'i mahafu, 'o tuku 'ae tau.
Nofo 'o fakafe'ao he hau.
Te ke i ai? Pe te u 'i ai?

Rev Sione Tokanauto Taukolo's favorite Bible Verse i. Fakaha : 22 : 14 Monu'iaa ka ko kinautolu oku fo honau kofu, koe'uhi ke nau fa'iteliha ki he akau 'oe moui pea ke nau hu 'I he ngaahi matapa ki he kolo. **Revelations : 22 : 14** "Blessed are those who wash their robes. They will have the right to come to the tree of life. They will be allowed to go through the gates into the city.

Pieter van den Berg

Died – 2022

Pieter van den Berg served on the Methodist Publishing Board from 2005 to 2018.

An immigrant from the Netherlands, Pieter lived in Christchurch and had a long career in the printing industry. In the early 2000s he volunteered to serve as a business mentor for a programme run by the Christchurch City Council. The programme paired him with Paul Titus, who was a freelance reporter for Crosslink and later Touchstone newspapers.

After Paul became editor of Touchstone, the Methodist Publishing Board was searching for input from people with experience outside of Te Hāhi Weteriana. Pieter accepted the invitation to join and provided valuable input when significant changes were made to Touchstone, including the move to free distribution. During part of his tenure on MPB, Peter also served as advertising manager for Touchstone.

The Church gives thanks for his enthusiasm, skill, and service. Pieter passed away in December 2022.

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Record of Service for Retirees



Fatuatia (Fatu) Tufuga

Fatuatia Tufuga candidate out of the Ponsonby Auckland Samoan Parish in 1991. He graduated with a BTheol from Melbourne College of Divinity. Fatu was ordained at Conference in Wellington in 1996.

Time Line in Ministry:

New Plymouth English Parish	-	Six years
Wesley Wellington Parish	-	Nine years
Manurewa Samoan Parish	-	Seven years
Panmure Samoan Parish	-	Six years

Whilst stationed around the country, Fatu served and continues to serve in many community organisations, and many Sinoti & Connexional committees. Fatu has demonstrated commitment to his calling and love for the people of God, regardless of their color, gender, or race.

New Plymouth

1996 – 1998	Member of the New Plymouth Prison Chaplaincy Team
1996 – 1998	Member of New Plymouth Samoan Community
1996 – 2001	Member of Taranaki Polytec Chaplaincy Team
1997 – 2001	Chairperson - Samoa mo Taea Advisory Board
1998 - 1999	Board Member for the Pacific Art Trust
1998 - 2001	Board members for both Spotswood Primary and Spotswood College.
1999 – 2001	Organized Annual Pacific Island Combined Services.

Wellington

2002 – 2008	Board member for the Talanoa Pasefika – Ministry of Education in Wellington
2003 – 2009	Pastoral Ministry - Rimutaka Prison
2004 – 2010	General Secretary for the Wellington Samoan Ministers Association
2004 – 2009	Member of the Wellington High School Board of Trustees
2004 – 2010	Chairperson of the Wellington Asau Village Mafutaga
2005 – 2010	Board member for New Zealand Institute of Sports
2006 – 2010	Sinoti Superintendent for the Wellington District
2006 – 2010	Member of the Specifically Pacific Committee

Manurewa

2011– 2017	Member of the Manukau Police Pacific Advisory Board.
2012 – 2017	Member of the Manurewa Ministers Association
2015 -2017	Chaplin for the Pacific inmates at the South Auckland Prison

Panmure

2018 - 2019	Sub for the Maugakiekie Local Board -Panmure
2018 -	Member of the National Pacific Minister's council
2019 -	Member of the Tamaki Pacific Support group
2020 -	Chairperson of Avele College Old pupils Ministers Association

Connexional & Sinoti Committees

1998 – 2001	Board Member for the Tainui Rest Home - New Plymouth [Methodist & Anglican]
2002 – 2009	Board member of the Wesley Community Action
2002 – 2009	Sinoti Samoa representative to Wellington District Executive
2004 - 2005	Acting Parish Superintendent for the Wesley Parish
2006 – 2009	Representative to Sinoti Samoa Executive
2006 – 2009	Superintendent for Wesley / Porirua Samoan
2006 - 2015	Member of the Church's Law Revision Committee
2006 -	Member of the Sinoti Samoa Christian Education Committee [KAK] (current)
2008	[one meeting – sub for the Sinoti Secretary at Stationing committee in Wellington]
2015 -	Sinoti Samoa Steering Committee (current)

Reflection

In his own words, Fatu said *"I am very glad that God had opened this "Window of Faith" through Ministry which has allowed me to do the following:"*

- [a] Share my gifts, talents and resources for the good and wellbeing of everyone.
- [b] Work with others to help the Society realize the importance of every individual in the eyes of God.
- [c] Develop and hone my pastoral gifts and professional abilities to function effectively in the right circumstances.
- [d] Demonstrate God's Love through Ministry and affirm that I'm there as a servant.

One of his favourite bible verses is Roman 12:2

"Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God – what is good and acceptable and perfect".

Highlights & Achievements

The first six years of his ministry in New Plymouth will always hold special memories for Fatu. When he returned from the stationing weekend, Rev. Frank Hansen, the principal of Trinity Theological College at the time, told Fatu, "The Stationing Committee has deliberately stationed you in New Plymouth." He wasn't entirely sure what the principal meant, however it didn't take long before Fatu realised that he had been introduced to an entirely new way of life, particularly the church's Bi Cultural Journey. Although it was difficult at first, Fatu would soon come to appreciate the wisdom and the hospitality of the Kaumatua, who initiated activities that navigated towards discovering indigenous Iwi aspects, greatly inspired Fatu.

Despite the fact that he was stationed to the New Plymouth Parish for general ministry, Fatu believed his appointment in New Plymouth was a God given opportunity for him to setup a Samoan Ministry there. Fatu remembers this to be a very difficult undertaking, but he and a few families at the time persevered in their faith after seeing the necessity to setup a Samoan Language Service. Within a year, the Samoan language ministry was officially launched. By the grace of God, people began to gather for worship once a month, then gradually grow into its current status. The Fitzroy Samoan Parish has grown into a thriving community.

Fatu is grateful and honored to have had the chance to significantly impact the life of many of his Sunday School students during his ministry in New Plymouth, Wellington, Manurewa, and now currently at Panmure, some who would later achieve high honors with their studies at universities, polytechnic institutions across the country, or those who progressed to Trinity College.

In one instance, Fatu recalled, he attended a youth rally in west Auckland and the afternoons keynote speaker was one of those students from his Sunday school. She acknowledges Rev Fatuatia her former Spiritual Minister who was in the audience, and this was a special moment for Fatu. She then went on to say, "Rev, I'm standing here and talking to these people because of you, she said. When we were in Sunday school, you laid the groundwork for all of us, and now here I am. I will always cherish the times when we are recognised for a service we perform on behalf of the church".

Fatuatia Tufuga is from the village of Asau in Savaii, he married Suresa Tiumalu Faleseuga of Salelologa Savaii. Fatu and Suresa met in Auckland in 1980 and were members of the Ponsonby Methodist Church where they would tie the knot in 1983. They adopted six children from Samoa and two from New Zealand. With the exception of one, who is currently living with his partner in Australia, the majority of them have since moved on to start their own families.

Fatu acknowledges God's calling in his life, and the opportunity to contribute to the life of the Methodist Church of New Zealand. In his own words *"we value every second of our ministry and would like to express our gratitude to The Methodist Church - New Zealand Conference for allowing us to serve in that capacity, the faculty and staff of Trinity Theological College for their training, the Parishes we have served, and everyone else who has supported us through the high and lows."*

A special FA'AFETAI TELE to the Sinoti Samoa, for their ongoing support. E le galo le alofa ma le agalelei i le nofoaiga Sea o le tatou Sinoti, le paia o le Auiagaluega ma o latou faletua ma ali'i, Susuga i ta'ita'i ma o latou faletua, fa'apea le mamalu o le Sinoti i ona tulaga fa'alupelupe ina.

Sinoti Samoa acknowledges the significant contribution Fatu made to Sinoti's mission and ministry since his initial appointment. We appreciate his dedication to the numerous committees he has served on and continues to serve; his wealth of experience significantly steered our work in the direction of fruitful outcomes. Fatu's colleagues would undoubtedly miss his wicked sense of humor. Sinoti Samoa wishes Fatuatia and Suresa a happy and fulfilling retirement. May they enjoy long lives, good health, and plenty of time with loved ones, especially their grandchildren. Susuga Fatu, avea lenei avanoa e momoli atu ai le agaga o le fa'afetai tele a le lua aiga Sinoti Samoa, ona o lo oulua sao ma le faletua ia Suresa ma le nofoaalo i le tatou galuega. E le la'ititi ia taimi na ofoina ai lo oulua soifua mo le galuega a le Atua. Ua vave manatua ai upu taumavae a le Tuitoga ia Fata ma Tuna *"ua malietoa ua malo le tau"*. E fa'apena fo'i se lagona o le Sinoti Samoa, auā o lea ua silimea nei le seuga ma maalo lou i'uofe, ua faamalo tautua i le Sinoti Samoa ma le ekalesia. O le fetalaiga ia Lefaoseu ma Ulumū, *"Ua se togi le seu lagatila, ua e faapulou ile tuālima, ua faamālo fai ole faiva."* Fa'afetai tautai a'e, o le upu moni ua taunu'u upu a le Tuifiti i le Sugalesele *"o lau pule ua tototetele ua malie faatua-ele'ele,"* ae fai mai upu o le pese *"ua fa'afetai, ua fa'afetai ua malie mata e va'ai, ua tasi lava oe i lo matou nei fa'amoemoe."*

Susuga Fatuatia ma le faletua ia Suresa, seu ane laia i falevaai ae o le a matou seu atu i le falemua e fa'aaau le tatou galuega. Ia manuia tele le lua malologa malōlō manumalo, ia saga foa'i atu e le Atua mo oulua le soifua maloloina lelei, le ola tulu'i a o feagai ai ma malologa. Ia saga fa'amanuia tele le Atua mo oulua ma le nofoaalo. Fa'afetai, fa'afetai i galuega lelei ma lo oulua sao i le tatou galuega; o la le apsetolo ***"e le o se mea fa'aleaoga lo outou tautiga"***.

"Aua nei ia te i matou le Alii e, aua nei ia te i matou, a ia tuuina atu le viiga i lou Suafa, ona o lou Alofa ma lou Faamaoni."

Soifua

Kathryn Walters

Having grown up in a Methodist farming family in the Waikato, Kathryn traces her call to ministry back to her confirmation in 1974 by Rev. Ted Baker in Otorohanga. In 1986 a spiritual awakening at a crusade led to her going to Hong Kong with Asian Outreach International for 12 months as a missionary in 1988.

From 1991 to 1993 Kathryn completed a Bachelor in Ministry with what is now Laidlaw College, majoring in Spiritual Formation and Pastoral Care. The purpose of studying was to return to Hong Kong as a missionary. Instead, the call became strong to go into ordained ministry.

While candidating for Methodist ministry in 1994-1996 Kathryn worked at what is now Workplace Support as a chaplain, and as the parish secretary for St. Benedict's Catholic Church in Auckland. In 1997-1998 she completed a Bachelor of Theology at Trinity College and in 1999 she commenced her first ministry appointment at Kamo Cooperating Parish. Ordination followed in 2000 at the Hamilton Conference, and that same year Kathryn became Superintendent of the Northland Synod, her leadership skills being recognised early on in her ministry.

From 2004 to 2008 Kathryn was Presbyter at Christchurch Central Parish (Durham Street) and during this time she studied at and graduated from Canterbury University with a graduate diploma in Business Management. This appointment was followed by a 5-year ministry at Halswell Union Parish.

During her parish ministry Kathryn's warm, inclusive pastoral care, clarity of thinking, sense of humour, and ability to handle sensitive situations with compassion and dignity, were greatly appreciated. Her previous banking experience also stood her in good stead when it came to understanding and tidying up parish finances.

From 2015 until her retirement Kathryn served as Superintendent of the Central South Island Synod. From 2018 onwards she served concurrently as Superintendent of the Nelson Marlborough West Coast Synod. During this time Kathryn worked extensively with both Synods as they discussed and then prepared for amalgamation and oversaw the process of amalgamating all three South Island Synods into the new combined Synod for the whole South Island. These were very demanding years, as Canterbury was still involved with church property rebuilds and parish uncertainties post-earthquake, and then in the last 4 years as the country was dealing with an unprecedented pandemic situation.

Kathryn gave her all to the work she was called to. During the Covid lockdowns her pastoral care for presbyters and leadership for parishes was superb, as was her ability to adapt to and make good use of new technology to enable online meetings and support. Her experience and knowledge of co-operative ventures enabled her to work effectively with partner churches and UCANZ. Her understanding of church law and process enabled her to give strong, clear leadership when needed. She wasn't afraid to 'put her big-girl-pants on' and face difficult issues, challenging people to think clearly about issues for themselves and determine their own opinions using reason and compassion. She built a close, pastorally supported and very capable Synod Executive and provided strong support and mentoring to those taking up new leadership roles in the Synod.

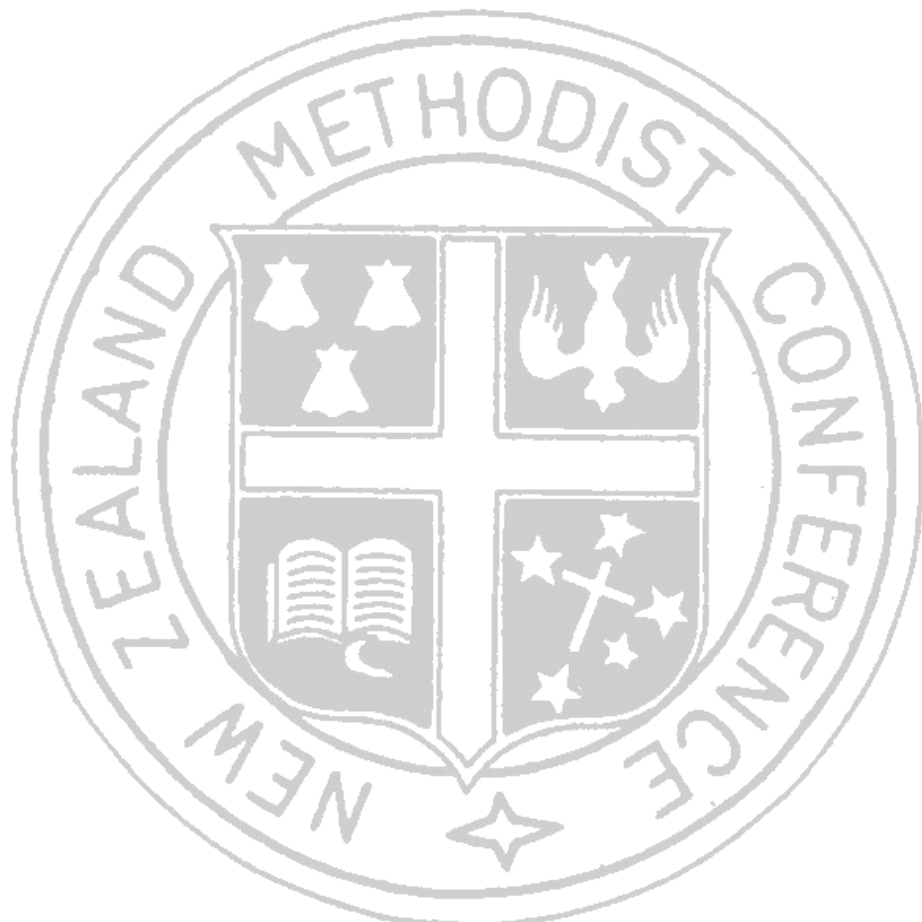
Kathryn also served in other church roles while in parish and Synod appointments. These included:

- Stipend and Housing Committee
- Mission and Ecumenical
- Central South Island Synod Treasurer
- Methodist Publishing Board, first as a member and then as convenor
- Budget Task Group
- Local Interchurch Tertiary Chaplaincy Council
- UCANZ Standing Committee
- PAC Distribution Group

After such a busy and varied life in church ministry, during which she gave much of herself, Kathryn has now more than earned a rest and time to refresh. We give thanks for her ministry and leadership, and we wish her a well-deserved retirement and renewed energy for whatever lies ahead.

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Statistics



METHODIST STATISTICS 2023

	Female Members <25	Female Members 26-45	Female Members 46-65	Female Members >65	Male Members <25	Male Members 26-45	Male Members 46-65	Male Members >65	Methodist Roll	Baptisms under 13	Baptisms 13 over	Dedications	Confirmations	Under Pastoral Care	Households Involved	Attendance Children	Attendance Adults	Events in June	Christian Formation 13-17	Christian Formation 13 Under	Christian Formation Adults	Leadership Councillors	Leadership Lay Pastors	Leadership Other Pastoral	Leadership Lay Preachers	Leadership Worship Leaders	Leadership Youth Leaders	Leadership Sunday School	Leadership Shared Members	Leadership Administrative	Employed Full-time Weekly	Employed Part-time Weekly	Employed Full-time	Employed Part-time	Paid Hours Full-time	Paid Hours Part-time	Weekly Volunteers	Total Volunteer Hours	
8000 CENTRAL SOUTH ISLAND																																							
8010 Christchurch Central Methodist Parish	5	18	13	24	7	15	8	12	102	0	1	0	0	27	131	8	42	5	0	6	13	10	0	0	3	19	0	7	0	2	1	3	1	3	40	34	23	59	
8020 Christchurch South Methodist Parish	0	3	7	25	0	0	6	12	53	0	0	0	0	29	32	4	30	34	0	4	17	11	0	0	6	2	0	0	10	1	2	1	2	40	5	31	67		
8080 Opawa Community Church	4	3	10	25	4	2	4	23	75	0	2	0	75	104	45	3	47	4	0	5	17	3	0	0	0	1	0	1	0	1	0	1	0	40	0	20	100		
8090 Beckenham - Sydenham Parish	0	7	10	10	0	4	7	17	55	0	0	0	0	67	39	6	30	4	0	6	30	10	0	0	2	1	2	2	0	4	0	1	0	1	0	25	52	85	
8140 Christchurch North Parish	0	0	11	62	0	0	4	23	100	1	0	0	0	221	307	2	58	5	10	2	58	13	0	42	2	6	3	10	0	1	0	4	0	4	0	71	270	300	
8380 Ashburton Methodist Parish	1	2	4	13	7	2	4	10	43	2	0	0	0	21	49	2	17	4	0	0	8	0	0	0	1	0	0	0	1	0	1	0	1	0	6	10	30		
	10	33	55	159	18	23	33	97	428	3	3	0	75	469	603	25	224	56	10	23	135	55	0	42	7	34	7	20	0	18	3	11	3	11	120	141	406	641	
8500 WASEWASE KO VITI KEI ROTUMA																																							
8510 Auckland Fijian Parish (Tabacacakaka)	72	64	33	11	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	8	0	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	0	3	3	
	81	69	41	11	76	44	45	8	375	1	0	9	8	15	97	48	100	10	14	22	47	19	3	2	26	10	4	9	3	7	0	1	0	1	0	20	38	23	
9000 OTAGO SOUTHLAND																																							
9010 Dunedin Methodist Parish	0	2	13	36	0	3	2	25	81	1	0	0	1	95	40	2	48	11	0	0	7	12	0	2	3	2	0	0	0	0	1	2	1	0	48	6	20	85	
9110 Invercargill Methodist Parish	5	8	4	57	3	5	2	25	109	0	0	0	0	98	61	4	52	4	0	4	52	14	0	8	4	0	0	2	0	1	1	2	1	2	45	28	30	76	
	5	10	17	93	3	8	4	50	190	1	0	0	1	193	101	6	100	15	0	4	59	26	0	10	7	2	0	2	0	1	2	4	2	2	93	34	50	161	
9500 SINOTI SAMOA																																							
9510 Panmure Samoan Parish	21	13	10	7	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	40	0	28	20	
9520 Waitakere Methodist Samoan Parish	28	9	12	7	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	15	6	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	30	200	
9550 Manurewa Samoan Parish	3	16	12	4	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	0	0	0	5	10		
9560 Papakura Samoan Parish	14	12	8	4	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	26	8	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	44	62	
9575 Mangere East Samoan Parish	26	16	12	3	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	7	6	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	0	0	0	0	0	0	
9590 Gisborne Samoan Parish	7	1	1	2	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	0	4	8	
9610 Mangere Central Samoan Parish	19	14	7	6	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	16	20	
	186	145	110	53	129	104	78	41	846	32	0	0	134	710	217	247	521	54	140	217	270	65	13	9	70	62	26	82	15	17	7	2	5	2	205	31	173	377	
SUMMARY																																							
1000 NORTHLAND	3	1	5	36	4	1	2	14	66	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	17	
2000 AUCKLAND	76	80	144	226	63	65	114	141	909	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	821	
2400 MANUKAU	94	106	124	131	87	91	84	80	655	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	22	114	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	17	13	12	139	17	6	9	78	291	0	0	0	0	226	177	19	340	20	0	5	41	35	1	10	13	6	0	5	6	6	0	6	0	6	0	107	53	102	
7000 NELSON-MARLBOROUGH, WEST COAST	13	5	11	100	6	4	8	48	195	2	0	0	0	27	161	8	105	12	4	6	93	23	0	12	4	11	2	6	0	1	2	2	2	2	80	22	35	48	
7500 VAHEFONUUA TONGA O' AOTEAROA	458	344	232	183	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	277	135	171	477		
8000 CENTRAL SOUTH ISLAND	10	33	55	159	18	23	33	97	428	3	3	0	75	469	603	25	224	56	10	23	135	55	0	42	7	34	7	20	0	18	3	11	3	11	120	141	406	641	
8500 WASEWASE KO VITI KEI ROTUMA	81	69	41	11	76	44	45	8	375	1	0	9	8	15	97	48	100	10	14	22	47	19	3	2	26	10	4	9	3	7	0	1	0	1	0	20	38	23	
9000 OTAGO-SOUTHLAND	5	10	17	93	3	8	4	50	190	1	0	0	1	193	101	6	100	15	0	4	59	26	0	10	7	2	0	2	0	1	2	4	2	2	93	34	50	161	
9500 SINOTI SAMOA	186	145	110	53	129	104	78	41	846	32	0	0	134	710	217	247	521	54	140	217	270	65	13	9	70	62	26	82	15	17	7	2	5	2	205	31	173	377	
TOTALS	948	816	773	1245	835	638	601	737	6451	106	3	123	1125	2757	2459	1631	3270	411	724	1055	2001	565	75	188	576	321	104	259	54	82	50	65	48	446	1185	1019	1970	3206	

UCANZ MEMBERSHIP STATISTICS 31 DECEMBER 2022

Id.	Church Name	CP	Members					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: Adults (13 years and over):		Total attendances for June divided by four: Children under 13 years old:	Number of Parish Councilors:	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:																
A01	Hikurangi Christian Fellowship	P	0	0	1	2	2	5	0	0	0	6	2	12	5	0	1	0	0	0	0	0	
A02	Kaeo-Kerokeri Union	P	0	9	6	36	13	64	0	0	0	141	4	3	9	2	0	0	2	0	3		
A03	kaiakohe Union	P	0	1	3	7	8	19	0	0	0	4	0	21	7	2	0	0	0	3	0		
A04	Kaitia Union	P	4	5	6	9	14	38	0	0	0	5	1	19	5	NIL	NIL	NIL	1	2	2		
A05	Bay of Islands Uniting	P	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	
A10	Otamatea Co-operating	M	0	9	11	13	6	39	0	10	1	3	60	12	45	6	6	0	2	2	3	0	
A23	Wellsford Co-operating	M	3	3	6	9	8	29	0	0	0	0	22	2	16	5	1	0	0	1	0	0	
A24	Kaurihohore/Kamo Co-operating	M	2	3	3	5	22	35	0	0	0	1	24	2	42	6	8	0	11	0	0	1	
A26	Whangarei St John's Golden Church	M	0	2	5	31	17	55	0	0	0	5	0	27	8	2	3	2	1	0	1	0	
A29	North Hokianga Community Church	A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	
A30	South Hokianga Co-operating	M	1	4	2	6	3	16	0	0	1	0	10	4	12	4	2	0	0	2	0	0	
A34	Tutukaka Coast Community Church	M	0	5	6	5	4	20	1	0	4	0	10	0	6	2	2	0	1	4	1	0	
C01	Avondale Union	P	36	21	35	11	0	103	1	0	0	3	15	3.25	21.25	0	1	0	1	0	0	0	
C02	Te Atatu Union Church	P	5	10	19	21	15	70	0	0	0	3	31	1.5	34	6	3	0	2	2	0	2	
C03	New Lynn St Austell's Uniting Congregation	P	17	16	25	10	2	70	0	0	0	3	15	6	36	7	4	1	2	4	0	3	
C10	Onehunga Co-operating	P	38	69	90	62	32	291	4	0	0	291	828	49	239	21	30	2	12	18	5	1	
C21	South Kaipara Co-operating	A	10	9	10	10	14	53	0	0	0	0	4	23	8	3	0	0	0	0	0	0	
C24	Glen Ines St Mary	M	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	
C25	Lynfield Community Church	A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	
C26	Pt Chevalier Co-operating	P	35	17	7	13	1	73	0	0	0	16	10	25	9	4	0	3	4	0	1	0	
C27	Auckland Deaf Christian Fellowship (LEP)	0	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	
D01	Tuakau Union	P	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	
D21	Bucklands Beach Co-operating	M	17	12	26	14	15	84	1	0	0	47	0.5	24.25	7	4	0	5	2	0	0.5	0	
D22	Waiuku and Districts Combined Churches	M	1	2	20	75	2	100	3	0	0	108	2	66	8	11	5	2	0	1	1	0	
E01	Cambridge Union	P	4	9	6	44	31	94	1	0	0	134	1	47	8	6	2	0	1	0	1	0	
E02	Ngaruawahia Union	M	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	
E04	Thames Union	P	0	0	4	36	18	58	0	0	0	32	0	25	8	0	1	0	0	3	0.5	0	
E05	Matamata Union	M	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	
E06	Huntly Co-operating	M	0	12	10	13	2	37	0	0	0	45	6	31	7	8	1	3	2	0	1	0	
E21	Chartwell Co-operating	M	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	
E22	Hillcrest - St Francis Church	P	19	10	16	36	7	88	0	0	0	0	3	30	5	0	0	0	0	0	1	0	
E23	Hauraki Plains Co-operating	A	10	0	7	17	4	38	0	0	0	20	0.5	21.25	7	4	1	0	1	0	1	0	
E25	Piopia Aria Mokau Co-operating	A	11	13	14	9	5	52	0	0	0	8	9	39	12	6	0	3	0	6	1	0	
E26	Te Aroha Co-operating	P	0	2	2	30	20	54	0	0	0	50	2	35	9	4	1	0	0	0	0	1	

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The Sections for Nominations, etc, have divider pages to separate them, however these have also been given a section letter and number e.g. you will find Nominations for President and Vice President under K-..., Tributes under L-..., Records of Service under-M..., Statistics under N..., etc.

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