

**YEAR BOOK**  
&  
**REPORTS & DECISIONS**  
of  
**CONFERENCE**  
  
**BLLENHEIM**  
  
**2015**

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The Methodist Church of New Zealand  
Te Hāhi Weteriana O Aotearoa

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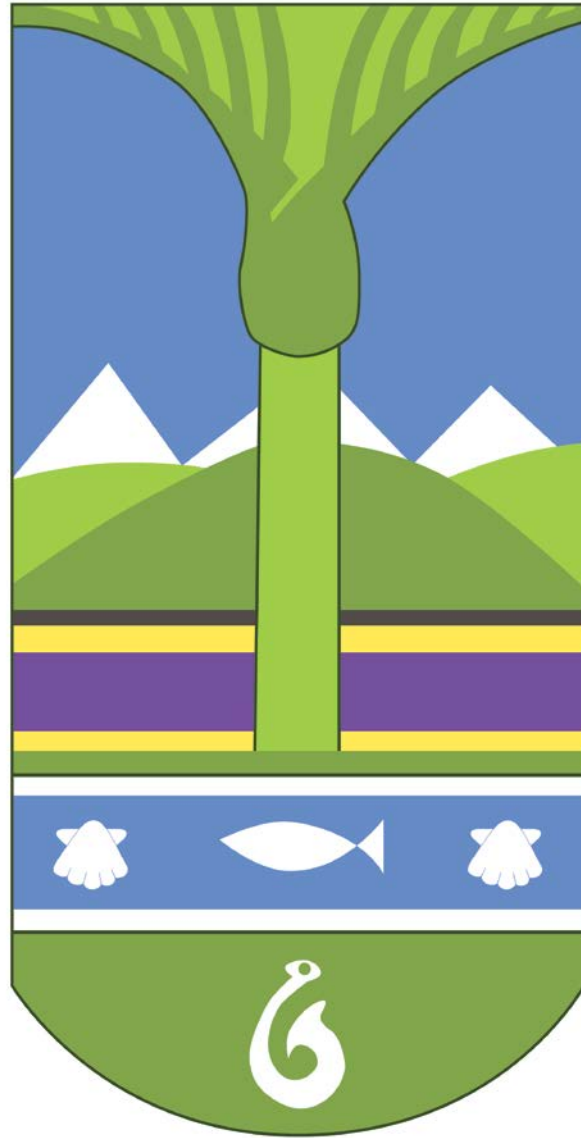


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# 2016 YEAR BOOK

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The Methodist Church of New Zealand  
Te Hahi Weteriana O Aotearoa

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# Diary Dates for 2016

## ANNUAL (AUGUST) SYNODS

1-2 or 8-9 July

### Please Note:

- Material from Committees and Boards to be considered by the August Synods must be in the hands of the Synod Secretaries for effective distribution at least 14 days before the August Synod meeting date.
- If you wish the Administration Division to print and distribute your Report to Synods we will need to receive it by **Friday 10 June 2016**.

## BOARD OF ADMINISTRATION

24 February (Wed)      5 May (Thu)      7 July (Thu)      22 September (Thu)      8 December (Thu)

## CONFERENCE (WESLEY COLLEGE, PUKEKOHE) 1-5 OCTOBER 2016

30 September - Taiwi Stationing

1-5 October - Conference (commencing Sat 1 Oct, 10:00am and concluding Wed 5 Oct, 3:00pm)  
- Taiwi & Te Taha Maori Meetings - TBC

## CONNEXIONAL BUDGET TASK GROUP

Tuesday 15 March

## COUNCIL OF CONFERENCE

8-9 April      10:00am Friday to 6.00pm Saturday – 409 Great South Road, Auckland

5-6 August      10:00am Friday to 6.00pm Saturday – 409 Great South Road, Auckland

## TE TAHA MAORI

### Hui Poari

19-20 February

Other dates TBC

## METHODIST TRUST ASSOCIATION / INVESTMENT ADVISORY BOARD / P.A.C.T. 2086

9 March      22 June      24 August      29-30 October      7 December

- The Executive meets the evening before the meeting.
- Agenda for the meeting closes 10 days before the date of the meeting.

## MISSION RESOURCING

**Candidates Assessment Weekend:** 6-8 May

**Ordinands Assessment Event:** 17-19 August

## METHODIST CONNEXIONAL PROPERTY COMMITTEE (formerly CB&L)

<b>Wednesday:</b>	17 February	16 March	20 April	18 May
	15 June	20 July	17 August	21 September
	19 October	16 November	14 December	

### Please Note:

Plans, applications and materials for consideration by the Church Building and Loan Fund Committee, need to be considered firstly by the District Property Advisory Committee, then forwarded in time to reach the Administration Division **no later than the Wednesday prior to the meeting**, to enable the Plans Committee to consider the proposals.

## PASTORAL COMMITTEE

18 February (Auckland)

## PAC DISTRIBUTION GROUP

29-30 July

## TAUIWI STRATEGY & STATIONING

5-6 March (Auckland)

31 Jul–2 Aug & 2-3 August (Auckland)

## SYNOD SUPERINTENDENTS RETREAT

24-26 June (Living Springs, Christchurch)

## PROFESSIONAL DEVELOPMENT GRANTS COMMITTEE (formerly Travel & Study)

Deadlines for applications: 15 February, 15 May, 15 August, 15 November

**SYNOD DATES 2016**

*Please note:* The number shown in brackets is the number of copies of material required for distribution within each Synod.

Northland (15)	1 July (Ministerial Synod) 2 July (Annual Synod)
Auckland (60)	1 July (Ministerial Synod) 2 July (Annual Synod)
Manukau (30)	1 July (Ministerial Synod) 2 July (Annual Synod)
Waikato-Wairariki (1)	26 February 27 May 8 – 9 July (Hamilton) 2 September 25 November (Tauranga)
Lower North Island (90)	8 – 9 July
Nelson-Marlborough-West Coast (20)	18-20 March (Greymouth) 8-10 July (Motueka) 23-25 November (Picton)
Central South Island (40)	27 February (Ashburton) 8 – 9 July (Opawa)
Otago-Southland (20)	12 - 14 February (Camp Columba, Pukerau) 1 - 2 July (Invercargill) 26 November (date and venue TBC)
Sinoti Samoa (120)	14 - 17 July
Vahefonua Tonga 'o Aotearoa (1)	22 – 24 April 15 – 17 July
Wasewase ko Viti Kei Rotuma (2)	19 March (Executive meeting) 8 - 9 July (Synod meeting)

**also required:**

Te Taha Maori: 60 copies



# Officials of Conference

## **President of the Methodist Church of New Zealand:**

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## **General Secretary:**

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### ***Conference & Law Revision Committee***

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# Connexional Offices - Directory

## ADMINISTRATION DIVISION

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### CHRISTCHURCH OFFICE

PO Box 931, Christchurch 8140 (1 Maydell Street, Ilam, Christchurch 8041)

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#### General Secretary & PA

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#### Archives (Monday – Thursday only)

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### AUCKLAND OFFICE

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#### Archivist (Tues 1:00pm – 4:00pm only)

Cynthia McKenzie [O] 09 525 4179 [E] [auckland.archives@methodist.org.nz](mailto:auckland.archives@methodist.org.nz)

## MISSION RESOURCING

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Private Bag 11 903, Ellerslie, Auckland 1542 (409 Great South Road, Penrose, Auckland 1061)

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#### Director, Taiwi Pasifika Ministry

Rev Setaita Kinahoi Veikune [O] 09 571 9148 [M] 021 570 384 [E] [setaita@missionresourcing.org.nz](mailto:setaita@missionresourcing.org.nz)

#### Director, English Speaking Ministry

Rev Trevor Hoggard [O] 09 571 9152 [M] 021 570 385 [E] [trevor@missionresourcing.org.nz](mailto:trevor@missionresourcing.org.nz)

#### Children's Ministry

Michael Lemanu [O] 09 571 9143 [M] 021 079 1593 [E] [michael@missionresourcing.org.nz](mailto:michael@missionresourcing.org.nz)

#### Directors' Personal Assistant

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## MINISTRY EDUCATION – TRINITY COLLEGE

Private Bag 28907, Remuera, Auckland 1541 (202 St John's Road, St John's, Auckland)

[O] 09 521 2073

### Staff:

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<b>Administrator &amp; Academic Registrar</b>	Nicola Grundy	[M] 021 274 1957	[E] <a href="mailto:ngrundy@tcol.ac.nz">ngrundy@tcol.ac.nz</a>
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### Designations (*permanent*):

**Tutor in Biblical Studies:** Rev Dr Nasili Vaka'uta; **Tutor in Pastoral Studies:** Rev Dr Mary Caygill; **Tutor in Maori Studies:** Te Aroha Rountree; **Tutor in Theological Studies:** Dr Emily Colgan

## METHODIST MISSION & ECUMENICAL

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**TE TAHA MAORI  
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**WESLEY COLLEGE**

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# Connexional Boards & Committees Membership

## ADMINISTRATION DIVISION

**Membership:** Don Biggs (Chair), David Bush, Ruby Manukia-Schaumkel, Alan Bettany, Rex Nathan, David McGeorge, Digby Prosser, Nan Russell, Diana Tana, Paula Taumoepeau.

## CONNEXIONAL BUDGET TASK GROUP

**Membership:** President, Vice-President, General Secretary, the Tumuaki of Te Taha Maori, Rex Nathan, Saunoa Tulou, David McGeorge, Paula Taumoepeau and with Connexional Staff in attendance.

## CONNEXIONAL FINANCIAL REVIEW COMMITTEE (Audit Committee)

**Membership:** David McGeorge, Paula Taumoepeau, Craig Fisher and one to be appointed by the President, the President and the General Secretary, in attendance Peter van Hout (Financial Services Manager).

## COUNCIL OF CONFERENCE

**Correspondence:** General Secretary, PO Box 931, Christchurch 8140

### Membership:

Te Taha Maori: Gillian Laird (Co-Convenor) Keita Hotere, Marama Hotere, Te Aroha Rountree, Alison Ranui, Diana Tana, Rex Nathan, Sharon Tito, Shirley Rivers and Harry Tawhai.

Substitutes: Sonny Livingstone, Alamaine McGregor, Piripi Rakena, Tamati Rakena and Robina Wichman.

Tauwi: Opeta Amani (Co-Convenor), Andrew Doubleday, Christine Peak, Mataiva Robertson, Tony Franklin-Ross, Marilyn Welch, Ngaire Southon, Rachael Masterton and Tevita Finau.

Substitutes/Trainee: Lyn Heine

Resource People: President, Vice President, General Secretary, Principal Trinity College, Directors of Mission Resourcing, Tumuaki.

## COUNCIL OF ELDERS

### Taha Maori

Anne Peri	RD 3, Kaikohe 0473 [H] 09 405 3852	[E] <a href="mailto:teaurereanne55@gmail.com">teaurereanne55@gmail.com</a>
Julie Anne Barney-Katene	77 Ngatai Street, Manaia 4612 [M] 027 526 5968	[E] <a href="mailto:julieannebk@hotmail.com">julieannebk@hotmail.com</a>

### Tauwi

Barbara Peddie	602A Madras Street, St Albans, Christchurch 8014 [H] 03 377 0246 [M] 021 0243 1577	[E] <a href="mailto:bpeddie@clear.net.nz">bpeddie@clear.net.nz</a>
Vaikoloa Kilikiti	7 Milton Road, Mt Eden, Auckland 1024 [H] 09 638 9018 [M] 021 0264 3050	[E] <a href="mailto:vaikoloakilikiti47@gmail.com">vaikoloakilikiti47@gmail.com</a>

## DIACONATE TASK GROUP

### National Diaconate Co-Convenors

Dn Edna Evans	18 Tupaea Place, Cherrywood, Tauranga 3110 [H] 07 570 0013	[E] <a href="mailto:georgeandedna@kinect.co.nz">georgeandedna@kinect.co.nz</a>
Dn Margaret Birtles	28 Freyberg Street, Otumoetai, Tauranga 3110 [H] 07 576 0698 [M] 021 260 6504	[E] <a href="mailto:m.a.birtles@xtra.co.nz">m.a.birtles@xtra.co.nz</a>

## EVANGELICAL NETWORK

### Superintendent

Rev Alan K Webster	121 St Martins Road, St Martins, Christchurch 8022 (PO Box 12227, Beckenham, Christchurch 8242) [H] 03 960 6308 [M] 021 264 0113	[O] 03 420 1207 [E] <a href="mailto:alankwebster7@gmail.com">alankwebster7@gmail.com</a>
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**Treasurer:** David White

**Advisory:** Andrea Williamson, Rev Peter Williamson, Rev Marion Peterson and Rev Brian Peterson.

## FAITH & ORDER

### Convenor

Rev David Poultney	2 Olivine Terrace, The Brook, Nelson 7010 [H] 03 545 7181 [M] 022 350 2263	[E] <a href="mailto:davidcpoultney@gmail.com">davidcpoultney@gmail.com</a>
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**Membership:** David Poultney (Convenor), Robyn Allen Goudge, Norman Brookes, Tony Franklin-Ross, Jan Fogg, Andrew Gamman, Cathie Hoggard, Trevor Hoggard, Paulo Ieli, Goll Manukia, Ruby Manukia-Schaumkel, Val Nicholls, Ikilifi Pope, Utumau'u Pupulu, Rowan Smiley, Paula Taumoepeau, Alivereti Uludole. Other persons as appointed by the President. Corresponding members: Margaret Birtles (for the Deacons), Gary Clover, David Kitchingman (for a study group at Mornington Church in the Dunedin Parish), Amos Muzondiwa, Diana Tana (for Taha Maori), Terry Wall, Alan Webster (for the Evangelical Network).

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#### INVESTMENT ADVISORY BOARD

##### Secretary

David Bush                                      PO Box 931, Christchurch 8140                                      [O] 03 366 6049 ext. 824

**Membership:** Hugh Garlick, Chris Gregory, Michael Greer, David Cleal, David Johnston, Jill van de Geer, Meleane Nacagilevu, David Hunt, David Bush (Secretary), Greg Wright (Executive Director)

---

#### LAW REVISION

##### President's Legal Advisor / Convenor

Ruby Manukia-Schaumkel      c/- PO Box 931, Christchurch 8140                                      [E] [davidb@methodist.org.nz](mailto:davidb@methodist.org.nz)  
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**Membership:** Ruby Manukia-Schaumkel, Jill van de Geer, Peter Williamson, Jan Tasker, Stuart Grant, Lynne Frith, Rowan Smiley, Fatuatia Tufuga, Kathleen Tuai Ta'ufo'ou, The General Secretary, Donald Phillipps (corresponding member)

---

#### METHODIST CONNEXIONAL PROPERTY COMMITTEE

##### Secretary

David Bush                                      PO Box 931, Christchurch 8140                                      [O] 03 366 6049, ext. 824

**Membership:** Norman West (Chairperson), the General Secretary David Bush, Peter Moss, Janet Chambers, Jill van de Geer, Duncan Mangels, David Ayers, Michael Greer, Trevor Hoggard, Keith Taylor, Carol Dale and Andrew Doubleday.

---

#### METHODIST MISSION & ECUMENICAL

##### Secretary

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[O] 09 571 9142                      [F] 09 525 4346                                      [M] 021 168 6279

**Membership:** Rev. Terry Wall (Chairperson), Linda Hall, Poulima Salima, TeRito Peyroux, Rev. Uesifili Unasa, Lisi'eli Samiu, Jackie McGeorge, Te Aroha Rountree, Abhishek Solomon, Prince Devanandan (Ex officio) and Maungarongo Tito.

---

#### METHODIST TRUST ASSOCIATION

##### Secretary

David Bush                                      PO Box 931, Christchurch 8140                                      [O] 03 366 6049, ext. 824

**Membership:** David Bush (General Secretary), Hugh Garlick, Chris Gregory, Michael Greer, David Cleal, David Johnston, Jill van de Geer, Meleane Nacagilevu, David Hunt.

---

#### MISSION RESOURCING BOARD

##### Chairperson

Marilyn Welch                                      Private Bag 11903, Ellerslie, Auckland 1542                                      [E] [marilynw@methodist.org.nz](mailto:marilynw@methodist.org.nz)  
[O] 09 571 9141                                      [M] 027 287 0757

**Membership:** Marilyn Welch (Chair), Chris Johnston, Graeme White, Freddy de Alwis and Sireli Kini.

---

#### PAC DISTRIBUTION GROUP

*Applications to be considered during 2016 to be received by 30 June.*

**Correspondence**                      The General Secretary                                      PO Box 931, Christchurch 8140

**Membership:** Leu Pupulu, Paula Taumoepeau, Te Aroha Rountree, Alison Ranui, Jan Tasker (Ex-Vice President), David Bush (General Secretary), Dick Clayton and Dorothy Willis.

---

**MEDIA & COMMUNICATIONS ENDOWMENT FUND - Allocation Committee**

*Applications to be considered during 2016 to be received by 30 June*

**Convener**

Trish Moseley-Taylor      PO Box 125 194, St Heller's Auckland 1740      [E] [patriciamoseley44@gmail.com](mailto:patriciamoseley44@gmail.com)  
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**Membership:** Trish Moseley-Taylor (Convener), Graeme White, TeRito Peyroux, Robyn Allen-Goudge, Gillian Laird

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**PASTORAL COMMITTEE**

**Correspondence**      The General Secretary      PO Box 931, Christchurch 8140

**Membership:** President, Ex-President, President Elect, Vice-President, Ex-Vice-President, Vice-President Elect, General Secretary, Directors Mission Resourcing, Tumuaki.

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**PRESIDENTIAL COMMITTEE OF ADVICE**

**Membership:** President, Ex-President, President Elect, Vice-President, Ex-Vice-President, Vice-President Elect, General Secretary, Directors Mission Resourcing, Tumuaki and Legal Advisor.

---

**PROFESSIONAL DEVELOPMENT GRANTS COMMITTEE (formerly Travel & Study Committee)**

**All applications to the Secretary at:** 22 Tamahere Eventide, 621 State Highway 1, RD 3, Hamilton 3283

**Membership:** Roger Biddle, Sonia Faulkner, Lynne Frith (Convener), Jackie McGeorge, Suiva'aia Te'o, Mary West, Prince Devanandan (Director Mission & Ecumenical), Trevor Hoggard & Setaita Kinahoi Veikune (Mission Resourcing Directors), Diana Tana (Tumuaki), Nasili Vaka'uta (Principal, Trinity College), and two nominated by Te Taha Maori. Corresponding Member: David Bush (General Secretary)

---

**ROBERT GIBSON TRUST BOARD****Chairperson**

Mr Bill Yateman      6 Highfield Place, Highland Park, New Plymouth 4312  
[H] 06 758 4142      [M] 027 201 2418      [E] [yateman@xtra.co.nz](mailto:yateman@xtra.co.nz)

**Membership:** David Bush and Ron Malpass (ex officio as General Secretary and Synod Superintendent), Tony Bell, Preston Bulfin, John Chittenden, John Lefleming, Susan Malthus, Steven Nicholas, Mataiva Robertson and Bill Yateman.

---

**TOUCHSTONE (METHODIST PUBLISHING BOARD)****Chairperson**

David Hill      159 Queenspark Drive, Parklands, Christchurch 8083  
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**Membership:** David Hill (Chair), David Bush (General Secretary), Joohong Kim, Paul Titus, John Wilson, Siu Williams-Lemi, Pieter van den Berg and Barbara Peddie. Jim Stuart and Alec Utting (Corresponding Members).

---

**TRINITY METHODIST THEOLOGICAL COLLEGE COUNCIL**

**Email address for Board material:** [ngrundy@tcol.ac.nz](mailto:ngrundy@tcol.ac.nz)

**Council Members:** Nasili Vaka'uta (Principal), David McGeorge (Chair), Arapera (Bella) Ngaha, Richard Biddle, Lynne Frith, Shirley Rivers and Nicola Grundy (Secretary) and up to two more to be approved by the President.

**Fellows of Trinity College:** Frank Claridge, Rev Dr E Frank I Hanson, Rev Donald Phillipps, Rev Dr Keith Rowe and Rev Dr John Salmon, Rev Dr David Bell, Rev Dr Mary Caygill and Rev Dr Lynne Wall.

---

**TROUNSON TRUST - JAMES AND MARTHA**

**Trustees:** Mary West (Convener), Gwen Kentish, Colin Telford, Metuisela Tafuna, and ex officio: Trevor Hoggard (Director, Mission Resourcing)

---

**WELLINGTON METHODIST CHARITABLE & EDUCATIONAL ENDOWMENTS TRUST****Secretary**

Mr Neville Price      15 McEnroe Grove, Naenae, Lower Hutt 5011  
[H] 04 567 4356      [E] [pricenw@xtra.co.nz](mailto:pricenw@xtra.co.nz)

**Membership:** Merita Holder, Marten Hutt, Seniorita Laukau, Danette Ngarewa, Diana Tana, Bunnie Willing, Leatuavao Viko Aufaga, Trevor Dine, Motekiai Fakatou, Neville Price, Matthew (Matt) Roberts (Chairperson), and any others appointed by the President.



## WESLEY COLLEGE INVESTMENT TRUST BOARD

---

**General Secretary** (Delivery Address: Unit F/8 Torrens Road, Burswood, Auckland 2013)  
Christopher Johnston PO Box 58-682, Botany, Auckland 2163 [E] [chris@wesleycollegetrust.co.nz](mailto:chris@wesleycollegetrust.co.nz)  
[O] 09 272 3235 [F] 09 272 3234

**Membership:** Diana Tana, Colin Telford, Norman Johnston, Gillian Laird, Wesley Mansell, Meleane Nacagilevu, Harvey O'Loughlin, Utumau'u Pupulu, Barry Shuker, Patisepa Tala'imanu, David McGeorge, Andrew Caughey, and Rangī Whakaruru.

## THE ALLIANCE (formerly Methodist Mission Aotearoa)

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**Convenor**  
TBA

**Membership:** Laura Black, Julie Pearse, Jill Hawkey, Jenny Keightley, Peter Glensor, David Hanna, Manager of Palmerston North Methodist Social Services, Catherine Hodges, Tevita Finau, Paula Taumoepeau, Iakopo Fa'afuata, Olive Tanielu, Marion Hines, Bruce Stone, Moira Lawler.

### Methodist Mission Northern

**Membership:** Rex Nathan, Prince Devanandan, Marion Hines (Chair), Keith Hopner, David Hunt, John MacDonald and Greg Wright.

### Wesley Community Action (Wesley Wellington Mission)

**Membership:** Peter Glensor (Chair), Rev Hiueni Nuku, Senorita Laukau, Trish Hall, Fuailalagi Saleupolu, Colin Hamlin, Kena Duignan, Murray Wu, Dr Jeremy Robertson, Rev Motekiai Fakatou.

### Christchurch Methodist Mission

**Membership:** Jenny Keightley (Chair until 31 January 2016), Garth Nowland-Foreman, Mary Caygill, Andrew Donaldson, Indira Sirisena, Pam Sharpe, Martin Hadlee. Two further appointments to be made by the President.

### Methodist Mission Southern (The Methodist Mission)

**Membership:** Austen Banks, Laura Black (Director), Richard Devereaux, Natalie Karaitiana, Rachael Masterton, Keith McKenzie, Julie Pearse (Chair), Nigel Pitts, Siosifa Pole.

### Sinoti Samoa Mission

**Membership:** Malavai P-Misikei, Mataiva Robertson, Olive Amani Tanielu, Faleatua Faleatua with one more (Convenor) to be appointed by the President.

### Vahefonua Tonga Social Services Trust Board

**Membership:** Rev Tevita Finau (Chair), Rev Ikilifi Pope, Dr Melenaite Taumoeofolau, Dr Maika Kinahoi Veikune, Kathleen Tuai-Ta'ufo'ou, Edwin Talakai, Palanite Taungapeau, Senorita Henrieta Laukau, Moimoi 'Ahaū Kaufonmonga, Mosese Ngauopea 'Alatini and 2 others to be appointed by the President.

## WESLEY HISTORICAL SOCIETY (NZ)

---

### President

Helen Laurenson 6B Atherton Road, Epsom, Auckland 1023 [E] [hlaurenson@xtra.co.nz](mailto:hlaurenson@xtra.co.nz)  
[H] 09 630 3850 [M] 027 297 0995 [O] 09 373 2869

### Secretary

Ian Faulkner 257 St Johns Road, Meadowbank, Auckland 1072 [E] [ian.faulkner@clear.net.nz](mailto:ian.faulkner@clear.net.nz)  
[M] 021 426 747

### Treasurer

Peter Lane 56 Senator Drive, Manurewa, Auckland 2105 [E] [lanep@acm.org](mailto:lanep@acm.org)  
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# Te Taha Maori

## Tumuaki

Diana Tana

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[E] [diana.at@clear.net.nz](mailto:diana.at@clear.net.nz)

[O] 09 571 9156

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## TE TAHA MAORI

---

### TE TARI (Office)

Private Bag 11903, Ellerslie, Auckland 1542 (409 Great South Road, Penrose, Auckland 1061)

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[F] 09 525 4346

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### Administrative Manager

TBA

### Finance/Property Manager

Dina McCarthy

[O] 09 571 9153

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### MINITA-I-TOHIA

#### Tai Tokerau

Rex Nathan

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### LIAISON PERSONS

#### Tai Tokerau

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#### Tamaki

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#### Waikato

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294 River Road, Hamilton 3214

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#### Te Rohe Potae

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#### Poneke

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#### Otautahi – Te Waipounamu

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[M] 027 448 1814

[E] [rozian@xtra.co.nz](mailto:rozian@xtra.co.nz)

## BOARDS & COMMITTEES

---

### HUI POARI Membership

Tumuaki Diana Tana, Rex Nathan; Tai Tokerau: Frances Rakena, Susan Dunn; and substitute Sony Livingstone; Tamaki: Gillian Laird, Te Aroha Rountree; Waikato: Doreen Wilson, Shirley Rivers; Te Rohe Potae: Hinga Ormsby; Taranaki: Frances Kingi-Katene, Alison Ranui; and substitutes Julie-anne Barney-Katene, Robina Wichman; Poneke: Alamaine McGregor; Otautahi-Te Waipounamu: Roz Wilkie;

*The 2016 Liaison Persons-Officers of the Rohe:* Tai Tokerau: Frances Rakena; Tamaki: Gillian Laird; Waikato: Doreen Wilson; Te Rohe Potae: Hinga Ormsby; Taranaki: Frances Kingi-Katene; Poneke: Alamaine McGregor, Otautahi-Te Waipounamu: Roz Wilkie.

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*The 2016 membership of Te Runanga Whakawhanaunga I Nga Haahi O Aotearoa shall be: Diana Tana, Rex Nathan, Te Aroha Rountree, Piripi Rakena with Tamati Rakena as substitute.*

#### **COUNCIL OF CONFERENCE Membership**

Te Taha Maori: Tumuaki Diana Tana, Rex Nathan, Gillian Laird (Co-Convenor), Keita Hotere, Marama Hotere, Alison Ranui, Shirley Rivers, Sharon Tito, Harry Tawhai, Te Aroha Rountree.

Substitutes: Sonny Livingstone, Piripi Rakena, Tamati Rakena, Robina Wichman, Alamaine McGregor.

#### **TE RUNANGA WHAKAWHANAUNGA I NGA HAAHI O AOTEAROA**

**Office** Private Bag 11903, Ellerslie, Auckland 1542  
[O] 09 525 4179 [F] 09 525 4346

**Membership:** Diana Tana, Rex Nathan, Te Aroha Rountree, Piripi Rakena with Tamati Rakena as substitute.

#### **TE TAHA MAORI PROPERTY TRUST**

##### **Office Secretary**

Peter van Hout PO Box 931, Christchurch 8140 [M] 021 977 230  
[O] 03 366 6049 ext. 817 [E] [peterv@methodist.org.nz](mailto:peterv@methodist.org.nz)

**Membership:** Rev Diana Tana (Chairperson), Rev Rex Nathan, Arapera (Bella) Ngaha and Dina McCarthy.

## SYNOD SUPERINTENDENTS

### Northland Superintendent

Rev Marilyn Welch Private Bag 11903, Ellerslie, Auckland 1542  
 [O] 09 571 9141 [M] 027 287 0757 [E] [marilynw@methodist.org.nz](mailto:marilynw@methodist.org.nz)

### Northland Area Superintendent

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 [H] [O] 09 423 8922 [M] 027 457 7618

### Auckland Superintendent

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### Auckland Area Superintendent

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### Manukau Superintendent

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### Manukau Area Superintendent

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### Waikato / Wairiki

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### Lower North Island Co-Superintendents

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Rev David Harding PO Box 85, Woodville 4945 (8 Grey Street, Woodville 4920)  
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Mr Ian Harris PO Box 51019, Tawa, Wellington 5249 (67 Redwood Avenue, Tawa, Wellington 5028)  
 [H] 04 232 3436 [M] 027 233 3436 [E] [super1.LNISNZ@gmail.com](mailto:super1.LNISNZ@gmail.com)

### Nelson/Marlborough/West Coast

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### Central South Island

Rev Kathryn Walters 18 William Street, Rolleston 7614  
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### Otago-Southland

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 [H] 03 217 0413 [O] 03 216 0281 [M] 020 407 99607

### Sinoti Samoa

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### Vahefonua Tonga 'O Aotearoa

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### Wasese ko Viti Kei Rotuma

Rev Peni Tikoinaka 49 Bryndwr Road, Bryndwr, Christchurch 8052 [E] [penitikoi@yahoo.co.nz](mailto:penitikoi@yahoo.co.nz)  
 [H] 03 351 4934 [M] 021 0224 9024

## SYNOD SECRETARIES

---

### Northland

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### Auckland

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### Manukau

Misilei Misilei 10 Williams Street, Mangere, Auckland 2024  
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### Waikato/Wairiki

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### Lower North Island

Mrs Jenny Olsson 15 Halswell Crescent, Westbrook, Palmerston North 4412  
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### Nelson-Marlborough-West Coast

Jean Faithful 40 Broadway, Picton 7220 [E] [jeanfaithful@xtra.co.nz](mailto:jeanfaithful@xtra.co.nz)  
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### Central South Island

TBA [E] [csis.sec@gmail.com](mailto:csis.sec@gmail.com)

### Otago-Southland

Ms Rachael Masterton 267 Taieri Road, Wakari, Dunedin 9010  
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### Sinoti Samoa

Mrs Mataiva Robertson 20 Calvert Road, Moturoa, New Plymouth 4310  
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### Vahefonua Tonga O' Aotearoa

Mr Edwin Talakai 245 Penrose Road, Mt Wellington, Auckland 1060 [E] [talakai@xtra.co.nz](mailto:talakai@xtra.co.nz)  
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### Wasewase ko Viti Kei Rotuma

Kula Bower 1 Pringle Street, Taita, Lower Hutt 5011  
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### West Coast Regional Forum (formerly West Coast Uniting Church Council)

Mrs Helen McMillan 303A Marsden Road, Greymouth 7805 [E] [helen\\_mcmillan@xtra.co.nz](mailto:helen_mcmillan@xtra.co.nz)  
(Secretary/Treasurer) [H] 03 768 5949

## SYNOD FINANCIAL SECRETARIES

---

### Northland

Mrs Debbie Templeton 123 Whau Valley Road, Whau Valley, Whangarei 0112  
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### Auckland

Mr Ranjit Sinnaduray 3 Hoani Glade, St Johns, Auckland 1072  
[O] 09 521 3780 [M] 025 957 480 [E] [ranjit.sinnaduray@gmail.com](mailto:ranjit.sinnaduray@gmail.com)

**Manukau**

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**Waikato- Waiariki**

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TBC

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## TAUIWI COMMITTEES

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Northland: Rosalie Gwilliam; Auckland: Rowan Smiley; Waikato-Wairariki: Geoff Warth; Lower North Island: Keith Knox, Central South Island: Margaret Inglis and Garth Cant; Otago Southland: Colin Gibson; Trinity College: Rev Nasili Vaka'uta.

### NZ METHODIST WOMENS FELLOWSHIP

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Closing date for applications for the NZMWF Friendship Scholarships is 20 November 2016

#### National President

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## TAUIWI STRATEGY COMMITTEE

---

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## TAUIWI STATIONING COMMITTEE

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**Correspondence** The General Secretary, PO Box 931, Christchurch 8140

**Membership:** Tovia Aumua (President), Bella Ngaha (Vice President), Trevor Hoggard and Setaita Kinahoi Veikune (Mission Resourcing Directors), David Bush (General Secretary), Nasili Vaka'uta (Trinity College Principal), Marilyn Welch (Northland Auckland Manukau), Rowan Smiley (Northland), Dilys Davies (Auckland), Jackie McGeorge (Manukau), Ngaire Southon and Susan Thompson (Waikato Waiariki), Ron Malpass and David Harding (Lower North Island Synod), Jean Faithful and David Poultney (Nelson Marlborough West Coast), Kathryn Walters and Beverley Fergus (Central South Island Synod), Rachael Masterton and Peter Taylor (Otago Southland Synod), Tevita Finau and Edwin Talakai (Vahefonua Tonga), Mataiva Robertson and Suiva'aia Te'o (Sinoti Samoa), Peni Tikoinaka and Niko Bower (Wasewase ko Viti kei Rotuma), Alan K Webster (Evangelical Network).

**WASEWASE KO VITI KEI ROTUMA** (*refer Synod listings*)

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# Ecumenical Boards & Committees

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## CHURCHES EDUCATION COMMISSION

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*Methodist Membership: currently no member*

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## DEFENCE FORCE CHAPLAINCY

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& those engaged in supply ministries with*

## The Methodist Church of New Zealand

Te Haahi Weteriana O Aotearoa

### FOR THE CONNEXIONAL YEAR 1 FEBRUARY 2016

<b>Ent:</b>	Indicates the year of first appointment by the Conference.
<b>AS</b>	Members of other Churches received as an Associate of Synod.
<b>ASC:</b>	Denotes Members of other Conferences or Churches associated or serving with the Conference.
<b>CHP:</b>	Those engaged in Hospital, Industrial, Prison, Services, University or other Chaplaincy.
<b>D:</b>	Deacons.
<b>[E]</b>	Denotes E-mail address.
<b>ET:</b>	Enabling Team.
<b>[H]</b>	Denotes Home in front of telephone number.
<b>L:</b>	Denotes local Presbyter and is followed by the Years of the current appointment.
<b>LAY:</b>	Denotes Stationed Lay Minister.
<b>[M]:</b>	Denotes Mobile Phone.
<b>MI:</b>	Minita-a-Iwi.
<b>[O]</b>	Denotes Office in front of telephone number.
<b>S:</b>	Includes those training in Residential (Theological College) or in the Home Setting.
<b>SOC:</b>	Denotes those serving with other Churches, Conferences, and Ecumenical agencies.
<b>Supply:</b>	Denotes Lay or Ministerial Supply.
<b>UFS:</b>	Denotes unavailability for Stationing by the Conference.
<b>WA:</b>	Without appointment.
<b>Years:</b>	Indicates the Year(s) of current appointment (including the Connexional Year). <b>OR</b> denotes the year of retirement, <b>OR</b> when not known - Ret.

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2015	2	<b>Ahn</b> , David 14 Atkins Street Motueka 7120	[M] 021 814 566 [H] 03 528 6700 [E] <a href="mailto:asw3202@naver.com">asw3202@naver.com</a>
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1986	4	<b>Allen Goudge, Robyn D</b> 1/26 James Evans Drive Northcote Auckland 0627 [H] 09 908 8308 [M] 021 0615202 [O] 09 426 5615 [E H] <a href="mailto:robyn-g@clear.net.nz">robyn-g@clear.net.nz</a>	2280
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1991	1998	<b>Ancrum, Audrey P</b> Knightsbridge Village 52/21 Graham Collins Drive Windsor Park, Auckland 0632 [H] 09 479 3815 [E] <a href="mailto:abancrum@gmail.com">abancrum@gmail.com</a>	2320
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2009	2	<b>Aoina - Salesa, Ali'itasi</b> Wesley College PO Box 58, Pukekohe 2340 [O] 09 237 0224 ext 856 [M] 027 4971 952 [E] <a href="mailto:aliitasis@wesley.school.nz">aliitasis@wesley.school.nz</a>	2830
	AS5	<b>Ashburner, Mike</b> 11 Cranston Street Torbay, Auckland 0630 [H] 09 473 4377 [E] <a href="mailto:mike_ashburner@hotmail.com">mike_ashburner@hotmail.com</a>	
2011	6	<b>Asiata, Alofaifo</b> 2a Hayward Road Ngatea 3503 [H] 07 867 7201 [M] 027 210 6328 [E] <a href="mailto:tera_ace@hotmail.com">tera_ace@hotmail.com</a>	3020

Ent.	Years	Contact Details	Parish No
1979	1986	<b>Astley-Ford</b> , H Mary 123/21 Fairview Ave Fairview Heights, Auckland 0632 [H] 09 478 0495 [E] <a href="mailto:maryastley@xtra.co.nz">maryastley@xtra.co.nz</a>	2320
1999	9	<b>Aumua</b> , Tovia 20 Ireland Road Panmure, Auckland 1060 [H][O] 09 527 7010 [M] 021 071 0638 [E] <a href="mailto:tl.aumua@actrix.co.nz">tl.aumua@actrix.co.nz</a>	9510
	LAY	<b>Auva'a</b> , Faletagoa'l 27 Lowtherhurst Road Massey, Auckland 0614 [H] 09 832 2040	9520
1953	1993	<b>Baker</b> , Frederick (Fred) J K 11 Merton Place, Bryndwr Christchurch 8053 [H] 03 352 2671 [E] <a href="mailto:fmbakernz@gmail.com">fmbakernz@gmail.com</a>	8140
1987	1993	<b>Baker</b> , Marcia J 11 Merton Place, Bryndwr Christchurch 8053 [H] 03 352 2671 [E] <a href="mailto:fmbakernz@gmail.com">fmbakernz@gmail.com</a>	8140
2013	4	<b>Balawa Delai</b> , Rupeni 23 Bellringer Road Massey, Auckland 0614 [H] 09 833 7154 [M] 021 178 3366 [O] 09 373 2869 [E] <a href="mailto:rbalawa@windowslive.com">rbalawa@windowslive.com</a> [E] <a href="mailto:rupeni.balawa@methodistcentral.org.nz">rupeni.balawa@methodistcentral.org.nz</a>	8530
2012	4	<b>Bale</b> , Akuila 209 Old Farm Road Hamilton East Hamilton 3216 [H] 07 839 1651 [M] 022 320 3766 [E] <a href="mailto:akuilabale@yahoo.com">akuilabale@yahoo.com</a>	8540 8550 8560
1965	2008	<b>Barnes</b> , Stanley J 63a Tuckers Road Redwood, Christchurch 8051 [H] 03 354 2949 [E] <a href="mailto:stampley19@gmail.com">stampley19@gmail.com</a>	8160
1986	UFS3	<b>Barrow</b> , Shirley-Joy ( <i>Deacon</i> ) 3 Titter Place, Springvale Wanganui 4501 [H] 06 348 7030 [M] 021 247 1747 [E] <a href="mailto:belbarow@clear.net.nz">belbarow@clear.net.nz</a>	
1975	2014	<b>Bell</b> , Anthony (Tony) N ( <i>Supply</i> ) 3 Titter Place Springvale, Wanganui 4501 [H] 06 348 7030 [M] 021 288 5773 [E] <a href="mailto:tony-bell@paradise.net.nz">tony-bell@paradise.net.nz</a>	
1981	UFS2	<b>Bell</b> , David S 28A Hebron Road, Waiake Auckland 0630 [M] 021 274 1056 [H] 09 473 7121 [E] <a href="mailto:trinitybells@gmail.com">trinitybells@gmail.com</a>	
1957	1989	<b>Bell</b> , G Basil W 10 Peters Ave, Cloverlea Palmerston North 4412 [H] 06 354 1805 [E] <a href="mailto:b.bell@inspire.net.nz">b.bell@inspire.net.nz</a>	5100
1955	1991	<b>Bennett</b> , Trevor L Unit 82, Summerset Down the Lane 206 Dixon Road Hamilton 3206 [H] 07 853 7595 [E] <a href="mailto:trevor.barbara@xtra.co.nz">trevor.barbara@xtra.co.nz</a>	3090
1980	4	<b>Biggs</b> , Donald (Don) F 71 Tutaenui Road Marton 4710 [H] 06 327 7399 [M] 021 479 815 [E H] <a href="mailto:dfekbiggs@gmail.com">dfekbiggs@gmail.com</a>	4090 4050 4060 4120
1962	2003	<b>Bilverstone</b> , John "Westerling", 23 Tarbottons Road Tinwald, Ashburton 7700 [H] 03 307 1116 [M] 027 622 9000 [E] <a href="mailto:ilverst@xtra.co.nz">ilverst@xtra.co.nz</a>	8380

Ent.	Years	Contact Details	Parish No	
1982	4	<b>Birtles, Margaret</b> ( <i>Deacon</i> ) 28 Freyberg Street Otumoetai Tauranga 3110	[H] 07 576 0698 [M] 021 260 6504 [E] <a href="mailto:m.a.birtles@xtra.co.nz">m.a.birtles@xtra.co.nz</a>	3190
1971	1996	<b>Blundell, Warren H</b> 16 Laughton Street Taupo 3330	[H] 07 378 5515 [E] <a href="mailto:warrenblundell@gmail.com">warrenblundell@gmail.com</a>	
2011	6	<b>Boddy, Ian</b> 17 Stephenson Street Blenheim 7201	[H] 03 578 3806 [M] 021 109 0454 [O] 03 578 5796 [E] <a href="mailto:jimboddy@xtra.co.nz">jimboddy@xtra.co.nz</a>	7070 7080 7890
1959	1994	<b>Bowen, Lewis</b> (Lew) A 15a York Street, Levin 5510	[H] 06 368 9880	6220
1969	2007	<b>Brookes, Norman E</b> 20 Index Place The Gardens, Auckland 2105	[H] 09 269 4501 [O] 09 571 9141 [E] <a href="mailto:nebrookes@xtra.co.nz">nebrookes@xtra.co.nz</a>	
1965	2013	<b>Browne, Wallis</b> 256D Annesbrook Drive Tahunanui, Nelson 7011	[M] 027 321 8158 [E] <a href="mailto:jane.wallisbrown@xtra.co.nz">jane.wallisbrown@xtra.co.nz</a>	
1989	2005	<b>Bruce, G Jean</b> 13 Banks Place Rangiora 7400	[H] 03 313 0070 [E] <a href="mailto:jean.bruce@actrix.co.nz">jean.bruce@actrix.co.nz</a>	8210
1989	2001	<b>Bryant, David M</b> ( <i>ret'd Deacon</i> ) 11 Lockett Street, Waterloo Lower Hutt 5011	[H] 04 567 6106	6120
1989	2001	<b>Bryant, Margaret I</b> ( <i>ret'd Deacon</i> ) 11 Lockett Street, Waterloo Lower Hutt 5011	[H] 04 567 6106	6120
1983	1997	<b>Burnett, Margaret E</b> 22 Bishopspark 100 Park Terrace, Christchurch 8013	[H] 03 377 4669 [E] <a href="mailto:maeburn@iconz.co.nz">maeburn@iconz.co.nz</a>	8010
1979	8	<b>Bush, David J</b> PO Box 931, Christchurch 8140 (68 Lake Terrace Road, Burwood, Christchurch 8061)	[O] 03 366 6049 [F] 03 358 7146 [M] 021 392 500 [H] 03 383 3844 [E] <a href="mailto:davidb@methodist.org.nz">davidb@methodist.org.nz</a>	8900
2001	UFS13	<b>Cable, Alison</b> 23A Langford Street Naenae, Lower Hutt 5011	[H] 04 567 0140 [E] <a href="mailto:aliphant67@hotmail.com">aliphant67@hotmail.com</a>	
1955	1992	<b>Cable, Wilfred J</b> 25b Thornycroft Ave, Epuni Lower Hutt 5011	[H] 04 567 1671	6120
	2014	<b>Calman, Maureen</b> 5a Rawhiti Place St Johns Hill, Whanganui 4501	[M] 027 302 7022 [E] <a href="mailto:maurcalm@xtra.co.nz">maurcalm@xtra.co.nz</a>	
	AS8	<b>Calvert, Jan</b> 27 Beale Street, Hamilton East Hamilton 3216 (PO Box 4602, Hamilton East 3247)	[H] 07 834 0275 [M] 021 211 6804 [E] <a href="mailto:jan.calvert@clear.net.nz">jan.calvert@clear.net.nz</a>	

Ent.	Years	Contact Details	Parish No
	S1	<b>Cawanikawai</b> , Sikeli [M] 021 207 6273 2/352 Oxford Terrace, Avalon [M] 04 567 3157 Lower Hutt <a href="mailto:cawanikawai@outlook.co.nz">cawanikawai@outlook.co.nz</a>	
1985	1	<b>Caygill</b> , Mary E [M] 027 251 8611 93 Celtic Crescent [E] <a href="mailto:mcaygill@trinitycollege.ac.nz">mcaygill@trinitycollege.ac.nz</a> Ellerslie, Auckland 1051	2820
1986	2001	<b>Chandler</b> , Clive H [M] 027 381 9711 22D Puriri Street Wanganui 4501	4050
2012	5	<b>Chandra</b> , Suresh [O] 04 528 8915 11 Redwood Street [M] 027 346 2747 Elderslea [H] 04 528 0260 Upper Hutt 5018 [E] <a href="mailto:suchan93@yahoo.com">suchan93@yahoo.com</a>	6140
1965	1998	<b>Chessum</b> , William A [H] 09 299 9020 Lady Elizabeth Rest Home & Hospital 140 Manuroa Road [E] <a href="mailto:billchess@xtra.co.nz">billchess@xtra.co.nz</a> Takanini 2112	2420
	S2	<b>Chiwona</b> , Kimberley [H] 09 813 1686 5 Libra Street, Glen Eden [M] 021 256 5059 Auckland 0602 [E] <a href="mailto:kimchiwona@yahoo.com">kimchiwona@yahoo.com</a>	
1965	2002	<b>Clarke</b> , Edwin B [H] 07 960 1880 5 Mangakoea Place [M] 027 289 2511 St Andrews, Hamilton 3200 [E] <a href="mailto:leclarke@kinect.co.nz">leclarke@kinect.co.nz</a>	3080
1963	1989	<b>Clarke</b> , Ian L [H] 03 354 9509 9/91 Harewood Rd [E] <a href="mailto:chris.and.ian-clarke@xtra.co.nz">chris.and.ian-clarke@xtra.co.nz</a> Papanui, Christchurch 8053	8010
1981	2002	<b>Clarke</b> , Lois R H [H] 07 960 1880 5 Mangakoea Place [E] <a href="mailto:leclarke@kinect.co.nz">leclarke@kinect.co.nz</a> St Andrews, Hamilton 3200	3080
1987	2014	<b>Clover</b> , Gary A M [H] 03 544 9903 11 Griffith Street [M] 021 256 6965 Richmond 7020 [E] <a href="mailto:gsclover@xtra.co.nz">gsclover@xtra.co.nz</a>	
1980	2012	<b>Cooper</b> , K Desmond [H] 04 388 6062 38 Glamis Avenue [M] 027 699 1036 Strathmore Park [E] <a href="mailto:desmondc@xtra.co.nz">desmondc@xtra.co.nz</a> Wellington 6022	6030
1969	2007	<b>Corlett</b> , Ashley I [H] 09 372 6919 73 The Strand, Ohetangi Waiheke Island 1971	2010
2011	ASC6	<b>Croft</b> , Ian ( <i>until 31 March 2016</i> ) [H] 07 849 5715 22 English Street [M] 027 505 2798 St Andrews, Hamilton 3200 [E] <a href="mailto:i.croft@slingshot.co.nz">i.croft@slingshot.co.nz</a> (PO Box 10365, Te Rapa, Hamilton 3241)	3390
1983	2005	<b>Cubin</b> , Raewyn F ( <i>ret'd Deacon</i> ) C/- 90 Miller Street, O'Connor ACT 2602, Australia [E] <a href="mailto:raewyncubin@hotmail.com">raewyncubin@hotmail.com</a>	O/S
1980	UFS8	<b>Cumberpatch</b> , Lindsay E [H] 07 858 3977 60 Malcolm Street, Riverlea [O] 07 838 0522 Hamilton 3216 [M] 021 279 2680 (PO Box 1388, [E H] <a href="mailto:lcumberpatch@hotmail.com">lcumberpatch@hotmail.com</a> Hamilton 3240) [E] <a href="mailto:lindsay.cumberpatch@bryanttrust.co.nz">lindsay.cumberpatch@bryanttrust.co.nz</a>	



Ent.	Years	Contact Details	Parish No
1989	2000	<b>Dalton, R Harvey</b> ( <i>ret'd Deacon</i> ) 417 Parawai Road Thames 3500	[H] 07 868 7506 3010
1997	2004	<b>Dargaville</b> (Ramsay), B Anne 51 Thyra Street Dannevirke 4930	[H] 07 374 7344 [E] <a href="mailto:barbtom@clear.net.nz">barbtom@clear.net.nz</a> 5020
	AS4	<b>Davis, Julius</b> 259A Anikiwa Road RD1, Picton 7281	[H] 03 574 2885 [E] <a href="mailto:ejcdavis@slingshot.co.nz">ejcdavis@slingshot.co.nz</a>
2012	5	<b>De Alwis, Freddy</b> 18D Penruddocke Road Half Moon Bay Auckland 2012	[H] 09 533 5147 [O] 09 576 2407 [M] 022 158 8661 [E] <a href="mailto:dealwis.freddy@gmail.com">dealwis.freddy@gmail.com</a> 2410
2002	5	<b>Devanandan, Prince</b> 1/75A Udys Road, Pakuranga Auckland 2043 (Private Bag 11 903 Eilerslie, Auckland 1542)	[O] 09 525 4179 [H] 09 576 9436 [M] 021 168 6279 [E H] <a href="mailto:princd@gmail.com">princd@gmail.com</a> [E O] <a href="mailto:princd@methodist.org.nz">princd@methodist.org.nz</a> 2008
1958	2001	<b>Dickinson, J Mervyn</b> Villa 32/73 Roydvale Ave Burnside, Christchurch 8053	[H] 03 358 8358 [E] <a href="mailto:merv.dickinson@yahoo.com">merv.dickinson@yahoo.com</a>
1959	2000	<b>Dine, Mervyn L</b> 65 Velma Road, Hillcrest Auckland 0627	[H] 09 443 8299 [M] 025 245 5067 [E] <a href="mailto:dine.dine@xtra.co.nz">dine.dine@xtra.co.nz</a> 2140
2003	2009	<b>Donald, Margaret</b> 38 Pendergrast Road, RD1 Pokeno 2471	[H] 09 233 6750 [E] <a href="mailto:lemdon@xtra.co.nz">lemdon@xtra.co.nz</a> 2440
2010	6	<b>Donaldson, Andrew</b> 27 Remuera Ave Cashmere Christchurch 8022	[H] 03 980 5002 [M] 027 428 7356 [E O] <a href="mailto:stmarks7@clear.net.nz">stmarks7@clear.net.nz</a> [E H] <a href="mailto:andrewdonaldson@clear.net.nz">andrewdonaldson@clear.net.nz</a> 8020 8010
1990	6	<b>Doubleday, Andrew</b> 10a Grange Street Opawa Christchurch 8022	[H] 03 332 8573 [O] 03 337 0092 [M] 027 324 9540 [E H] <a href="mailto:yomyom@xtra.co.nz">yomyom@xtra.co.nz</a> [E O] <a href="mailto:opawacc@xtra.co.nz">opawacc@xtra.co.nz</a> 8080
2014	3	<b>Ducivaki, Joeli</b> 96C Palmers Road Clendon Park, Auckland 2103	[H] 09 268 4599 [E] <a href="mailto:joeli_ducivaki@yahoo.com.au">joeli_ducivaki@yahoo.com.au</a> 8520
2005	2	<b>Durrant, Jo</b> 608 Bank Street Te Awamutu 3800	[H] 07) 870 6224 [M] 027 410 8800 [O] 07 871 5376 [E] <a href="mailto:jodurrant@paradise.net.nz">jodurrant@paradise.net.nz</a> 3250
2006	2009	<b>Dye, Michael</b> (Mike) 3/7 Harlston Road Mt Albert, Auckland 1025	[M] 021 139 7292 [H] 09 845 6002 [E] <a href="mailto:mikedye@xtra.co.nz">mikedye@xtra.co.nz</a>
2001	2010	<b>Dymond, Michael</b> 33 Lilburn Street Warkworth 0910	[H] 09 422 2660 [M] 027 222 2942 [E] <a href="mailto:imokurok2@vodafone.co.nz">imokurok2@vodafone.co.nz</a>

Ent.	Years	Contact Details	Parish No
1969	2013	<b>Eagle, Brian R J</b> 29A Robertson Street Glenholme, Rotorua 3010 [H] 07 347 0050 [E] <a href="mailto:bjeagle@hotmail.co.uk">bjeagle@hotmail.co.uk</a>	3210
2011	7	<b>Eden, Paul</b> 12B Carston Street Leeston 7632 [H] 03 324 3315 [M] 021 0829 6546 [E] <a href="mailto:p.eden@xtra.co.nz">p.eden@xtra.co.nz</a>	8170
1980	2000	<b>Egli, Bruno W</b> 68 Doralto Road, Frankleigh Park New Plymouth 4310 [H] 06 753 8538 [M] 027 645 5899 [E] <a href="mailto:brunoegli@ihug.co.nz">brunoegli@ihug.co.nz</a>	4010
1980	2007	<b>Elderton, William E</b> 4/91 Harewood Rd Papanui, Christchurch 8053 [M] 027 242 9461 [H] 03 375 1133	8010
1984	2012	<b>Elphick, Doris J</b> 117/11 Manuka Street Matamata 3400 [H] 07 888 7804 [M] 021 231 0700 [E] <a href="mailto:doriselphick@clear.net.nz">doriselphick@clear.net.nz</a>	3060
1980	2002	<b>Evans, Edna (retd Deacon)</b> 18 Tupaea Place Cherrywood, Tauranga 3110 [H] 07 570 0013 [E] <a href="mailto:georgeandedna@kinect.co.nz">georgeandedna@kinect.co.nz</a>	
1992	8	<b>Fa'afuata, Iakopo P</b> 801 Queens Street East Parkvale Hastings 4122 [O] 06 876 7965 [M] 027 518 9672 [H] 06 878 6235 [E] <a href="mailto:i.p.faafuata@kinect.co.nz">i.p.faafuata@kinect.co.nz</a>	9580 9590
2003	2	<b>Fakatou, Motekiai</b> 80 Erlestoke Crescent Churton Park, Wellington 6037 [M] 027 295 5012 [O] 04 384 7695 [E] <a href="mailto:fakatou@xtra.co.nz">fakatou@xtra.co.nz</a>	6010
2000	8	<b>Faleatua, Faleatua F</b> 122 Archibald Road Kelston Auckland 0602 [O] 09 262 0069 [M] 021 069 5777 [H] 09 813 3975 [E] <a href="mailto:faleatua@xtra.co.nz">faleatua@xtra.co.nz</a>	9540 9530
	UFS4	<b>Faulkner, Ian (Supply)</b> 257 St Johns Road Meadowbank, Auckland 1072 [M] 021 426 747 [O] 09 522 1784 [E] <a href="mailto:ian.faulkner@clear.net.nz">ian.faulkner@clear.net.nz</a>	2060
1989	2009	<b>Fawkner, Brenda R N (retd Deacon)</b> 21 Findlay Street New Plymouth 4310 [H] 06 751 1668 [E] <a href="mailto:j.fawkner@clear.net.nz">j.fawkner@clear.net.nz</a>	4010
1982	2008	<b>Ferguson, I W Les</b> 16 Ernest Shackleton Drive Waiuku 2123 [H] 09 235 7652 [M] 027 336 3968 [E] <a href="mailto:LandLFerguson@xtra.co.nz">LandLFerguson@xtra.co.nz</a>	2440
1979	2015	<b>Ferguson, Robert A</b> 302 Hoon Hay Road Christchurch 8025 [H] 03 942 2848 [M] 029 770 8759 [E] <a href="mailto:robdawnferg@gmail.com">robdawnferg@gmail.com</a>	
2013	4	<b>Fihaki, Kalolo</b> 14 Hamilton Road Papatoetoe Auckland 2025 [H] 09 279 4617 [O] 09 262 1513 [M] 027 493 9713 [E] <a href="mailto:fihaki@xtra.co.nz">fihaki@xtra.co.nz</a>	7510 (7550)
2012	5	<b>Finau, Tevita</b> 137 Queen Street Northcote, Auckland 0627 [M] 021 150 1970 [E] <a href="mailto:tfinau@gmail.com">tfinau@gmail.com</a>	7510 7500 (7561)
2003	1	<b>Finau, Viliami</b> 16 Kuaka Place, New Lynn Auckland 0600 [M] 021 171 6923	7510 (7600)

Ent.	Years	Contact Details	Parish No
2013	4	<b>Fisi'iahi, Kuli</b> 107 Normandy Street Dargaville 0310 [M] 021 0229 2400 [O] 09 439 8724 [H] 09 439 8724 [E] <a href="mailto:fisiiahi@gmail.com">fisiiahi@gmail.com</a>	1090
	MI:S5	<b>Flay, Joanne</b> 74A Arcus Street Raumanga, Whangarei 0110 [M] 022 675 7698 [E] <a href="mailto:kaare@windowslive.com">kaare@windowslive.com</a>	
2000	SOC2	<b>Fogg, Jan</b> 612 Augustus Street North Thames 3500 [H] 07 868 8602 [M] 021 0606 970 [E] <a href="mailto:jan.fogg@xtra.co.nz">jan.fogg@xtra.co.nz</a>	3010
2008	6	<b>Franklin-Ross, Anthony G (Tony)</b> 12 Ormond Road Hospital Hill Napier 4110 [H] 06 561 0397 [O] 06 835 8163 [M] 021 481 816 [E] <a href="mailto:tony@franklinross.co.nz">tony@franklinross.co.nz</a>	5010
	ASC5	<b>Frankyn, Robert (Bob)</b> 101 Stanford Street North Ashhurst Palmerston North 4810 [H] 06 326 7460 [M] 021 262 8275 [O] 06 358 2860 [E] <a href="mailto:bobfranklyn57@yahoo.co.nz">bobfranklyn57@yahoo.co.nz</a>	5100 5110 5120 5130
1981	8	<b>Frith, Lynne O</b> 130 Grafton Road Grafton Auckland 1010 (PO Box 68184, Auckland 1145) [H] 09 368 5080 [O] 09 373 2869 [M] 021 659 112 [E] <a href="mailto:lynne.frith@methodistcentral.org.nz">lynne.frith@methodistcentral.org.nz</a>	2010 8530
1955	1997	<b>Fuller, June E (retd Deacon)</b> 37A Waimairi Road Christchurch 8014 [H] 03 348 8039 [E] <a href="mailto:charles.fuller@nettel.net.nz">charles.fuller@nettel.net.nz</a>	8120
	S1	<b>Fungalei, Lopiseni</b> 38 Kairanga Street Mangere, Auckland 2024 [M] 029 952 0335 [H] 09 275 7031 [E] <a href="mailto:lopi_fungalei@yahoo.co.nz">lopi_fungalei@yahoo.co.nz</a>	
2015	2	<b>Galo, Ruta (Deacon)</b> 1 Caravelle Close Mangere, Auckland 2022 [H] 09 275 3097 [M] 027 757 7224 [E] <a href="mailto:rgalo01@vodafone.co.nz">rgalo01@vodafone.co.nz</a>	2490
2011	2	<b>Gamman, Andrew</b> 29 The Circle, Manly Whangaparaoa 0930 [H] 09 428 1943 [M] 021 168 2808 [E] <a href="mailto:rb.office@xtra.co.nz">rb.office@xtra.co.nz</a>	2280
1985	1994	<b>Garner, Edna J</b> 2/14 Kelkirk Street, Kelston Auckland 0602 [H] 09 813 5690	2010
2000	MI	<b>George, James (Jim) (Retired)</b> 18 Kauri Street, Merrilands New Plymouth 4312 [H] 06 758 7295 [E] <a href="mailto:b.igog@xtra.co.nz">b.igog@xtra.co.nz</a>	4510
1990	1999	<b>George, Norma J</b> 38 Naumai Street, Motueka Nelson 7120 [H] 03 528 9499	
2005	UFS7	<b>Gibbons, Sandra</b> 99b Waitangi Falls Road RD1, Waiuku, Auckland 2681 [H] 09 235 3361 [M] 027 476 4712 [E] <a href="mailto:s.gibbons@xtra.co.nz">s.gibbons@xtra.co.nz</a>	
1998	6	<b>Gibson, Mark</b> 8 Baretta Street Sommerfield Christchurch 8024 [O] 03 388 9220 [H] 03 332 1107 [M] 021 215 5450 [E] <a href="mailto:nbu.tidemark@xtra.co.nz">nbu.tidemark@xtra.co.nz</a>	8040 8260

Ent.	Years	Contact Details	Parish No
1985	1992	<b>Gibson, June L (retd Deacon)</b> 12 Madison Ave, Milson Palmerston North 4414 [H] 06 354 1463 [E] <a href="mailto:loyaljune@clear.net.nz">loyaljune@clear.net.nz</a>	5100
1952	1989	<b>Gibson, Loyal J</b> 12 Madison Ave, Milson Palmerston North 4414 [H] 06 354 1463 [E] <a href="mailto:loyaljune@clear.net.nz">loyaljune@clear.net.nz</a>	5100
1958	1987	<b>Gilbert, Wilfred S (Fred)</b> 25 Bay View Road Raglan 3225 [H] 07 825 8018 [E] <a href="mailto:fred.g@ihug.co.nz">fred.g@ihug.co.nz</a>	3090
2008	8	<b>Gilkison, Anna</b> 12 Dr Taylor Terrace, Johnsonville Wellington 6037 (PO Box 13594, Johnsonville, Wellington 6440) [H] 04 461 6196 [O] 04 478 8072 [M] 027 620 8146 [E] <a href="mailto:anna.mary.gilkison@gmail.com">anna.mary.gilkison@gmail.com</a>	6070
1989	2008	<b>Goodwin, Lorna J (retd Deacon)</b> 317 Albert Street Hokowhitu, Palmerston North 4410 [H] 06 357 9721 [E] <a href="mailto:lornagoodwinagape@gmail.com">lornagoodwinagape@gmail.com</a>	5100
1955	1988	<b>Goreham, Norman J</b> 96 Hamurana Road Omokoroa 3114 [M] 021 1309 507 [E] <a href="mailto:norman.goreham@gmail.com">norman.goreham@gmail.com</a>	
1959	1976	<b>Goudge, Stanley R</b> 8 Welcome Place Henderson, Auckland 0610 [H][F] 09 835 1890 [E] <a href="mailto:smgoudge@vodafone.co.nz">smgoudge@vodafone.co.nz</a>	2100
2005	6	<b>Grant, Cornelia</b> 8 Leigh Place Paraparaumu Beach 5032 [O] 04 902 5809 [M] 027 469 2948 [H] 04 902 1620 [E] <a href="mailto:scch.grant@xtra.co.nz">scch.grant@xtra.co.nz</a>	6240
1973	2010	<b>Grant, Stuart C</b> 8 Leigh Place Paraparaumu Beach 5032 [H] 04 902 1620 [M] 027 278 8848 [E] <a href="mailto:scch.grant@xtra.co.nz">scch.grant@xtra.co.nz</a>	6240
	MI:S1	<b>Gray, Frank</b> 170 Horotiu Road RD 8, Hamilton 3288 [H] 07 829 9793 [M] 027 272 9618	
2015	2	<b>Gray, Richard</b> 21 Ripple Grove Waiuku 2123 [M] 027) 484 7147 [E] <a href="mailto:grayr@xtra.co.nz">grayr@xtra.co.nz</a>	2460
1976	2009	<b>Greer, Michael W</b> Suite 6639, 515A Wairakei Road Burnside, Christchurch 8053 (postal service address only) [M] 021 632 716 [E] <a href="mailto:mgreer@gdesk.co.nz">mgreer@gdesk.co.nz</a>	5150
2007	2015	<b>Griffiths, Anne</b> 10/182 Gleneagles Drive Te Awamutu 3800 [H] 07 870 4214 [M] 021 168 9444 [E] <a href="mailto:robanne@xtra.co.nz">robanne@xtra.co.nz</a>	
1960	1997	<b>Gust, Warwick</b> St Margaret's, 52 Beach Road Te Atatu, Auckland 0610 [H] 09 818 7811	2100
1957	1990	<b>Guthardt, Phyllis M (DBE)</b> 5 Cholmondeley Lane, RD1 Governors Bay 8971 [H] 03 329 9675 [E] <a href="mailto:pmguthardt@xtra.co.nz">pmguthardt@xtra.co.nz</a>	8070
2015	2	<b>Hafoka, Falanisesi (Deacon)</b> 35 Tunis Road Panmure, Auckland 1072 [H] 09 574 6671 [M] 021 044 7384 [E] <a href="mailto:sesi_hafo@hotmail.com">sesi_hafo@hotmail.com</a>	7510 (7612)

Ent.	Years	Contact Details	Parish No
2014	3	<b>Halaleva</b> , Finau 25 Crawford Ave Mangere Bridge, Auckland 2022 [H] 09 634 3242 [E] <a href="mailto:fhalaleva@yahoo.com">fhalaleva@yahoo.com</a>	7510 (7620)
2000	2009	<b>Hall</b> , Margaret ( <i>Supply</i> ) 34 Milton Road, Bluff Hill Napier 4110 [M] 027 448 6624 [E] <a href="mailto:margaret.h@xtra.co.nz">margaret.h@xtra.co.nz</a>	9580
1986	D31	<b>Hallam</b> , Valma E ( <i>Deacon</i> ) 2 Knights Way, Althorp Village Pyes Pa, Tauranga 3112 [M] 027 200 0055 [H] 07 562 3333 [E] <a href="mailto:kvhallam@kinect.co.nz">kvhallam@kinect.co.nz</a>	3190
1954	1994	<b>Hammond</b> , George M 14 Tamahere Retirement Village 621 State Highway 1, RD 3 Hamilton 3283 [H] 07 856 1606 [E] <a href="mailto:gmhammond@xtra.co.nz">gmhammond@xtra.co.nz</a>	3330
2015	2	<b>Harding</b> , David 8 Grey Street, Woodville 4920 PO Box 85, Woodville 4945 [M] 021 302 780 [H] 06 376 4400 [E] <a href="mailto:david.harding@xtra.co.nz">david.harding@xtra.co.nz</a>	4000 5050 5150
2015	2	<b>Hotere</b> , Keita 9 Te Mai Road, Woodhill Whangarei 0110 [H] 09 946 0488 [M] 022 361 7447 [E] <a href="mailto:keitanorthtec@gmail.com">keitanorthtec@gmail.com</a>	1510
2016	1	<b>Han</b> , Hui Young 16 Oak Street Morrinsville 3300 [H] 07 889 7623 [M] 021 183 5837 [E] <a href="mailto:huiyoungghan@gmail.com">huiyoungghan@gmail.com</a>	3060
1960	1999	<b>Hanson</b> , E Francis (Frank) 10 Percy Cameron Street Avalon, Lower Hutt 5011 [H] 04 972 9879 [M] 027 241 3894 [E] <a href="mailto:fnhanson@clear.net.nz">fnhanson@clear.net.nz</a>	6100
1997	MI	<b>Haretuku</b> , Kiri ( <i>Retired</i> ) 2A Viola Ave, Mangere East Auckland 2024 [H] 09 276 1954	2510
1969	2008	<b>Harkness</b> , Barry G 55 Greens Road Tuahiwi, RD1, Kaiapoi 7691 [H] 03 327 7841 [E] <a href="mailto:harknessab@xtra.co.nz">harknessab@xtra.co.nz</a>	8180
2012	1	<b>Ha'unga</b> , Sunia 8 Duncan Street, Mangapapa Gisborne 4010 [H] 06 868 8553 [E] 027 236 7897 [E] <a href="mailto:lofitu77@gmail.com">lofitu77@gmail.com</a>	7750 7770
2013	4	<b>Havea</b> , Manoa 3 Carver Place Lynmouth New Plymouth 4310 [H] 06 759 1950 [O] 06 759 9036 [M] 021 0841 7863 [E] <a href="mailto:manoa.havea@gmail.com">manoa.havea@gmail.com</a>	4010 4030 4110 4130
1968	2002	<b>Hay</b> , J Cedric 4B Belmont Tce, Milford Auckland 0620 [H] 09 410 5977	2130
	LAY	<b>Heine</b> , Lyn 1517 State Highway 7 RD1, Dobson 7872 [H] 03 762 5553 [O] 03 768 4415 [E] <a href="mailto:david_heine@xtra.co.nz">david_heine@xtra.co.nz</a>	7110
1954	1990	<b>Heppelthwaite</b> , Ernest (Ernie) 12 Hockey Street Christchurch 8051 [H] 03 359 7223	8010
1965	1995	<b>Herbert</b> , C Brice 80 Hillcresst Avenue Te Awamutu 3800 [H] 07 870 5512 [E] <a href="mailto:briceandjudith@hotmail.com">briceandjudith@hotmail.com</a>	

Ent.	Years	Contact Details	Parish No	
1968	1999	<b>Hey, Roger J E</b> Edmund Hillary Retirement Village 169/221 Abbotts Way Remuera, Auckland 1050	[H] 09 527 1817 [M] 021 642 652 [E] <a href="mailto:rkhey@xtra.co.nz">rkhey@xtra.co.nz</a>	2010
1983	1999	<b>Higham, B June (ret'd Deacon)</b> 38 Higham Road, RD2 Te Awamutu 3872	[H] 07 872 7719 [F] 07 872 7919 [E] <a href="mailto:hibev@farmside.co.nz">hibev@farmside.co.nz</a>	3250
1986	D31	<b>Hight, Dianne C (Deacon)</b> 597 No. 7 Road, RD1 Waitoa 3380	[H] 07 887 2842 [M] 027 481 7643 [O] 07 884 8673 [E] <a href="mailto:dchightnz@gmail.com">dchightnz@gmail.com</a>	3050
2011	4	<b>Hoggard, Trevor</b> Private Bag 11903 Eilerslie, Auckland 1542 (25/218 Captain Springs Road Onehunga Auckland 1061)	[O] 09 571 9152 [M] 021 570 385 [H] 09 636 5586 [E H] <a href="mailto:thoggard@xtra.co.nz">thoggard@xtra.co.nz</a> [E O] <a href="mailto:trevor@missionresourcing.org.nz">trevor@missionresourcing.org.nz</a>	2600
1999	2008	<b>Hopner, Elizabeth</b> 73 Alnwick Street Warkworth 0910	[H] 09 425 9955 [M] 027 222 7088 [E] <a href="mailto:lizhopner@clear.net.nz">lizhopner@clear.net.nz</a>	2290
1960	1995	<b>Hornblow, Maxwell A</b> 98 Bronte Road East RD1, Upper Moutere Nelson 7010	[H][F] 03 540 2718 [E] <a href="mailto:m.a.hornblow@xtra.co.nz">m.a.hornblow@xtra.co.nz</a>	
1960	1997	<b>Horrill, C Seton</b> 178A Lyttelton Street Spreydon, Christchurch 8024	[H] 03 942 2913 [E] <a href="mailto:horrill@paradise.net.nz">horrill@paradise.net.nz</a>	8010
2015	2	<b>Hotere, Akinihi K (Keita)</b> 9 Te Mai Road Woodhill 0110	[H] 09 946 0488 [M] 022 361 7447 [E] <a href="mailto:keitanorthtec@gmail.com">keitanorthtec@gmail.com</a>	1510
1988	CHP17	<b>Hughson, Gregory (Greg) A</b> The Upper Room C/- University of Otago Union PO Box 1436, Dunedin 9054 (10 Corstorphine Road, Carlton Hill, Dunedin 9012)	[H] 03 487 6226 [O] 03 479 8497 [M] 027 212 1048 [E] <a href="mailto:hughson@ir.net.nz">hughson@ir.net.nz</a>	
2004	8	<b>Ieli, Paulo</b> 41 Cambridge Terrace Papatoetoe, Auckland 2025	[H][O] 09 279 3667 [M] 021 0251 5755 [E] <a href="mailto:paulo.ieli@xtra.co.nz">paulo.ieli@xtra.co.nz</a>	9570
2016	1	<b>Ieti, Oka</b> 2 Lyndhurst Street Awapuni, Gisborne 4010	[H] 06 867 0583 [E] <a href="mailto:oka.ieti@gmail.com">oka.ieti@gmail.com</a>	9590
2005	13	<b>Isaia, Limu</b> 9B Severn Place Spotswood New Plymouth 4310	[H] 06 751 0618 [O] 06 759 9036 [E] <a href="mailto:limu_isaia@xtra.co.nz">limu_isaia@xtra.co.nz</a>	9585
1947	1985	<b>Jackson-Campbell, Michael</b> 7 Norfolk Drive Wanganui 4500	[H] 06 348 8298 [E] <a href="mailto:Jackson-campbell@xtra.co.nz">Jackson-campbell@xtra.co.nz</a>	2280
1975	1997	<b>Jacobson, Patricia (Pat) M</b> 1D Mary Street Masterton 5810	[H] 06 377 0281 [E] <a href="mailto:olga-jac@clear.net.nz">olga-jac@clear.net.nz</a>	2280

Ent.	Years	Contact Details	Parish No
1961	1995	<b>James, Russell E</b> 2A Pukeuri Lane Christchurch 8022 [H] 03 332 9456 [E] <a href="mailto:russellandivy@clear.net.nz">russellandivy@clear.net.nz</a>	8080
1967	1994	<b>Jamieson, Colin G</b> 11 Kaikomako Place Cass Bay 8082 [H] 03 328 8190 [E] <a href="mailto:ColinJamieson@xtra.co.nz">ColinJamieson@xtra.co.nz</a>	8070
1962	2004	<b>Jones, Barry E (Supply)</b> 23 Widdison Place Albany, Auckland 0632 [H] 09 448 5224 [M] 022 068 3873 [E] <a href="mailto:jandbjones@orcon.net.nz">jandbjones@orcon.net.nz</a>	2060
2010	1	<b>Kaisa, Kalo</b> 79 Pretoria Street Lower Hutt Wellington 5010 [H] 04 976 8551 [M] 027 862 9454 [E] <a href="mailto:falanga@xtra.co.nz">falanga@xtra.co.nz</a>	6120
1983	2004	<b>Kane, Graham A</b> 160 Songer Street Nelson 7011 [H] 03 547 2604 [E] <a href="mailto:gahkane@xtra.co.nz">gahkane@xtra.co.nz</a>	
	S2	<b>Kau, Tevita</b> 27 Tyrone Street Otara, Auckland 2023 [M] 027 917 1288 [H] 09 272 4210 [E] <a href="mailto:tevita.kau@hotmail.co.nz">tevita.kau@hotmail.co.nz</a>	
2015	1	<b>Kaufononga, Moi</b> 40 Somerset Crescent Spreydon Christchurch 8024 [M] 027 290 7297 [E] <a href="mailto:moi.kaufononga@xtra.co.nz">moi.kaufononga@xtra.co.nz</a>	7900
1984	SOC8	<b>Keesing, Neil R (until 24 April 2016)</b> 15 Wiggins Street Sumner Christchurch 8081 [H] 03 326 4822 [M] 021 288 9464 [E] <a href="mailto:neilchris9@xtra.co.nz">neilchris9@xtra.co.nz</a>	8050
1995	2007	<b>Kerr, Jessie S</b> 98C Totara View Road RD1, Wakefield 7095 [H] 03 541 8187	
2001	MI	<b>Kershaw, Syd</b> 3 Elizabeth Street Patea 4520 [H] 06 273 8043 [E] <a href="mailto:sak.nz@ihug.co.nz">sak.nz@ihug.co.nz</a>	4510
1987	L29	<b>Kilikiti, Vaikoloa</b> 7 Milton Road, Mt Eden Auckland 1024 [H] 09 638 9018 [E] 021 0264 3050 [E] <a href="mailto:vaikoloakilikiti47@gmail.com">vaikoloakilikiti47@gmail.com</a>	7510 (7570) (7512) (7590)
2009	8	<b>Kim, Joohong</b> 68 Mahars Road Mairehau, Christchurch 8052 [H] 03 385 6406 [O] 03 385 3473 [M] 027 630 9026 [E] <a href="mailto:joohongkim@yahoo.com">joohongkim@yahoo.com</a>	8270
2003	1	<b>Kinahoi Veikune, Setaita</b> Private Bag 11903, Ellerslie Auckland 1542 (409 Great South Rd, Penrose, Auckland 1051) [O] 09 571 9148 [M] 021 570 384 [H] 09 638 9018 [E O] <a href="mailto:setaita@missionresourcing.org.nz">setaita@missionresourcing.org.nz</a>	2600
2007	5	<b>Kinera, Philomeno</b> 278 Kingsbury Avenue Rangiora 7400 [O] 03 313 3448 [M] 021 521 118 [H] 03 313 1912 [E H] <a href="mailto:philomeno@xtra.co.nz">philomeno@xtra.co.nz</a> [E O] <a href="mailto:rangioramethodist@clear.net.nz">rangioramethodist@clear.net.nz</a>	8190 8210

Ent.	Years	Contact Details	Parish No
1957	1992	<b>Kitchingman</b> , Henry W 2B Duke Street Papakura 2110 [H] 09 296 2688 [E] <a href="mailto:hkitchingman@xtra.co.nz">hkitchingman@xtra.co.nz</a>	2430
1995	MI	<b>Kopa</b> , John M K 16 Joanna Place Deanwell, Hamilton 3206 [H] 07 843 4134	3510
	S1	<b>Lagi</b> , Kaurasi 8 Piriti Drive, Te Atatu Peninsula Auckland 0160 [M] 021 261 577 [H] 09 834 5222 [E] <a href="mailto:kaurasi14@gmail.com">kaurasi14@gmail.com</a>	
	MI:S5	<b>Laird</b> , Gillian 73 Opaheke Road Opaheke Papakura 2113 [H] 09 298 7596 [M] 021 0833 9847 [E] <a href="mailto:glaird22@gmail.com">glaird22@gmail.com</a>	2510
2013	4	<b>Langi</b> , 'Ilaisaane (Saane) 17 Pukenhana Ave Epsom Auckland 1023 [H] 09 624 3520 [O] 09 373 2869 [M] 021 077 9077 [E] <a href="mailto:saane.langi@methodistcentral.org.nz">saane.langi@methodistcentral.org.nz</a>	2010
2015	2	<b>Langi</b> , Matafonua 18 Buchanan Street Matamata 3400 [M] 021 0221 7086 [E] <a href="mailto:matafonual.langi@gmail.com">matafonual.langi@gmail.com</a>	3140
2011	6	<b>Lasi</b> , Alisa 28 Marion Avenue Mt Roskill Auckland 1041 [O] 09 828 2003 [M] 021 118 1774 [H] 09 627 2820 [E] <a href="mailto:lasi@xtra.co.nz">lasi@xtra.co.nz</a>	2090
2011	6	<b>Lasi</b> , Tau 28 Marion Avenue Mt Roskill Auckland 1041 [O] 09 629 3348 [M] 021 186 3342 [H] 09 627 2820 [E] <a href="mailto:tlasi@xtra.co.nz">tlasi@xtra.co.nz</a>	2030 2310
1963	1985	<b>Laws</b> , Derek G Town House 23, Princess Alexandra 145 Battery Road Napier 4110 [H] 06 835 8739 [M] 027 637 7656 [E] <a href="mailto:lawsd-y@free.net.nz">lawsd-y@free.net.nz</a>	8090
2012	5	<b>Lea'aetoa</b> , Sione 11 Vidiri Court Flat Bush, Auckland 2016 [H] 09 274 5837 [E] <a href="mailto:skleaaetoa@hotmail.com">skleaaetoa@hotmail.com</a>	7510 (7612)
	AS5	<b>Lee</b> , Jeong W 5 Celeste Place, Totara Vale Auckland 0627 [H] 09 444 2757 [M] 027 733 5256 [E] <a href="mailto:hill@wellington.kr">hill@wellington.kr</a>	
2015	2	<b>Livani</b> , Alipate 3 Beach Road, Weymouth Auckland 2103 [M] 021 0234 4974 [E] <a href="mailto:lani.ipa@gmail.com">lani.ipa@gmail.com</a>	8540
1999	MI	<b>Livingstone</b> , Sonny 1655 Matawaia Road RD1, Kawakawa, Bay of Islands 0281 [M] 021 113 6408	1510
2000	2008	<b>Loader</b> , Vilma C/- 156 Marshland Road Christchurch 8082	8050
1972	USF5	<b>MacLeod</b> , D Ian 22 Stirling Place Marchwiell, Timaru 7910 [H] 03 686 3226 [M] 021 059 0552 [E] <a href="mailto:imacleod1971@gmail.com">imacleod1971@gmail.com</a>	8330



Ent.	Years	Contact Details	Parish No
2001	6	<b>Mann-Taito</b> , Falaniko 60 Rajkot Terrace Broadmeadows Wellington 6035 [E] <a href="mailto:mann-taito@wesleychurch.org.nz">mann-taito@wesleychurch.org.nz</a>	9600 6010
1997	CHP9	<b>Manu</b> , Tavake 8 Queree Drive Waiouru Military Camp Waiouru 4826 [E] <a href="mailto:tavakefaiana.manu@xtra.co.nz">tavakefaiana.manu@xtra.co.nz</a> [E] <a href="mailto:tavake.manu@nzdf.mil.nz">tavake.manu@nzdf.mil.nz</a>	[H] 06 387 6458 [O] 06 387 5599 [M] 027 249 8967
1989	2001	<b>Manu'atu</b> , Lisiate 18 Vincent Place, Dinsdale Hamilton 3204	[H][F] 07 846 0626 3080
2010	7	<b>Manukia</b> , Goll Fan 2 South Lynn Road Titirangi Waitakere 0604 [E] <a href="mailto:goll.manukia@orcon.net.nz">goll.manukia@orcon.net.nz</a>	[H] 09 827 5393 [O] 09 275 0268 [M] 021 451 557
1991	L25	<b>Manukia</b> , Mosese 25 Norcross Ave, Henderson Auckland 0612 [E] <a href="mailto:mosese.manukia@gmail.com">mosese.manukia@gmail.com</a>	[H] 09 835 1914 [O] 09 638 6644 7510 (7541)
1961	1991	<b>Marshall</b> , C Russell 5 Whitianga View Paremata, Porirua 5024	[H] 04 233 6608
	LAY	<b>Mau'a'i</b> , Ma'ilata Etuale 15 Kiwi Street Tokoroa 3420 (PO Box 5010, Rotorua West, Rotorua 3044) [E O] <a href="mailto:rotoruaethodist@clear.net.nz">rotoruaethodist@clear.net.nz</a>	[O] 07 348 1527 3170 3161
1968	2008	<b>Mclver</b> , Graeme 50 Scarborough Road Sumner Christchurch 8081 [E] <a href="mailto:gmciver@xtra.co.nz">gmciver@xtra.co.nz</a>	[H] 03 3265453 [M] 027 420 5188
1996	2005	<b>McLeod</b> , Malcolm C ( <i>ret'd Deacon</i> ) Apt 1402, 123 Stanley Road Glenfield, Auckland 0629 [E] <a href="mailto:lormal@xtra.co.nz">lormal@xtra.co.nz</a>	[H] 09 443 1214 2150
1982	1999	<b>McNicol</b> , Derek V Villa O, Stillwater Gardens 44 Templemore Drive, Richmond Nelson 7020 [E] <a href="mailto:derek.barbara@outlook.co.nz">derek.barbara@outlook.co.nz</a>	[H] 03 543 8931 7010
1968	2007	<b>Meredith</b> , John D 2 Duncanfields Place Lincoln 7608 [E] <a href="mailto:jmeredith@inspire.net.nz">jmeredith@inspire.net.nz</a>	[H O] 03 325 7891 [M] 021 061 9518 8260
2011	6	<b>Meyer</b> , Bertie 16 Eastside Drive Pukekohe 2120 (PO Box 617, Pukekohe Auckland 2340) [E] <a href="mailto:b.meyer@clear.net.nz">b.meyer@clear.net.nz</a>	[H] 09 238 4564 [M] 021 043 0961 [O] 09 238 6768 2440
1989	2008	<b>Millar</b> , M Anne 416 Mairehau Road Parklands, Christchurch 8083 [E] <a href="mailto:anne.millar@xtra.co.nz">anne.millar@xtra.co.nz</a>	[H] 03 383 0144 8010
1963	1988	<b>Miller-Taylor</b> , Barbara I 12 Melandra Road Whangaparoa 0932 [E] <a href="mailto:philbarb@actrix.co.nz">philbarb@actrix.co.nz</a>	[H] 09 424 3059 2280

Ent.	Years	Contact Details	Parish No
2010	3	<b>Misilei, Misilei</b> 10 Williams Street, Mangere Auckland 2024 [O] 09 278 6442 [M] 021 0271 4099 [H] 09 276 8336 [E] <a href="mailto:mmisilei@clear.net.nz">mmisilei@clear.net.nz</a>	2480
	ASC3	<b>Mitchell, Rod (Supply)</b> 19 Northview Crescent Roslyn, Dunedin 9011 [H] 03 477 3700 [E] <a href="mailto:roddieg@xtra.co.nz">roddieg@xtra.co.nz</a>	9010
	S1	<b>Moala, Keith</b> 241 Penrose Road Mt Wellington Auckland 1060 [H] 09 527 1128 [M] 021 100 5104 [E] <a href="mailto:moala_k@xtra.co.nz">moala_k@xtra.co.nz</a>	
2001	3	<b>Molineux, Alison</b> 12 Woburn Place, Acacia Bay Taupo 3330 and 59 Taitua Street Piriaka RD 2, Taumarunui 3992 [M] 021 0880 9690 [O] 07 378 6812 [E] <a href="mailto:the2als@xtra.co.nz">the2als@xtra.co.nz</a> [H] 07 895 6551	3180 3230
2014	3	<b>Molitika, Melema'u</b> 120 Colombo Street Sydenham Christchurch 8023 [M] 021 262 3826 [O] 03 942 2715 [E] <a href="mailto:molitikastar1@gmail.com">molitikastar1@gmail.com</a>	8090
1997	L19	<b>Morunga, Christina M</b> 313 West Coast Road RD2, Kohukohu 0491 [H] 09 4055 850 [E] <a href="mailto:cmorunga@xtra.co.nz">cmorunga@xtra.co.nz</a>	1050
		<b>Mudavanhu, Jannet</b> (address TBA)	
1960	1997	<b>Mullan, David (Dave) S</b> 28/101 Red Beach Road Red Beach 0932 [H] 09 426 7562 [E] <a href="mailto:colcom.press@clear.net.nz">colcom.press@clear.net.nz</a>	1030
1980	2015	<b>Murray, John S</b> 69B Oraha Road, Kumeu Auckland 0892 [H] 09 412 2495 [M] 027 577 7821 [E] <a href="mailto:j-murray@xtra.co.nz">j-murray@xtra.co.nz</a>	
2015	2	<b>Muzondiwa, Amos</b> 7 Francis Ryan Close Mt Albert, Auckland 1025 [O] 09 846 7264 [M] 021 074 5706 [E] <a href="mailto:pastoramos1968@yahoo.com">pastoramos1968@yahoo.com</a>	2080
2010	7	<b>Nathan, Rex E F</b> 180 Pouto Road, RD1 Dargaville 0371 [H] 09 439 6565 [M] 027 474 4750 [E] <a href="mailto:rexnathan@xtra.co.nz">rexnathan@xtra.co.nz</a>	1510
1964	1999	<b>Neal, Barry W</b> 3 Lamont Street Chartwell, Hamilton 3210 [H] 07 853 3379 [E] <a href="mailto:bandmneal@gmail.com">bandmneal@gmail.com</a>	2100
2009	MI	<b>Nelson, Solomon</b> 2 Harpers Avenue Otorohanga 3900 [H] 07 873 8949	3520
1989	1996	<b>Nesbit, John B</b> Diana Isaac Retirement Village Town House 223, 1 Lady Isaac Way Christchurch 8052 [H] 03 352 6775 [E] <a href="mailto:jotdon@xtra.co.nz">jotdon@xtra.co.nz</a>	8020
2012	MI	<b>Ngaha, Arapera B (Bella)</b> 174 Tennessee Avenue Mangere East Manukau 2024 [O] 09 373 7599 [M] 027 420 9945 [H] 09 276 4484 [E] <a href="mailto:a.ngaha@auckland.ac.nz">a.ngaha@auckland.ac.nz</a>	2510

Ent.	Years	Contact Details	Parish No	
2006	6	<b>Ngahe</b> , 'Alifeleti Vaitu'ulala 24 Eugenia Rise, Totara Heights Auckland 2105 (PO Box 75515, Manurewa, Auckland 2243)	[H] 09 269 2161 [O] 09 266 5301 [M] 027 320 6841 [E] <a href="mailto:vaituulala@xtra.co.nz">vaituulala@xtra.co.nz</a>	2420
2001	MI	<b>Ngarewa</b> , Jim 7a Hadfield Street Patea 4520	[H] 06 273 8659	4510
2011	4	<b>Nicholas</b> , Mary 149 Kamo Road Whangarei 0112	[H] 09 437 2624 [M] 027 225 5177 [E] <a href="mailto:merenicholas@xtra.co.nz">merenicholas@xtra.co.nz</a>	1130 1140
1999	2015	<b>Nicholls</b> , Val 57 Laurence Street Manly Whangaparaoa 0930	[H] 09 424 5758 [M] 021 518 786 [E] <a href="mailto:valnicholls@xtra.co.nz">valnicholls@xtra.co.nz</a>	
1980	2004	<b>Noa</b> , Nomani ( <i>Presidential Supply</i> ) 3 Zelda Ave Clover Park, Auckland 2023	[E] <a href="mailto:n_noa@xtra.co.nz">n_noa@xtra.co.nz</a>	9510
2008	3	<b>Norman</b> , Peter 127 Coronation Road, Hillcrest Auckland 0627	[H] 09 442 1945 [O] 09 489 4590 [M] 027 378 7042 [E] <a href="mailto:pete.norman@xtra.co.nz">pete.norman@xtra.co.nz</a>	2140
2009	8	<b>Nuku</b> , Hiueni 83 Ayton Drive, Whitby Porirua 5024	[H] 04 234 1054 [O] 04 237 4207 [M] 027 229 1381 [E] <a href="mailto:hiueni@puchs.org.nz">hiueni@puchs.org.nz</a>	7830 7810 7820 7840
2007	2	<b>Oh</b> , Martin 26 Appaloosa Ave Richmond 7020	[O] 03 544 8394 [M] 027 288 1938 [H] 03 970 6990 [E] <a href="mailto:martinandsun@gmail.com">martinandsun@gmail.com</a>	7130
1991	4	<b>Olsen</b> , Ken W 84 Glen Lynn Avenue Queenwood Hamilton 3210 (PO Box 12034, Chartwell Square, Hamilton 3248)	[H] 07 853 8970 [O] 07 855 7434 [E] <a href="mailto:ken@chartwellchurch.org.nz">ken@chartwellchurch.org.nz</a>	3110
1995	2007	<b>Osborn</b> , Beverley 75 Main Road Stewart Island 9846 (PO Box 158 Halfmoon Bay Stewart Island 9846)	[H] 03 2191 506 [E] <a href="mailto:beverley.osborn@clear.net.nz">beverley.osborn@clear.net.nz</a>	9110
1953	1986	<b>Osborne</b> , John H 27B Ambury Road Mangere Bridge, Manukau Auckland 2022	[H] 09 622 1705 [E] <a href="mailto:nidnoj@surfer.co.nz">nidnoj@surfer.co.nz</a>	2080
2002	L16	<b>Paea</b> , Holakitu'akolo 7 Palando Place Conifer Grove Takanini 2112	[H] 09 296 7969 [O] 09 274 1177 [E] <a href="mailto:yeslord@xtra.co.nz">yeslord@xtra.co.nz</a>	7520
	AS3	<b>Park</b> , Dong Jin 33 Ellice Road Glenfield, Auckland 0629	[H] 09 441 9114 [E] <a href="mailto:dipark2000@naver.com">dipark2000@naver.com</a>	

Ent.	Years	Contact Details	Parish No
	AS5	<b>Park</b> , Eunshin 2/269 Beach Road Rothebay Bay Auckland 0630 [H] 09 476 9011 [M] 021 0228 0265 [E] <a href="mailto:eunyu2001@hotmail.com">eunyu2001@hotmail.com</a>	
	LAY	<b>Patrick</b> , Stewart 15 Norwood Road Gisborne 4010 (PO Box 2146, Gisborne 4040) [H] 06 868 8735 [O] 06 867 9604 [M] 021 047 0795 [E] <a href="mailto:stewart@mup.org.nz">stewart@mup.org.nz</a>	5050
2010	2	<b>Peach</b> , Dale 8a Fovant Street Russley, Christchurch 8042 [H] 03 342 4236 [O] 03 348 5519 [M] 027 436 2698 [E] <a href="mailto:minister.chcwestmethodist@gmail.com">minister.chcwestmethodist@gmail.com</a>	8120
2009	8	<b>Peddie</b> , Barbara 602A Madras Street St Albans, Christchurch 8014 [H] 03 377 0246 [M] 021 024 31577 [E] <a href="mailto:bpeddie@clear.net.nz">bpeddie@clear.net.nz</a>	8000 8110
	MI:S2	<b>Peri</b> , Anne RD 3, Kaikohe 0473 [H] 09 405 3852 [E] <a href="mailto:teaurereanne55@gmail.com">teaurereanne55@gmail.com</a>	
2013	4	<b>Petaia</b> , Neti 18 Chapel Street Papanui Christchurch 8053 [H] 03 354 9055 [O] 03 352 1179 [M] 027 937 2063 [E] <a href="mailto:petaia.chchnorth@xtra.co.nz">petaia.chchnorth@xtra.co.nz</a>	8140
1992	2010	<b>Peterson</b> , Brian C 10 Rochfort Street Otane 4202 [M] 027 285 8728 [H] 06 856 8638 [E] <a href="mailto:b_peterson@xtra.co.nz">b_peterson@xtra.co.nz</a>	
1992	2007	<b>Peterson</b> , Marion J 10 Rochfort Street Otane 4202 [M] 027 3735 144 [H] 06 856 8638 [E] <a href="mailto:marionjp@xtra.co.nz">marionjp@xtra.co.nz</a>	
1968	1998	<b>Phillipps</b> , Donald J 46 Bryant Street Bradford, Dunedin 9011 [H] 03 453 5625 [M] 021 173 6668 [E] <a href="mailto:donaldphillipps@gmail.com">donaldphillipps@gmail.com</a>	9010
	AS3	<b>Pilgrim</b> , Donald 46 Blankney Street Hornby Christchurch, 8042 [H] 03 980 8161 [M] 022 658 5701 [E] <a href="mailto:pilgrimspalace@paradise.net.nz">pilgrimspalace@paradise.net.nz</a>	
2011	6	<b>Pole</b> , Siosifa 16 Albert Street St Clair, Dunedin 9012 (PO Box 2391, Dunedin 9011) [H] 04 455 2923 [M] 027 241 2926 [O] 03 466 4600 [E] <a href="mailto:sifapole@xtra.co.nz">sifapole@xtra.co.nz</a>	9010 9160
2009	4	<b>Pope</b> , Ikilifi 3 Jordan Road, Mangere Auckland 2022 [H] 09 636 8603 [M] 027 445 0205 [E] <a href="mailto:iki.pope@tonganyouth.org.nz">iki.pope@tonganyouth.org.nz</a>	7630
2009	3	<b>Poultney</b> , David 2 Olivine Terrace, The Brook Nelson 7010 [H] 03 545 7181 [M] 022 350 2263 [E] <a href="mailto:davidcpoultney@gmail.com">davidcpoultney@gmail.com</a>	7010 7000 7040 7090 7100 7110
1967	2007	<b>Pratt</b> , David C 10A Valley Road Northcote, Auckland 0626 [H] 09 419 0505 [M] 021 0254 6980 [E] <a href="mailto:dcjapratt@xtra.co.nz">dcjapratt@xtra.co.nz</a>	2150

Ent.	Years	Contact Details	Parish No
2011	5	<b>Prestidge, Paul</b> 17a Manuka Street Miramar, Wellington 6022 [H] 04 388 1255 [O] 04 388 4247 [M] 027 575 8892 [E] <a href="mailto:paul@miramaruniting.org.nz">paul@miramaruniting.org.nz</a>	6050
2010	4	<b>Preston, Anne</b> 20 Wellington Street Hamilton East Hamilton 3216 [H] 07 856 5783 [M] 021 034 1394 [O] 07 856 3940 [E] <a href="mailto:ar.preston@xtra.co.nz">ar.preston@xtra.co.nz</a>	3100 3140
1957	1987	<b>Pullar, Beverley</b> 18/357 Lower Queen Street Richmond, Nelson 7020 [H] 03 544 6523 [E] <a href="mailto:bevpullar@xtra.co.nz">bevpullar@xtra.co.nz</a>	7030
2006	2	<b>Pupulu, Utumau'u</b> 68 Forrest Hill Road Henderson Waitakere 0612 [M] 021 842 883 [E] <a href="mailto:u.pupulu@orcon.net.nz">u.pupulu@orcon.net.nz</a>	9520
	MI:S5	<b>Rakena, Piripi</b> 13 Te Pua Road, RD 2 Kaikohe 0472 [H] 09 401 0843 [M] 021 110 6763 [E] <a href="mailto:piripirakena@hotmail.com">piripirakena@hotmail.com</a>	
1954	1995	<b>Rakena, Ruawai D</b> 15 Boakes Road Mt Wellington, Auckland 1060 [H] 09 570 5234	2510
	MI:S5	<b>Rakena, Tamati</b> 13 Te Pua Road, RD 2 Kaikohe 0472 [M] 021 071 0699 [E] <a href="mailto:tamatir@gmail.com">tamatir@gmail.com</a>	
	MI	<b>Rauwhero, Hemi (Jim) (Retired)</b> 5-34 Miro Road, Mangere Bridge Auckland 2022 [H] 09 622 0895	2510
1987	2001	<b>Reid, Rita J (ret'd Deacon)</b> 1/85 Epsom Road, Sockburn Christchurch 8042 [H] 03 348 9423 [E] <a href="mailto:chch_dolphin@xtra.co.nz">chch_dolphin@xtra.co.nz</a>	8120
1982	2007	<b>Richards, Gillian (Jill) M</b> C/- Grace Joel Retirement Village 184 St Heliers Bay Road St Heliers, Auckland 1071 [H][F] 09 575 4172 [E] <a href="mailto:jill.richards@xtra.co.nz">jill.richards@xtra.co.nz</a>	2020
1969	2009	<b>Rigby, Russell G</b> 25A Rosier Road, Glen Eden Auckland 0602 [H] 09 813 5688 [M] 021 0265 5320 [E] <a href="mailto:rigbypr@xtra.co.nz">rigbypr@xtra.co.nz</a>	
1974	2011	<b>Roberts, John H (Supply)</b> 8 Matenga Street Waikanae 5036 [H] 04 904 0959 [M] 021 251 6784 [E] <a href="mailto:john.dianaroberts@clear.net.nz">john.dianaroberts@clear.net.nz</a>	6030
1987	2000	<b>Rogers, Douglas I</b> 185 Miromiro Road Normandale, Lower Hutt 5010 [H][F] 04 586 1492 [E] <a href="mailto:dgrogers@xtra.co.nz">dgrogers@xtra.co.nz</a>	6120
1990	UFS7	<b>Rolinson, David T H</b> 17 Valley Road Mt Eden, Auckland 1024 [H] 09 630 2039	
1983	2003	<b>Rosewell, Wendie</b> 56 Old Creamery Road Opotiki 3198 [H] 07 315 5518 [E] <a href="mailto:rosewell@clear.net.nz">rosewell@clear.net.nz</a>	

Ent.	Years	Contact Details	Parish No
1954	1991	<b>Rushton, Percy P</b> 1 Craig Road, Maraetai Auckland 2018 [H] 09 536 6291 [E] <a href="mailto:perjoy@xtra.co.nz">perjoy@xtra.co.nz</a>	2410
1957	1997	<b>Russell, Kenneth H</b> 85L Victoria Road St Kilda, Dunedin 9012 [H] 03 455 3727 [E] <a href="mailto:juke57@slingshot.co.nz">juke57@slingshot.co.nz</a>	9010
	MI:S4	<b>Ryan, Terry</b> 27 Berry Street, St Albans Christchurch 8014 [H] 03 355 5606 [O] 03 974 0104	
1971	2004	<b>Salmon, John B</b> 104 Pacific Parade Army Bay, Auckland 0930 [M] 021 434 440 [E] <a href="mailto:johnsalmon@clear.net.nz">johnsalmon@clear.net.nz</a>	
1982	2015	<b>Samoa Saleupolu, Aso</b> 24 Redoubt Road Goodwood Heights Auckland 2105 [H] 09 263 4484 [M] 021 570 384 [E] <a href="mailto:atnkvss@gmail.com">atnkvss@gmail.com</a>	
1983	1989	<b>Samusamuvodre, Elia</b> 5 Tawa Cres Manurewa, Auckland 2102 [H] 09 266 0126	2420
2004	UFS7	<b>Sandiford Phelan, Ruth</b> 6 Porou Street Taumarunui 3920 [M] 020 4085 2985 [H] 07 896 7009 [E] <a href="mailto:ruthsp@email.com">ruthsp@email.com</a>	
1950	1988	<b>Schroeder, Leonard P</b> 34/621 State Highway 1 RD3, Hamilton 3283 [H] 07 856 1398 [E] <a href="mailto:lhschroeder@kinect.co.nz">lhschroeder@kinect.co.nz</a>	3080
1983	2001	<b>Sedon, Ashley J</b> 524 Eudlo Road Eudlo, Queensland 4554, AUSTRALIA [E] <a href="mailto:pa.enterprises@bigpond.com">pa.enterprises@bigpond.com</a>	O/S
2013	4	<b>Shackleton, Tania</b> 193 Victoria Road Devonport Auckland 0624 [M] 022 685 7688 [O] 09 445 6801 [E H] <a href="mailto:shackletont@gmail.com">shackletont@gmail.com</a> [E O] <a href="mailto:minister@devonportmethodist.org.nz">minister@devonportmethodist.org.nz</a>	2130
1979	2001	<b>Short, Robert (Bob) D</b> 9 Peter Way Place, Titoki Park Glenview, Hamilton 3206 [H] 07 846 2021 [M] 025 871 348 [E] <a href="mailto:bandeshort@gmail.com">bandeshort@gmail.com</a>	
2009	6	<b>Sidal, Bob</b> 9 Rhodes Street, Parkside Timaru 7910 [H][O] 03 688 8401 [M] 021 984 919 [E] <a href="mailto:sidalsrus@yahoo.co.nz">sidalsrus@yahoo.co.nz</a>	8310 8350
2011	LAY6	<b>Sidal, Morven</b> 9 Rhodes Street, Parkside Timaru 7910 [H][O] 03 688 8401 [M] 021 984 939 [E] <a href="mailto:sidalsrus@yahoo.co.nz">sidalsrus@yahoo.co.nz</a>	8330
1975	2012	<b>Sinclair, Paul</b> 227 Tukere Drive Whangamata 3620 [H] 07 865 8092 [M] 021 031 9926 [E] <a href="mailto:lynne.paul.sinclair@gmail.com">lynne.paul.sinclair@gmail.com</a>	
1991	WA	<b>Siulangapo, Inoke</b> 35 Alport Place, Woolston Christchurch 8023 [H] 03 384 2183 [M] 027 221 5520 [E] <a href="mailto:siulangapo@xtra.co.nz">siulangapo@xtra.co.nz</a>	
1964	1999	<b>Slinn, Stuart G</b> 13 McClure Street Feilding 4702 [H] 06 323 3463 [E] <a href="mailto:sandjlinn@xtra.co.nz">sandjlinn@xtra.co.nz</a>	

Ent.	Years	Contact Details	Parish No
1970	1998	<b>Smith, G Clive</b> 8 Taranaki Street Picton 7220	[H] 03 573 8487
1985	2009	<b>Smith, Kenneth R</b> 33 Vasari Grange Rolleston 7614	[H] 03 347 8941 [E] <a href="mailto:kenneth_smith@xtra.co.nz">kenneth_smith@xtra.co.nz</a>
2013	3	<b>Solomon, Abhishek</b> 21 John Andrew Drive Warkworth 0910	[O] 09 425 8660 [M] 021 647 164 [H] 09 425 8301 [E] <a href="mailto:solomonabhi@gmail.com">solomonabhi@gmail.com</a>
1984	1997	<b>Springett, Margaret</b> 7 Allen Road, RD12 Hawera 4672	[H][F] 06 272 2806 [E] <a href="mailto:mspringett@farmside.co.nz">mspringett@farmside.co.nz</a>
1951	1985	<b>Stead, Peter A</b> 37 Matua Rd, Huapai Kumeu 0810	[H] 09 412 7750 [E] <a href="mailto:huttoft@xtra.co.nz">huttoft@xtra.co.nz</a>
2004	2007	<b>Stephens, Barbara</b> 6/464 Hagley Avenue Christchurch 8011	[H] 03 377 0905 [M] 027 531 3242 [E] <a href="mailto:stephensbarbaraj@gmail.com">stephensbarbaraj@gmail.com</a>
1995	2007	<b>Stephenson, P Anne</b> 46 Brookvale Village Redwood Close Paraparaumu 5032	[H] 04 902 1797 [M] 025 625 1460 [E] <a href="mailto:annestephenson@clear.net.nz">annestephenson@clear.net.nz</a>
1979	2010	<b>Stroobant, Anthony (Tony)</b> 'Kotuku', 14 Kagan Ave, Mangawhai 0505	[H] 09 431 3136 [M] 020 111 1667 [E] <a href="mailto:tonystroobant@orcon.net.nz">tonystroobant@orcon.net.nz</a>
	2008	<b>Stuart, Dr W James</b> 48 Lionel Street, Avonside Christchurch 8061	[H][O] 03 389 7843 [F] 03 389 2283 [E] <a href="mailto:wjstuart@clear.net.nz">wjstuart@clear.net.nz</a>
1953	1988	<b>Stubbs, David G</b> C/- Bethsaida Retirement Village 66 Litchfield Street, Redwoodtown Blenheim 7201	[H] 03 578 3341 [E] <a href="mailto:dstubbs@xtra.co.nz">dstubbs@xtra.co.nz</a>
2010	3	<b>Subhan, Augusten</b> 4 Oroua Street Te Puke 3119	[O] 07 573 7676 [M] 022 652 7946 [H] 07 573 5247 [E] <a href="mailto:augustensubhan@yahoo.co.nz">augustensubhan@yahoo.co.nz</a>
1989	1999	<b>Sulzberger, Elva M J (ret'd Deacon)</b> 111 Govett Avenue, Frankleigh Park New Plymouth 4310	
2015	2	<b>Sundberg, Bernard Leigh</b> 15A Brookfield Terrace Brookfield, Tauranga 3110	[O] 07 578 8493 [M] 021 028 35358 [H] 07 576 9749 [E] <a href="mailto:sund@iafrica.com">sund@iafrica.com</a>
2009	2	<b>Tafuna, Metuisela</b> 104 Beerescourt Road Hamilton 3200	[H] 07 849 7630 [M] 021 998 232 [O] 07 839 3951 [E] <a href="mailto:metui@hamiltonmethparish.org.nz">metui@hamiltonmethparish.org.nz</a>
1975	16	<b>Tana, Diana A</b> Private Bag 11903, Ellerslie 1542 (21 Kilmanjaro Drive North Park, Auckland 2013)	[O] 09 571 9156 [M] 027 443 1340 [H] 09 537 6616 [E] <a href="mailto:diana.at@clear.net.nz">diana.at@clear.net.nz</a>

Ent.	Years	Contact Details	Parish No
1996	2006	<b>Taufa</b> , Samiuela 5 Awarua Sreet, Elsdon Porirua 5022	[H] 04 237 7722 [O] 04 384 7695 7800
2006	4	<b>Taufa</b> , Saikolone 9 Swanson Road, Henderson Auckland 0610	[M] 021 0268 8103 [E] <a href="mailto:saikolonet@xtra.co.nz">saikolonet@xtra.co.nz</a> 2100
2016	1	<b>Taufa</b> , Tisilei 7 Farwood Drive, Henderson Auckland 0612	[M] 021 555 177 [H] 09 836 5333 [E] <a href="mailto:tisileli@gmail.com">tisileli@gmail.com</a> 7510 (7611)
2007	5	<b>Taufalele</b> , Tevita 94A Princes Street Netherby Ashburton 7700	[O] 03 308 6207 [M] 027 249 8221 [E O] <a href="mailto:ashmeth@clear.net.nz">ashmeth@clear.net.nz</a> [E H] <a href="mailto:tevita_t@xtra.co.nz">tevita_t@xtra.co.nz</a> 8380
1999	UFS6	<b>Taufu'i</b> , Hausia 2 Hulverstone Drive Avondale, Christchurch 8061	[M] 021 0272 1651 [E] <a href="mailto:hausia@paradise.net.nz">hausia@paradise.net.nz</a>
2010	1	<b>Taunga</b> , Simote 88 Oriel Avenue, Tawa Wellington 5028	[H] 04 282 2890 [M] 021 033 0385 [E O] <a href="mailto:simote@wesleychurch.org.nz">simote@wesleychurch.org.nz</a> [E H] <a href="mailto:simotetaunga@xtra.co.nz">simotetaunga@xtra.co.nz</a> 7800
1991	CHP4	<b>Taungapeau</b> , 'Epeli 4 Fairdale Ave, Red Hill Papakura 2110	[H] 09 298 3993 [M] 021 053 2765 [E H] <a href="mailto:epeli.taungapeau@xtra.co.nz">epeli.taungapeau@xtra.co.nz</a> [E O] <a href="mailto:Epeli.Taungapeau@waitematadhb.govt.nz">Epeli.Taungapeau@waitematadhb.govt.nz</a>
1966	2007	<b>Taylor</b> , Keith J 21 Waimarie Street St Heliers, Auckland 1071	[H][F] 09 575 2236 [M] 021 777 821 [E] <a href="mailto:kjtaylor@xtra.co.nz">kjtaylor@xtra.co.nz</a> 2080
2001	2003	<b>Taylor</b> , Kerry 65 Uxbridge Road Mellons Bay, Auckland 2014	[H] 09 534 5276 [E] <a href="mailto:ktaylor@xtra.co.nz">ktaylor@xtra.co.nz</a>
2006	5	<b>Taylor</b> , Peter 167 Wilton Street Rosedale Invercargill 9810	[H] 03 217 0413 [O] 03 216 0281 [M] 020 407 99607 [E H] <a href="mailto:thetaylors@snap.net.nz">thetaylors@snap.net.nz</a> [E O] <a href="mailto:office@lindisfarne.org.nz">office@lindisfarne.org.nz</a> 9110 9000 9120 9260
1957	1993	<b>Taylor</b> , Philip F 12 Melandra Road Stanmore Bay, Whangaparaoa 0932	[H] 09 424 3059 [E] <a href="mailto:philbarb@actrix.co.nz">philbarb@actrix.co.nz</a> 2280
1993	2	<b>Te'o</b> , Suiva'aia 12 Ashmore Place Mangere Auckland 2024	[H] 09 257 2245 [M] 027 684 1573 [E] <a href="mailto:sui.teo@xtra.co.nz">sui.teo@xtra.co.nz</a> 9610
1993	8	<b>Thompson</b> , Susan J 84 Hudson Street Hillcrest Hamilton 3216	[H] 07 856 9699 [M] 021 057 0913 [E] <a href="mailto:susanthompson@clear.net.nz">susanthompson@clear.net.nz</a> 3000 3280 3300
2005	12	<b>Tikoinaka</b> , Peni 49 Bryndwr Road, Bryndwr Christchurch 8052	[H] 03 351 4934 [M] 021 0224 9024 [E] <a href="mailto:penitikoi@yahoo.co.nz">penitikoi@yahoo.co.nz</a> 6010 8500 8570 8580 8620



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1988	UFS19	<b>Trebilco</b> , Paul R 6 Grandview Crescent Opoho [E] <a href="mailto:paul.trebilco@stonebow.otago.ac.nz">paul.trebilco@stonebow.otago.ac.nz</a> Dunedin 9010 [H] 03 473 9628 [O] 03 479 8798	
1994	2014	<b>Tregurtha</b> , Paul 37 Douglas Road Wakatu, Nelson 7011 [H] 03 546 4358 [M] 027 306 2968 [E] <a href="mailto:pwtrig@gmail.com">pwtrig@gmail.com</a>	
1982	2008	<b>Tregurtha</b> , Rachel A ( <i>ret'd Deacon</i> ) 208 King Street Rangiora 7400 [H] 03 313 7506	8190
1963	2001	<b>Tucker</b> , W Geoffrey 87 William Street, Petone [H] 04 971 3229 Lower Hutt 5012 [E] <a href="mailto:g-tucker@paradise.net.nz">g-tucker@paradise.net.nz</a>	2320
1996	6	<b>Tufuga</b> , Fatuatia 32 Friedlanders Road Manurewa [H] 09 267 3114 Auckland 2102 [M] 027 210 1394 [O] 09 266 5301 [E] <a href="mailto:f.tufuga@xtra.co.nz">f.tufuga@xtra.co.nz</a>	9550
1981	1997	<b>Tugia</b> , A Fa'aoso 18 Renton Place, Mount Albert Auckland 1025 [H] 09 846 2234	2080
2011	4	<b>Tu'ipulotu</b> , Mele Foeata 1 Court Crescent Panmure, Auckland 1072 [H] 09 527 1651 [M] 021 023 66888 [E] <a href="mailto:ftuipulotu@gmail.com">ftuipulotu@gmail.com</a>	7510 (7521)
1992	13	<b>Tu'itupou</b> , Molia 15 Catherine Street Onehunga, Auckland 1061 [H] 09 634 0767 [E] <a href="mailto:viliamitatafu@hotmail.com">viliamitatafu@hotmail.com</a>	7510 (7530)
2015	2	<b>Tukutau</b> , Siutaisa 27 Gifford Avenue Mt Roskill, Auckland 1041 [H] 09 620 1513 [M] 021 0231 3808 [E] <a href="mailto:speseti@gmail.com">speseti@gmail.com</a>	7510 (7560)
1996	MI	<b>Tupaea</b> , Marangai (Mara) 133 George Street Tuakau 2121 [H] 09 236 8283	3510
2014	3	<b>Tupou</b> , Hosea 20 Stonex Road Papatoetoe [H] 09 278 0035 Auckland 2025 [M] 021 492 409 [E] <a href="mailto:tupouh@vodafone.co.nz">tupouh@vodafone.co.nz</a>	2100
2002	UFS7	<b>Tupou</b> , Tamata'ane Siosaia 20 Chantelle Place Papatoetoe, Auckland 2025 [H] 09 278 2078 [E] <a href="mailto:siosaiat@hotmail.com">siosaiat@hotmail.com</a>	7510
1969	2011	<b>Turner</b> , Brian H 5 Collins Drive Waikuku Beach 7402 [H] 03 312 2037 [M] 021 129 4305 [E] <a href="mailto:bhturner@clear.net.nz">bhturner@clear.net.nz</a>	
2012	1	<b>Tu'uhoko</b> , Makeleta Lute Pole 91 Hutton Street, Otahuhu Auckland 1062 [H] 09 272 2587 [M] 021 024 24149 [E] <a href="mailto:tuuhoko.lute@gmail.com">tuuhoko.lute@gmail.com</a>	7510 (7542)
2001	ASC16	<b>Tuwere</b> , Ilaitia Sevati 2 College Road, St Johns Auckland 1071 [H] 09 528 1606 [M] 021 179 4915 [E] <a href="mailto:istuwere@hotmail.com">istuwere@hotmail.com</a>	8510

Ent.	Years	Contact Details	Parish No
2008	1	<b>'Uhila</b> , 'Alipate 26A Mountain Road Mangere Bridge Auckland 2022 [M] 027 217 9053 [H] 09 622 3167 [E] <a href="mailto:alipateuhila7@gmail.com">alipateuhila7@gmail.com</a>	2490
2014	3	<b>Uludole</b> , Alivereti 75 Gloucester Road Manurewa, Auckland 2102 [M] 021 143 7974 [E] <a href="mailto:divulase@yahoo.com">divulase@yahoo.com</a>	8510
1995	1	<b>Unasa</b> , Uesifili S T 14 Vincent Avenue Remuera, Auckland 1050 [O] 09 522 1785 [E] <a href="mailto:u.unasa@auckland.ac.nz">u.unasa@auckland.ac.nz</a>	2060
1991	1997	<b>Unasa-Su</b> , Piula A ( <i>ret'd Deacon</i> ) 64 Ormond Road, Whataupoko Gisborne 4010	5040
1964	2002	<b>Ungemuth</b> , Shirley V 47 Glendevon Place Vauxhall, Dunedin 9013 [H] 03 454 4705 [E] <a href="mailto:shirleyvu@xtra.co.nz">shirleyvu@xtra.co.nz</a>	
1978	2012	<b>Upson</b> , Alan R 5 Sherwood Road, Onerahi Whangarei 0110 [H] 09 283 9758 [E] 021 186 5608 [E] <a href="mailto:alup@xtra.co.nz">alup@xtra.co.nz</a>	
	LAY	<b>Vaipulu</b> , Soane 31 Florence Ave Palmerston North 4414 [M] 021 0837 9143 [E] <a href="mailto:vaipulu_magic@hotmail.com">vaipulu_magic@hotmail.com</a>	7760
2009	2	<b>Vaka'uta</b> , Nasili Private Bag 28907, Remuera Auckland 1541 (6A Line Road, Glen Innes Auckland 1072) [H] 09 578 2554 [O] 09 521 2072 [M] 021 570 387 [E] <a href="mailto:nvakauta@tcol.ac.nz">nvakauta@tcol.ac.nz</a>	2820
1999	1	<b>van de Geer</b> , Jill 3/37 Avonhead Road Christchurch 8042 [H] 03 343 6751 [M] 027 467 0077 [E] <a href="mailto:jillvg@xtra.co.nz">jillvg@xtra.co.nz</a>	8010
1995	2004	<b>Vickers</b> , Ralph A 50 Whitaker Street Otumoetai, Tauranga 3110 [H] 07 576 5171 [E] <a href="mailto:rnvickers@kinect.co.nz">rnvickers@kinect.co.nz</a>	
1965	1986	<b>Waaka</b> , Te Napi Tutewehiwehi Counter Delivery Mourea Post Centre Rotorua 3201 [H] 07 362 4085 [M] 027 294 7861 [E] <a href="mailto:napi.waaka@twoa.ac.nz">napi.waaka@twoa.ac.nz</a>	
1962	1998	<b>Wakeling</b> , W J Douglas 18 Lorna Irene Drive, Raumati Beach Paraparaumu 5032 [H] 04 902 2285	6240
1978	2014	<b>Wall</b> , Lynne 9 Johnson Street Tuakau 2121 [H] 09 236 9127 [M] 027 296 0229 [E] <a href="mailto:lynne.terry@clear.net.nz">lynne.terry@clear.net.nz</a>	
1978	2014	<b>Wall</b> , Terence W 9 Johnson Street Tuakau 2121 [H] 09 236 9127 [M] 027 296 0229 [E] <a href="mailto:lynne.terry@clear.net.nz">lynne.terry@clear.net.nz</a>	
1961	1995	<b>Wallace</b> , William L (Bill) 215A Mt Pleasant Road Mt Pleasant, Christchurch 8081 [H] 03 384 0111 [E] <a href="mailto:pathways@slingshot.co.nz">pathways@slingshot.co.nz</a>	8050

Ent.	Years	Contact Details	Parish No
1999	2	<b>Walters, Kathryn</b> 18 William Street Rolleston 7614 [E] <a href="mailto:kmwalters2010@gmail.com">kmwalters2010@gmail.com</a>	[H] 03 347 4635 [M] 021 156 3028 8000
1985	2010	<b>Watkin, Gillian M</b> 313 Karaitiana Street Frimley, Hastings 4120	[H] 06 873 4222 [E] <a href="mailto:agwatkin@ihug.co.nz">agwatkin@ihug.co.nz</a>
	AS6	<b>Watson, Gordon</b> 20 Spiers Road, Halfway Bush Dunedin 9010 [E] <a href="mailto:ruthwatson@xtra.co.nz">ruthwatson@xtra.co.nz</a>	
2005	3	<b>Webster, Alan K</b> 121 St Martins Road, St Martins Christchurch 8022 (PO Box 12-227, Beckenham, Christchurch 8242) [E] <a href="mailto:alankwebster7@gmail.com">alankwebster7@gmail.com</a>	[H] 03 960 6308 [M] 021 264 0113 8000
1960	1991	<b>Wedding, P Joan</b> 2/145 Tukapa Street New Plymouth 4310	[H] 06 753 2983 4010
2014	3	<b>Welch, Marilyn</b> 49 Edendale Crescent Somerville, Auckland 2014 (Private Bag 11903, Ellerslie, Auckland 1542) [E] <a href="mailto:marilynw@methodist.org.nz">marilynw@methodist.org.nz</a>	[O] 09 571 9141 [M] 027 287 0757 1000 1120 2000 2400 2150
	LAY	<b>Weggery, Lyndon</b> 56 Middleton Road, Kew Dunedin 9012	[H] 03 487 6008 9160
1965	2006	<b>West, Norman J</b> 29 Sycamore Close The Oaks, Rangiora 7400 [E] <a href="mailto:glenorman@clear.net.nz">glenorman@clear.net.nz</a>	[H] 03 310 7676 [M] 021 036 0837 8000
1971	2000	<b>West, Peter J L</b> 22 Tamahere Eventide 621 State Highway 1, RD3 Hamilton 3283 [E] <a href="mailto:peter@west.net.nz">peter@west.net.nz</a>	[H] 07 856 2973 3110
1966	2006	<b>West, Stanley (Stan) J</b> 38 Realm Drive Paraparumu 5032 [E] <a href="mailto:lynstanwest@xtra.co.nz">lynstanwest@xtra.co.nz</a>	[H] 04 298 3977 8000
1988	2013	<b>Westaway, Robyn E</b> 73 Palmers Road New Brighton Christchurch 8083 [E] <a href="mailto:westafr@hotmail.com">westafr@hotmail.com</a>	[H] 03 388 6670 [M] 027 292 8767
1981	1999	<b>Whaley, Graham H</b> Unit 55/14 Edgewater Drive Pakuranga Village, Auckland 2010 [E] <a href="mailto:margra@xtra.co.nz">margra@xtra.co.nz</a>	[H] 09 576 9596 2010
1976	2012	<b>White, Graeme R</b> 2/840 Whangaparaoa Road Manly, Whangaparaoa 0930 [E] <a href="mailto:phattinz@ihug.co.nz">phattinz@ihug.co.nz</a>	[H] 09 428 2152 [M] 021 793 516 2120
1985	1994	<b>Wicks, Raymond G</b> 31 Jellicoe Ave Tuakau 2121 [E] <a href="mailto:karen.rae.wicks@gmail.com">karen.rae.wicks@gmail.com</a>	[H] 09 236 8169 2450
1998	2010	<b>Williams, Richard M (retd Deacon)</b> 3 Avon Place, Springvale Wanganui 4500 [E] <a href="mailto:rmwilliams@clear.net.nz">rmwilliams@clear.net.nz</a>	[H] 06 348 7709 [M] 021 658 199 4090

Ent.	Years	Contact Details	Parish No
	S1	<b>Williams, Simon</b> 61/7 Coronation Road Mangere Bridge Auckland 2022	[M] 021 103 7150 [H] 09 275 0738 [E] <a href="mailto:simvan1995@gmail.com">simvan1995@gmail.com</a>
2015	CHP2	<b>Williamson, Andrea</b> 12 Halberg Street Papakura 2110	[M] 021 161 7150 [H] 09 299 5556 [E] <a href="mailto:andreawill777@gmail.com">andreawill777@gmail.com</a>
2011	6	<b>Williamson, Peter</b> 12 Halberg Street Papakura 2110	[H] 09 299 5556 [O] 09 298 4695 [M] 021 133 9105 [E] <a href="mailto:pwilliamson@ihug.co.nz">pwilliamson@ihug.co.nz</a>
	MI:S2	<b>Wilson, David</b> 85A Pukaki Road Mangere, Auckland 2022	[H] 09 257 4822 [M] 021 0856 3963 [E] <a href="mailto:david.j.wilson48@gmail.com">david.j.wilson48@gmail.com</a>
1986	MI	<b>Winikerei, Barney</b> 19 George Street Te Kuiti 3910	[H] 07 878 6883
1950	1984	<b>Woodfield, Frank H</b> 14 Bellbird Crescent Waikanae 5036	[H] 04 293 1117 [E] <a href="mailto:nandfwoodfield@xtra.co.nz">nandfwoodfield@xtra.co.nz</a>
1962	1998	<b>Woodley, Alan K</b> 39 Westmere Park Avenue Westmere, Auckland 1022	[H] 09 360 0065
1991	2004	<b>Yasa, Mikaele (Mike)</b> 2/11 Harrington Avenue Pukekohe 2120	[M] 021 0253 8182 [E] <a href="mailto:yasas@aol.co.nz">yasas@aol.co.nz</a>
1993	2008	<b>Zanders, Gloria J</b> 8/77 Firth Street Hamilton East, Hamilton 3216	[H] 07 859 2261 [M] 021 213 5670 [E] <a href="mailto:gjz@xtra.co.nz">gjz@xtra.co.nz</a>

*This list was updated in January 2016, corrections and additional information for this list should be sent to:  
The Administration Division, PO Box 931, Christchurch 8140, or Email: [info@methodist.org.nz](mailto:info@methodist.org.nz).*

**Methodist Church of New Zealand  
Parish Listing**

**NORTHLAND SYNOD**

**Bay of Islands Uniting Parish:**

Website: [www.methodist.org.nz](http://www.methodist.org.nz)  
PO Box 353, Paihia, 0247  
Business Phone: (09) 402 8125

**Paihia Church**

35 Kings Road, Paihia, 0200  
Business Phone: (09) 402 8125  
Church\Worship Centre eMail: [boi.uniting@gmail.com](mailto:boi.uniting@gmail.com)

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**Dargaville Parish:**

PO Box 262, Dargaville, 0340  
Business Phone: (09) 439 8724 Fax: +64 (09) 439 5878

**Fisi'iahi,** (Kuli) Kulimoe'anga , Rev

**Dargaville Wesley Methodist Church**

8 Awakino Road, Dargaville, 6012  
Business Phone: (09) 439 5065 Fax: +64 (09) 439 5878  
Church\Worship Centre eMail: [newmanengineering@xtra.co.nz](mailto:newmanengineering@xtra.co.nz)

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**Hikurangi Christian Fellowship Union Parish:**

PO Box 43, Hikurangi, 0150  
Business Phone: (09) 433 8654

**Hikurangi Christian Fellowship Union Church**

17 King Street, Hikurangi, 0114  
Business Phone: (09) 433 8654

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**Kaeo-Kerikeri Union Parish:**

Website: [www.kaeokerikeriunionchurch.org.nz](http://www.kaeokerikeriunionchurch.org.nz)  
PO Box 166, Kerikeri, 0245  
Business Phone: (09) 407 8250

**McPhail,** Robyn , Rev Dr

**Kerikeri Union Church**

Ted Robinson Chapel, Stella Drive, Kerikeri, 0230  
Business Phone: (09) 407 8250  
Church\Worship Centre eMail: [kaeokkup@gmail.com](mailto:kaeokkup@gmail.com)

**Wesleydale Memorial Church**

27 Leigh Street, Kaeo, 0478  
Business Phone: (09) 407 8250  
Church\Worship Centre eMail: [kaeokkup@gmail.com](mailto:kaeokkup@gmail.com)

---

**Kaikohe Union Parish:**

PO Box 368, Kaikohe, 0440  
Business Email: [parkrjw@gmail.com](mailto:parkrjw@gmail.com)

**Kaikohe Church**

11 Clifford Street, Kaikohe, 0405  
Business Email: [r.wpark@igrin.co.nz](mailto:r.wpark@igrin.co.nz)  
Church\Worship Centre eMail: [r.wpark@igrin.co.nz](mailto:r.wpark@igrin.co.nz)

---

**Kaitaia Union Parish (Hope Christian Centre):**

PO Box 642, Kaitaia, 0441  
Business Phone: (09) 408 2323

**Cross,** Howard , Rev

**Fairburn Church**

1580 Duncan Road, Kaitaia, 0482

**Kaitaia Church**

236 Commerce Street, Kaitaia, 0410  
Business Phone: (09) 408 2323  
ChurchWorship Centre eMail: hopeoffice@xtra.co.nz

**Oruru Church**

841 Oruru, Peria, Kaitaia, 0482

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**Kaurihohore/Kamo Co-operating Parish (formerly St Pauls Kamo):**

PO Box 4118, Kamo, Whangarei, 0141  
Business Phone: (09) 435 2396

**Alley,** Megan , Dn

**Kaurihohore Historic Church (formerly St Pauls Church**

59 Apotu Road, Kauri, Whangarei, 0185  
Business Phone: (09) 435 2396  
ChurchWorship Centre eMail: kaurichurch@whangarei.org.nz

---

**North Hokianga Community Parish:**

c/o S Douglass, 254 Broadwood Road, RD 1, Kohukohu, 0491  
Business Phone: (09) 409 5529

**Morunga,** Christina M , Rev

**Ripeka Tapu, Waiparerau (Anglican Maori Church)**

c/o Hine Rihari, 13 Whiteman Road, Kawakawa, 0210  
Business Phone: (09) 4041 193

**St Marks Broadwood**

Takahue Road, Broadwood, 0491  
Business Phone: (09) 409 5595 Fax: +64 (09) 409 5595

**St Marys, Kohukohu**

Church Street, Kohukohu, 0491  
Business Phone: (09) 405 5504 Fax: +64 (09) 405 5504

**Umawera Church**

Umawera Settlers Asst Hall, Mudgeway Road, Umawera, 0455  
Business Phone: (09) 401 8813 Fax: +64 (09) 409 5840

---

**Otamatea Co-operating Parish:**

PO Box 10, Paparua, 0543  
Business Phone: (09) 431 7106

**Porteous,** Lynaire , Mrs

**Paparua Community Church**

Hook Road, Paparua, 0543  
Business Phone: (09) 431 7106

**St Davids Presbyterian, Maungaturoto**

Whaka Road, Maungaturoto, 0520  
Business Phone: (09) 431 7106  
ChurchWorship Centre eMail: ellahames@xtra.co.nz

---

**Ruawai Co-operating Parish:**

c/o 47 Freyberg Road, Ruawai, 0530  
Business Phone: (09) 439 2142 Fax: +64 (09) 439 2142

### **Ruawai Church**

47 Freyberg Road, Ruawai, 0530  
Business Phone: (09) 493 2650

---

### **South Hokianga Co-Operating Parish:**

PO Box 37, Omapere, 0444  
Business Phone: (09) 405 8246

### **Omapere Church Centre**

State Highway 12, Main Road, Omapere, 3196  
Business Phone: (09) 405 8246  
ChurchWorship Centre eMail: harboursidebnb@xtra.co.nz

---

### **St Johns Cooperating Parish - Whangarei:**

PO Box 8104, Kensington, Whangarei, 0145  
Business Phone: (09) 437 1601 Fax: +64 (09) 437 1601

Nicholas, Mary, Rev

### **St Johns Golden Church (Whangarei)**

149 Kamo Road, Kensington, Whangarei, 0112  
Business Phone: (09) 437 1601 Fax: +64 (09) 437 1601  
ChurchWorship Centre eMail: goldenchurch@whangarei.org.nz

---

### **Tutukaka Coast Community Parish:**

PO Box 403030, Ngunguru, 0154  
Business Phone: (09) 4343 068

### **Tutukaka Coast Community Church**

Waiotai Road, Ngunguru RD 3, Whangarei, 0173  
Business Phone: (09) 4343 068  
ChurchWorship Centre eMail: tutchurch@xtra.co.nz

---

### **Wellsford Co-operating Parish:**

c/o 31 Pricor Road, RD 2, Wellsford, 9072  
Business Phone: (09) 423 8076

### **Wellsford Co-operating Church**

253 Rodney Street, Wellsford, 0900  
Business Phone: (09) 423 8076

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## **AUCKLAND SYNOD**

### **Auckland Central Parish:**

Website: <http://www.methodistcentral.org.nz/>  
PO Box 68184, Newton, Auckland, 0145  
Business Phone: (09) 373 2869 Fax: +64 (09) 373 2444

Frith, Lynne O, Rev Dr

Langi, (Saane) 'Ilaisaane, Rev

### **Epsom Church**

12 Pah Road, Epsom, Auckland, 1023  
Business Phone: (09) 373 2869 Fax: +64 (09) 373 2444  
ChurchWorship Centre eMail: saane.langi@methodistcentral.org.nz

### **Kingsland Rotuman Congregation**

78 Pitt Street, Newton, Auckland, 1010  
Business Phone: (09) 373 2869 Fax: +64 (09) 373 2444

### **Mt Eden Methodist Church**

Corner Mt Eden Road & Ngauruhoe Street, Mt Eden, Auckland, 1024  
Business Phone: (09) 373 2869 Fax: +64 (09) 373 2444  
ChurchWorship Centre eMail: saane.langi@methodistcentral.org.nz

### **Pitt Street Church**

78 Pitt Street, Newton, Auckland, 1010  
Business Phone: (09) 373 2869 Fax: +64 (09) 373 2444  
ChurchWorship Centre eMail: lynne.frith@methodistcentral.org.nz

### **Pitt Street Fijian Congregation**

78 Pitt Street, Newton, Auckland, 1010  
Business Phone: (09) 373 2869  
ChurchWorship Centre eMail: info@methodistcentral.org.nz

### **Tamil Congregation**

587 Manukau Road, Epsom, Auckland, 1023  
Business Phone: (09) 373 2869

### **Trinity Methodist Church, Kingsland**

400 New North Road, Kingsland, Auckland, 1021  
Business Phone: (09) 373 2869 Fax: +64 (09) 373 2444  
ChurchWorship Centre eMail: lynne.frith@methodistcentral.org.nz

---

### **Avondale Union Parish:**

PO Box 19455, Avondale, Auckland, 1746  
Business Phone: (09) 828 2003

**Lasi,** Alisa S , Rev

### **Avondale Union Church**

49 - 55 Rosebank Road, Avondale, Auckland, 1026  
Business Phone: (09) 828 2003 Fax: +64 (09) 828 5872  
ChurchWorship Centre eMail: lasi@xtra.co.nz

### **Rosebank Peninsula Church**

212 Rosebank Road, Avondale, Auckland, 1026  
Business Phone: (09) 820 5034  
ChurchWorship Centre eMail: lasi@xtra.co.nz

---

### **Birkenhead Methodist Parish:**

PO Box 34332, Birkenhead, Auckland, 0746  
Business Phone: (09) 419 0272

### **Zion Hill Methodist Church**

Corner of Birkenhead Avenue & Onewa Road, Birkenhead, Auckland, 0626  
Business Phone: (09) 419 0272 Fax: +64 (09) 419 0272  
ChurchWorship Centre eMail: zionhill@xtra.co.nz

---

### **Devonport Parish:**

18 Owens Road, Devonport, Auckland, 0624  
Business Phone: (09) 445 6801

**Shackleton,** Tania , Rev

### **Devonport Methodist Church**

18 Owens Road, Devonport, Auckland, 0624  
Business Phone: (09) 445 6801  
ChurchWorship Centre eMail: admin@devonportmethodist.org.nz

### **Devonport Methodist Daycare**

18 Owens Road, Devonport, Auckland, 0624  
Business Phone: (09) 445 1072  
ChurchWorship Centre eMail: finance@dmcc.org.nz

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**East Coast Bays Parish:**

Website: [www.ecbmethodist.org.nz](http://www.ecbmethodist.org.nz)  
C/- 36 Margaret Henry Crescent, Oteha, Auckland, 0632  
Business Phone: (09) 478 6806

**Trinity at Waiake**

864 Beach Road, Waiake, Auckland, 0630  
Business Phone: (09) 478 6806  
Church\Worship Centre eMail: [ecbmethodist@gmail.com](mailto:ecbmethodist@gmail.com)

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**Glen Innes Co-operating Parish - St Marys:**

132 Taniwha Street, Glen Innes, Auckland, 1072  
Business Phone: (09) 528 3001  
**Hogan, Sheryl**, Rev

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**Helensville Co-operating Parish:**

PO Box 87, Helensville, Auckland, 0840  
Business Phone: (09) 420 8868

**All Saints Kaukapakapa**

Corner of Peak Road & SH16, Helensville, Auckland, 1250  
Business Phone: (09) 420 8868  
Church\Worship Centre eMail: [skangmeth@gmail.com](mailto:skangmeth@gmail.com)

**St Matthews, Helensville**

60 Garfield Road, Helensville, Auckland, 1052  
Business Phone: (09) 420 8868  
Church\Worship Centre eMail: [skangmeth@gmail.com](mailto:skangmeth@gmail.com)

---

**Hindi Language Fellowship:**

c/o 26 Denbigh Avenue, Mt Roskill, Auckland, 1041  
Business Phone: (09) 620 5677  
**Karan, Balchand**, Mr

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**Lynfield Community Parish:**

Website: [www.lynfieldchurch.org](http://www.lynfieldchurch.org)  
35 The Avenue, Lynfield, Auckland, 1042  
Business Phone: (09) 626 4141

**Lynfield Community Church**

35 The Avenue, Lynfield, Auckland, 1042  
Business Phone: (09) 626 4141  
Church\Worship Centre eMail: [info@lynfieldchurch.org](mailto:info@lynfieldchurch.org)

---

**Mahurangi Methodist Parish:**

c/o 57 Laurence Street, Manly, Whangaparoa, 0930  
Business Phone: (09) 425 8660

**Solomon, Abhishek**, Rev

**Snells Beach Community Church**

325 Mahurangi East Road, Snells Beach, Warkworth, 0910  
Business Phone: (09) 425 8660  
Church\Worship Centre eMail: [warkworthmethodist@clear.net.nz](mailto:warkworthmethodist@clear.net.nz)

**Warkworth Methodist Church**

1 Hexham Street, Warkworth, 0910  
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Church\Worship Centre eMail: [warkworthmethodist@clear.net.nz](mailto:warkworthmethodist@clear.net.nz)

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**Mt Albert Parish:**

PO Box 125194, St Heliers, Auckland, 1740  
Business Phone: (09) 846 7264

**Muzondiwa, Amos**, Rev

**Mt Albert Methodist Church**

831 New North Road, Mt Albert, Auckland, 1025  
Business Phone: (09) 846 7264  
ChurchWorship Centre eMail: mount.albert.methodist@xtra.co.nz

---

**Northcote Takapuna Parish:**

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Business Phone: (09) 489 4590 Fax: +64 (09) 489 4590

**Norman, Peter R**, Rev

**St Lukes Methodist Church, Northcote**

16-20 Greenslade Crescent, Northcote, Auckland, 0627  
Business Phone: (09) 419 2463  
ChurchWorship Centre eMail: takapunamethodist@xtra.co.nz

**Takapuna Church**

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Business Phone: (09) 489 4590 Fax: +64 (09) 489 4590  
ChurchWorship Centre eMail: takapunamethodist@xtra.co.nz

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**Onehunga Co-operating Parish:**

Website: www.onehungaparish.org  
PO Box 13096, Onehunga, Auckland, 1643  
Business Phone: (09) 636 4587 Fax: +64 (09) 636 4591

**Wedde, Peter**, Rev

**McMeikan, Murray**, Rev

**Kaio, Fakaofu**, Rev

**Grey Street Church**

Corner of Onehunga Mall & Grey Street, Onehunga, Auckland, 1061  
Business Phone: (09) 636 4587 Fax: +64 (09) 636 4591  
ChurchWorship Centre eMail: ocp@xtra.co.nz

**St Stephens Church**

Corner of Waitangi Road & State Avenue, Onehunga, Auckland, 1061  
Business Phone: (09) 636 4587 Fax: +64 (09) 636 4591  
ChurchWorship Centre eMail: ocp@xtra.co.nz

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**Orakei Methodist Parish:**

12 St Vincent Avenue, Remuera, Auckland, 1050  
Business Phone: (09) 522 1785 Fax: +64 (09) 522 1785

**Unasa, Uesifili S**, Rev

**St Pauls Methodist Church**

12 St Vincent Avenue, Remuera, Auckland, 1050  
Business Phone: (09) 522 1785  
ChurchWorship Centre eMail: stpaulsremuera@xtra.co.nz

---

**St Austells Co-operating Parish - New Lynn:**

35 Margan Avenue, New Lynn, Auckland, 0600  
Business Phone: (09) 827 4360

**Lee, Sun Mi**, Rev Dr

**St Austells Church**

35 Margan Avenue, New Lynn, Auckland, 0600  
Business Phone: (09) 827 4360  
ChurchWorship Centre eMail: staustells@xtra.co.nz

---

**St Chads Co-operating Parish (Huapai):**

PO Box 376, Kumeu, 0841  
Business Phone: (09) 412 7911

**St Chads Anglican/Methodist Church Huapai**

7 Matua Road, Huapai, Kumeu, 0810  
Business Phone: (09) 412 7911  
ChurchWorship Centre eMail: saintchadshuapai@xtra.co.nz

---

**Te Atatu Union Parish:**

PO Box 45081, Te Atatu, Auckland, 0651  
Business Phone: (09) 834 3286 Fax: +64 (09) 834 3286

**Tolefoa,** Wayne , Rev

**Te Atatu Union Church**

2 Taikata Road, Te Atatu Peninsula, Auckland, 0610  
Business Phone: (09) 834 3286 Fax: +64 (09) 834 3286  
ChurchWorship Centre eMail: tatunion@ihug.co.nz

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**Waitakere Methodist Parish:**

302 West Coast Road, Glen Eden, Auckland, 0602  
Business Phone: (09) 818 6542

**Taufa,** Saikolone , Rev

**Tupou,** Hosea , Rev

**Glen Eden Methodist Church**

302 West Coast Road, Glen Eden, Auckland, 0602  
Business Phone: (09) 818 6542  
ChurchWorship Centre eMail: glenedenmethodist@gmail.com

**Henderson Methodist Church**

302 West Coast Rd, Glen Eden, Auckland, 0602  
Business Phone: (09) 838 9244 Fax: +64 (09) 838 9244  
ChurchWorship Centre eMail: waitakeremethodist@gmail.com

**Massey Methodist Church**

112 Waimumu Road, Massey, Auckland, 0614  
Business Phone: (09) 832 5521  
ChurchWorship Centre eMail: waitakeremethodist@gmail.com

**Oratia Community Church**

Corner of West Coast & Parker Roads, Oratia, Auckland, 0604  
Business Phone: (09) 818 6542 Fax: +64 (09) 818 6542  
ChurchWorship Centre eMail: waitakeremethodist@gmail.com

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**Waterview Methodist Parish:**

PO Box 19664, Avondale, Auckland, 1746  
Business Phone: (09) 828 1102

**Lasi,** Tau , Rev

**Waterview Church**

1547 Great North Road, Waterview, Auckland, 1026  
Business Phone: (09) 828 1102  
ChurchWorship Centre eMail: tlasi@xtra.co.nz

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**Wesley Roskill Parish:**

c/o 4 Anita Avenue, Mt Roskill, Auckland, 1041  
Business Phone: (09) 629 3348

**Lasi,** Tau , Rev

### **Wesley/Roskill Church**

276 Mt Albert Road, Sandringham, Auckland, 1041  
Business Phone: (09) 629 3348  
ChurchWorship Centre eMail: m.hall@actrix.co.nz

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### **Whangaparaoa Methodist Parish:**

76 Red Beach Road, Hibiscus Coast, Auckland, 0932  
Business Phone: (09) 426 5615

**Gamman,** Andrew M , Rev

### **Manly Methodist Church**

945 Whangaparaoa Road, Manly, Whangaparaoa, 0930  
Business Phone: (09) 426 5615  
ChurchWorship Centre eMail: office@whangamethparish.org.nz

### **Red Beach Methodist Church**

76 Red Beach Road, Red Beach, 0932  
Business Phone: (09) 426 5615  
ChurchWorship Centre eMail: office@whangamethparish.org.nz

### **Waitoki Community Church**

Kahikatea Flats Road, Waitoki, 1250  
Business Phone: (09) 426 5615  
ChurchWorship Centre eMail: office@whangamethparish.org.nz

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## **MANUKAU SYNOD**

### **Bucklands Beach Co-Operating Parish:**

PO Box 39278, Howick, Auckland, 2145  
Business Phone: (09) 534 2305 Fax: +64 (09) 534 6355

**Francis,** Lorraine , Rev

### **Bucklands Beach Co-operating Church**

245 Bucklands Beach Road, Bucklands Beach, Auckland, 2012  
Business Phone: (09) 534 2305 Fax: +64 (09) 534 6355  
ChurchWorship Centre eMail: office@stjohnsbb.org.nz

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### **Howick Pakuranga Parish:**

Website: www.trinity.org.nz  
PO Box 82056, Highland Park, Auckland, 2143  
Business Phone: (09) 576 2407 Fax: +64 (09) 576 5930

**De Alwis,** Freddy R , Rev

### **Trinity Pakuranga**

474 Pakuranga Road, Half Moon Bay, Auckland, 2012  
Business Phone: (09) 576 2407 Fax: +64 (09) 576 5930  
ChurchWorship Centre eMail: trinity-church@orcon.net.nz

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### **Mangere Otahuhu Parish:**

PO Box 43208, Mangere, Auckland, 2153  
Business Phone: (09) 275 4759 Fax: +64 (09) 275 4779

**'Uhila,** 'Alipate , Rev

**Galo,** Ruta , Dn

### **Bader Drive Methodist Church, Mangere**

40 Bader Drive, Mangere, Auckland, 2022  
Business Phone: (09) 275 4759 Fax: +64 (09) 275 4779  
ChurchWorship Centre eMail: mangere-otahuhu@xtra.co.nz

### **Mangere East Methodist Church**

Corner of Ferguson & William Streets, Mangere East, Auckland, 2024  
Business Email: mangere-otahuhu.parish@xtra.co.nz  
ChurchWorship Centre eMail: mangere-otahuhu.parish@xtra.co.nz

### **Otahuhu Methodist Church**

Corner of Great South & Fairburn Roads, Otahuhu, Auckland, 1062  
Business Phone: (09) 275 9508 Fax: +64 (09) 275 4779  
ChurchWorship Centre eMail: mangere-otahuhu.parish@xtra.co.nz

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### **Manurewa Methodist Parish:**

PO Box 75515, Manurewa, Auckland, 2243  
Business Phone: (09) 266 5301 Fax: +64 (09) 266 7408

**Ngape,** (Vai) 'Alifeleti V , Rev

### **Manurewa Methodist Church**

224 - 226 Great South Road, Manurewa, Auckland, 2102  
Business Phone: (09) 266 5301 Fax: +64 (09) 266 7408  
ChurchWorship Centre eMail: office@manurewa.methodist.org.nz

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### **Papakura Parish:**

c/o 25 Broadway, Papakura, 2110  
Business Phone: (09) 298 4695 Fax: +64 (09) 298 3129

**Williamson,** Peter G , Rev

### **Crossroads Methodist Church**

25 Broadway, Papakura, 2110  
Business Phone: (09) 298 4695 Fax: +64 (09) 298 3129  
ChurchWorship Centre eMail: meth.papakura@xtra.co.nz

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### **Papatoetoe Parish:**

PO Box 23793, Hunters Corner, Auckland, 2155  
Business Phone: (09) 278 6442 Fax: +64 (09) 278 6442

**Misilei,** Misilei , Rev

### **Wesley Methodist Church Papatoetoe**

37-39 Kolmar Road, Papatoetoe, Auckland, 2025  
Business Phone: (09) 278 6442 Fax: +64 (09) 278 6442  
ChurchWorship Centre eMail: wesleymeth@xtra.co.nz

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### **Pukekohe Parish:**

PO Box 617, Pukekohe, 2340  
Business Phone: (09) 238 4564 Fax: +64 (09) 238 6768

**Meyer,** (Bertie) Barend J , Rev

### **Church by the Seashore**

14-16 Torkar Road, Clarks Beach, 2122  
Business Phone: (09) 238 4564  
ChurchWorship Centre eMail: b.meyer@clear.net.nz

### **Karaka Family Church**

Karaka School, 12 Blackbridge Road, Cnr Blackbridge and Karaka Rds (SH22),  
Business Email: wesleypukekohe@xtra.co.nz  
ChurchWorship Centre eMail: wesleypukekohe@xtra.co.nz

### **Wesley Church, Pukekohe**

Corner of Queen & Wesley Streets, Pukekohe, 2120  
Business Phone: (09) 238 6768  
ChurchWorship Centre eMail: wesleypukekohe@xtra.co.nz

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### **Tuakau Union Parish (St Stephens):**

PO Box 143, Tuakau, 2342  
Business Phone: (09) 237 8098

**Kruger,** Derek , Mr

### **Tuakau Church**

Corner of Madill St & St Stephens Ave, Tuakau, 2121  
Business Phone: (09) 237 8098  
Church/Worship Centre eMail: pastorderekkruger@gmail.com

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**Waiuku & Districts Combined Churches:**

Website: [www.standrewscentre.org.nz](http://www.standrewscentre.org.nz)  
PO Box 140, Waiuku, 2341  
Business Phone: (09) 235 2238

**Gray, Richard J**, Rev

**Awhitu Central Church, Awhitu Peninsula**

18 Awhitu Central Road, Awhitu Central, Awhitu Peninsula, 2684  
Business Phone: (09) 235 2238  
ChurchWorship Centre eMail: [waiukuchurches@xtra.co.nz](mailto:waiukuchurches@xtra.co.nz)

**St Andrews, Waiuku**

85 Queen Street, Waiuku, 2123  
Business Phone: (09) 235 2238 Fax: +64 (09) 235 2238  
ChurchWorship Centre eMail: [waiukuchurches@xtra.co.nz](mailto:waiukuchurches@xtra.co.nz)

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**WAIKATO WAIARIKI SYNOD****All Saints (Bryant Park) Cooperating Parish:**

PO Box 10365, Te Rapa, Hamilton, 3241  
Business Phone: (07) 849 5104

**Croft, Ian D**, Rev

**All Saints, Hamilton**

191 Sandwich Road, Te Rapa, Hamilton, 3241  
Business Phone: (07) 849 5104  
ChurchWorship Centre eMail: [allsaints.hamilton@slingshot.co.nz](mailto:allsaints.hamilton@slingshot.co.nz)

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**Cambridge Union Parish:**

43 Queen Street, Cambridge, 3434  
Business Phone: (07) 827 6523 Fax: +64 (07) 827 6523

**Gordon, David**, Rev

**Cambridge Church**

Cnr Queen & Bryce Street, Cambridge, 3434  
Business Phone: (07) 827 6523 Fax: +64 (07) 827 6523  
ChurchWorship Centre eMail: [cambridge-union@xnet.co.nz](mailto:cambridge-union@xnet.co.nz)

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**Chartwell Co-operating Parish:**

Website: <http://home.clear.net.nz/pages/chartwell>  
PO Box 12034, Chartwell Square, Hamilton, 3248  
Business Phone: (07) 855 7434

**Keong Yang, Chee**, Rev

**Olsen, (Ken) Kenneth W**, Rev

**St Albans, Hamilton**

Corner of Bellmont Avenue & Comries Road, Chartwell, Hamilton, 3210  
Business Phone: (07) 855 7434  
ChurchWorship Centre eMail: [office@chartwellchurch.org.nz](mailto:office@chartwellchurch.org.nz)

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**Co-operating Parish of St Clare Dinsdale:**

PO Box 15125, Dinsdale, Hamilton, 3243  
Business Phone: (07) 847 2752 Fax: +64 (07) 847 2752

**St Clare Church, Hamilton**

97 Tuhikaramea Road, Dinsdale, Hamilton, 3204  
Business Phone: (07) 847 2752 Fax: +64 (07) 847 2752  
ChurchWorship Centre eMail: [stclare@xtra.co.nz](mailto:stclare@xtra.co.nz)

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**Hamilton East Methodist Parish:**

20 Wellington Street, Hamilton East, Hamilton, 3216  
Business Phone: (07) 856 3940

**Preston,** Anne R , Rev

**Bale,** Akula , Rev

**Hamilton East - St Johns Tongan Congregation**

20 Wellington Street, Hamilton East, Hamilton, 3216  
Business Phone: (07) 856 3940  
ChurchWorship Centre eMail: hameastmeth@xtra.co.nz

**St Johns Methodist Church, Hamilton East**

20 Wellington Street, Hamilton East, Hamilton, 3216  
Business Phone: (07) 856 3940  
ChurchWorship Centre eMail: hameastmeth@xtra.co.nz

**Wesley, Hamilton**

Corner of Heaphy Terrace & Bettina Road, Hamilton East, Hamilton, 3214  
Business Phone: (07) 856 3940  
ChurchWorship Centre eMail: hameastmeth@xtra.co.nz

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**Hamilton Methodist Parish:**

PO Box 384, Hamilton, 3240  
Business Phone: (07) 839 3951 Fax: +64 (07) 839 3950

**Tafuna,** (Metui) Metuisela , Rev

**Hamilton - St Pauls Tongan Congregation**

62 London Street, Hamilton Central, Hamilton, 3240  
Business Phone: (07) 839 3951  
ChurchWorship Centre eMail: helen@hamiltonmethparish.org.nz

**Melville Methodist Church**

Corner of Bader Street & Normandy Avenue, Hamilton, 3206  
Business Phone: (07) 843 5117 Fax: +64 (09) 839 3950  
ChurchWorship Centre eMail: helen@hamiltonmethparish.org.nz

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**Hauraki Plains Co-operating Parish:**

Website: www.ngateacooperatingchurch.com  
2A Hayward Road, Ngatea, 3503  
Business Phone: (07) 867 8466 Fax: +64 (07) 867 7201

**Asiata,** (Alofa) Alofaifo , Rev

**Hauraki Plains Co-operating Church**

3 Darlington Street, Ngatea, 3503  
Business Email: mjmbillings@yahoo.co.nz  
ChurchWorship Centre eMail: mjmbillings@yahoo.co.nz

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**Huntly Co-operating Parish:**

PO Box 107, Huntly, 3742  
Business Phone: (07) 828 9713 Fax: +64 (07) 828 9711

**Doyle,** (Jenny) Jennifer , Rev

**Huntly Co-operating Church**

Corner of William & Onslow Streets, Huntly, 3700  
Business Phone: (07) 828 9713 Fax: +64 (07) 828 9711  
ChurchWorship Centre eMail: trinity.huntly@xtra.co.nz

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**Kawerau Parish:**

282 River Road, Kawerau, 3127  
Business Phone: (07) 323 8653

**Kawerau Church**

282 River Road, Kawerau, 3127  
Business Phone: (07) 323 8653  
ChurchWorship Centre eMail: allisynspeirs@outlook.com

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**Matamata Union Parish:**

PO Box 345, Matamata, 3440  
Business Phone: (07) 888 8806 Fax: +64 (07) 888 8026

**Langi,** Matafonua F , Rev

**Matamata Union Church**

31-33 Peria Road, Matamata, 3400  
Business Phone: (07) 888 8806 Fax: +64 (07) 888 8806  
ChurchWorship Centre eMail: matamata.union@paradise.net.nz

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**Mercury Bay Co-operating Parish:**

PO Box 368, Whitianga, 3542  
Business Phone: (07) 867 1102

**St Andrews By the Sea Community Church Albert Street**

82 Albert Street, Whitianga, 3510  
Business Phone: (07) 867 1102  
ChurchWorship Centre eMail: standrewswhitianga@gmail.com

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**Morrinsville Parish:**

PO Box 405, Morrinsville, 3340  
Business Phone: (07) 889 7623 Fax: +64 (07) 889 7623

**Han,** Hui Young , Rev

**Morrinsville Methodist Church**

318 Thames Street, Corner Thames & Canada Streets, Morrinsville, 3300  
Business Phone: (07) 889 7623 Fax: +64 (07) 889 7623  
ChurchWorship Centre eMail: morrinsville.methodist@xtra.co.nz

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**Ngaruawahia Union Parish:**

28 Galileo Street, Ngaruawahia, 3720  
Business Phone: (07) 824 8864

**Ngaruawahia Community Church**

28 Galileo Street, Ngaruawahia, 3720  
Business Phone: (07) 824 8864  
ChurchWorship Centre eMail: ngacommchurch@gmail.com

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**Ohura Methodist Parish:**

c/o 5/30 Erson Avenue, Royal Oak, Auckland, 1061  
Business Email: lauriehelen@xtra.co.nz

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**Omokoroa Community Parish:**

139 Hamurana Road, Omokoroa, 3114  
Business Phone: (07) 548 2515 Fax: +64 (07) 548 2516

**Omokoroa Community Church**

139 Hamurana Road, Omokoroa, 3114  
Business Phone: (07) 548 2515 Fax: +64 (07) 548 2516  
ChurchWorship Centre eMail: office@theocc.org.nz

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**Paeroa Co-operating Parish:**

PO Box 54, Paeroa, 3640  
Business Phone: (07) 862 6788 Fax: +64 (07) 862 6110

**Simpson,** Heather, Rev



### **Paeroa Co-operating Church**

Corner of Mackay & Willoughby Streets, Paeroa, 3600  
Business Phone: (07) 862 6788 Fax: +64 (07) 862 6110  
ChurchWorship Centre eMail: paeroa.coop@xtra.co.nz

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### **Piopio-Aria Mokau Co-Operating Parish:**

PO Box 119, Piopio, 3942  
Business Phone: (07) 877 8097 Fax: +64 (07) 877 8097

### **All Saints Church, Piopio**

c/o 22 Moa Street, Piopio, 3912  
Business Phone: (07) 877 8097 Fax: +64 (07) 877 8097  
ChurchWorship Centre eMail: pamparish@xtra.co.nz

### **St Barnabas, Aria**

Kiekie Road, Aria, 3970

### **St Peters by the Sea, Mokau**

25 Aria Terrace, Mokau, 4376

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### **Raglan District Union Parish:**

3 Stewart Street, Raglan, 3225  
Business Phone: (07) 825 8276 Fax: +64 (07) 825 8276

### **Raglan District Union Church**

3 Stewart Street, Raglan, 3225  
Business Phone: (07) 825 8276  
ChurchWorship Centre eMail: raglandistrictunionchurch@gmail.com

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### **Rotorua Methodist Parish:**

PO Box 5010, Rotorua, 3015  
Business Phone: (07) 348 1527 Fax: +64 (07) 348 1525

**Amituana'i,** Jeremia A , Rev

**Bale,** Akuila , Rev

### **Rotorua Methodist 10AM Congregation**

187 Old Taupo Road, Springfield, Rotorua, 3015  
Business Email: rotmethodist@clear.net.nz  
ChurchWorship Centre eMail: rotmethodist@clear.net.nz

### **Rotorua Methodist Church**

187 Old Taupo Road, Utuhina, Rotorua, 3015  
Business Phone: (07) 348 1527 Fax: +64 (07) 348 1525  
ChurchWorship Centre eMail: rotmethodist@clear.net.nz

### **St Pauls Methodist Church, Tokoroa**

32 Kelso Steet, Tokoroa, 3420  
Business Phone: (07) 348 1527

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### **St Francis Co-operating Parish (Hillcrest):**

Website: <http://homepages.paradise.net.nz/stfranc>  
PO Box 11007, Hillcrest, Hamilton, 3251  
Business Phone: (07) 856 7860 Fax: +64 (07) 856 7860

**Wescott,** Tony , Rev

### **St Andrews Tauwhare (Hamilton)**

PO Box 11007, Hillcrest, Hamilton, 3251

### **St Davids Matangi (Hamilton)**

PO Box 11007, Hillcrest, Hamilton, 3251

## **St Francis Church**

c/o 92 Mansel Avenue, Hillcrest, Hamilton, 3216

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### **St James Union Parish Greerton:**

PO Box 3006, Greerton, Tauranga, 3142

Business Phone: (07) 541 2182

**Cornwall**, Simon, Rev

### **St James, Greerton**

72 Pooles Road, Greerton, Tauranga, 3112

Business Phone: (07) 541 2182

ChurchWorship Centre eMail: ktstjames@xtra.co.nz

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### **St Johns Union Parish, Opotiki:**

PO Box 268, Opotiki, 3162

Business Email: saintjohn@xtra.co.nz

**Riesterer**, (Don) Donald, Mr

### **St Johns, Opotiki**

102 St John Street, Opotiki, 3122

Business Email: saintjohn@xtra.co.nz

ChurchWorship Centre eMail: saintjohn@xtra.co.nz

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### **St Pauls Co-Operating Parish (Taumarunui):**

PO Box 367, Taumarunui, 3946

Business Phone: (07) 895 7061 Fax: +64 (07) 895 7061

### **St Matthews, Taumarunui**

Miro Street, Mananui, Taumarunui, 3924

Business Phone: (07) 895 7061 Fax: +64 (07) 895 7061

ChurchWorship Centre eMail: mervles@xtra.co.nz

### **St Pauls Co-Operating Church Taumarunui**

8 Marae Street, Taumarunui, 3920

Business Phone: (07) 895 7061 Fax: +64 (07) 895 7061

ChurchWorship Centre eMail: mervles@xtra.co.nz

---

### **St Pauls Co-operating Parish Putaruru:**

PO Box 12, Putaruru, 3443

Business Phone: (07) 883 7341

**Tarrant**, Jan, Rev

### **St Pauls Putaruru**

64 Kensington Street, Putaruru, 3411

Business Phone: (07) 883 7341

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### **St Pauls Co-operating Parish, Papamoa:**

242 Dickson Road, Papamoa, 3118

Business Phone: (07) 542 1827

**Dwight**, Lorna, Mrs

### **St Pauls Co-operating Church, Papamoa**

242 Dickson Road, Papamoa, 3118

Business Phone: (07) 542 1827

ChurchWorship Centre eMail: stpauls.papamoa@xtra.co.nz

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### **St Pauls Union Parish - Taupo:**

Website: www.stpaulstaupo.org.nz

172 Tamamutu Street, Taupo, 3330

Business Phone: (07) 378 6812

**Molineux**, Alison J, Rev

### **St Pauls Union Church Taupo**

172 Tamamutu Street, Taupo, 3330  
Business Phone: (07) 378 6812  
Church\Worship Centre eMail: stpauls\_taupo@xtra.co.nz

---

### **Tauranga Parish (Western Bay of Plenty):**

PO Box 2019, Seventh Avenue, Tauranga, 3140  
Business Phone: (07) 578 8493 Fax: +64 (07) 578 8463

**Sundberg,** (Leigh) Bernard L , Rev

**Bale,** Akuila , Rev

**Hallam QSM,** Valma E , Dn

**Birtles,** Margaret G , Dn

### **St Stephens Tauranga**

15 Brookfield Terrace, Brookfield, Tauranga, 3110  
Business Phone: (07) 576 4961  
Church\Worship Centre eMail: tauranga.methodist@xtra.co.nz

### **Wesley, Tauranga**

100 Thirteenth Avenue, Tauranga, 3140  
Business Phone: (07) 578 8493 Fax: +64 (07) 578 8463  
Church\Worship Centre eMail: tauranga.methodist@xtra.co.nz

---

### **Te Aroha Co-operating Parish:**

c/o 32 Church Street, Te Aroha, 3320  
Business Phone: (07) 884 8673

**Wishart,** (Scott) D. Scott , Rev

**Hight,** Dianne C , Dn

### **Te Aroha Co-operating Church**

32 Church Street, Te Aroha, 3320  
Business Phone: (07) 884 8673  
Church\Worship Centre eMail: teacoop1@gmail.com

### **Waitoa Church**

c/o 32 Church Street, Te Aroha, 3320

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### **Te Awamutu Parish:**

PO Box 147, Te Awamutu, 3840  
Business Phone: (07) 871 5376

**Durrant,** (Jo) Joanne A , Rev

### **Te Awamutu Church**

261 Bank Street, Te Awamutu, 3800  
Business Phone: (07) 871 5376  
Church\Worship Centre eMail: peterjrob@xtra.co.nz

---

### **Te Puke/Mt Maunganui Methodist Parish:**

2 Oroua Street, Te Puke, 3119  
Business Phone: (07) 573 7676 Fax: +64 (07) 573 7676

**Subhan,** Augusten , Rev

### **Mt Maunganui Methodist**

Puriri Street, Mount Maunganui, 3116  
Business Phone: (07) 573 7676 Fax: +64 (07) 573 7676  
Church\Worship Centre eMail: tpmtmethos@actrix.co.nz

### **Te Puke Methodist**

2 Oroua Street, Te Puke, 3119  
Business Phone: (07) 573 7676 Fax: +64 (07) 573 7676  
ChurchWorship Centre eMail: tpmtmethos@actrix.co.nz

---

### **Thames Union Parish:**

PO Box 544, Thames, 3540  
Business Phone: (07) 868 6123 Fax: +64 (07) 868 6123

**Fogg,** (Jan) Janice M , Rev

### **St Andrews Coromandel**

Rings Road, Coromandel, 3506

### **Thames Coast Community Church**

Thames Coast Road, RD 5, Te Puru, 3575

### **Thames Union Church St James**

St James Church, Corner Pollen & Pahau Streets, Thames, 3500  
Business Phone: (07) 868 6123 Fax: +64 (07) 868 6123  
ChurchWorship Centre eMail: tup@xtra.co.nz

---

### **Trinity United Parish, including Whangamata, Tairua & Pauanui:**

PO Box 368, Whitianga, 3542  
Business Phone: (07) 869 5356

**Petersen,** Mary , Rev

### **Pauanui Community Church**

Jubilee Drive, Pauanui, 3579  
Business Phone: (07) 869 5356  
ChurchWorship Centre eMail: mjpetersen@xtra.co.nz

### **St Francis Church**

Main Road, Tairua, 3508  
Business Phone: (07) 869 5356  
ChurchWorship Centre eMail: mjpetersen@xtra.co.nz

### **Whangamata Church**

All Saints Community Church, Beverley Terrace, Whangamata, 3620

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### **Turangi Co-operating Parish:**

PO Box 286, Turangi, 3353  
Business Phone: (07) 386 8507

### **Church of the Cross**

Town Centre, Turangi, 3334  
Business Phone: (07) 386 8507  
ChurchWorship Centre eMail: cctgi@xtra.co.nz

---

### **Waihi Beach Local Ecumenical Project:**

c/o Neil Pegler, 10 Marine Avenue, Waihi Beach, 3611  
Business Phone: (07) 863 5722

**Pegler,** Neil , Mr

### **Waihi Beach United Church**

Wilson Road (no letterbox at church), Waihi Beach, 3611  
Business Email: david.j.balchin@gmail.com  
ChurchWorship Centre eMail: david.j.balchin@gmail.com

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### **Whakatane Anglican Methodist Co-operating Parish:**

Website: www.waiapu.anglican.org.nz/bop/parishes/  
PO Box 164, Whakatane, 3158  
Business Phone: (07) 308 5809 Fax: +64 (07) 308 5809

**Bruere,** Robert , Rev

### **Church of St George & St John**

30 Domain Road, Whakatane, 3120  
Business Phone: (07) 308 5809 Fax: +64 (07) 308 5809  
ChurchWorship Centre eMail: whakatane.an@slingshot.co.nz

### **St Matthews Church**

30 Morrison Street, Taneatua, 3123

### **St Nicholas Church**

197 Pohutukawa Avenue, Ohope, 3121

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## **LOWER NORTH ISLAND SYNOD**

### **All Saints Hataitai-Kilbirnie Co-Operating Parish:**

Website: [www.allsaints.org.nz](http://www.allsaints.org.nz)  
90 Hamilton Road, Hataitai, Wellington, 6021  
Business Phone: (04) 971 2142

**Arcus, Ben**, Rev

### **All Saints, Hataitai**

90 Hamilton Road, Hataitai, Wellington, 6021  
Business Phone: (04) 971 2142  
ChurchWorship Centre eMail: [admin@allsaints.org.nz](mailto:admin@allsaints.org.nz)

---

### **Bell Block- Lepperton Co-operating Parish:**

2 Mangati Road, Bell Block, New Plymouth, 4312  
Business Phone: (06) 755 1222

### **Bell Block - Lepperton Co-operating Church**

2 Mangati Road, Bell Block, New Plymouth, 4312  
Business Phone: (06) 755 1222  
ChurchWorship Centre eMail: [bbbc@maxnet.co.nz](mailto:bbbc@maxnet.co.nz)

### **St Marks Church, Lepperton**

Richmond Road, Lepperton, Taranaki, 4650  
Business Phone: (06) 755 1222  
ChurchWorship Centre eMail: [bbbc@maxnet.co.nz](mailto:bbbc@maxnet.co.nz)

---

### **Brooklyn St Matthews Co-operating Parish:**

96 Washington Avenue, Brooklyn, Wellington, 6021  
Business Phone: (04) 389 3470

### **St Matthews, Brooklyn**

96 Washington Avenue, Brooklyn, Wellington, 6021  
Business Phone: (04) 389 3470  
ChurchWorship Centre eMail: [stmattsbrooklyn@gmail.com](mailto:stmattsbrooklyn@gmail.com)

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### **Eltham-Kaponga Co-operating Parish:**

2344 Eltham Road, RD 29, Hawera, 4679  
Business Phone: (06) 764 8378

**Barleyman, Peter**, Rev

### **St Johns, Kaponga**

3 West Street, Kaponga, 4322

### **St Marks, Eltham**

High Street, Eltham, 4322  
Business Email: [danz24@xtra.co.nz](mailto:danz24@xtra.co.nz)  
ChurchWorship Centre eMail: [danz24@xtra.co.nz](mailto:danz24@xtra.co.nz)

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### **Featherston Union Parish:**

Website: [featherstonunionchurch.weebly.com](http://featherstonunionchurch.weebly.com)  
64 Fitzherbert Street, Featherston, 5710  
Business Phone: (06) 308 8119

**St Andrews Union Church**

64 Fitzherbert Street, Featherston, 5710  
Business Phone: (06) 308 8119

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**Foxton/Shannon Co-operating Parish:**

PO Box 52, Foxton, 4848  
Business Phone: (06) 363 7936

**St Davids Shannon**

21 Stout Street, Shannon, 4821

**St Johns Church, Foxton**

11 Avenue Road, Foxton, 4814  
Business Phone: (06) 363 7936

**St Lukes Church, Foxton Beach**

Thomas Place, Foxton Beach, 4815  
Business Phone: (06) 363 7936

**St Marks Church, Himatangi Beach**

Koputaroa Road, Himatangi Beach, 5551  
Business Phone: (06) 363 7936

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**Greytown Union Parish:**

c/o Mrs Helen Morison, RD1, Haunui, Greytown, 5794  
Business Phone: (06) 304 9531

**Allan,** Robert A , Rev

**St Andrews, Greytown**

Corner of Main & Jellicoe Streets, Greytown, 5712  
Business Phone: (027) 812 3826

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**Hawera Parish:**

PO Box 463, Hawera, 4640  
Business Phone: (06) 278 8667

**Harrison,** Trevor , Rev

**Wesley Methodist, Hawera**

51 Regent Street, Hawera, 4610  
Business Phone: (06) 278 6270  
ChurchWorship Centre eMail: zanadu@xtra.co.nz

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**Hutt City Uniting Congregations Parish:**

Website: [www.hcuc.co.nz](http://www.hcuc.co.nz)  
PO Box 30529, Lower Hutt, 5040  
Business Phone: (04) 569 6017

**Kaisa,** Kalo F , Rev

**Mudavanhu,** Jannet , Rev

**St Aidans on the Hill**

Corner of Poto Road & Stratton Street, Normandale, Lower Hutt, 5010  
Business Phone: (04) 566 0743  
ChurchWorship Centre eMail: [admin@hcuc.co.nz](mailto:admin@hcuc.co.nz)

**St Johns Avalon Uniting Church**

986 High Street, Avalon, Lower Hutt, 5011  
Business Phone: (04) 577 2533  
ChurchWorship Centre eMail: [admin@hcuc.co.nz](mailto:admin@hcuc.co.nz)

**St Marks Uniting Church - Woburn Road**

58 Woburn Road, Lower Hutt, 5010  
Business Phone: (04) 566 0743  
ChurchWorship Centre eMail: admin@hcuc.co.nz

**Stokes Valley Uniting Church**

346 Stokes Valley Road, Stokes Valley, Lower Hutt, 5019  
Business Phone: (04) 563 9414  
ChurchWorship Centre eMail: admin@hcuc.co.nz

**Wainuiomata Union Church (St Stephens)**

106 Main Road, Wainuiomata, Lower Hutt, 5014  
Business Phone: (04) 934 4092  
ChurchWorship Centre eMail: admin@hcuc.co.nz

**Waiwhetu Uniting Church**

6 Trafalgar Street, Waiwhetu, Lower Hutt, 5010  
Business Phone: (04) 976 3551  
ChurchWorship Centre eMail: admin@hcuc.co.nz

**Wesley Multi-cultural Methodist Church - Petone (to be**

58 Woburn Road, Lower Hutt, 5010  
Business Phone: (04) 567 9726  
ChurchWorship Centre eMail: admin@hcuc.co.nz

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**Inglewood United Parish:**

PO Box 113, Inglewood, 4347  
Business Phone: (06) 756 7124

**Inglewood United Church**

Cnr Brown & Kelly Sts, Inglewood, 4330

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**Johnsonville Uniting Parish:**

PO Box 13594, Johnsonville, Wellington, 6440  
Business Phone: (04) 478 3396

**Gilkison,** Anna M , Rev

**Johnsonville Uniting Church**

18 Dr Taylor Terrace, Johnsonville, Wellington, 6037  
Business Phone: (04) 478 3396  
ChurchWorship Centre eMail: juc@paradise.net.nz

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**Kapiti Uniting Parish:**

Website: [www.kapitiunitingparish.org.nz](http://www.kapitiunitingparish.org.nz)  
27 Raumati Road, Raumati, Paraparaumu, 5032  
Business Phone: (04) 902 5809

**Grant,** Cornelia H , Rev

**Paekakariki Church**

Ocean Road, Paekakariki, 5034  
Business Phone: (04) 902 5809 Fax: +64 (04) 902 5809  
ChurchWorship Centre eMail: kapiti@paradise.net.nz

**Raumati Church**

27 Raumati Road, Raumati, 5032  
Business Phone: (04) 902 5809 Fax: +64 (04) 902 5809  
ChurchWorship Centre eMail: kapitioffice@paradise.net.nz

**Waikanae Church**

Ngapaki Street, Raumati, 6010  
Business Phone: (04) 902 5809 Fax: +64 (04) 902 5809  
ChurchWorship Centre eMail: kapitioffice@paradise.net.nz

---

**Levin Uniting Parish:**

Website: <http://www.levinuniting.church>  
87 Oxford Street, Levin, 5510  
Business Phone: (06) 368 9392 Fax: +64 (06) 368 9392

**Levin Uniting Church**

87 Oxford Street, Levin, 5510  
Business Phone: (06) 368 9392 Fax: +64 (06) 368 9392  
ChurchWorship Centre eMail: [levinuniting@xtra.co.nz](mailto:levinuniting@xtra.co.nz)

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**Manaia Methodist Parish:**

c/o Barbara Hooper, 285 Mangorei Road, Merrilands, New Plymouth, 4312  
Business Phone: (027) 268 3495

**Manaia Methodist Chapel**

Manaia Union Parish Chapel, Gibson Hall, Tauhuri Street, Manaia, 4678  
Business Phone: (06) 274 8411

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**Manawatu Rangitikei Methodist Parish:**

C/- PO Box 1887, Palmerston North Central, Palmerston North, 4440  
Business Phone: ((06) 358 2860

**Bell,** (Tony) Anthony N , Rev

**Franklyn,** (Bob) Robert , Rev

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**Mangapapa Union Parish:**

Website: [www.mup.org.nz](http://www.mup.org.nz)  
PO Box 2146, Gisborne, 4040  
Business Phone: (06) 867 9604 Fax: +64 (06) 868 3162

**Mangapapa Union Church**

71 Atkinson Street, Mangapapa, Gisborne, 4010  
Business Phone: (06) 867 9604  
ChurchWorship Centre eMail: [office@mup.org.nz](mailto:office@mup.org.nz)

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**Masterton St Lukes Union Parish:**

PO Box 789, Masterton, 5840  
Business Phone: (06) 378 6152

**Kusilifu,** Bobby , Rev

**St Lukes Union, Masterton**

Corner Worksop Road & Queen Street, Masterton, 5810  
Business Phone: (06) 378 6152  
ChurchWorship Centre eMail: [stlukes@wise.net.nz](mailto:stlukes@wise.net.nz)

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**Milson Community Parish:**

Website: [www.milsoncombined.church.org.nz](http://www.milsoncombined.church.org.nz)  
16 Pinedale Parade, Palmerston North, 4414  
Business Phone: (06) 357 8533

**Milson Combined Church**

Corner of Milson Line & Purdie Street, Milson, Palmerson North, 4414  
Business Email: [milsonchurch@gmail.com](mailto:milsonchurch@gmail.com)  
ChurchWorship Centre eMail: [milsonchurch@gmail.com](mailto:milsonchurch@gmail.com)

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**Miramar Uniting Parish:**

56 Hobart Street, Miramar, Wellington, 6022

Business Phone: (04) 388 4247

**Prestidge,** Paul C , Rev Dr

**Miramar Uniting Church**

56 Hobart Street, Miramar, Wellington, 6022

Business Phone: (04) 388 4247

ChurchWorship Centre eMail: office@miramaruniting.org.nz

---

**Napier Methodist Parish (Trinity Napier):**

PO Box 4088, Marewa, Napier, 4143

Business Phone: (06) 835 8163

**Franklin-Ross,** (Tony) Anthony G , Rev

**Napier Hastings Tongan Congregation**

32 Clive Square East, Napier, 4110

Business Phone: (06) 835 8163

ChurchWorship Centre eMail: oliviaofa1973@gmail.com

**Trinity Methodist Napier**

32 Clive Square East, Napier, 4110

Business Phone: (06) 835 8163

ChurchWorship Centre eMail: office@trinitynapier.org.nz

---

**Ngaio Union Parish:**

PO Box 29057, Ngaio, Wellington, 6443

Business Phone: (04) 479 6329

**Nunns,** Lionel , Rev

**Ngaio Union Church**

Corner of Kenya Street & Crofton Road, Ngaio, Wellington, 6035

Business Phone: (04) 479 6329

ChurchWorship Centre eMail: secretary@ngaiounion.org.nz

---

**North Taranaki Methodist Parish:**

58 Liardet Street, New Plymouth, 4310

Business Phone: (06) 759 9036

**Havea,** Manoa M , Rev

**Tikoinaka,** Peni , Rev

**New Plymouth Methodist Centre**

58 Liardet Street, New Plymouth, 4310

Business Phone: (06) 759 9036

ChurchWorship Centre eMail: np.methodist@xtra.co.nz

**Urenui Methodist Church**

17 Takiroa Street, Urenui, 4349

Business Phone: (06) 759 9036

ChurchWorship Centre eMail: np.methodist@xtra.co.nz

---

**Okato/Oakura Co-operating Parish:**

PO Box 29, Okato, 4340

Business Phone: (06) 752 1100

**St James Methodist Church Taranaki**

1 Donnelly Street, Oakura, 4314

Business Phone: (06) 752 7450 Fax: +64 (07) 752 7450

ChurchWorship Centre eMail: rodandzena@xtra.co.nz

**St Lukes Methodist Church Taranaki**

37 Carthew Street, Okato, 4335

Business Phone: (06) 752 7450 Fax: +64 (06) 752 7450

ChurchWorship Centre eMail: rodandzena@xtra.co.nz

### **St Pauls Anglican Church Taranaki**

PO Box 29, Okato, 4340  
Business Phone: (06) 752 7450 Fax: +64 (06) 752 7450  
ChurchWorship Centre eMail: rodandzena@xtra.co.nz

---

### **Opunake Co-Operating Parish:**

PO Box 53, Opunake, 4645  
Business Phone: (06) 761 8287

### **Opunake Co-Operating Church St Pauls**

Corner of Havelock & King Streets, Opunake, 4616  
Business Phone: (06) 761 8287  
ChurchWorship Centre eMail: quibus.blom@gmail.com

---

### **Otaki Co-operating Parish:**

PO Box 86, Otaki, 5542  
Business Phone: (06) 364 7099 Fax: +64 (06) 364 7049  
**Jackson, Peter L**, Rev

### **All Saints, Otaki**

47 Te Rauparaha Street, Otaki, 5512  
Business Phone: (06) 364 7099

### **St Andrews Manakau**

Mokena Kohere Street, Manakau, 5573  
Business Phone: (06) 364 7099

### **St Margarets Te Horo**

38 School Road, Te Horo, 5582  
Business Phone: (06) 364 7099

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### **Pahiatua Union Parish:**

1 Matai Place, Pahiatua, 4910  
Business Phone: (06) 376 7638 Fax: +64 (06) 376 8680  
**Marshall, Brenda**, Rev

### **St Pauls Church, Pahiatua**

Corner of Huia & Arthur Streets, Pahiatua, 4910  
Business Phone: (06) 376 7638 Fax: +64 (06) 376 8680

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### **Palmerston North Methodist Parish:**

PO Box 1887, Palmerston North Central, Palmerston North, 4440  
Business Phone: (06) 358 2860

**Bell, (Tony) Anthony N**, Rev

**Franklyn, (Bob) Robert**, Rev

### **Wesley Broadway**

264 Broadway Avenue, Palmerston North, Palmerston North, 4414  
Business Phone: (06) 358 2860  
ChurchWorship Centre eMail: wesleybroadway@hubnet.co.nz

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### **Patea Co-operating Parish:**

4 Oxford Street, Patea, 4520  
Business Phone: (06) 273 8481

**Harrison, Trevor**, Rev

### **Patea Co-operating Church**

4 Oxford Street, Patea, 4520  
Business Phone: (06) 273 8481

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**Rongotea Uniting Parish:**

PO Box 136, Rongotea, 4865  
Business Phone: (06) 324 8373  
**Bennett, Anne**, Rev

**St Lukes Rongotea**

Thames Street, Rongotea, Manawatu,

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**St Davids Union Parish, Carterton:**

164 High Street South, Carterton, 5713  
Business Phone: (06) 379 8325  
**Clarke, Lorna**, Rev

**Gladstone Church**

Cnr Gladstone &, Masterton-Longbush Rds, Carterton, 5792

**St Davids Church Carterton**

164 High Street, Carterton, 5713  
Business Phone: (06) 379 8325  
ChurchWorship Centre eMail: st.david@xtra.co.nz

---

**St James Masterton Union Parish:**

116 High Street, Solway, Masterton, 5810  
Business Phone: (06) 377 4354  
**Rogers, Paul**

**St James Union, Masterton**

116 High Street, Masterton, 5810  
Business Phone: (06) 377 4354  
ChurchWorship Centre eMail: stjames.church@xtra.co.nz

---

**St James Union Parish Woodville:**

c/o 32 Bevan Street, Woodville, 4920  
Business Phone: (06) 376 4023 Fax: +64 (06) 376 4023  
**Marshall, Brenda**, Rev

**St James Union Church, Woodville**

Cnr McLean St North & Richardson St, Woodville, 4920  
Business Phone: (06) 376 4023 Fax: +64 (06) 376 4023

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**St Ninians Uniting Parish:**

Website: www.knup.wellington.net.nz  
PO Box 17213, Karori, Wellington, 6147  
Business Phone: (04) 476 7137 Fax: +64 (04) 476 7137

**St Ninians Centre**

Corner Newcombe Crescent & Karori Road, Karori, Wellington, 6012  
Business Phone: (04) 476 7137 Fax: +64 (04) 476 7137  
ChurchWorship Centre eMail: stnup@xtra.co.nz

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**Stratford Methodist Parish:**

132 Stanley Road, RD 24, Stratford, 4394  
Business Phone: (06) 762 8674

**Barleyman, Peter**, Rev

**Stratford Methodist Church (St Stephens)**

132 Stanley Road, RD 24, Stratford, 4394  
Business Phone: (06) 762 8674  
ChurchWorship Centre eMail: shosking@xtra.co.nz

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**Tamatea Community Parish:**

PO Box 16029, Napier Mail Centre, Taradale Road, Napier, 4112  
Business Phone: (06) 844 4279

## **Tamatea Community Church**

1 York Street, Tamatea, Napier, 4112  
Business Phone: (06) 844 4279

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### **Tawa Union Parish:**

Website: www.tawaunionparish.net.nz  
PO Box 51019, Tawa, Wellington, 5249  
Business Phone: (04) 232 8844

**Lind,** Clare E , Rev

**Nuku,** Hiueni , Rev

### **Elena Place Centre for Worship & Administration**

6 Elena Place, Tawa, Wellington, 5028  
Business Phone: (04) 232 8844  
ChurchWorship Centre eMail: tawa\_union@orcon.net.nz

### **Tawa Tongan Congregation**

6 Elena Place, Tawa, Wellington, 5028  
Business Phone: (04) 232 8844  
ChurchWorship Centre eMail: tawa\_union@orcon.net.nz

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### **Upper Hutt Uniting Parish:**

Website: www.vision-nz.co.nz/uhip  
64 Martin Street, Wallaceville, Upper Hutt, 5018  
Business Phone: (04) 528 8915 Fax: +64 (04) 528 3751

**Chandra,** Suresh , Rev

### **Iona Centre**

11 Ebdentown street, Upper Hutt, 5018  
Business Phone: (04) 528 3237 Fax: +64 (04) 528 3751  
ChurchWorship Centre eMail: uhip@xtra.co.nz

### **Upper Hutt Tongan Congregation**

64 Martin Street, Wallaceville, Upper Hutt, 5018  
Business Phone: (04) 528 8915  
ChurchWorship Centre eMail: uhip@xtra.co.nz

### **Wesley Centre, Upper Hutt**

1 Benzie Avenue, Wallaceville, Upper Hutt, 5018  
Business Phone: (04) 529 7186 Fax: +64 (04) 528 3751

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### **Waipawa Co-operating Parish:**

PO Box 115, Waipawa, 4240  
Business Phone: (06) 857 8146

**Andersen,** Poul , Mr

### **St Johns, Waipawa**

Kennilworth Street, Waipawa, 4210  
Business Phone: (06) 857 8146

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### **Wairoa Union Parish:**

c/o 1266 Ruakituri Road, RD 5, Wairoa, 4195  
Business Phone: (06) 838 6234

### **St Andrews Church, Wairoa**

Queen Street, Wairoa, 4108

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### **Wanganui Methodist Parish:**

PO Box 4195, Wanganui, 4541  
Business Phone: (06) 345 7394

**Biggs,** (Don) Donald F , Rev

## **Trinity Methodist, Wanganui**

183 Wicksteed Street, Wanganui, 4500

Business Phone: (06) 345 7394

ChurchWorship Centre eMail: WG.METH-PARISH@xtra.co.nz

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## **Wellington Methodist Parish:**

Website: [www.wesleychurch.org.nz](http://www.wesleychurch.org.nz)

PO Box 6133, Marion Square, Wellington, 6141

Business Phone: (04) 384 7695 Fax: +64 (04) 382 9708

**Mann-Taito**, Falaniko, Rev

**Fakatou**, Motekiai, Rev

**Tikoinaka**, Peni, Rev

**Taunga**, Simote P, Rev

## **10AM Congregation**

75 Taranaki Street, Te Aro, Wellington, 6011

Business Phone: (04) 384 7695 Fax: +64 (04) 382 9708

ChurchWorship Centre eMail: [secretary@wesleychurch.org.nz](mailto:secretary@wesleychurch.org.nz)

## **Fijian Congregation (Wesley Wellington Fijian)**

75 Taranaki Street, Te Aro, Wellington, 6011

Business Phone: (04) 384 7695 Fax: +64 (04) 382 9708

ChurchWorship Centre eMail: [maikali@wesleychurch.org.nz](mailto:maikali@wesleychurch.org.nz)

## **Samoan Congregation**

75 Taranaki Street, Te Aro, Wellington, 6011

Business Phone: (04) 384 7695 Fax: +64 (04) 382 9708

ChurchWorship Centre eMail: [mann-taito@wesleychurch.org.nz](mailto:mann-taito@wesleychurch.org.nz)

## **St Lukes, Pukerua Bay**

Haunui Street, Pukerua Bay, 5026

Business Phone: (04) 384 7695

ChurchWorship Centre eMail: [cjwhillier@xtra.co.nz](mailto:cjwhillier@xtra.co.nz)

## **Waitangirua Hall**

Corner of Corinna & Warspite Avenues, Waitangirua, Porirua, Wellington, 5024

Business Phone: (04) 384 7695 Fax: +64 (04) 382 9708

ChurchWorship Centre eMail: [secretary@wesleychurch.org.nz](mailto:secretary@wesleychurch.org.nz)

## **Wellington Tongan Congregation**

75 Taranaki Street, Te Aro, Wellington, 6011

Business Phone: (04) 384 7695 Fax: +64 (04) 382 9708

ChurchWorship Centre eMail: [simote@wesleychurch.org.nz](mailto:simote@wesleychurch.org.nz)

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## **Wellington South-Lyall Bay Union Parish:**

PO Box 7483, Newtown, Wellington, 6242

Business Phone: (04) 389 3225 Fax: +64 (04) 389 3232

**Roberts**, John H, Rev

## **Trinity Union Church**

14 Hall Avenue, Newtown, Wellington, 6042

Business Phone: (04) 389 3225 Fax: +64 (04) 389 3232

ChurchWorship Centre eMail: [trinityunion@xtra.co.nz](mailto:trinityunion@xtra.co.nz)

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## **NELSON MARLBOROUGH WEST COAST**

### **Blenheim Methodist Parish:**

Wesley Centre, 3 Henry Street, Blenheim, 7201

Business Phone: (03) 578 5796 Fax: +64 (03) 578 5575

**Boddy**, Ian J, Rev

### **Okaramio Community Church**

State Highway 6, Okaramio, Blenheim, 7271

Business Phone: (03) 578 5796 Fax: +64 (03) 578 5575

ChurchWorship Centre eMail: [wesley.blenheim@xtra.co.nz](mailto:wesley.blenheim@xtra.co.nz)

### **Rapaura Community Church**

713 Rapaura Road, RD, Blenheim, 7273  
Business Phone: (03) 578 5796 Fax: +64 (03) 578 5575  
ChurchWorship Centre eMail: wesley.blenheim@xtra.co.nz

### **Tuamarina**

Blind Creek Road, Tuamarina, Blenheim, 7273  
Business Phone: (03) 578 5796 Fax: +64 (03) 578 5575  
ChurchWorship Centre eMail: wesley.blenheim@xtra.co.nz

### **Wesley Centre, Blenheim**

3 Henry Street, Blenheim, 7201  
Business Phone: (03) 578 5796 Fax: +64 (03) 578 5575  
ChurchWorship Centre eMail: wesley.blenheim@xtra.co.nz

---

### **Buller Union Parish:**

30A Rintoul Street, Westport, 7825  
Business Email: iris.garvey@xtra.co.nz

### **Westport Union Church**

Corner of Queen & Wakefield Streets, Westport, 7825  
Business Phone: (03) 789 7675

---

### **Greymouth District Uniting Parish:**

203 Tainui Street, Greymouth, 7805  
Business Phone: (03) 768 4415

### **Greymouth District Uniting Church**

203 Tainui Street, Greymouth, 7805  
Business Phone: (03) 768 4415 Fax: +64 (03) 768 5944  
ChurchWorship Centre eMail: greyuniting@xtra.co.nz

---

### **Motueka Uniting Parish:**

PO Box 265, Motueka, 7143  
Business Phone: (03) 528 9049

Ahn, David, Rev

### **St Andrews Motueka**

64 High Street, Motueka, 7120  
Business Email: junevincent09@gmail.com  
ChurchWorship Centre eMail: junevincent09@gmail.com

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### **Nelson St Lukes Union Parish:**

63 Emano Street, Nelson, 7010  
Business Phone: (03) 548 4550 Fax: +64 (03) 548 0874

### **Nelson St Lukes - 63 Emano Street**

63 Emano Street, Nelson, 7010  
Business Phone: (03) 548 4550 Fax: +64 (03) 548 0874  
ChurchWorship Centre eMail: wbmfmurray29@yahoo.com.au

### **St Lukes Union Church, Nelson**

63 Emano Street, Nelson, 7010  
Business Phone: (03) 548 4550 Fax: +64 (03) 548 0874  
ChurchWorship Centre eMail: wbmfmurray29@yahoo.com.au

---

### **Reefton District Union Parish:**

c/o 5 Brennan Street, Reefton, 7830  
Business Phone: (03) 732 8111

### **Maruia Christian Centre**

153 Buller Road, Reefton, 7830  
Business Phone: (03) 732 8589  
ChurchWorship Centre eMail: karen.davidson@clear.net.nz

### **Reefton Union Church**

Shiel Street, Reefton, 7830  
Business Phone: (03) 732 8589

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### **Richmond Stoke Methodist Parish:**

c/- Don Horne, 11 Joyce Place, Richmond, 7020  
Business Phone: (03) 544 8394

**Oh,** Martin S , Rev

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### **St Andrews United - Hokitika, Ross, South Westland:**

40 Whitcombe Terrace, Hokitika, 7810  
Business Phone: (03) 755 8990

### **St Andrews United Church, Hokitika**

Cnr Fitzherbert & Hampden Streets, Hokitika, 7810  
Business Phone: (03) 755 8990  
ChurchWorship Centre eMail: standrewshokitika@gmail.com

### **St James & St John's (Harihari)**

La Fontaine Road, Hari Hari, 7884  
Business Phone: (03) 755 8990  
ChurchWorship Centre eMail: standrewshokitika@gmail.com

---

### **St Johns in the City Methodist Parish Nelson:**

PO Box 1052, Nelson, 7010  
Business Phone: (03) 548 0558 Fax: +64 (03) 545 8589

**Poultney,** David C , Rev

### **St Johns in the City, Nelson**

86 Selwyn Place, Nelson, 7010  
Business Phone: (03) 548 0558 Fax: +64 (03) 545 8589  
ChurchWorship Centre eMail: stjohnsnelson@xtra.co.nz

---

### **Union Parish of Picton:**

40 Broadway, Picton, 7220  
Business Phone: (03) 573 6301 Fax: +64 (03) 573 6301

### **Union Parish of Picton Church**

40 Broadway, Picton, 7220  
Business Phone: (03) 573 6301 Fax: +64 (03) 573 6301

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## **CENTRAL SOUTH ISLAND SYNOD**

### **Ashburton Methodist Parish:**

Baring Square East, Ashburton, 7700  
Business Phone: (03) 308 6207

**Taufalele,** Tevita , Rev

### **Baring Square Church**

Baring Square East, Ashburton, 7700  
Business Phone: (03) 308 6207  
ChurchWorship Centre eMail: ashmeth@ashmeth@kinect.co.nz

## **Tinwald**

Corner of Jane & Archibald Streets, Tinwald, 7700  
Business Email: ashmeth@kinect.co.nz  
ChurchWorship Centre eMail: ashmeth@kinect.co.nz

## **Winchmore Church**

Corner of Rakaia Gorge Road &, Winchmore School Road, Winchmore, 7572  
Business Email: ashmeth@kinect.co.nz  
ChurchWorship Centre eMail: ashmeth@kinect.co.nz

---

### **Beckenham - Sydenham Parish:**

PO Box 12127, Beckenham, Christchurch, 8242  
Business Phone: (03) 942 2715

**Molitika**, (Mele) Melema'u , Rev

### **Beckenham Methodist Church**

83 Malcolm Avenue, Beckenham, Christchurch, 8023  
Business Phone: (03) 942 2715  
ChurchWorship Centre eMail: beckmeth@clear.net.nz

---

### **Christchurch Central Methodist Parish:**

c/o PO Box 6347, Upper Riccarton, Christchurch, 8442  
Business Phone: (03) 348 9260

**van de Geer**, Jill E , Rev

### **Durham Street Methodist Church**

Know Hall at the Knox Centre, Cnr Bealey Ave and Victoria St, Christchurch,  
Business Phone: (03) 348 9260 Fax: +64 (03) 348 9560  
ChurchWorship Centre eMail: riccmeth@xtra.co.nz

---

### **Christchurch North Parish:**

68 Harewood Road, Papanui, Christchurch, 8053  
Business Phone: (03) 352 7952 Fax: +64 (03) 352 5560

**Petaia**, Neti P , Rev

### **Christchurch North Methodist**

Corner of Harewood Road & Chapel Street, Papanui, Christchurch, 8053  
Business Phone: (03) 352 7952 Fax: +64 (03) 352 5560  
ChurchWorship Centre eMail: chchnorthmeth@xtra.co.nz

---

### **Christchurch South Methodist Parish:**

27 Remuera Avenue, Cashmere, Christchurch, 8022  
Business Phone: (03) 980 5002

**Donaldson**, Andrew D , Rev

### **St Marks Methodist Church (Christchurch)**

94 Barrington Street, Somerfield, Christchurch, 8024  
Business Phone: (03) 332 0699  
ChurchWorship Centre eMail: stmarks7@clear.net.nz

---

### **Christchurch West Methodist Parish:**

PO Box 6347, Upper Riccarton, Christchurch, 8442  
Business Phone: (03) 348 9260 Fax: +64 (03) 348 9560

**Peach**, Dale R , Rev

### **St Stephens Methodist Church Christchurch**

376 Yaldhurst Road, Russley, Christchurch, 8042  
Business Phone: (03) 348 9260 Fax: +64 (03) 348 9560  
ChurchWorship Centre eMail: office.chcwestmethodist@gmail.com



### **Upper Riccarton Methodist Church**

Corner of Yaldhurst Road & Brake Street, Upper Riccarton, Christchurch, 8041  
Business Phone: (03) 348 9260 Fax: +64 (03) 348 9560  
ChurchWorship Centre eMail: office.chcwestmethodist@gmail.com

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### **Ellesmere Co-operating Parish:**

PO Box 54, Leeston, 7632  
Business Phone: (03) 324 3315

**Eden,** Paul E , Rev

**Dela Cruz,** (Teena) Augustina , Mrs

### **St Davids, Leeston**

75 High Street, Leeston, 7632  
Business Phone: (03) 324 3315 Fax: +64 (03) 324 3315  
ChurchWorship Centre eMail: ellesmerecp@xtra.co.nz

### **St Lukes Brookside**

St Lukes, Brookside Burnham Road, Brookside, 7632  
Business Phone: (03) 324 3315  
ChurchWorship Centre eMail: ellesmerecp@xtra.co.nz

### **The John Wesley Church Te Hahi Weteriana Taumutu**

Pohau Road, Taumutu, Leeston, 7632  
Business Phone: (03) 324 3315 Fax: +64 (03) 324 3315  
ChurchWorship Centre eMail: ellesmerecp@xtra.co.nz

### **Trinity Dunsandel**

Dunsandel-Hororata Road, Leeston, 7632  
Business Phone: (03) 324 3315  
ChurchWorship Centre eMail: ellesmerecp@xtra.co.nz

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### **Halswell Union Parish:**

438 Halswell Road, Halswell, Christchurch, 8025  
Business Phone: (03) 347 4635

### **St Lukes Union Church Halswell**

438 Halswell Road, Halswell, Christchurch, 8025  
Business Phone: (03) 347 4635  
ChurchWorship Centre eMail: stlukeshalswell@gmail.com

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### **Kaiapoi Co-Operating Parish:**

53 Fuller Street, Kaiapoi, 7630  
Business Phone: (03) 327 7082

### **Kaiapoi Co-operating Church**

53 Fuller Street, Kaiapoi, 7630  
Business Phone: (03) 327 7082  
ChurchWorship Centre eMail: Kaiapoi\_coop\_parish@xtra.co.nz

### **Swannanoa Church**

c/o 975 Two Chain Road, Swannanoa RD 5, Rangiora, 7475  
Business Phone: (03) 312 6133  
ChurchWorship Centre eMail: kaiapoi\_coop\_parish@xtra.co.nz

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### **Lincoln Union Parish:**

PO Box 69001, Lincoln, 7640  
Business Phone: (03) 325 2257

### **Church of the Resurrection, Rolleston**

40 Brookside Road, Rolleston, 7614

### **Lincoln Union Church**

20 James Street, Lincoln, 7608  
Business Phone: (03) 325 2257  
ChurchWorship Centre eMail: lincolnminister@maxnet.co.nz

### **Rolleston Community Church**

40 Brookside Road, Rolleston, 7614  
Business Phone: (03) 347 8499

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### **Linwood Avenue Union Parish:**

378 Linwood Avenue, Bromley, Christchurch, 8062  
Business Phone: (03) 389 5303 Fax: +64 (03) 980 9827

**Hickling,** Darryn , Rev

### **Linwood Avenue Union Church**

378 Linwood Avenue, Bromley, Christchurch, 8062  
Business Phone: (03) 389 5303 Fax: +64 (03) 980 9827  
ChurchWorship Centre eMail: linunion@xtra.co.nz

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### **Malvern Co-Operating Parish:**

PO Box 55, Darfield, 7541  
Business Phone: (03) 318 8272 Fax: +64 (03) 318 8887

### **Greendale**

Greendale Road, Greendale, RD1, Christchurch,

### **St Andrews on the Glen, Glentunnel**

Homebush Road, Glentunnel,

### **St James, Sheffield**

Wrights Road, Sheffield,

### **St Peters Community Church**

Main West Road, Springfield,

### **Trinity Darfield**

Cnr South Tce & Bangor Road, Darfield,  
Business Phone: (03) 318 8272

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### **Mt Herbert Parish:**

c/o Mrs M. Somerville, 460 Marine Drive, RD 1, Lyttelton, 8971  
Business Phone: (03) 329 4790

**Pickersgill-Brown,** Russell , Rev

### **St Andrews Community Church**

85 Marine Drive, Diamond Harbour, RD 1, Lyttelton, 8971  
Business Phone: (03) 329 4790  
ChurchWorship Centre eMail: mt.herbertparish@xtra.co.nz

### **St Cuthberts Community Church**

Governor's Bay Community Centre, Jetty Road, Governors Bay,  
Business Phone: (03) 329 4790  
ChurchWorship Centre eMail: mt.herbertparish@xtra.co.nz

### **St Peter's Church Teddington**

834 Gebbies Pass Road, Teddington, Governors Bay, 8971  
Business Phone: (03) 329 4790  
ChurchWorship Centre eMail: mt.herbertparish@xtra.co.nz

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### **New Brighton Union Parish:**

PO Box 18786, New Brighton, Christchurch, 8641  
Business Phone: (03) 388 9220

**Gibson,** Mark L , Rev

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**Oamaru Union Parish:**

c/o Gladys Familton, 39 Nen Street, Oamaru, 9400  
Business Phone: (03) 434 5956 Fax: +64 (03) 434 5956

**Oamaru Union (Church of Christ-Methodist)**

22 Eden Street, Oamaru, 9400

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**Opawa Community Church:**

c/o 8 The Kilns, Hillsborough, Christchurch, 8022  
Business Phone: (03) 337 0092 Fax: +64 (03) 337 0092

**Doubleday,** Andrew D , Rev

**Opawa Community Church**

158 Opawa Road, Opawa, Christchurch, 8022  
Business Phone: (03) 337 0092 Fax: +64 (03) 337 0092  
ChurchWorship Centre eMail: opawacc@xtra.co.nz

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**Oxford District Union Parish:**

C/- 380 Ashley Gorge Road, RD1, Oxford, 7495  
Business Phone: (03) 312 3564

**Kinera,** (Philo) Philomeno S , Rev

**Horrelville Church**

1330 Poyntz Road, Horrelville, 7475  
Business Phone: (03) 312 5555

**Oxford Union Church**

85 Main Street, Oxford, 7430  
Business Phone: (03) 312 3564  
ChurchWorship Centre eMail: kmauricewells@gmail.com

**St Davids Union Church Cust**

1664 Main Road, Cust, 7444  
Business Phone: (03) 312 5708

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**Port Hills Uniting Parish:**

PO Box 17733, Sumner, Christchurch, 8840  
Business Phone: (03) 326 4822

**Keesing,** Neil R , Rev

**Lyttelton Chapel**

40 Winchester Street, Lyttelton, 8082  
Business Phone: (03) 384 1535

**Redcliffs Uniting Church**

4 Augusta Street, Redcliffs, Christchurch, 8081  
Business Phone: (03) 326 4822  
ChurchWorship Centre eMail: neilchris9@xtra.co.nz

**St Pauls Sumner**

Nayland Street, Sumner, Christchurch, 8081  
Business Phone: (03) 384 1535

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**Rangiora Parish:**

176 King Street, Rangiora, 7400  
Business Phone: (03) 313 3448

**Kinera,** (Philo) Philomeno S , Rev

**Trinity Methodist Rangiora**

176 King Street, Rangiora, 7400  
Business Phone: (03) 313 3448  
ChurchWorship Centre eMail: rangioramethodist@clear.net.nz

### **Woodend Church**

86 Main North Road, Woodend, 7610  
Business Phone: (03) 313 3448  
ChurchWorship Centre eMail: rangioramethodist@clear.net.nz

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### **Shirley Richmond Parish:**

c/o 3 Te Puna Ora Place, Shirley, Christchurch, 8061  
Business Phone: (03) 385 6406

**Kim, Joochong**, Rev

### **Richmond (Christchurch) Methodist Church**

c/o 3 Te Puna Ora Place, Burwood, Christchurch, 8061  
Business Phone: (03) 385 3473  
ChurchWorship Centre eMail: shirleychurch@clear.net.nz

### **Shirley Methodist Church**

c/o 3 Te Puna Ora Place, Burwood, Christchurch, 8061  
Business Phone: (03) 385 3473 Fax: +64 (03) 385 3423  
ChurchWorship Centre eMail: shirleychurch@clear.net.nz

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### **St Albans Uniting Parish (Christchurch):**

Website: [www.stalbansuniting.org.nz](http://www.stalbansuniting.org.nz)  
Parish Office, 262 Knowles Street, Mairehau, Christchurch, 8052  
Business Phone: (03) 385 7545

**Perry, Hugh**, Rev

### **Aldred (Memorial) Church**

36 Nancy Avenue, Mairehau, Christchurch, 8052  
Business Phone: (03) 385 6983  
ChurchWorship Centre eMail: [beamsup@xtra.co.nz](mailto:beamsup@xtra.co.nz)  
Website: [www.stalbansuniting.org.nz](http://www.stalbansuniting.org.nz)

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### **St Davids Marchwiell Union Parish:**

c/o 55 Springs Road, Timaru, 7910  
Business Email: [sidalsrus@yahoo.co.nz](mailto:sidalsrus@yahoo.co.nz)

### **St Davids Marchwiell Union**

Woodlands Road, Timaru, 7910  
Business Phone: (03) 684 4814  
ChurchWorship Centre eMail: [stevesharonmac@slingshot.co.nz](mailto:stevesharonmac@slingshot.co.nz)

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### **St Davids Union Parish Ashburton:**

Website: [www.st-davids.org.nz](http://www.st-davids.org.nz)  
48 Allens Road, Allenton, Ashburton, 8300  
Business Phone: (03) 308 5174 Fax: +64 (03) 308 5174

**Mbambo, Henry**, Rev

### **St Davids Union Church, Ashburton**

48 Allens Road, Allenton, Ashburton, 7700  
Business Phone: (03) 308 5174 Fax: +64 (03) 308 5174  
ChurchWorship Centre eMail: [st.davids@xtra.co.nz](mailto:st.davids@xtra.co.nz)

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### **Timaru Temuka Parish:**

9 Rhodes Street, Parkside, Timaru, 7910  
Business Phone: (03) 688 8401

**Sidal, Bob**, Rev

### **Woodlands Road Church**

Corner of Woodlands Road & North Street, Timaru, 7910  
Business Phone: (03) 688 3008  
ChurchWorship Centre eMail: [timtem.methodist@xtra.co.nz](mailto:timtem.methodist@xtra.co.nz)

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**Waimate Methodist Parish:**

PO Box 134, Waimate, 7960  
Business Phone: (03) 689 8119 Fax: +64 (03) 389 8119

**St Pauls Waimate**

Community Centre, Queen Street, Waimate, 7924  
Business Email: don.hunt@xtra.co.nz  
ChurchWorship Centre eMail: don.hunt@xtra.co.nz

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**Wainoni Methodist Parish:**

c/o 21A Pannell Avenue, Wainoni, Christchurch, 8061  
Business Phone: (03) 381 5422

**Gibson, Mark L**, Rev

**Wainoni Methodist Church**

C/- 21A Pannell Avenue, Wainoni, Christchurch, 8061  
Business Phone: (03) 389 2285

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**OTAGO SOUTHLAND SYNOD****Alexandra Clyde Lauder Union Parish:**

PO Box 369, Alexandra, 9340  
Business Phone: (03) 448 6539 Fax: +64 (03) 448 6539

**Howley, Andrew**, Rev

**St Enochs Alexandra**

12 Centennial Avenue, Alexandra, 9320  
Business Phone: (03) 448 6539 Fax: +64 (03) 448 6539  
ChurchWorship Centre eMail: aclunionparish@gmail.com

**St Mungos Clyde**

Sunderland Street, Clyde, 9330  
Business Phone: (03) 448 6539 Fax: +64 (03) 448 6539  
ChurchWorship Centre eMail: aclunionparish@gmail.com

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**Bluff-Greenhills Co-Operating Parish:**

PO Box 8, Bluff, 9842  
Business Phone: (021) 0299 5215

**MacNaughton, Rab**, Mr

**Bluff Greenhills Co-operating Church**

Corner of Foyle & Palmer Streets, Bluff, 9814  
Business Phone: (03) 212 8403  
ChurchWorship Centre eMail: admin@bluffchurch.org.nz

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**Brockville Community Parish:**

c/o 155 Brockville Road, Dunedin, 9011  
Business Phone: (03) 476 4380

**Brockville Community Church**

274 Brockville Road, Dunedin, 9011  
Business Phone: (03) 476 4380  
ChurchWorship Centre eMail: andrew@brockvillechurch.co.nz

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**Dunedin Methodist Parish:**

Website: <http://www.dunedinmethodist.org.nz/home/>  
PO Box 2391, South Dunedin, Dunedin, 9044  
Business Phone: (03) 466 4600 Fax: +64 (03) 456 3456

**Pole, Siosifa T**, Rev

**Mitchell, (Rod) Rodney**, Rev Dr

### **Dunedin South Methodist Parish**

Corner of Hillside Road & Wesley Street, South Dunedin, Dunedin, 9012

### **Glenaven**

7 Chambers Street, North East Valley, Dunedin, 9010

### **Mornington**

Corner Whitby & Galloway Streets, Mornington, Dunedin, 9011

Business Email: [dmkman@es.co.nz](mailto:dmkman@es.co.nz)

ChurchWorship Centre eMail: [dmkman@es.co.nz](mailto:dmkman@es.co.nz)

### **Mosgiel Church**

Corner of Gordon Road & Wickliffe Sts, Mosgiel, 9024

### **St Kilda Church**

56 Queens Drive, St Kilda, Dunedin, 9016

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### **Invercargill Methodist Parish:**

Website: [www.lindisfarne.org.nz](http://www.lindisfarne.org.nz)

22 Lindisfarne Street, Georgetown, Invercargill, 9812

Business Phone: (03) 216 0281

Taylor, (Peter) Michael P, Rev

### **Lindisfarne Methodist Worship & Community Centre**

22 Lindisfarne Street, Georgetown, Invercargill, 9812

Business Phone: (03) 216 0281

ChurchWorship Centre eMail: [office@lindisfarne.org.nz](mailto:office@lindisfarne.org.nz)

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### **Otatara Community Parish:**

46 Oreti Road, Otatara, 9 RD, Invercargill, 9879

Business Phone: (03) 213 1202

### **Otatara Community Church**

46 Oreti Road, Otatara, 9 RD, Invercargill, 9879

Business Phone: (03) 213 1202

ChurchWorship Centre eMail: [jill@otatarachurch.co.nz](mailto:jill@otatarachurch.co.nz)

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### **Riverton Union Parish:**

126 Palmerston Street, Riverton, 9822

Business Phone: (03) 234 8690 Fax: +64 (03) 234 8690

### **Riverton Union Church**

126 Palmerston Street, Riverton, 9822

Business Phone: (03) 234 8690 Fax: +64 (03) 234 8690

ChurchWorship Centre eMail: [rivertonunionchurch@xtra.co.nz](mailto:rivertonunionchurch@xtra.co.nz)

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### **Teviot Union Parish:**

c/o PO Box 25, Roxburgh, 9441

Business Phone: (03) 446 8977

### **Teviot Union**

c/o 8 Railway Terrace, Millers Flat, 9544

Business Phone: (03) 446 6732

ChurchWorship Centre eMail: [aljac@kinect.co.nz](mailto:aljac@kinect.co.nz)

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### **Tokomairiro Co-Operating Parish:**

c/o Sharon Walker, 73 Elderlee Street, Milton, 9220

Business Phone: (03) 417 8559

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## **SINOTI SAMOA (SYNOD)**

### **Auckland Samoan Parish:**

122 Archibald Road, Kelston, Auckland, 0602  
Business Phone: (09) 813 3975

**Faleatua,** Faleatua F , Rev

### **Auckland Samoan Church St Johns Ponsonby**

229A Ponsonby Road, Ponsonby, Auckland, 1011  
Business Phone: (09) 378 6105  
ChurchWorship Centre eMail: faleatua@xtra.co.nz

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### **Birkenhead Samoan Parish:**

PO Box 34332, Birkenhead, Auckland, 0746  
Business Phone: (09) 483 5060

### **Samoan Ekalesia, Birkenhead**

4 Rosecamp Road, Beach Haven, Auckland, 0626  
Business Phone: (09) 483 5060  
ChurchWorship Centre eMail: suefuainam@xtra.co.nz

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### **Gisborne Samoan Parish:**

2 Lyndhurst Street, Elgin, Gisborne, 4010  
Business Phone: (06) 867 0583

**leti,** Oka , Rev

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### **Hastings Samoan Parish:**

PO Box 2623, Stortford Lodge, Hastings, 4159  
Business Phone: (06) 878 6557

**Fa'afuata,** Iakopo P , Rev

**Hall,** Margaret , Rev

### **Hastings Methodist Church**

Corner of Heretaunga & Hastings Streets, Hastings, 4120

### **Punavai ole Gagana Samoa Preschool**

80 Caernarvon Drive, Flaxmere, Hastings, 4120  
Business Phone: (06) 879 7568  
ChurchWorship Centre eMail: punavai@xtra.co.nz

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### **Mangere Central Samoan Parish:**

12 Ashmore Place, Mangere, Auckland, 2024  
Business Email: sui.teo@xtra.co.nz

**Te'o,** (Sui) Suiva'aia , Rev

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### **Mangere East Samoan Parish:**

10 Ferguson Street, Mangere East, 2024  
Business Phone: (09) 276 4985

### **Mangere East Samoan**

1 William Street, Mangere East, Auckland, 2024  
Business Phone: (09) 276 4985  
ChurchWorship Centre eMail: uma.leao@xtra.co.nz

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**Manurewa Samoan Parish:**

32 Friedlanders Road, Manurewa, Auckland, 2102  
Business Email: f.tufuga@xtra.co.nz  
Tufuga, (Fatu) Fatuatia , Rev

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**New Plymouth Samoan Parish:**

20 Calvert Road, Moturoa, New Plymouth, 4310  
Business Phone: (06) 751 0618  
Isaia, (Limu) Limuolevave F , Rev

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**Otara Samoan Parish:**

c/o 62 Stonex Road, Papatoetoe, Auckland, 2025  
Business Phone: (09) 277 5985 Fax: +64 (09) 277 5986  
Alaelua, Faiva , Rev

**Otara Samoan Congregation**

2-4 Otara Road, Otara, Auckland, 2025  
Business Phone: (09) 274 8254  
ChurchWorship Centre eMail: faiva.a@xtra.co.nz

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**Panmure Samoan Parish:**

20 Ireland Road, Panmure, Auckland, 1060  
Business Phone: (09) 527 7010

Aumua, Tovia F , Rev

Noa, Nomani , Rev

**Panmure Methodist Church**

20 Ireland Road, Panmure, Auckland, 1060  
Business Phone: (09) 527 7010  
ChurchWorship Centre eMail: tl.aumua@actrix.co.nz

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**Papakura Samoan Parish:**

25 Broadway, Papakura, 2110  
Business Phone: (09) 298 4695 Fax: +64 (09) 298 3129

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**Papatoetoe Samoan Parish:**

41 Cambridge Terrace, Papatoetoe, Auckland, 2025  
Business Phone: (09) 278 6442 Fax: +64 (09) 278 6442  
Ieli, Paulo , Rev

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**Waitakere Methodist Samoan Parish:**

c/o 68 Forrest Hill Road, Henderson, Waitakere, 0612  
Business Phone: (09) 839 6192 Fax: +64 (09) 837 3182

Pupulu, Utumau'u , Rev

**Oratia Methodist Samoan Church**

Corner of West Coast & Parker Roads, Oratia, Auckland, 0604  
Business Email: Tonu.Auva'a@justice.govt.nz  
ChurchWorship Centre eMail: Tonu.Auva'a@justice.govt.nz

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**Wesley Wellington Samoan Parish:**

PO Box 6133, Marion Square, Wellington, 6141  
Business Phone: (04) 384 7695 Fax: +64 (04) 382 9708  
Mann-Taito, Falaniko , Rev



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## VAHEFONUVA TONGA 'O AOTEAROA (SYNOD)

### Auckland Manukau Tongan Parish:

PO Box 56435, Dominion Road, Auckland, 1446  
Business Phone: (09) 638 6644 Fax: +64 (09) 638 9651

**Finau,** (Tevita) David M , Rev

**Kilikiti,** Vaikoloa , Rev

**Manukia,** Mosese , Rev

**Tukutau,** Siutaisa T , Rev

**Finau,** Viliami K , Rev

**Tu'itupou,** (Molia) Siosuia M , Rev

**'E-Moala 'Aholelei,** Nehilofi , Rev

**Fihaki,** Kalolo , Rev

**Tu'ipulotu,** (Foeata) Mele F , Rev

**Lea'aetoea,** Sione , Rev

**Tu'uhoko,** Makeleta L , Rev

**Halaleva,** Finau , Rev

**Taufa,** Tisileli , Rev

**Hafoka,** Falanisesi , Dn

### Dominion Road Church

426 Dominion Road, Mt Eden, Auckland, 1024  
Business Phone: (09) 638 6644  
ChurchWorship Centre eMail: kalolo@maxnet.co.nz

### East Tamaki Tongan Congregation

PO Box 56435, Dominion Road, Auckland, 1446  
Business Phone: (09) 638 6644  
ChurchWorship Centre eMail: kalolo@maxnet.co.nz

### Ellerslie Tongan Congregation

c/o Paula Taumoepeau, 22A Leonard Road, Mt Wellington, Auckland, 1060  
Business Phone: (09) 571 9157  
ChurchWorship Centre eMail: paulat@methodist.org.nz

### Epsom Tongan Congregation

PO Box 56435, Dominion Road, Auckland, 1446  
Business Phone: (09) 638 6644  
ChurchWorship Centre eMail: kalolo@maxnet.co.nz

### Glen Innes Tongan Congregation

73 Mayburn Street, Glen Innes, Auckland, 0612  
Business Phone: (09) 638 6644  
ChurchWorship Centre eMail: kalolo@maxnet.co.nz

### Henderson Tongan Congregation

72A Metcalfe Road, Henderson, Auckland, 0612  
Business Email: kalolo@maxnet.co.nz  
ChurchWorship Centre eMail: kalolo@maxnet.co.nz

### Manurewa Tongan Congregation

PO Box 56435, Dominion Road, Auckland, 1446  
Business Phone: (09) 638 6644  
ChurchWorship Centre eMail: kalolo@maxnet.co.nz

### **New Lynn Tongan Congregation**

Margan Avenue, New Lynn, Waitakere, 0600  
Business Phone: (09) 638 6644  
ChurchWorship Centre eMail: kalolo@maxnet.co.nz

### **Northcote Tongan Congregation**

139 Queen Street, Northcote Point, Auckland, 0627  
Business Email: kalolo@maxnet.co.nz  
ChurchWorship Centre eMail: kalolo@maxnet.co.nz

### **Onehunga Tongan Congregation**

PO Box 56435, Dominion Road, Auckland, 1446  
Business Phone: (09) 638 6644  
ChurchWorship Centre eMail: kalolo@maxnet.co.nz

### **Otahuhu Tongan Congregation**

89 Fairburn Road, Otahuhu, Auckland, 1062  
Business Phone: (09) 638 6644  
ChurchWorship Centre eMail: kalolo@maxnet.co.nz

### **Panmure Tongan Congregation**

24 Hobson Drive, Panmure, Auckland, 1072  
Business Phone: (09) 638 6644  
ChurchWorship Centre eMail: kalolo@maxnet.co.nz

### **Papatoetoe Tongan Congregation**

PO Box 56435, Dominion Road, Auckland, 1446  
Business Phone: (09) 638 6644  
ChurchWorship Centre eMail: kalolo@maxnet.co.nz

### **Ponsonby Tongan Congregation (Vaine Mo'onia)**

400 Richmond Road, Grey Lynn, Auckland, 1021  
Business Phone: (09) 638 6644  
ChurchWorship Centre eMail: kalolo@maxnet.co.nz

### **Pukekohe/Waiuku Tongan Congregation**

PO Box 56435, Dominion Road, Auckland, 1446  
Business Phone: (09) 638 6644  
ChurchWorship Centre eMail: kalolo@maxnet.co.nz

### **Tongan Methodist - Christian Education**

7 Milton Road, Mt Eden, Auckland, 1024  
Business Phone: (09) 638 9018  
ChurchWorship Centre eMail: vaikoloakilikiti47@gmail.com

### **Tongan Methodist Youth Group**

7 Milton Road, Mt Eden, Auckland, 1024  
Business Phone: (09) 638 9018  
ChurchWorship Centre eMail: vaikoliakilikiti47@gmail.com

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### **Avalon Tongan Parish:**

83 Ayton Drive, Whitby, Porirua, 5024  
Business Phone: (04) 234 1054

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### **Blenheim Tongan Parish:**

Wesley Centre, 3 Henry Street, Blenheim, 7201  
Business Phone: (03) 578 5796

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### **Christchurch South Tongan Parish (Kosipeli):**

c/o 40 Somerset Crescent, Spreydon, Christchurch, 8024  
Business Phone: (021) 050 4112

**Kaufononga,** (Moi) Moimoi , Mr

**St Johns Methodist Church Addington (Tongan)**

40 Somerset Crescent, Spreydon, Christchurch, 8024  
Business Phone: (021) 050 4112

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**Dunedin Tongan Methodist Parish:**

c/o PO Box 2391, South Dunedin, Dunedin, 9044  
Business Email: parish@dmm.org.nz

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**Gisborne Tongan Parish:**

8 Duncan Street, Mangapapa, Gisborne, 4010  
Business Phone: (06) 868 7433 Fax: +64 (06) 868 7433  
Ha'unga, Sunia, Rev

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**Levin Tongan Parish:**

58 Hinemoa Street, Levin, 5510  
Business Phone: (027) 304 4507

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**Lotofale'ia Mangere Tongan Methodist Parish:**

PO Box 43 140, Mangere Town Centre, Auckland, 2022  
Business Phone: (09) 275 0268

Manukia, Goll F, Rev

**Lotofale'ia Mangere Tongan Church**

34 Orly Avenue, Mangere, Auckland, 2022  
Business Phone: (09) 275 0268  
ChurchWorship Centre eMail: moi.kaufononga@xtra.co.nz

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**Lower Hutt Tongan Parish:**

83 Ayton Drive, Whitby, Porirua, 5024  
Business Phone: (04) 234 1054

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**Mt Maunganui Tongan Parish:**

C/- Private Bag 11903, Ellerslie, Auckland, 1542  
Business Phone: (07) 573 7676

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**Oamaru Tongan Parish:**

22 Eden Street, Oamaru, 9400  
Business

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**Otara Tongan Parish (including Papakura Tongan):**

PO Box 61070, Otara, Auckland, 2159  
Business Phone: (09) 274 1183 Fax: +64 (09) 274 1167  
Paea, (Hola) Holakitu'akolo, Rev

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**Palmerston North Tongan Parish (Kelesi Parish):**

PO Box 1887, Palmerston North Central, Palmerston North, 4440  
Business Phone: (06) 358 2860

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**Papatoetoe Tongan Parish:**

PO Box 200109, Papatoetoe Central, Auckland, 2156

Business Phone: (09) 277 6457

**Pope,** 'Ikilifi L , Rev

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**WASEWASE KO VITI KEI ROTUMA SYNOD****Auckland Fijian Parish (Tabacakacaka):**

128 Whitford Road, Somerville, Auckland, 2014

Business Phone: (09) 534 3350

**Tuwere,** Ilaitia S , Rev Dr

**Uludole,** Alivereti , Rev

**Auckland Fijian Fellowship Church**

128 Whitford Road, Somerville, Auckland, 2014

Business Phone: (09) 534 3350

ChurchWorship Centre eMail: afmcc@xtra.co.nz

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**Moraia Fijian Parish Christchurch:**

c/o PO Box 6347, Upper Riccarton, Christchurch, 8442

Business Phone: (03) 351 4934

**Tikoinaka,** Peni , Rev

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**Wasewase ko Viti Kei Rotuma:**

c/o 49 Byndwr Road, Fendalton, Christchurch, 8052

Business Email: penitikoi@yahoo.co.nz

**Tikoinaka,** Peni , Rev

**Ducivaki,** Joeli , Rev

**Bale,** Akuila , Rev

**Hamilton East Fijian Congregation**

c/o 209 Old Farm Road, Hamilton East, Hamilton, 3216

Business Phone: (07) 839 1651

ChurchWorship Centre eMail: akuilabale@yahoo.com

**North Taranaki Fijian Congregation**

c/o 49 Bryndwr Road, Fendalton, Christchurch, 8052

Business Phone: (03) 351 4934

ChurchWorship Centre eMail: penitikoi@yahoo.co.nz

**Pukekohe Fijian Congregation**

c/o 96C Palmers Road, Clendon Park, Auckland, 2103

Business Phone: (09) 268 4599

ChurchWorship Centre eMail: joeli\_ducivaki@yahoo.com.au

**Rotorua Fijian Congregation**

c/o 209 Old Farm Road, Hamilton East, Hamilton, 3216

Business Phone: (07) 839 1651

ChurchWorship Centre eMail: akuilabale@yahoo.com

**Tauranga Fijian Congregation**

c/o 209 Old Farm Road, Hamilton East, Hamilton, 3216

Business Phone: (07) 839 1651

ChurchWorship Centre eMail: akuilabale@yahoo.com

**Wanganui Fijian Congregation**

c/o 49 Bryndwr Road, Fendalton, Christchurch, 8052

Business Phone: (03) 351 4934

ChurchWorship Centre eMail: penitikoi@yahoo.co.nz

# Accredited Methodist Lay Preachers

## Accredited Lay Preachers Register as at January 2016

This list has been drawn up from the 2015 update forms that were returned individually or from a congregation or parish. Names are noted in Synods, under alphabetical order of family name. Every attempt has been made to make the list accurate and current from the information given; any corrections may be sent to Viv Whimster on [yjwhimster@gmail.com](mailto:yjwhimster@gmail.com) or via the Connexional Office. The registration and update forms are available from the website: [http://www.methodist.org.nz/board\\_of\\_ministry/lay\\_preachers](http://www.methodist.org.nz/board_of_ministry/lay_preachers)

An asterisk (\*) denotes that the Network has been informed that the LP is accredited, currently active and 'upskilled' (AAU). ('Upskilled' - led no fewer than 3 services, and undertaken no less than 8 hours on-going training, in the past year).

R = Retired.

Synod	AAU/R	Date of Issue of Certificate
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### NORTHLAND

#### Synod Representative: Rosalie Gwilliam

Julie	Calton		
Brian	Chamberlin	*	1964
Beverley	Deverell	*	2010
Eric	Dodd	*	1986
Janice Anne	Gough	*	1971
Rosalie	Gwilliam	*	1994
Kathleen	Little		1992
Julie	Mison		
John	Muir	R	1972
Ann	Pearson	*	1999
Bill (William Alvin)	Simpkin	*	2005
Richard	Smith	*	1964

### AUCKLAND

#### Synod Representative: Rowan Smiley

Eleanor	Ashby	*	1985
Karan	Balchand	*	2001
John	Bennett	R	2004
Elizabeth Anne	Cornelius	*	1989
Cristina	Edwards	*	1998
Jerry Roebeck	Faasou		
Uiki Fesolai	Fesolai		
Taliaoa Sialega Kamu	Fuimaono		
Gordon	Green		1991
Linda	Hall		
David	Hines	*	1958
Eddie	Hogg		
Brian	Jones	*	2004
Tiava'asu'e Seupule	Levaopolo		
Saimone	Lolohea		
Sateki	Lolohea		

Ianeta Faalogoifo	Mailata	*	2011
Coral	Malcolm	*	
Audrey	Matthews	R	1962
Dene	McConnochie	*	1954
Laurie	Michie	R	1960
Dr Greg	Morgan	*	2008
Robert	Overend	*	2007
Owen	Rao		1990
Lloyd	Riesterer	*	1964
Marina	Robati-Man		
Judith Eleanor	Robinson	*	1988
Brenda Joy	Skinner	*	1957/8
Rowan	Smiley	*	1965
Clive	Smith	*	1962
Susau	Strickland	*	1986
Bernard	Taito		
Vili Mose	Taoa		
Gwenda	Welch		
Evangeline	William		2002

## MANUKAU

### Synod Representative: Jackie McGeorge

Michael	Ackerley		
Kolotau	Ahokava	*	
Nancy	Carter		
Marie	Clarke		
Rob	Finlay		
Kuovatisi	Fononga	*	2011
Susana	Galo	*	2010
Eddie	Hogg		
Derek	Kruger		
Tevita	Maka	*	
Lolita	Malafu	*	
Fanga Saulelia	Matamu		
Audrey	Matthews	R	1962
Marina	Robati-Man		
Bill (Viliami)	Vao	*	2005
Sua	Vili	*	
Wendy	Wanhill	*	
Gwenda	Welch		
Gaylyn	Wills	*	2015

## WAIKATO-WAIARIKI

### Synod Representative: Geoff Warth

Catherine	Dickie	*	1951
Elaine	Diprose	*	1998
Joseph	Fifita	*	2013

Hazel	Genner		2006
Penny Anne	Guy	*	2012
Lewis	Hale	*	1960, 2008 (M)
Maurice	Hight		1987
Yvonne (Vonnice)	Keightley	R	1990
Raewyn	Luxton	*	1984
Barbara	Murray	*	1999
Lynn	Pinkerton	*	1994
Janice	Purdie	*	1997
Dorothy	Preece	*	1987
Rosalie	Rentz		2008
Don	Riesterer		1953
Allan	Robert	R	1948
Peter	Robertson	*	1997
Graham	Robertson	*	1971
Jack Edwin	Roper	*	1986
Dawne	Ross	*	2005
Nanette	Russell	*	2010
Wendy	Russell	*	2015
Ngaire Helen	Southon	*	2005
Mary	Sutton		2008
Geoffrey Ernest	Warth	*	1999
Mary	West	*	2008
Viv	Whimster	*	1998
Sylvia	Wilson	R	1992
Bernard	Young		2008

## LOWER NORTH ISLAND

### Network Representative: Keith Knox

Ronnie (Mrs)	Aldersley	*	1979
Taiana	Anderson	*	
Alexina	Archer		
Margaret	Bishop	*	2008
Fraser	Boyd	*	1979
Maureen	Calhaem		2002
Maureen	Caswell		
Senaca	Chapelle	*	2013
Katherine	Chisholm	*	
Dennis	Coon		2005
Pamela	Davis		2002
David	Davis		1999
Syd	Easton	*	
Lavinia	Elder	*	2014
Rod	Fleury	*	1959
Avis	Garner		1975
Philip	Garside	*	2012
James	Gaudin	*	2014

Joanne	Gaudin	*	2014
Graeme	Gore		
Hugh	Hill	*	2015
Barbara	Hooper	*	2008
Keith	Knox	*	1964
Barbara	Little	*	2007
Vic	Longley	*	2014
John	Lucas	*	
Ron	Malpass	*	1992
Maitland	Manning	*	
(Leslie) Rex	Millar	*	1953
Barbara	Moller	*	2013
Ian	Passey	*	2009
Richard	Pittams	*	2011
Diana	Roberts	*	2010
Jan	Robinson	*	2014
Mataiva	Robertson	*	2013
Jessica	Schnell	*	2012
Paul	Simons	*	
Glenys	Single		
Georgie	Smith		
Murray	Smith		
Helen	Starck	*	
Rosalie May	Sugrue	*	1994
Elva	Symons		2013
Lindsay Noel	Taylor	*	1993
John Lane	Thornley	*	1965
Hilita	Tupou	*	2014
Arnold Robert	Wallis	*	2001
Bryan	Yuile		
Josephine	Yuile		

## **NELSON/MARLBOROUGH/WEST COAST**

### **Synod Representative: TBC**

Robin	Hall	*	1996
David Barry	Martin	*	2012
Peter Edward	Smale		1969
Jan Lillian	Poswillo	*	2013

## **CENTRAL SOUTH ISLAND**

### **Synod Representative: Garth Cant**

Garth	Cant	*	1960
Elizabeth	Cant		1964
Vera	Chapman		2011
Beverley	Fergus	*	2008
David	Hill	*	2009



Douglas	Hudson	R	1963
Margaret	Inglis	R	1996
Digby	Prosser	*	1997
Chris	Teague		2003
David	Thorns		1964
Martin	Van der Kley	*	before 1983
Heather	Walls	*	1957
Laisenia	Waqasokolala		
Betty (E.J.)	Watson	*	1987

## **OTAGO-SOUTHLAND**

### **Synod Representative: Colin Gibson**

Joan	Farley	*	1989
Murray	Farley	*	1961
Colin	Gibson	*	1991
Alan	Graves	*	1964 (P) 1996
Nicol	Macfarlane	*	1986
Rachael Lynn	Masterton	*	2013
Elaine	Merrett	*	2009
(Edith) Anne	Stoddart		2010
Nola	Stuart	*	2010
Dorothy	Willis	*	1981
Ernest	Willis	*	1982

## **SINOTI SAMOA**

### **Synod Representative: Rev Faleatua Faleatua**

#### **Birkenhead Samoan**

Tiliitaua	Brewster	*	1998
Alfred	Brewster	*	
Su'a Selau	Eseki	*	
Saili	Ioapo	*	1998
Malagaoma Elia	Kalolo	*	
Fualau Faimoa	Meki	*	2009
Su'efuaina	Mulitalo	*	2009
Muaimalae Salemona	Te'o	*	2009

#### **Waterview Samoan**

Ape. Sue	Faitotoa	*	
Seumanutafa. F	Faitotoa		2012
Lolila	Faitotoa		2012

#### **Mangere Central Samoan**

Faumuina	Afuie	*	
Teuila	Afuie	*	
Iosua	Autagavaia	*	
Liu	Feomaia	*	
Fagavao	Lemoa	*	1977

Iesili	Mareko	*	1994
Ulumago	Mareko	*	1994
Vaega	Niuula	*	2009
Eteuati	Semu	*	2009
Solinuu	Semu	*	2009

### **St John's Auckland Central**

Unasa Simi	Elia		before 1974
Ieremia	Fa'amatuainu	*	before 1999
Tuiloma Su'e	Manufalealili	*	before 1999
Mataua'iga Inu	Tuaimalo	*	before 1984
Lupematasila	Tuivaiti	*	before 2010
Leaula Ben	Vaitu'utu'u	*	before 1984

### **Masterton**

Nimoe	Kelly
Tiufao	Silika Lologa
Taeao	Tafa

### **Petone**

Palolo	Tuala	2011
Fegauia'i	Sila	2011

### **Wellington Samoan**

Saua Seaga	Toelupe
Sione Fulu	Tunufa'i
Tuioti Lani	Tupu

### **VAHEFONUA TONGA**

#### **Auckland/Manukau**

Paula	Taumoepeau
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### **WASEWASE KO VITI KEI ROTUMA**

No official returns

# Widows & Widowers

*of Presbyters & Home Missionaries*

Title	Initials	Last Name	First Name	Postal 1	Postal 2	Postal City	Postcode
Mrs	S	Alley	Sandra	11 Alison Road	Surfdale	Waiheke Island	1081
Mrs	R	Benny	Ruth	134B Broughton Street		Gore	8710
Mrs	J R	Besant	Joyce	1 Arlington Street	Burnside	Christchurch	8053
Mrs	D E	Billinghurst	Daphne	14 Hamua Place		Waitara	4320
Mrs	G B	Boyd	Gwyneth	26 Solway Drive	Witherlea	Blenheim	7201
Mrs	D P	Bruce	Pat	C/- Adam Bruce C/- Tamahere Eventide Home	621 State Highway 1, RD 3	Hamilton	3283
Mrs	N P	Carter	Nancy	2/20 Woodward Avenue	Mangere Bridge	Auckland	2022
Mrs	M M	Clements	Mona	90 Francis Street	Hauraki	Auckland	0622
Mrs	L M	Clucas	Lois	535B Devonport Road	Tauranga South	Tauranga	3112
Mrs	E	Cole	Esme	23 St Johns Avenue		Tuakau	2121
Mrs	H M	Couch	Harriet	28 Raymond Street	Fairview Downs	Hamilton	3214
Mrs	M E	Craig	Marjorie	(Address unknown)			
Mrs	G M	Currie	Glenys	42/140 Chapel Street		Masterton	5810
Mrs	E M	Dawson	Enid	44 Kupe Street	Orakei	Auckland	1071
Mrs	C E	Dickie	Catherine	78 Wilfred Street	St Andrews	Hamilton	3200
Mrs	P	Eureti	Pare	c/- 18 Montgomery Crescent	Melville	Hamilton	3206
Mrs	I L	Fowler	Iris	54 Buscomb Avenue	Henderson	Auckland	0610
Mrs	J E	Gilbert	Joy	11/13 Nursery Place	Westtown	New Plymouth	4310
Mrs	E	Goodman	Elsie	Terence Kennedy House	267 Glengarry Road, Oratia	Auckland	0602
Mrs	H M	Griffith	Helen	110A Main Road		Wellington	5022
Mrs	J I	Hall	Jo	493 Prisdale Road	Rochedale, Logan City	Queensland, Australia	4123
Mrs	B	Hamlin	Beverley	9A Pinkerton Grove	Newlands	Wellington	6037
Mrs	M N	Hawkey	Margaret	58 Chalmers Avenue	Hampstead	Ashburton	7700
Mrs	W M	Hayman	Wanda	11 Hitherlands	Little Dimocks Balham	London	SW12 9JN
Mrs	L	Heimuli	Lolofi	507 Sandringham Road	Sandringham	Auckland	1025
Mrs	K M	Horwood	Kath	Powley House, 135 Connell Street	Blockhouse Bay	Auckland	0600
Mrs	E J	Hunt	Ena	21/498 Tweed Street	Newfield	Invercargill	9812
Mrs	D S	Kitchingman	Dorothy	64 Alamein Terrace		Oamaru	9400
Mrs	F	Kramer Gerritsen	Frieda	Route De Beaumont 9	CH 1700, Fribourg	SWITZERLAND	
Mrs	A	Latu	Ataile	38 Wise Street		Wainouimata	5014
Mrs	B	Leadley	Beryl	7 Sunnyside Street	Onerahi	Whangarei	0110
Mrs	M	Leadley	Muriel	14 Kenneth Place	Rototuna	Hamilton	3210
Mrs	L	Leary	Lorraine	103 Office Road	Merivale	Christchurch	8014
Mrs	M	Lewis	May (Cis)	31 Springhill Street		Dunedin	9011
Mrs	M	Mabon	Marilyn	20 Waikare Avenue	Waiwhetu	Lower Hutt	5010
Mrs	M	Mackie	Marianne	8 Te Ara Road		Pukerua Bay	5026
Mrs	C A	Manihera	Carol	155A Gilberthorpes Rd	Hei Hei	Christchurch	8042
Mr	E G	Mclnnes	Ted	22 College Street	North	Oamaru	8901
Mrs	S M	Moa	Savelina Maa'imoa	68 La Rosa Street	Green Bay	Auckland	0604
Mrs	J	Moore	Jean	3 Alexandra Grove	Richmond	Nelson	7081
Mrs	B J	Olds	Barbara	1/19 Danbury Drive	Torbay	Auckland	0630
Mrs	J A	Olds	June	5/91 Harewood Road		Christchurch	8053
Mrs	P A	Olsen	Phyllis	13 Maxwell Ave	Grey Lynn	Auckland	1021
Mrs	F	Palelei	Fa'afeai	80 Mahia Road	Manurewa	Auckland	2102
Mrs	K	Palelei	Kueni	27 Romney Place	Manurewa	Auckland	2102
Mr	B	Parkes	Basil	45 Vogel Street		Cambridge	3434
Mrs	R M	Pond	Rosemary	27 Sumner Street	Devonport	Auckland	2025
Mrs	D	Prince	Diedre	15 Tivoli Place	Bishopdale	Christchurch	8053
Mrs	L	Ratucoka	Laisa	23 Aurora Terrace	Hillcrest	Hamilton	3216

<b>Title</b>	<b>Initials</b>	<b>Last Name</b>	<b>First Name</b>	<b>Postal 1</b>	<b>Postal 2</b>	<b>Postal City</b>	<b>Postcode</b>
Mrs	E R	Scammell	Rae	C/- Woodlands Resthome	PO Box 100	Feilding	4702
Mrs	M J	Tauroa	Mavis	C/- Ramari Tauroa-Tibble	5 Christine Place, RD1	Warkworth	0981
Mr	C	Telford	Colin	15B Hudson Street	Riverlea	Hamilton	3216
Mrs	F	Te Whare	Fay	10A Cumbria Way	Sherwood Vale	Hamilton East	3216
Mrs	E G	Thornley	Betty	Grace Joel Retirement Village	188 St Heliers Bay Road St Heliers	Auckland	1071
Mrs	R	Toomer	Ruth	(Address unknown)			
Mrs	M E	Trebilco	Mavis	75/60 Maranui Street		Mount Maunganui SYDNEY	3116 2200
Mrs	M	Tuimaseve	Matilda	(Address unknown)			
Mrs	S F	Watson	Stella	241A Port Hills Road	Heathcote Valley	Christchurch	8022
Mrs	H M	Widdup	Hilda	Studio 9, Wesleycare Retirement Village	91 Harewood Road	Christchurch	8053

# Chronological List & Record of Years of Service

*Of Presbyters & Deacons of the Methodist Church of New Zealand*

**NOTE:** (See Resolution 2, p.8, 1977)

- (a) Normally a Deacon and Presbyter's name is listed as from the date of first appointment by the Conference.
- (b) The names of Presbyters received from other Conferences appear under the year of their first appointment by their previous Conference.
- (c) The names of Presbyters received from other Churches into Full Connexion are listed from the year of their appointment by the Conference.
- (d) S = Supernumerary, R = Retired Deacon

<b>A. Presbyters:</b>					
		1961	James, Russell E (S) Marshall, C Russell (S) Taylor, A Kerry (S) Wallace, William L (S)	1970	Smith, G Clive (S)
1947	Campbell, Michael J (S)			1971	Blundell, Warren H (S) Salmon, John B (S)
1950	Schroeder, Leonard P(S) Woodfield Frank H (S)	1962	Bilverstone, John (S) Jones, Barry E (S) Wakeling W J Douglas (S) Woodley, Alan K (S)	1972	Dye, Michael (S) MacLeod, D Ian West, Peter J L (S)
1951	Stead, Peter A (S)			1973	Grant, Stuart C (S)
1952	Gibson, Loyal J (S)	1963	Ansell, David H (S) Browne, Wallis F (S) Clarke, Ian L (S) Laws, Derek G (S) Miller-Taylor, Barbara I (S) Tucker, W Geoffrey (S)	1974	Roberts, John H (S)
1953	Baker, Frederick J K (S) Osborne, John H (S) Stubbs, David G (S)			1975	Bell, Anthony N (S) Dye, Michael (S) Jacobson, Patricia M (S) Moala, Taniela T (S) Sinclair, Paul F (S) Tana, Diana A
1954	Hammond, George M (S) Heppelthwaite, Ernest (S) Rakena, Ruawai D (S) Rushton, Percy P (S)	1964	Neal, Barry W (S) Slinn, Stuart G (S) Ungemuth, Shirley V (S)	1976	Greer, Michael W (S) White, Graeme R (S)
1955	Abbott, William K (S) Bennett, Trevor L (S) Cable, Wilfred J (S) Goreham, Norman J (S)	1965	Barnes, Stanley J (S) Chessum, William A (S) Clarke, Edwin B (S) Herbert, C Brice (S) West, Norman J (S)	1978	Wall, Lynne J (S) Wall, Terence W (S) Upson, Alan R (S)
1956	Andrews, Robert S (S)			1979	Astley-Ford, H Mary (S) Bush, David J Ferguson, Robert A (S) Greenwood, I Marie (S) Short, Robert D (S) Stroobant, Anthony D (S)
1957	Bell, G Basil W (S) Guthardt, Phyllis M (S) Kitchingman, Henry W (S) Pullar, Beverley (S) Russell, Kenneth H (S) Taylor, Philip F (S)	1966	Alexander, Roy M (S) Taylor, Keith J (S) West, Stanley J (S)	1980	Biggs, Donald F Cooper, K Desmond (S) Cumberpatch, Lindsay E Egli, Bruno W (S) Elderton, William E (S) Murray, John S (S)
1958	Dickinson, J Mervyn (S) Gilbert, Wilfred S (S)	1967	Jamieson, Colin G (S) Pratt, David C (S)		
1959	Bowen, Lewis A (S) Dine, Mervyn L (S) Goudge, Stanley R (S)	1968	Allan, Robert A (S) Hay, J Cedric (S) Hey, Roger J E (S) McIver, Graeme M (S) Meredith, John D (S) Phillipps, Donald J (S)		
1960	Gust, Warwick (S) Hanson, E Francis I (S) Hornblow, Maxwell A (S) Horrill, C Seton (S) Mullan, David S (S) Wedding, P Joan (S)	1969	Brookes, Norman E (S) Corlett, Ashley I (S) Eagle, Brian R J (S) Harkness, Barry G (S) Rigby, Russell G (S) Turner, Brian H (S)	1981	Bell, David S Frith, Lynne O Hoggard, Trevor Noa, Nomani (S) Tugia, A Fa'aoso (S) Whaley, Graham H (S)

1982	Clarke, Lois R H (S) McNicol, Derek V (S) Ferguson, I W Leslie (S) Richards, Gillian M (S) Samoa Saleupolu, Aso T (S)	1994	Alaelua, Faiva Siulangapo, 'Inoke Tregurtha, Paul (S)	Grant, Cornelia Isaia, Limu Lasi, Tau Webster, Alan K Woodward, Gillian	
1983	Burnett, Margaret E (S) Kane, Graham A (S) Rosewell, Wendie (S) Sedon, Ashley J (S)	1995	Ahn, David Kerr, Jessie (S) Osborn, Beverley (S) Stephenson, P Anne (S) Unasa, Uesifili Vickers, Ralph (S)	2006	Ngahe, 'Alifeleti Vaitu'ulala Pupulu, Utumau'u Taufa, Saikolone
1984	Abbott, Bryant S L (S) Elphick, Doris J (S) Keesing, Neil R Springett, Margaret (S) Taylor, Peter	1996	Taufa, Samiuela (S) Tufuga, Fatuatia	2007	Griffiths, Anne (S) Kinera, Philomeno Oh, Martin Taufalele, Tevita
1985	Caygill, Mary E Harding, David Rogers, Douglas I (S) Smith, Kenneth R (S) Watkin, Gillian M (S) Wicks, Raymond G (S)	1997	Abernethy, Gordon (S) 'Akauala-Tongotongo, Sylvia Dargaville, Anne (S) Manu, Tavake Morunga, Christina Subhan, Augusten Tikoinaka, Peni	2008	Franklin-Ross, Tony Norman, Peter 'Uhila, 'Alipate
1986	Chandler, Clive H (S) Garner, Edna J (S) Allen-Goudge, Robyn D	1998	Anderson, Bruce Gibson, Mark Mudavanhu, Jannet	2009	Kim, JooHong Nuku, Hiueni Pope, Ikilifi Poultney, David Tafuna, Metuisela Gilkison, Anna Aoina-Salesa, Ali'itasi Sidal, Bob Vaka'uta, Nasili
1987	Ambler, Mavis (S) Baker, Marcia J (S) Clover, Gary A M (S) Kilikiti, Vaikoloa Waaka, Te Napi Tutewehiwehi	1999	Aumua, Tovia Hopner, Elizabeth (S) Nicholls, Val (S) Taufui, Hausia Walters, Kathryn van de Geer, Jill	2010	Kaisa, Kalo Manukia, Goll Fan Misilei, Misilei Peach, Dale Taunga, Simote Preston, Anne Donaldson, Andrew
1988	Hughson, Gregory A Sundberg, Leigh Trebilco, Paul R Westaway, Robyn E (S)	2000	Faleatua, Faleatua Hall, Margaret (S) Loader, Vilma (S)	2011	Asiata, Alofaifo Boddy, Ian Lasi, Alisa Gamman, Andrew Meyer, Bertie Prestidge, Paul
1989	Bruce, G Jean (S) Millar, M Anne (S) Manu'atu, Lisiate F T (S) Nesbit, John B (S)	2001	Cable, Alison Dymond, Michael (S) Fogg, Jan Mann-Taito, Falaniko Molineux, Alison Muzondiwa, Amos Williamson, Peter	2012	Aholelei, Nehilofi E'Moala' Chandra, Suresh Croft, Ian Finau, Tevita Ha'unga, Sunia Lea'aetoa, Sione Tu'uhoko, Makeleta Lute Pole
1990	George, Norma J (S) Rolinson, David T H Doubleday, Andrew	2002	Paea, Holaktiu'akolo Pole, Siosifa Tupou, Tamata'ane	2013	Balawa Delai, Rupeni Bale, Akuila Fihaki, Kalolo Fisi'iahi, Kuli Havea, Manoa Langi, Ilaisaane (Saane) Petaia, Neti Shackleton, Tania Solomon, Abhishek Tu'ipulotu, Mele Foatea
1991	Ancrum, Audrey P (S) Manukia, Mosese Olsen, Kenneth W Taungapeau, 'Eveli Yasa, Mike (S)	2003	Donald, Margaret (S) Fakatou, Motekiai Finau, Viliami Kinahoi-Veikune, Setaita		
1992	Fa'afuata, Iakopo Peterson, Brian C (S) Peterson, Marion J (S)	2004	Ieli, Paulo Preston, Anne Sandiford Phelan, Ruth Stephens, Barbara (S) Tu'itupou, Molia		
1993	Te'o, Suiva'aia Thompson, Susan J Zanders, Gloria J (S)	2005	Devanandan, Prince Durrant, Jo Gibbons, Sandra		

2014	Amituana'I, Ieremia de Alwis, Freddy Ducivaki, Joeli Halaleva, Finau Molitika, Melema'u Tupou, Hosea Uludole, Alivereti Welch, Marilyn	2015	Calman, Maureen (S) Gray, Richard Hotere, Keita Langi, Matafonua Livani, Alipate Tukutau, Siutaisa Williamson, Andrea
		2016	Han, Hui Young Ieti, Oka Kaufononga, Moimoi 'Ahu Taufa, Tisileli

## B. Deacons

1979	Evans, Edna E (R)	1996	McLeod, Malcolm C (R)
1982	Birtles, Margaret Hunt, P Anne (to '92) Tregurtha, Rachel A (R)	1998	Williams, Richard (R)
1983	Cubin, Raewyn (R) Higham, B June (R)	2011	Nicholas, Mary Tui'pilotu, Mele Foeata Whitehouse, Megan
1984	Ramsay, B Anne (to '97)	2015	Galo, Ruta Hafoka, Falanisesi
1985	Gibson, June L. (R)		
1986	Barrow, Shirley-Joy Hallam, Valma E Hight, Dianne C		
1987	Reid, Rita J (R) Unasa-Su, Piula (R)		
1989	Bryant, David M (R) Bryant, Margaret I (R) Dalton, R Harvey (R) Fawkner, Brenda R N (R) Goodwin, Lorna J (R) Sulzbürger, Elva M J (R)		

# Chronological List

*Of Presidents, Vice-Presidents & General Secretaries  
of the Methodist Church of New Zealand*

The full Chronological List of Presidents, Vice-Presidents & General Secretaries of the MCNZ is available on the Methodist Website <http://www.methodist.org.nz/conference/2015>

Entries for 2015 are as follows:

Place	Year	President	Vice-President	Secretary of Conference
Hamilton	2015	Tovia Aumua	Arapera Ngaha	David Bush, BSc, Grad Dip MGMT

## In Memoriam

*Ministers & Probationers*

*Ministers and Probationers who have exercised Ministry in New Zealand and were still in the Methodist Ministry at the date of their death.*

The list of our honoured dead has been compiled by direction of Conference. As some entries are incomplete any information concerning errors or omissions would be appreciated and can be sent to PO Box 931, Christchurch 8140, New Zealand.

The following is a list of Ministers and Probationers of MCNZ who have died since last Conference and up to the publishing date of the 2016 Yearbook.

The full list can be accessed on the Methodist Website <http://www.methodist.org.nz/conference/2015>

Name of Minister	Birthplace	Year of Birth	Entered Ministry	Date of Death	Place of Burial / Cremation
Griffith, William (Bill)	Ashburton	1934	1969	3 Jan 2016	Auckland
Hawkey, Graham Earl	Timaru	1937	1962	9 Mar 2015	Ashburton
Leadley, Alan John	Picton	1943	1968	1 Dec 2015	Hamilton
Moa, Kepu	Tonga	1946	1991	30 Nov 2015	Auckland
Newman, Alan	Auckland	1927	1953	12 March 2015	Rotorua
Tauroa, Lane Matarae	Russell	1925	1955	21 Aug 2015	Warkworth
Thornicroft, Neville	Dunedin	1923	1955	9 Jan 2015	Hawkes Bay
Wright, Jack	Wanganui	1927	1971	1 Jan 2015	Palmerston North



# In Memoriam

## *Deacons, Deaconesses & Overseas Workers of the Methodist Church of New Zealand*

The following is a list of Deacons, Deaconesses and Overseas Workers of MCNZ who have died since last Conference and up to the publishing date of the 2016 Yearbook.

The full list can be accessed on the Methodist Website <http://www.methodist.org.nz/conference/2015>

Name	Birthplace	Year of Birth	Entered	Date of Death	Place of Burial / Cremation
Beaumont, Pamela	Ashburton	1928	1968	18 May 2015	Christchurch

# In Memoriam

## *Home Missionaries of the Methodist Church of New Zealand*

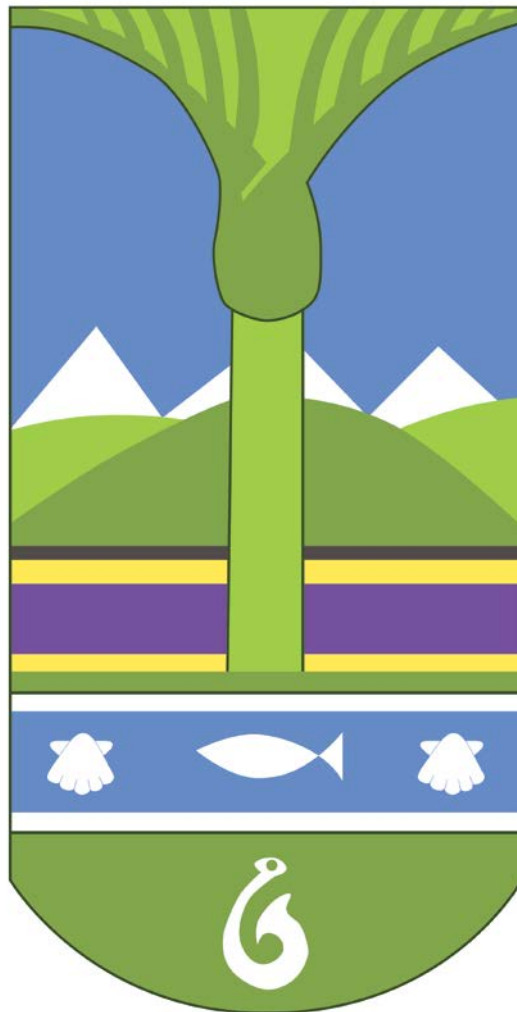
Who have served the Church as Home Mission agents and who at the date of their death were still active or had the status of Retired Home Missionary. In some particulars the list is incomplete. Information concerning any errors or omissions should be sent to PO Box 931, Christchurch 8140, New Zealand.

There have been no notifications of deaths for Home Missionaries since the last Conference.

The full list can be accessed on the Methodist Website <http://www.methodist.org.nz/conference/2015>

**The Methodist Church of New Zealand**

**Te Hāhi Weteriana O Aotearoa**



**CONFERENCE**

**BLENHEIM**

**November 2015**

- |                       |   |                              |
|-----------------------|---|------------------------------|
| <b>PRESIDENT</b>      | - | <b>Tovia Aumua</b>           |
| <b>VICE-PRESIDENT</b> | - | <b>Arapera (Bella) Ngaha</b> |
| <b>SECRETARY</b>      | - | <b>David Bush</b>            |

# Conference Staff

Blenheim 2015

President	:	<b><i>Tovia Aumua</i></b>
Vice-President	:	<b><i>Arapera (Bella) Ngaha</i></b>
Ex-President	:	<b><i>Rex Nathan</i></b>
Ex-Vice-President	:	<b><i>Jan Tasker</i></b>
Secretary	:	<b><i>David Bush</i></b>
Associate Secretary	:	<b><i>Susan Thompson</i></b>
Office Staff	:	<b><i>Wendy Keir</i></b>
	:	<b><i>Peter van Hout</i></b>
	:	<b><i>Greg Wright</i></b>
Daily Record	:	<b><i>Viv Whimster</i></b>
	:	<b><i>Tania Shackleton</i></b>
	:	<b><i>Philo Kinaera</i></b>
Journal Secretary	:	<b><i>Martin Oh</i></b>
Business Sheet Updates	:	<b><i>Tumema Faioso</i></b>
	:	<b><i>Taina Tupou</i></b>
Legal Adviser	:	<b><i>Ruby Manukia-Schaumkel</i></b>
Chaplains	:	<b><i>Nicola Grundy</i></b>
	:	<b><i>Joohong Kim</i></b>
Hosts	:	<b><i>Thelma Efford</i></b>
	:	<b><i>Motekiai Fakatou</i></b>

# Conference Day to Day

Blenheim

## Venue Locations

**Marlborough Convention Centre:** Alfred Street, Blenheim

**Wesley Centre (Blenheim Methodist Parish):** 3 Henry Street, Blenheim

<i>Friday 13 November – Wesley Centre (Blenheim Methodist Parish): 3 Henry Street</i>	
<b>8:30am – 5:30pm</b>	<b>Registration open in foyer at the Wesley Centre (Blenheim Methodist Parish)</b>
<b>10:00am</b>	Stationing Committee ( <i>Stubbs Lounge, Wesley Centre, 3 Henry Street</i> )
<b>1:00pm</b>	<b>Lunch</b>
<b>2:00pm – 5:00pm</b>	Tauwi Strategy ( <i>Stubbs Lounge, Wesley Centre, 3 Henry Street</i> )
<b>2:00pm – 5:00pm</b>	Te Taha Maori ( <i>Lounge 2, Wesley Centre, 3 Henry Street</i> )
<b>5:30pm</b>	Wesley Historical Society AGM/Dinner (\$35 incl. GST) ( <i>Wesley Centre, 3 Henry Street</i> )

<i>Saturday 14 November – Marlborough Convention Centre: Alfred Street (unless otherwise stated)</i>	
	<b>Registration open 9:00am to 10:45am &amp; 1:00pm to 4:15pm at Convention Centre</b>
<b>8:30am – 9:30am</b>	Evangelical Network Breakfast ( <i>Foundry, Wesley Centre, 3 Henry Street</i> )
<b>9:30am</b>	Introduction to Conference ( <i>Auditorium, Wesley Centre, 3 Henry Street</i> )
<b>10:45am</b>	Families of the Deceased meet with Tumuaki ( <i>Foyer of Convention Centre</i> )
<b>11:00am</b>	Powhiri / Welcome – Please wait in the car park to be called in.
<b>12:00 noon</b>	Service to Honour Those Who Have Died ( <i>Whole Conference</i> )
<b>1:00pm</b>	<b>Lunch-for all attendees - Convention Centre</b>
<b>1:00pm</b>	Presidential Lunch with Families of the Deceased ( <i>Wesley Centre, 3 Henry Street</i> )
<b>2:30pm</b>	Recognition of Retirees / End of Ministries
<b>4:15pm</b>	Ordination Service Practice
<b>4:15pm</b>	<b>Free time</b>
<b>6:30pm – 10:00pm</b>	Conference Dinner – ( <i>registration required – \$60 incl. GST</i> ) With guest speaker Sir Ray Avery - New Zealander of the Year 2010

<i>Sunday 15 November – Marlborough Convention Centre: Alfred Street (unless otherwise stated)</i>	
<b>9:30am</b>	Sunday Worship – <i>Wesley Centre, 3 Henry Street</i>
<b>10:00am</b>	Te Taha Maori & Tauwi Meetings – <i>Wesley Centre, 3 Henry Street</i>
<b>12:00 noon</b>	<b>Lunch (for Conference Representatives only)</b> ( <i>Foundry, Wesley Centre, 3 Henry Street</i> )
<b>12:00 noon</b>	Lay Preachers meeting and meal ( <i>Stubbs Lounge, Wesley Centre, 3 Henry Street</i> ) ( <i>registration required – no cost</i> )
<b>1:30pm</b>	Ordination Service
<b>3:30pm</b>	<b>Afternoon Tea (Wesley Centre, 3 Henry Street)</b>
<b>4:00pm</b>	<b>Free time and own arrangements for Dinner</b>
<b>6:00pm</b>	Liberal Society / Evangelical Network Meeting/Dinner, <i>Raupo Riverside Café, 6 Symons Street, Blenheim.</i> ( <i>registration required - (\$25 incl. GST)</i> )
<b>7:00pm</b>	Gay, Lesbian, Bisexual and Transgender Network and Friends Dinner ( <i>all are welcome</i> ), <i>Raupo Riverside Café, 6 Symons Street, Blenheim - \$55 incl. GST</i> RSVP David Poultney <a href="mailto:davidcpoultney@gmail.com">davidcpoultney@gmail.com</a> or (03) 545 7181

<i>Monday 16 November - Marlborough Convention Centre: Alfred Street (unless otherwise stated)</i>	
8:30am	Opening Worship: Trinity College
9:00am	- Introduction to Conference Staff, Observers, Visitors, Council of Elders - Consensus Decision Making – reminder of Conference Process - Questions 1-24
9:40am	Te Taha Maori and Tauwi Caucus's
10:30am	<i>Morning Tea (Foundry, Wesley Centre, 3 Henry Street)</i>
11:05am	Business Committees – choose one committee
12:15pm	<i>Lunch (Foundry, Wesley Centre, 3 Henry Street)</i>
1:15pm	Partnership Reporting, Council of Conference, Te Taha Maori, Tauwi
2:45pm	Board of Administration
3:30pm	<i>Afternoon Tea (Foundry, Wesley Centre, 3 Henry Street)</i>
4:00pm	Board of Administration ( <i>cont'd</i> )
4:50pm	Reflections
5:00pm	Trinity College
6:00pm	<i>Evening Meal</i>
7:00pm	Korean Churches presentation
7:20pm	Bio Ethics Roadshow 'FORGED' ( <i>not held</i> )
8:45pm	Close of Day: Nelson – Marlborough – West Coast Synod

<i>Tuesday 17 November - Marlborough Convention Centre: Alfred Street (unless otherwise stated)</i>	
8:30am	Opening Worship: Wasewase ko Viti Kei Rotuma
9:00am	Mission Resourcing
10:30am	<i>Morning Tea (Foundry, Wesley Centre, 3 Henry Street)</i>
11:05am	Reflections
11:15am	Methodist Mission Aotearoa / Social Services
12:20pm	<i>Lunch – own arrangements on the town</i>
1:15pm	<i>Lunch-time Communion – Auditorium, Wesley Centre, 3 Henry Street</i>
2:00pm	Mission and Ecumenical
2:50pm	Reflections
3:00pm	Communications
3:30pm	<i>Afternoon Tea (Foundry, Wesley Centre, 3 Henry Street)</i>
4:00pm	Social Issues (Public Issues Network)
5:00pm	Faith and Order
6:00pm	<i>Evening Meal</i>
7:00pm	Overseas Guests
7:30pm	Presentation on Health and Safety ( <i>not held</i> )
8:45pm	Close of Day: Methodist Women's Fellowship

<i>Wednesday 18 November - Marlborough Convention Centre: Alfred Street (unless otherwise stated)</i>	
8:30am	Opening Worship: Vahefonua Tonga
9:00am	Law Revision
9:30am	Unfinished Business
10:00am	<i>Morning Tea (Foundry, Wesley Centre, 3 Henry Street)</i>
10:30am	Unfinished Business
1:00pm	<i>Lunch – own arrangements on the town</i>
2:00pm	Covenant Service ( <i>Auditorium, Wesley Centre, 3 Henry Street</i> )
3:00pm	Close of Conference – Afternoon Tea available for any who need it.
4:00pm	Induction of David Poultney as Synod Superintendent ( <i>Wesley Centre, 3 Henry Street</i> )
6:00pm	Synod Dinner at Foundry. RSVP to Jean Faithful <a href="mailto:jeanfaithful@xtra.co.nz">jeanfaithful@xtra.co.nz</a> before 12 <sup>th</sup> Nov.

# Business Committees

Blenheim 2015

- A. COUNCIL OF CONFERENCE**  
*Convenors: Gillian Laird and Susan Thompson*  
Council of Conference  
PAC Distribution Group  
Budget Task Group
- B(i) TE TAHA MAORI**  
*Convenors: Keita Hotere and Shirley Rivers*  
Te Taha Maori  
Wellington Charitable & Educational Trust
- B(ii) TAUWI**  
*Convenors: Jan Tasker and Opeti Amani*  
Tauwi Strategy & Stationing  
Evangelical Network  
New Zealand Methodist Women's Fellowship
- C. LAW REVISION**  
*Convenor: Ruby Manukia-Schaumkel*
- D. ADMINISTRATION/CONNEXIONAL PROPERTIES & FUNDS:**  
*Convenor: Don Biggs*  
Administration Division  
Connexional Trusts  
Investment Advisory Board  
Methodist Trust Association  
Robert Gibson Trust  
Wesley Historical Society  
Travel & Study
- E MINISTRY:**  
*Convenor Trinity College: David McGeorge*  
*Convenor Mission Resourcing: Marilyn Welch*  
Ministry Education (Trinity College)  
Mission Resourcing  
Tauwi Children, Young People & Families Ministries  
Diaconate Task Group  
Methodist Lay Preachers Network  
Churches Education Commission  
Chaplaincies  
Trounson Trust  
Wesley College  
Grafton Downs Limited  
Uniting Congregations of Aotearoa NZ

**F. FAITH & ORDER**

*Convenor: David Poultney*

**G. SOCIAL SERVICES**

*Convenor: John Murray*

Methodist Mission Aotearoa

Social Services

- Methodist Mission Northern
- The Lifewise Trust
- Airedale Property Trust
- Employment Generation Fund
- Ministry with Deaf Trust
- Tamahere Eventide Home & Retirement Village
- Methodist City Action
- Vahefonua Tonga Methodist Mission Charitable Trust
- Sinoti Samoa Methodist Mission
- Wesley Community Action
- Palmerston North Methodist Social Services
- Christchurch Methodist Mission
- Methodist Mission Southern

**H. MISSION & ECUMENICAL**

*Convenor: Terry Wall*

Methodist Mission & Ecumenical

Ecumenical - National

Ecumenical - International

Christian World Service

**I. COMMUNICATIONS**

*Convenor: Barbara Peddie*

Methodist Publishing Board

Media & Communications Endowment Fund

**J. SOCIAL ISSUES**

*Convenor: Jan Tasker*

Public Questions Network

Interchurch Bioethics Council

# Mission Statement

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

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

## **Christian community**

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

## **Evangelism**

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

## **Flexibility**

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

## **Church unity**

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

## **Inclusiveness**

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

## **Every member a minister**

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

## **Cross-cultural awareness**

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

## **Justice**

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

## **Peace**

To be peacemakers between people and in the world.

## **Healing**

To listen for hurt and work for healing.

## **Ecology**

To care for creation.



# Procedure for election of...

## President & Vice-President

### SECTION 7:5.1.7

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

#### Process

1. Hui Poari and Tauwiwi Strategy Committee each nominate five members for the Conference panel from the membership of their respective Council of Conference members.
2. The Panel is not the Council of Conference (Council membership is a convenient way of selecting Connexionally experienced people).
3. The first task of the panel is to choose two Convenors, one from each of the groups of five.
4. The five members of Taha Maori and the five from Tauwiwi bring to the panel the names agreed by their caucus groups as being appropriate people to lead Te Haahi for the following Connexional year.
5. In conversation as a group, the panel's task is to come to a consensus as to the names of the President and Vice President Elect. Only those names which are common to both caucus groups are to be considered. The panel does this as a Conference panel, having listened into the discussions in their respective caucus groups as to both the task of the Presidency and the qualities required in this coming year.
6. The Panel should, from the names acceptable to both caucus groups for Presidency, select the President, having regard to the qualities and skills necessary for that office. The panel should then, from the names acceptable to both caucus groups for the Vice Presidency, select the Vice President, having regard to the qualities and skills necessary for that office and the person whom the Panel believes would be able to work in a complementary manner with the President as a Presidential team.
7. If there are no names in common for either President or Vice President, the two caucus groups shall reconvene to enquire whether any names not previously forwarded to the 5+5 from the list of nominations in the Conference agenda, would then be acceptable. If additional names are agreed upon, the panel meets again and follows the process from paragraph 4 above.
8. (a) In the event that it is still not possible to have any names in common for the presidency, then the current President and Vice President remain in office for a further year.  
(b) In the event that there is a commonality which enables the selection for President but not the Vice President the existing Vice President will remain in office with the newly elected President for a further year.
9. If the panel members at any point in their conversations require any assistance that may help them reach a consensus they may call on the General Secretary and the Legal Advisor.
10. The request for assistance is conveyed to both parties by one or other of the Convenors.
11. The request for assistance, noting the specific reasons for the assistance, is to be put in writing by the panel.
12. The assistance given by General Secretary and Legal Adviser is also noted in writing by the two Convenors and checked for accuracy prior to the General Secretary and Legal Adviser leaving the panel.
13. Having come to a consensus, the Convenors report to the General Secretary that the appropriate process has been followed, and name the President and Vice President for the next year.
14. At an appropriate time the General Secretary reports to President that this is the decision of the panel.
15. The names of the duly appointed President and Vice- President Elect are then announced by the President.

# Guidelines for...

## Conference Decision Making

The primary goal of the decision-making process is to enable Te Taha Maori (Tangata Whenua, the people who are of the land) and Tauwiwi (the people who came later and settled here) – partners of Te Hahi 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 Maori 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 Maori 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 Maori and Tauwiwi can state that they can agree with the suggested decision.
- Taha Maori/Tauwiwi may caucus if this will enable their group to reach general agreement so a partnership decision can be explored.
- Partners may choose their own language for the discussion. (Tauwiwi will need to decide the language(s) appropriate for them).
- When the partners do not agree, no decision can be made. Instead a process will be established which may lead to agreement in the future.
- The Council of Elders will monitor the process and may guide it.

### **DECISION-MAKING STRATEGIES**

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

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

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

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

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

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

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

## **MEMBERS' RESPONSIBILITIES**

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

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

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

## **PROCESSES**

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

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

#### **Discussion**

Contribution which assists decision is about

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

#### **Consensus**

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

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

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

**Caucusing** is a method used in large groups to assist decision making. It is a meeting of group(s) within the larger group. Caucusing enables any group to clarify its position on the business in hand. Conference does not continue when it divides into Taha Maori/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 Maori 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 Maori may call for a caucus.

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

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

## Decision-making Procedures through a Consensus Process

Information/Clarification for Conference

### **CAUCUSING**

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

According to present procedures, calling for a caucus only relates to the convening of Te Taha Maori 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:** Jan Tasker and Opeta Amani
- **Te Taha Maori:** Will choose their facilitators at their pre-conference meeting

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

Blenheim 2015

**President of Conference:** Tovia Aumua  
**General Secretary:** David Bush  
**Ex President of Conference:** Rex Nathan

## Presbyters

Ahn, David	Kim, Joohong
Alaelua, Faiva	Kinera, Philomeno
Amituana'i, Ieremia Amani	Langi, Matafonua
Aoina-Salesa, Ali'itasi	Langi, Saane
Asiata, Alofa	Lasi, Alisa
Bale, Akuila	Lasi, Tau
Biggs, Don	Lea'aetua, Sione
Boddy, Ian	Livani, Alipate
Caygill, Mary	Mann-Taito, Falaniko
Chandra, Suresh	Manu, Tavake
De Alwis, Freddy	Manukia, Goll Fan
Delai, Rupeni	Manukia, Mosese
Devanandan, Prince	Meyer, Bertie
Doubleday, Andrew	Misilei, Misilei
Ducivaki, Joeli	Moa, Kepu
'E-Moala-'Aholelei, Nehilofi	Molitika, Melema'u
Faafuata, Iakopo	Murray, John
Fakatou, Motekiai	Muzondiwa, Amos
Faleatua, Faatoafe Faleatua	Nathan, Rex
Faulkner, Ian	Ngahe, Vaituulala
Fihaki, Kalolo	Norman, Peter
Finau, Tevita	Nuku, Hiueni
Finau, Viliami	Oh, Martin
Fisi'iahi, Kuli	Paea, Holakitu'akolo
Fogg, Jan	Peach, Dale
Franklin-Ross, Tony	Peddie, Barbara
Frith, Lynne	Petaia, Neti
Gamman, Andrew	Pole, Siosifa
Geyer, Colleen	Pope, Ikilifi
Gibson, Mark	Poultney, David
Grant, Cornelia	Preston, Anne
Halaleva, Finau	Pupulu, Utumau'u
Ha'unga, Sunia	Samoa Saleupolu, Aso
Havea, Manoa	Shackleton, Tania
Hoggard, Trevor	Subhan, Augusten
Hotere, Keita	Sundberg, Leigh
Ieli, Paulo	Tafuna, Metuisela
Isaia, Limu	Tana, Diana
Kaisa, Kalo	Taufa, Saikolone
Kaufononga, Moi	Taufalele, Tevita
Kilikiti, Vaikoloa	Taunga, Simote



Taungapeau, 'Eveli  
Taylor, Peter  
Te'o, Suiva'aia  
Thompson, Susan  
Tikoinaka, Peni  
Tufuga, Fatuatia  
Tu'ipulotu, Foata  
Tukutau, Siutaisa  
Tupou, Hosea  
Tu'uhoko, Lute  
Tuwere, Ilaitia  
'Uhila, 'Alipate

Uludole, Alivereti  
van de Geer, Jill  
Veikune, Setaita Kinahoi  
Wall, Terry  
Walters, Kathryn  
Webster, Alan  
Williamson, Peter  
Zanders, Gloria

**Deacons**

Birtles, Margaret  
Hafoka, Falanisesi

**Members of Other Churches in Full Connexion**

Croft, Ian  
Franklyn, Bob  
Vaka'uta, Nasili  
Welch, Marilyn

**Ministers from Other Churches Serving the Conference**

# Lay Representatives

Blenheim 2015

**Vice President of Conference:** Arapera (Bella) Ngaha  
**Ex Vice President of Conference:** Jan Tasker  
**Legal Advisor:** Ruby Manukia-Schaumkel

## Boards & Committees

Evangelical Network	Webster, Glenys
Investment Advisory Board/Otara Tongan Methodist Parish	Nacagilevu, Meleane
MCNZ Chaplain	Grundy, Nicola
Methodist Lay Preachers Network	Whimster, Viv
Methodist Mission Northern	Hines, Marion
Methodist Mission Southern	Black, Laura
Methodist Mission Southern	Pearse, Julie
NZ Methodist Women's Fellowship	Tanielu, Olive
NZ Methodist Women's Fellowship	Vilo, Thelma
Public Questions	Martin, Betsan
Travel & Study	McGeorge, Jackie
Trinity College Council	McGeorge, David
The Board of the Wellington Methodist Charitable and Educational Endowments Trust	
Wesley Community Action	Roberts, Matt
Methodist Publishing Board	Hanna, David
Wesley College Trust Board	Titus, Paul
	Johnston, Chris

## Te Taha Maori / Boards & Committees

Council of Conference & Tai Tokerau Rohe	Hotere, Marama
Council of Conference & Tamaki Rohe	Laird, Gillian
Council of Conference & Tamaki Rohe	Rountree, Te Aroha
Council of Conference & Tamaki Rohe	Tawhai, Harry
Council of Conference & Tamaki Rohe	Tito, Sharon
Council of Conference & Waikato Rohe	Rivers, Shirley
Council of Conference & Taranaki Rohe	Ranui, Alison
Otautahi-Te Waipounamu Rohe	Wilkie, Roz
Poneke Rohe	McGregor, Alamaine
Taranaki Rohe	Barney-Katene, Julie-Anne
Te Taha Maori & Tai Tokerau Rohe	Rakena, Frances
Te Taha Maori	Peri, Anne
Waikato Rohe	Wilson, Doreen

## Youth Representatives

Tauivi Youth Facilitator	Lemanu, Michael
CSI Youth/New Brighton Union	Williams-Lemi, Siu
Vahefonua Tonga O Aotearoa Youth	Hoglund, Henry
Vahefonua Tonga O Aotearoa Youth	Kupu, Osaiasi
Vahefonua Tonga O Aotearoa Youth	Moli, Lotomo'ua
Vahefonua Tonga O Aotearoa Youth	Tupou, Lewin

**Northland District**

Kaurihohore/Kamo Co-operating Parish  
Northland Synod

Gwilliam, Rosalie  
Smiley, Rowan

**Auckland**

Auckland Central Parish  
Auckland Central Parish  
Auckland Synod  
Birkenhead Parish  
East Coast Bays - Trinity at Waiake  
Mt Albert  
Northcote Takapuna

Vuidravuwalu, Jonacani  
Wightman, Ana  
Peak, Christine  
Meki, Val  
Baker, Christine  
Milne, Lesley  
Biddle, Roger

**Manukau**

Howick-Pakuranga Methodist Parish  
Mangere-Otahuhu Parish  
Papakura Crossroads Parish

Smith, Clive  
Aufata, Aufata  
Peddie, Bill

**Waikato**

Hamilton East Methodist Parish  
Hamilton Methodist Parish  
Hamilton Methodist Parish  
Rotorua Methodist church  
Tauranga Parish

Havea, Hepisipa  
Mudford, Annette  
Mudford, Raymond  
Graham, Angela  
Southon, Ngaire

**Taranaki, Wanganui**

Lower North Island Synod  
Lower North Island Synod, Tawa Union Church  
Nth Taranaki Parish

Malpass, Ron  
Harris, Ian  
Havea, Akanesi

**Hawkes Bay, Manawatu**

Feilding Oroua Parish  
Palmerston North Parish

Tupou, Hilita  
White, Jill

**Wellington**

Hutt City Uniting Congregation  
Hutt City Uniting Congregation  
Hutt City Uniting Congregation  
Wellington Methodist Parish 10am Congregation  
Wellington Methodist Parish Samoan Congregation  
Wellington South Lyall Bay Union Parish

Alofi, Pauliasi  
Davis, Arthur  
Kuresa, Loli  
Scarf, Colin  
Tautau, Myra  
Hagan-Pratt, Robert

**Nelson, Marlborough, West Coast**

Blenheim Parish  
Greymouth Uniting Parish  
Reefton Union  
Richmond Stoke Parish  
St Andrew's Uniting Parish  
Union Parish of Picton

Symington, Judith  
Heine, Lyn  
Efford, Thelma  
Watson, Barbara  
Brockbank, Diane  
Faithful, Jean

## **Vahefonua Tonga O Aotearoa**

Auckland Manukau Tongan Methodist Parish  
Auckland Manukau Tongan Methodist Parish  
Auckland Manukau Tongan Methodist Parish  
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Auckland Manukau Tongan Methodist Parish  
Auckland Manukau Tongan Parish  
Kelesi Parish  
Kelesi Parish  
Lotofaleia Mangere Tongan Methodist Parish  
Lower Hutt Tongan Parish  
Otago Tongan Methodist Parish  
Vahefonua Tonga O Aotearoa  
Vahefonua Tonga O Aotearoa

Akoteu, Kalolo  
Havea, Ikuvalu  
Havili, Saia  
Kalapa, Sione Kapeli  
Latu'ila, Tali ki Vaha  
Lolohea, Mafua  
Manu, Naita  
Mapuhola, Filimone Kini  
Mone, Fisi'ihoi  
Pahulu, Mote  
Paongo, Waitemata  
Talia'uli , Tu'ineau  
Tu'ipulotu, Laulelei  
Tu'ipulotu, Tevita  
Tu'itahi, Kamipeli  
Vaitohi, Feleti  
Tupou, Taina  
Fonua, Ikani  
Vaipulu, Soane  
Naeata, Aisea Manu  
Nuku, Seluvaia  
Tuihaangana, Fane  
Talakai, Edwin  
Taumoepau, Paula

## **Central South Island**

Beckenham - Sydenham  
Christchurch Central Methodist Parish  
Christchurch North Parish  
Christchurch South Methodist  
Christchurch West Methodist Parish  
Christchurch West Methodist Parish  
Kaiapoi Co-operating Parish  
Linwood Avenue Union Church  
Opawa Community Church  
Port Hills Uniting Parish  
Richmond-Shirley Parish

Claughton, Dianne  
Marshall, Valerie  
Scott, Lynne  
Brown, Cherryl  
Power, Heather  
Tikoinaka, Unaisi  
Fergus, Beverley  
Inglis, Margaret  
Smith, Merrett  
Keesing, Christine  
White, Patricia

## **Otago Southland**

Dunedin Methodist Parish  
Otago Southland Synod

Richardson, Fay  
Masterton, Rachael

## **Sinoti Samoa**

Hastings Samoan Parish  
Mangere Central Samoan Parish  
Mangere East Samoan Parish  
Panmure Samoan Parish  
Papatoetoe Samoan Parish

Williams, Tupa'i  
Te'o, Muaimalae  
Smalley, Montana  
Tuia, Tofinuu  
Ieli, Fa'apaiaga

Samoan Gisborne Methodist Church  
Sinoti Samoa  
Sinoti Samoa  
Sinoti Samoa  
St Pauls Otara Samoan Parish

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

Auckland Fijian Methodist Circuit

Ieti, Oka  
Faioso, Tumema  
Robertson, Mataiva Dorothy  
Tai, Lynley  
Lealaiauloto Falefitu, Matai'a Anita

Kini, Sireli

# Observers

Blenheim 2015

Amani, Opeta  
Aumua, Leotele  
Auva'a, Janice  
Bulicakau, Maikali  
Colgan, Emily  
Davis, Pam  
Faafuata, Rosa  
Finau, Tu'ipulotu  
Fonongaloo, Ana Teu  
Fonua, Ana  
Fungalei, Tevita Tuki  
Graham, Doug  
Halaleva, Fekita  
Hargreaves, Steve  
Ha'unga, Fenuki  
Havili, Tangimausia  
Hines, David  
Kalapa, Lupe  
Langi, Ben  
Latu, Keni  
Laukau, Aisea  
Laukau, Seniorita  
Leao, Leumalealofa (Uma)  
Lusaipau, Loviana  
Ma'afu, Pauli  
Maea, Vakasa  
Manukia, Sione Felonitesi  
Manukia, Tangitangi  
Mausia, Sesipa  
McKay, Pauline  
McMillan, Helen  
Ngata, Makelesi  
Paea, Elenoa

Pani, Fifita  
Poloniati, Sulieti  
Prescott, Opeti  
Schaaf, Fumi  
Sinamoni, Folau  
Situ'a, Moeakiola  
Tafuna, Mele Kulutuma  
Takau, 'Aisake  
Talakai, Vaiolupe  
Tapa, Talia'uli  
Tapueluelu, Semisi Mantisa  
Tatafu, Alisi  
Taufa, Pauline  
Taufa, Tisileli  
Taufalele, 'Alisi Moe'ia  
Taukolo, Havila  
Taukolo, Ofa  
Taukolo, Sione Tokaanauto  
Tu'ifua, Siasoi  
Tupou, Seini  
Tupou, Siosifa Mo'oni  
Tu'uhoko, Pole  
Vaipulu, Dorothy  
Vaipulu, Lovely  
Vakalahi, Meleane  
Vea, Ika  
Vea, Malu  
Vehikite, Minoneti  
Veikune, Maika Kinahoi

## OFFICIAL REPRESENTATIVES

### Methodist Church in Fiji

Rev Tevita Banivanua

### Presbyterian Church (Alpine Presbytery)

Rev Johanna Warren

### Methodist Church in Samoa

Rev Apineru Lafai

Rev Faulalo Leti

### Uniting Church of Australia

Rev Dr Apwee Ting

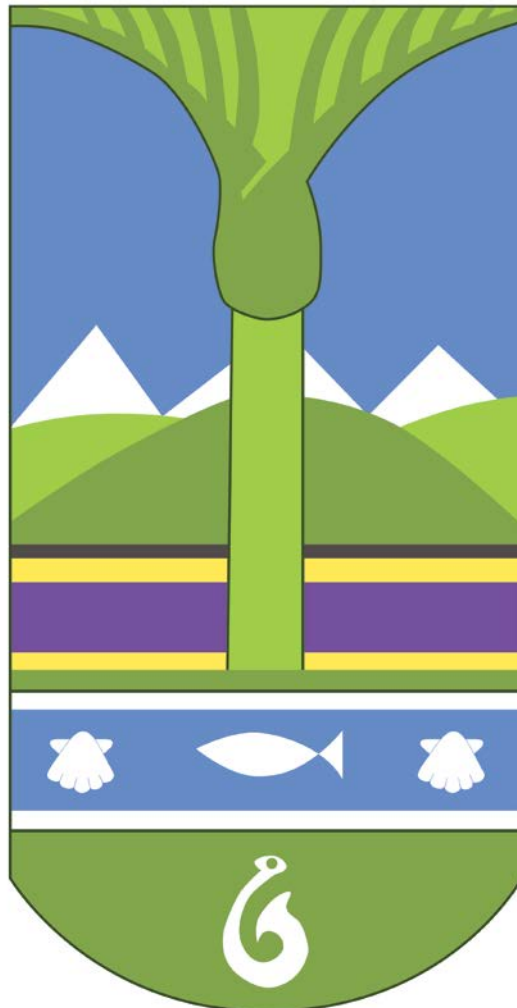
Rev Colleen Geyer

### Free Wesleyan Church of Tonga

Rev Dr. Finau 'Ahio

**The Methodist Church of New Zealand**

**Te Hāhi Weteriana O Aotearoa**

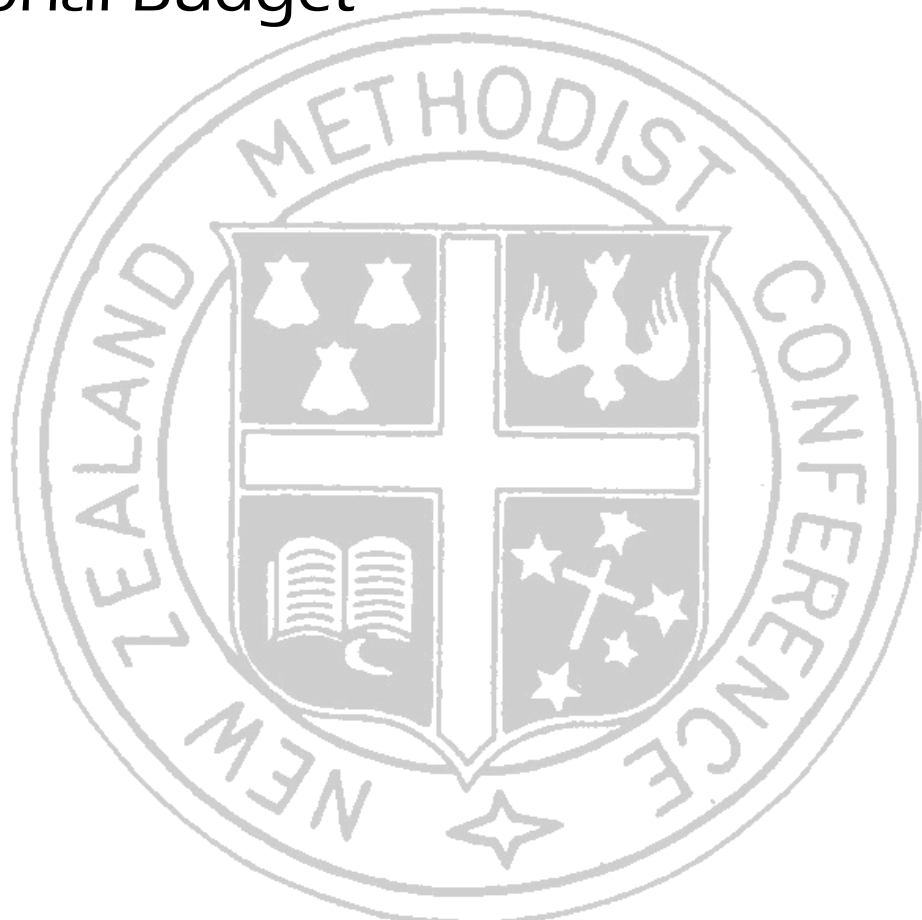


**REPORTS FROM  
CONNEXIONAL COMMITTEES  
AND BOARDS  
2015**

# A

## *Council of Conference*

- Council of Conference
- PAC Distribution Group
- Connexional Budget





# COUNCIL OF CONFERENCE

## Theological Reflections

Our meetings in 2015 reflected on the Presidential theme “time to sow, time to grow”. In April the links between the Presidential themes of 2013 – 2014 and this Presidential term were addressed and then we considered the growth of our church through the metaphor of a Maori whare.

The four pou or corner posts of the whare we considered as places where growth might be nurtured. There was prophetic growth, theological growth, spiritual and numerical growth. The floor of the whare was based on the teachings of John Wesley, the walls our bi-cultural journey, and overall the roof represented the Holy Trinity.

In September the Presidential team talked of what they have observed in their travels around the connection and noted various signs of growth in the parishes. We were then asked to identify signs of growth in our own parishes and rohe and from there began the shift in this year's focus to address “time to Re-Grow, time to Re-Sow”. In doing that we were challenged to look at what is working, what needs upgrading, what can be discarded because it is outdated, or no longer serves the church.

Succession planning is an extremely important part of our church's growth in order to future proof our church and hence the need to discern how best to expend our energies and our resources. Again, what's most important to focus on for growth?

## Two Yearly Conference

The idea of adopting a two yearly Conference has been talked about for some time. In the last 2-3 years, Council of Conference has robustly discussed this idea through the Presidential team's visioning sessions. There were wide and varied points of view and opinions voiced amongst the Council for both sides of the argument.

The Council has come to a consensus that Conference should trial the two yearly Conference. The Council understands that there will be some anxieties but encourages Conference to be courageous and take the next step. In preparation for taking this step, Council have developed an implementation plan to mitigate some anxieties during this trial period. One of the most debated topics is the timing for the ordination service and the significance of this for the Ordinands. This also has been considered by Council and is reflected in the implementation plan (*see Appendix – page 17*).

Council acknowledges that there will be valuable learnings from the trial period which will inevitably influence Conference's decision to adopt two yearly Conference permanently or not.

As a Connexion, we will not be able to fully appreciate the pros and cons of a two yearly Conference until we have the courage to take the leap of faith and put it into action.

## Let the Children Live: Support of the ‘Feed the Children Bill’, Raising the Age of Children in Foster Care

Council of Conference affirms our 10 year commitment to ‘Let the Children Live, tukuna nga mokopuna kia puaura’.

At our recent April meeting, major concerns were voiced regarding the dismissal by Parliament of the ‘Feed the Children's Bill’. In response a statement was sent to Parliament on behalf of the whole MCNZ and also to the supporting political parties, i.e. Labour, NZ First, Green and Mana. We await responses.

At the September Council of Conference meeting, Council of Conference was privileged to adopt a new initiative from Lifewise, ‘We Don't Stop Caring’. This is a petition to raise the age of leaving foster care from 17 to 21. Children are vulnerable and have physical, emotional, psychological and spiritual needs. They need preparation toward the transition step to build confidence of choice to independency for life.

We strongly recommend our parishes and rohe continue to support local initiatives in their area. We invite them to consider 101 ideas/activities put forward by Council of Conference.

## **Social Principles**

### ***Statement of Social Principles***

A strong ethos of Methodism both in New Zealand and in overseas conferences is a Statement of Social Principles that is a call to a prayerful and studied dialogue of word and deed.

Council of Conference received a Memorial in 2011 suggesting the review and revision of the Statement of Social Principles. The existing Statement was adopted by Conference in 1952. Since then Conference has twice requested that the statement be reprinted in the Minutes (1967 and 1976). When adopted, it was commended to be “read from pulpits on the Sunday nearest Labour Day and to be the subject of occasional preaching.” In 1967 the Conference report of the Public Questions Committee also commended summary statements of “Social Concerns” at regular intervals pertaining to topical issues, to supplement the core Creed.

As the core ‘Creed’ remains as per the 1952 version which was largely reflecting the 1908 original version that was developed in the United States, therefore a review was well overdue. Both the language, and changing social and justice issues, have continued to evolve and emerge since then. The existing statement predates both the Bi-cultural journey of MCNZ, as well as contextual issues pertaining to Aotearoa-New Zealand such as our relationship to the Treaty of Waitangi and Maoritanga, and our world community today such as ecological concerns.

The drafting of the revised document was led by Tony Franklin-Ross, and after some feedback and suggestion, the revised document was favourably received by Council of Conference in September 2015 and commended to Conference for adoption.

The Statement offers an expanded preamble to highlight the inherited ethos of John Wesley and the early Methodist movement; as well as contextually grounding the Principles in the particular experience of the people called Methodist in Aotearoa-New Zealand.

The Statement is commended for the basis of developing study resources that reflect biblical and theological backgrounds, in conversation with the current challenges; as well as liturgical material to allow further engagement within the church at our flax-roots.

In affirming this new Statement Te Haahi reminds her people that Christian ethics cannot be maintained without Christian faith. The engaged life of the Christian and faith in Christ are inseparable.

### ***Some Social Principles of the Methodist Church and People Who Are Associated With the Methodist Tradition Including Ecumenical and Co-Operative Ventures***

- (A) *John Wesley* wrote in 1743 (An Earnest Appeal to Men of Reason and Religion): "We see, on every side, either men of no religion at all, or men of a lifeless, formal religion. We ... should greatly rejoice if by any means we might convince some that there is a better religion to be attained, a religion worthy of God that give it. And this we conceive to be no other than love; the love of God and of all mankind, the loving God with all our heart, and soul, and strength, as having first loved us, as the fountain of all the good we have received, and of all we hope to enjoy; and the loving every soul which God hath made, every man on the earth as his own soul." For Wesley, Christianity is essentially both a personal and a social religion.
- (B) *The Methodist Movement* has held that the ethical and social ideal is that of essential Christianity. Wesley was aware of the enormous social changes brought about by the rapid industrialisation of England. Methodism’s impact on the life of the eighteenth century was due in some degree to the rediscovery of a social message. Because there was “no other holiness, but social holiness”, Methodism always combined the personal quest for holiness (promoted through worship and sacraments, Bible study, prayer, Class and Band meetings) with social holiness – work for the common good of society. Renewed individuals were

empowered towards the renewal of society; personal holiness was for changing the world, not just the individual.

- (C) *As a nation Aotearoa-New Zealand* is made up of peoples from many parts of the world; all are bound together in covenant relationship with the original people of the land – te tangata whenua. For all who have come to live in New Zealand since 1840, the Treaty of Waitangi guarantees the right to be here, a right which carries with it responsibilities to be a people of the Treaty – te tangata tiriti. Thus, we are linked together by relationship, a partnership founded on mutual assurances and obligations between those signing.

The people called Methodist accept the challenge this gives us to make sure that we are working in a way that honours the Treaty, and respects the rights and obligations it guarantees. This includes an acknowledgement of the status of the tangata whenua, and of tino rangatiratanga. We celebrate such things as the sharing of power and resources, the investigation of land-holdings, the rapid settlement of just claims and the use of Maori language.

The Methodist Church stands firm in its conviction to honour the covenantal status of Te Tiriti o Waitangi, which provides the church a guide to carrying out its mission.

- (D) *As disciples, a movement and as a people, the Methodist Church* affirms that amongst others, God trusts us with the stewardship of creation, and calls us to honour that trust by recognising the interrelatedness and vulnerability of the life and resources of creation.

We recognise God's loving presence among all peoples at all times. We rejoice in the love of God which empowers us in our struggle towards justice and unity. We believe that Christ leads us to affirm the dignity and worth of every human being.

Therefore the core values of the church include Peace, Justice and Healing as various means to end oppression, share resources with the poor and disadvantaged and offer restoration and healing where there is pain and hurt. Care for the integrity of creation is a core value and mission of the church, which is an imperative for ecological custodianship locally and globally.

Values of the church encompass love, and tikanga Māori values of aroha, manaakitanga, tapu and kaitiakitanga. Pacific indigenous concepts of 'ofa, alofa, fa'aloalo, matangi kolo, and loloma convey ethics that encompasses responsibility, responsiveness, hospitality, reciprocity and generosity.

- (E) *We affirm some social principles* as disciples of the One who came "that all may have life, and have it abundantly" (John 10:10). The Methodist Church of New Zealand – Te Haahi Weteriana o Aotearoa stands for:

- 1) Wise stewardship of God's good creation.
  - i) The wise use, sustainable management and careful conservation of the world's physical resources for the sake of the whole creation and for future generations.
  - ii) Access to clean air and water; and healthy environments for living, working and recreation.
- 2) The sacredness of human personality and the equal value of all men and women in the sight of God.
  - i) Standing firm for human rights, decrying the violation of human dignity based on race, class, age, sex, culture, faith, sexuality or other identities used for the purpose of creating division rather than affirming diversity.
  - ii) Listening and responding to the needs of the most vulnerable, marginalised and disadvantaged people in our society and communities.
  - iii) That as people of our many cultures and races we forge a multicultural society where these peoples may live in unity and diversity, maintaining different cultural traditions and languages, yet with a common destiny based on commitment to the ideals of equality, tolerance, justice and compassion.

- 3) Employment and labour relationships based on fairness and dignity.
  - i) Adequate opportunities of employment for all those willing and able to work.
  - ii) The right to a fair living wage for services rendered with equal pay for comparable work, dignity in employment and protection from unsafe working conditions.
  - iii) The rights of workers to organise; and the co-operation of employers and employees for mutual benefit.
  - iv) The condemnation of forced labour and of worker exploitation.
  
- 4) Communal and individual responsibility for the due care for those vulnerable in our society.
  - i) Dignity and reasonable standards of living for those who because of age, infirmity or family needs are not able to work.
  - ii) The care, nurture and safeguarding of children and youth.
  - iii) The removal of the root causes which perpetuate and compound cycles of poverty, unemployment, abuse and violence.
  - iv) Addressing the widening gap between rich and poor, to uphold economic and social values which move us towards a society of equity and compassion and a sharing of resources for the common good.
  - v) Work for systems of criminal rehabilitation based on restorative justice.
  
- 5) The opportunity for all to live well and with integrity.
  - i) The rights of all people to equal quality educational opportunities, adequate accessible and universal health care, and affordable healthy housing.
  - ii) The right to freedom of conscience, constitutional liberty, integrity of public life, secrecy of the ballot, rights of each citizen to participate in decision-making in the community, and access to the Courts.
  - iii) Christian influence by lawful means in politics and civic affairs for the correction of injustices wherever they occur.
  
- 6) The just and fair use of power, technology and strength.
  - i) Equitable and fair global trade that protects local economies, cultures and livelihoods.
  - ii) The use of technology that preserves rather than endangers creation, and human life and dignity.
  - iii) We decry the search for security in military and economic forces that threaten human existence; and the use of unilateral force rather than promoting peace-making.
  - iv) Dialogue for peace and justice among the world's populations, religions and nations.
  
- 7) The conviction that the Gospel of our Lord Jesus Christ contains the message that will promote effectively the regeneration and reconstruction of society.

(F) *Together* we as individual Christians and churches make the commitment to live out these Social Principles and core values, and invite members of our church, in partnership with fellow Christians and communities of faith to do the same. We make this commitment together as members of Christ's body, led by the One Spirit, trusting in the God who makes all things new.

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*Current version – adopted by Conference 1952, reprinted in the Minutes of Conference 1967; reaffirmed by Conference 1976.*

### **Social Principles of the Methodist Church**

The ethical and social ideal of the Methodist Movement is the ideal of essential Christianity. Methodism's impact on the life of the eighteenth century was due in some degree to the rediscovery of a social message. In 1743 John Wesley wrote (An Earnest Appeal to Men of Reason and Religion): "We see, on every side, either men of no religion at all, or men of a lifeless, formal religion. We ... should greatly rejoice if by any means we might convince some that there is a better religion to be attained, a religion worthy of God that give it. And this we conceive to be no

other than love; the love of God and of all mankind, the loving God with all our heart, and soul, and strength, as having first loved us, as the fountain of all the good we have received, and of all we hope to enjoy; and the loving every soul which God hath made, every man on the earth as his own soul."

Believing this and recognising that society at present falls far short of the Christian ideal, the Methodist Church stands for:

- 1) The sacredness of human personality and the equal value of all men and women in the sight of God.
- 2) Adequate opportunities of employment for all those willing and able to work, and reasonable standards of living for those, who because of age or infirmity, are not able to work.
- 3) The co-operation of employers and employees for the benefit of the community.
- 4) The duty of all to render conscientious service, the condemnation of scamped work, of sweated labour and of consumer exploitation.
- 5) The right to a just return for services rendered and the right to good housing, and a healthy environment.
- 6) The wise use and careful conservation of the world's physical resources.
- 7) The removal of the root causes of poverty, unemployment and war.
- 8) The promoting of social and industrial reforms by lawful means.
- 9) The right to freedom of conscience, constitutional liberty, secrecy of the ballot and access to the Courts.
- 10) Christian influence in politics and civic affairs.
- 11) The conviction that the Gospel of our Lord Jesus Christ contains the message that will promote effectively the regeneration and reconstruction of society.

The Methodist Church reminds her people that Christian ethics cannot be maintained without Christian faith. The good life of the Christian and faith in Christ are inseparable. Where one fails the other cannot last.

*From the Law Book of the Methodist Church of New Zealand Te Haahi Weteriana o Aotearoa. Section 1.V.*

### **Review of Ethical Standards**

The marital status of presbyters and candidates for ordination has been a point of further discussion within Council of Conference.

We are aware of unwritten expectations of the marital status of presbyters and candidates and believe that this needs to be clarified.

We have asked the Presidential team to convene a sub-committee of the Council to consider the broad issues of ethics relating to presbyter's conduct. The sub-committee will be made up of members of the Te Taha Maori ten; Te Aroha Rountree and Shirley Rivers and the Taiwi ten; Mataiva Robertson and Susan Thompson.

The committee had an initial meeting in October and will be reporting back to Council of Conference in 2016.

### **Kahui Wairua**

Council of Conference received news of the Royal Appointments of Tumuaki Rev Diana Tana, Dr Arapera Ngaha and Rev Rex Nathan to Kahui Wairua (Religious Council) of His Majesty Kiingi Tuheitia.

Representation on Kahui Wairua involves the following Churches, each with one representative: Anglican, Roman Catholic, Presbyterian, Ratana, Ringatu and Pai Marire. The Methodist Church has three representatives.

The appointments to the Council were made mid-year 2014.

In extending its congratulations on the honour and privilege of this appointment The Council asked the church to pray for Diana, Arapera and Rex as they carry out this responsibility.

## **WMC – Members**

The World Methodist Council is a worldwide association that encourages Methodist unity, ecumenical and inter-religious co-operation in the work of God.

Council of Conference endorses the nominations of Rev David Bush, Rev Susan Thompson, Mrs Mataiva Robertson and Dr Arapera Ngaha as delegates to the World Methodist Council 2016.

## **Council Membership**

The recent passing of Lana Lazarus on 30th September 2015, was a very significant loss for Council of Conference and also the wider Connexion. Lana was a very respected member of Te Taha Maori Caucus for over 17years and also served as a Co Convenor to the Council for 8 years.

Lana had an eye for detail, kept immaculate records, was a great note and minute taker, an excellent communicator and facilitator. Lana presented the Council business to Conference over many years, giving strong clear leadership, while her gifts and memoirs remind Council to give due diligence, in all matters.

The Council of Conference expresses its condolences to Lana's family and also too Te Taha Maori.

Ma te Atua i te Rungarawa hei tiaki, hei manaaki i nga wa katoa.  
Amine.

## **PAC DISTRIBUTION GROUP**

The Distribution Group of Keita Hotere, Leu Pupulu, Te Aroha Rountree, Saikolone Taufu, Edna Teo, Ernest Willis, Paula Taumoepeau, Rex Nathan (Ex-President) and David Bush (General Secretary), met in July to consider 68 applications for funding.

Funds available for distribution were:

Endowment	(60%)	\$485,654
Main Fund (within the Church)	(25%)	\$202,356
Main Fund (outside the Church)	(15%)	\$121,413

Council of Conference in April, in response to a paper from the Budget Task Group, agreed to suspend endowments for 2015. Boards and Committees who receive funding from the Connexional Budget who had applied for endowments in earlier years could seek a grant to cover what they may have expected from an endowment over a 3 year period if one had been granted. This is discussed in greater detail later in the report. Conference will be asked to consider a change of policy regarding endowments.

In 2014 it was noted that Community Groups tended to be realistic in the amount of funding which they were seeking. In contrast many of the Church applications seem to expect PAC to fully fund. In several cases the budgets for these projects were just 'guesses' overstating the real need. This is not good enough. PAC funds are a 'helping contribution'. It is expected that Parishes and Boards will be making a serious and significant contribution. Local buy-in and commitment is critical to the success of any programme or project.

It was also noted that there were few new applicants. PAC would prefer to assist all Parishes over a period of time, not to have repeat application from those who have yet another good idea.

## **'Endowment' Funding**

The funds in this category are available as grants to the named groups to be spent over a 3 year period. Amounts in years 2 and 3 will have interest added.

Public Issues Network (3x \$30,000)	\$90,000
Trinity College (3x \$52,333)	\$157,000
Travel and Study (\$15,000, \$10,000, \$10,000)	\$35,000

Mission and Ecumenical (3x \$30,000)	\$90,000
Touchstone (3x \$10,000)	\$30,000

Grants were also made for 2015-16 to:

Connexional Budget	\$63,000
Mission Resourcing (Children and Youth)	\$20,000

### **Committee Membership**

Keita Hotere substituted for Lana Lazarus and concludes her term. Saikolone Taufa, Ernest Willis and Edna Te'o complete their three year term. In 2016 Ex-Vice President Jan Tasker will serve, replacing ex-President Rex Nathan.

### **We Highlight Stories**

#### ***Response to Housing Needs***

Three applications were related to Social Housing. A Mission, a Parish and a Trust. Provision of housing is important, and topical. It is good to see grass roots initiatives. The Distribution Group is aware however that this is an area of potential compliance and Health and Safety difficulties. Having appropriate checks, balances and protocols are critical.

#### ***Ministry in Isolated Rural Communities***

Funds were given to Nelson Marlborough West Coast Synod to ensure Ministry resourcing can be maintained on the West Coast in the next year. Members of the Distribution Group who live in other parts of rural New Zealand shared how the issues facing the West Coast were very real in many parts of the Country. The Distribution Group wondered if Mission Resourcing might seek funds at some time in the future to seek to address this need.

#### ***Counselling Services***

In several communities there are counselling services, some have the Methodist Church as a founding partner. Grants enable heavily subsidised assistance to those who cannot afford the normal fees.

#### ***Affirmation of the Community Grants***

The gift of 1/7 (15%) of the fund outside the Church makes the Methodist Church of New Zealand a medium level funder. As a Church we are pleased to be able to support a wide range of activities outside the Church. Maybe there are partnerships which can be fostered in your community?

#### **The successful applicants were:**

<b>MAIN FUND</b>		
<b>Organisation</b>	<b>Description Request</b>	<b>Grant \$</b>
Scripture Union in NZ Inc	WAY2GO training for children's workers	5,000
Girls Brigade NZ Inc	Faithbox resources for Girls Brigade	3,000
ChatBus	Counselling for children	6,000
Pakuranga Inter-Church Charitable Trust	Subsidised counselling for Pakuranga Counselling Centre	2,000
Wesley College Trust Board	Supporting "Let the Children Live"	20,000
Dargaville Methodist Church	Grow outreach for Christ in local community	10,000
Mangere Central Samoan Parish	Sewing and cooking	3,000
Midway In Northland Day Services Trust	Services to disabled adults in Northland	3,000
The Straight Up Trust/Rock Solid Youth & Family Programmes	Youth development programmes for at-risk young people in lower socio-economic areas in Dunedin	5,000
The Archibald Baxter Memorial Trust	Memorial to conscientious objectors from World War 1	1,000
World Methodist Council	WMC "Achieving the Vision Appeal"	14,000
iconz4girlz	Leaders support for training weekend	2,000

The Boys Brigade in NZ	Volunteer mentoring, resources, training plus salary/operating expenses for Canterbury/Upper South Development Manager	10,000
Tasman Bay Christian School	Purchase musical instruments	1,200
Yaldhurst Guide District	Send 12 Guides & 2 Leaders to 'C Bee 16' International Jamboree	1,000
Home and Family Society Christchurch	Residential parenting programme & counselling service	4,000
Alzheimers Wairarapa Inc	Administration/operating expenses volunteers	2,500
The Sure & Stedfast Development Trust trading as Waipara Adventure Centre	Equipment for climbing, abseiling, flying kiwi activities	1,500
Wesley Community Action	Community driven solutions for high need community	15,000
Birkenhead Methodist Samoan Youth Group	Youth group camp Easter 2016	3,500
The Parenting Place	Toolbox Programme	4,000
Methodist Social Services	The Bicultural Journey continues...	6,000
Christian Social Services Wanganui (The City Mission)	Operation of the Food Bank in Wanganui	7,500
Waimate District Resource Trust Inc	Community Centre Co-ordinator	2,500
Methodist Mission Southern	Independent Advocacy Service	6,000
Interdenominational Tertiary Chaplaincy Trust Board	Christian Mindfulness Course	3,000
Vaimoana Pasifika Charitable Trust	Taranaki Pasifika projects	\$8,000
Tabacakacaka ni Ceva Kei Aotearoa	Establishing new circuits: LNIS Fijian Ministry	10,000
Lower North Island Synod	LNIS youth camp 2015	3,500
Mafutaga Tamaitai Sinoti Samoa	Young women to attend Bi-annual leaders meeting	3,500
St Johns Cooperating Parish/One Double Five Community House	Timatanga Rangimarie - Otangarei Youth	2,000
Petersgate Trust	Petersgate Counselling Centre	6,000
Crossroads Methodist Church, Papakura Parish	Yet another pair of slippers	500
Christchurch Methodist Mission	Social Housing support	25,000
Wanganui Methodist Parish	Temporary/emergency housing	5,000
Waitakere Methodist Samoan Parish	Youth outreach mission - Youth Rally	5,000
Environment and Conservation Organisations	Environmental collaboration beyond organisational borders, i.e. Tieke newsletter	3,000
Te Whatu Manawa Maori-Tanga o Rehua Trust Board	The Story of Rehua Marae	10,000
Hutt City Uniting Congregation	Realising mission and spreading the gospel through music ministry	1,800
The Unity Creative	"Amputation of Personality" Theatre Tour	2,400
Mercury Bay Cooperating Parish	Community ministry in Whitianga	3,000
Miramar Uniting Church	2020 Vision: children and youth	5,000
Tai Tokerau Emergency Housing Charitable Trust	Short-term accommodation, support transition into permanent housing, acquisition of skills to sustain home	5,000
Waiuku and Districts Combined Churches	"Connect" youth leaders training, Ngaruawahia	700
Sinoti Samoa	Sinoti Samoa missions	20,000
1st Kamo Girls Brigade	Development of leadership skills in youth organisation	1,200
The Boys Brigade Canterbury/West Coast Battalion	Promotion, training and administration	2,000
Methodist Mission Northern	"Splice" creating capacity for "mission in the city"	15,000
Christchurch Parents Centre Inc	Contribution towards rent	4,000
Northland Urban Rural Mission	Taitokerau community development and social justice work	3,000



Papatoetoe Samoan Parish	Computer, printer, sewing machines	1,000
Tauwi Strategy Committee	"A Way Forward for Tauwi" project to assist Tauwi progress an answer to the TTM question "would Tauwi accept a Gay or Lesbian Person as President or Vice President"	5,000
Te Aroha Springs Community Trust	Day Camp and community activities	6,000
Saione Tongan Parish, Papatoetoe	Saione youth leadership training camp programme	2,500
Student Christian Movement Aotearoa	Ecumenical lecture series, National Conference, 2015 Programme	7,000
Green Church Aotearoa NZ	Eco-Parish Exemplars	
Coalition of Synods and Green Church Aotearoa NZ/Public Issues	Climate Justice Workshop	3,470
Nelson Marlborough West Coast Synod	Minister at Large on the West Coast	12,500
	<b>TOTAL ALLOCATED</b>	<b>\$323,770</b>

<b>ARCHIVES FUND</b>		
<b>Organisation</b>	<b>Description Request</b>	<b>Grant \$</b>
Methodist Church of NZ - BOA	MCNZ Archives	13,095
	<b>TOTAL ALLOCATED</b>	<b>\$13,095</b>

<b>EDUCATION FUND</b>		
<b>Organisation</b>	<b>Description Request</b>	<b>Grant \$</b>
Trinity Methodist Theological College	Tutor fees for scholars	8,105
	<b>TOTAL ALLOCATED</b>	<b>\$8,105</b>

<b>ENDOWMENT FUND</b>		
<b>Organisation</b>	<b>Description Request</b>	<b>Grant \$</b>
Connexional Budget Task Group	Fund Connexional Budget Allocations for 2015-2016	63,000
Mission Resourcing	Children and Youth Work Coordinator	20,000
Public Issues Network	Public Issues Network funding	90,000
Trinity Methodist Theological College	Programme development and appropriate staffing model (\$170,000 over 3 years)	157,000
Methodist Travel & Study Committee	Professional Development and upskilling of Methodist ministries (\$15,000 in 2015/16 and \$10,000 p/a for 2017 and 2018)	35,000
Mission and Ecumenical	Mission and Ecumenical Ministry of MCNZ (\$30,000 per year for three years)	90,000
Methodist Publishing Board	Touchstone funding (\$10,000 per annum for the next 3 years)	30,000
	<b>TOTAL ALLOCATED</b>	<b>\$485,000</b>

## Endowments

Over the last 9 years 60% of the fund has been entrusted to Board and Committees as endowments. This was a means to ensure reliable funding for groups who seek funds from the Connexional Budget, and to reduce pressure on the Connexional Budget.

Since 2008/9 as interest rates have decreased, the earning capacity of the endowments has decreased. In 2014 the equivalent of 7 endowments were sought by groups funded from the Connexional Budget: With one endowment available every year it, would be another 6 years before each group had its funding needs met. Some would not have survived 6 years.

The Budget Task Group in February argued that 'The Endowment' was the \$23 million making up the PAC fund. By setting up many smaller 'endowments' the Church was artificially restricting its present day capacity to engage with new projects. In a time when the investment income on \$500,000 is less than half a stipend, even an endowment does not ensure a ministry or project can be funded.

A discussion paper from Budget Task Group was taken to Council of Conference, who very carefully debated the issue before agreeing that endowments would be suspended for 2015 to allow grants to be made to eligible groups who had sought endowments in 2014 to cover 3 years budgeted shortfall. Council of Conference would be expecting review in 3 years, which would establish if any further funding would be approved. It was also noted that Mission Resourcing – Children and Youth would need additional funding in either 2016 or 2017.

The Budget Task Group and the Council of Conference believe it would be appropriate to maintain a significant proportion of the PAC funds for 'major projects'. Up to 60%. In the next 2 years this could mean some \$950,000 could be available to initiate or fund key work in the Church. This could be both strategic responding to long felt need, and 'new initiatives'.

Part of the process this year was that groups seeking funds from the 'endowment' portion of the funds had their applications critiqued by the Budget Task Group. This was to ensure that asking's were appropriate, and if any adjustments needed to be made to requests that such changes reflected the strategy of the Church. The comments of the Budget Task Group were made available to the Distribution Group who made the final decision.

It has also been suggested by some who have previously received endowments that Conference might want to consider if Boards and Committees who have received endowments in the past might now be able to convert them to 'cash' on some agreed basis e.g. convert no more than 7.5% to 'cash' in any one financial year.

This could provide on-going income and the ability to meet budget requirements without requiring additional funding from PAC for some years, meaning that more funding would be available over the next 10 years for strategic and innovative projects.

More work needs to be done on the longer term implications of being able to spend part of previously endowed funds.

Feedback on this tentative suggestion will be sought with a view to making a decision at Conference 2016.

## **CONNEXIONAL BUDGET**

### **SECTION A**

#### **2014-2015 Connexional Budget**

For the Year to 30<sup>th</sup> June 2015, contributions from parishes toward the wider work of the Church through the Connexional Budget totalled \$649,944– an increase of \$13,646 from the previous year. Additional income of \$60,904 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.

The report of the Special Account in the Board of Administration report note that since 1998, \$965,088 has been contributed to the Connexional Budget through the Connexional Banking arrangement.

During the year the Budget Task Group granted \$804,650 to various Connexional groups. Despite some parishes responding positively to the call for increased contributions to the Connexional Budget, the askings still exceed the giving. Therefore, some new initiatives are not being funded.

## Budget Requests 2014-2015

	Amount Requested	Net Amount Allocated
Recipients of guaranteed funding	45,441	45,445
Recipients of non-guaranteed funding	871,300	759,205
	916,741	804,650
Fund administration		
<b>Totals</b>	<b>\$916,741</b>	<b>\$804,650</b>

### Funded from:

	Net Amount Allocated	Actually Received
Connexional Budget from Parishes & Entities	494,009	475,249
Uniting Congregations in Aotearoa	145,000	150,701
Grants - special account	58,455	60,904
Grant - Te Taha Maori	25,000	25,000
Other Income	49,300	76,294
<b>Totals</b>	<b>\$771,764</b>	<b>\$788,148</b>

### (i) Receipts from both Methodist and Union Parishes (not including grants and donations)

	Allocations \$	Contribution \$	Percentage %
2014-15	\$679,028	\$625,950	92.2%
2013-14	\$641,658	\$611,288	95.3%
2012-13	\$665,035	\$622,890	93.7%
2011-12	\$594,197	\$603,372	101.5%
2010-11	\$585,725	\$617,602	105.4%
2009-10	\$622,338	\$609,341	97.9%

### (ii) Results from Methodist Parishes

#### (a)

	Fully Paid	Not Fully Paid
2014-15	73	4
2013-14	77	4
2012-13	79	3
2011-12	79	8
2010-11	76	1
2009-10	72	5

### (b) Percentage of Budget Allocation reached from Parishes

		Methodist Contribution	
Year	Allocations		
2014-15	559,028	500,249	89.49%
2013-14	516,300	496,026	96.07%
2012-13	507,035	471,612	93.01%
2011-12	422,197	447,590	106.01%
2010-11	405,725	456,169	112.43%
2009-10	462,338	446,958	96.67%
		Union Contribution	
Year	Allocations		
2014-15	145,000	150,701	103.93%
2013-14	155,000	140,262	90%
2012-13	158,000	151,278	95.75%
2011-12	145,000	155,782	107.44%
2010-11	155,000	161,433	104.15%
2009-10	160,000	162,383	101.49%

**(iii) Payments to Divisions and Committees**

	Allocation	Payment
<b>Guaranteed</b>		
World Council of Churches	3,800	4,317
World Methodist Council (incl Member Expenses)	2,480	5,385
Christian Conference of Asia	15,165	4,108
Bio Ethics Committee	3,000	3,000
Travel & Study	20,000	0
	44,445	16,810
<b>Non-Guaranteed</b>		
<u>Partnership &amp; Mission Expenses</u>		
Connexional Expenses	299,220	299,220
Board of Administration	21,972	21,972
Ministry Education	150,000	150,000
Methodist Mission and Ecumenical	20,000	20,000
Touchstone	45,996	45,996
Uniting Congregations of Aotearoa New Zealand	21,134	21,134
Wasewase	9,996	9,996
Budget Administration	2,021	2,021
Christian World Service Overseas Aid- 2% of parish contributions	12,519	12,519
<u>Tauiti Mission &amp; Expenses</u>		
Mission Resourcing	205,000	205,000
Evangelical Network	2,004	2,004
	789,862	789,862
<b>Grand Total</b>	<b>\$834,307</b>	<b>\$806,672</b>

**(iv) Payments to Divisions and Committees:**

	Guaranteed	Non Guaranteed	% Paid to Non Guaranteed
2014-15	\$16,810	\$789,862	100.00%
2013-14	\$33,123	\$766,228	100.00%
2012-13	\$30,995	\$835,759	100.00%
2011-12	\$41,185	\$830,580	100.00%
2010-11	\$29,243	\$847,595	100.00%
2009-10	\$40,854	\$877,086	100.00%

**SECTION B****2014-15 Year**

This year budget preparation material was sent to Synods in October to try to facilitate discussion with parishes. The Task Group is grateful for the efforts of Synods to engage with parishes, especially at such a busy time of the year.

The Budget, which was adopted by the Council of Conference for the year for the year to 30 June 2016 was:

**Contributions from Parishes**

Northland	4,475
Auckland	123,578
Manukau	42,082
Waikato – Bay of Plenty	59,370
Lower North Island Synod	72,000
Nelson	12,420
Central South Island	52,443
Otago – Southland	11,172
Vahefonua Tonga	100,000

Wasewase ko Viti Kei Rotuma e Niu Siladi	3,371	
Te Taha Maori	25,000	
Sinoti Samoa & Parishes	31,212	
Uniting Congregations in Aotearoa New Zealand	150,000	687,123
Special Account Grant		60,000
Connexional Legacies and Other		134,000
PAC distribution group		0
<b>Total Income</b>		<b>\$881,123</b>

#### **Allocations to Divisions & Committees**

	<b>Amount requested</b>	<b>Amount allocated</b>
	<b>\$</b>	<b>\$</b>
<b><u>Guaranteed</u></b>		
World Council of Churches	5,400	5,400
World Methodist Council	3,200	3,200
Christian Conference of Asia	810	810
	<u>\$9,410</u>	<u>\$9,410</u>
	<b><u>Amount requested</u></b>	<b><u>Amount allocated</u></b>
<b><u>Non-Guaranteed</u></b>		
<b><u>Partnership &amp; Mission Expenses</u></b>		
Connexional Expenses	368,521	316,186
Board of Administration	51,011	0
Archives	46,346	46,346
Ministry Education	165,000	150,000
Methodist Mission and Ecumenical	45,000	20,000
Touchstone	54,000	46,000
Wasewase ko Viti Kei Rotuma e Niu Siladi	10,000	10,000
Uniting Congregations of Aotearoa New Zealand	21,556	21,556
Budget Administration	0	0
Christian World Service Overseas Aid- 2% of parish contributions	10,082	10,082
<b><u>Tauiwi Mission &amp; Expenses</u></b>		
Mission Resourcing	205,000	205,000
Evangelical Network	2,004	2,004
Hospital Chaplaincy	20,000	20,000
Travel & Study	20,000	20,000
Bio Ethics	3,000	3,000
	<u>1,021,520</u>	<u>870,174</u>
<b>Grand Total</b>	<b>\$916,740</b>	<b>\$827,028</b>

The Task Group was saddened to learn of the sudden death of Tony Dale who had been an influential member of the committee. Tony pushed the Task Group to be creative in responding to the needs of the Church. The church expresses its condolences to Carol and family. The Tribute to Tony as a significant Lay Person is recorded in Section L of the Agenda.

The Task Group circulated The Think Tank report early in 2015. It is not meant to be a full and final statement, but something to provoke and prompt. The Think Tank report is discussed in greater depth in another part of the Council of Conference report to Conference.

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

The Budget Task Group for 2016 will consist of; President, Vice-President (Chair), General Secretary, the Tumuaki of Te Taha Maori, two persons appointed by Taha Maori and David McGeorge, Paula Taumoepeau plus 1 other and with Connexional Staff in attendance.

#### **Think Tank**

The Budget Task Group Think Tank report was widely circulated in April. The report made it clear that what is being offered is 'seeds'. One group thought the report didn't go far enough, lacked daring. Seeds can do that – prompt thinking which goes further. One synod has set up their own 'think tank'. Tauiwi have received and considered a challenge to plant new churches.

The report did contain two challenges:

1. That we set a goal of having 75% of congregations with an operational small group within two years.
2. To seek professional advice to help share who we are.

Conference is invited to receive the report and to ensure the conversation continues.

The Think Tank report is printed below:

### **Strategic Conversations – an invitation to the Church**

The Budget Task Group was asked by Council of Conference in 2012 to continue the strategic conversations, which had occurred through the work of John Hinchcliffe and others before him. Part of the rationale for asking the Budget Task Group to convene a Think Tank was that the Budget Task Group has developed a strategic overview as part of its ongoing work. It is an existing committee, which could be augmented by additional members to bring perspectives, which might be missing, and it has members who have some skill in strategic thinking.

A Think Tank is not tasked with providing completed solutions, rather its role is to throw up possibilities, to push boundaries, to ask questions, to be the grit in the oyster. There have been times in the past where a strategy group has gone beyond this submitting comprehensive plans for change, plans which have not been adopted as there was too little space for others to be part of the shaping, crafting, buy-in process.

It is the intention of the Think Tank that there will be room for others to shape and mould. If some ideas are tentative, it is not because the Think Tank thinks them unimportant, on the contrary critical issues deserve wide ranging input and the commitment of many.

There are some matters where the Think Tank is proposing definite action. Where some goals are suggested. This doesn't mean that these matters cannot be improved or refined. Rather the Think Tank participants believe that for some matters we can best shape through action and reflection and that we dare not wait till all our conversations are completed before we begin to act.

But unless some suggestions, irritate, frustrate, challenge and even annoy, then the Think Tank has not fulfilled its task. The pearl of great price arises from intense interaction with what at first sight is an unwanted and unwarranted intrusion.

#### **Where to next**

The Think Tank believes in hopeful futures. We are in a time of profound change for the Church. Much of what we take for granted is under pressure. We are faced with the temptation to hold and to preserve what we have, rather than risk exploring new options and possibilities. Many books and papers are being produced to discuss 'future church'. The Think Tank wants to state clearly that it believes the Church has a future and the Methodist Church has unique expressions of the Gospel, which add richness to the whole.

The parable of the vine reminds however that pruning is a vital and necessary part of creating a productive and fruitful plant.

#### **Re-discovering our DNA**

Organisations/Movements today need to be values focused and values driven.

In the Roman Catholic – Methodist dialogue, our Catholic friends have said they are excited by what they see in Methodism, how much more should we be excited.

The Think Tank has discussed many concepts and ideas to try and unpack 'who we are'.

Trevor Hoggard shared a paper (attached) inviting the formation of a 'Wesleyan Order' a place where values and faith could be honed. A place where people of any faith and none could meet to

be challenged by Wesleyan insights and called to action.

At one level this takes on the form of the Wesleyan Class meeting. Some small congregations whose future as a 'conventional' congregation is uncertain may more helpfully focus on being a class meeting. Larger churches are enriched when members have a place where they can meet with one another and engage with gospel and current issues.

This Think Tank wants to challenge the Methodist Church of New Zealand to set a strategic intent, for every parish/congregation to have a 'class meeting' and 75% to have an operational study group/class meeting within 2 years.

It is proposed that membership cards be re-issued annually and we come to see ourselves as being gathered around a core set of values and principles.

It is proposed that we explore – what is God's purpose for us?

What do we bring to the table the world needs?

To ponder how transformed people – can transform the world.

### **Sharing who we are**

We recognised that many in the Palangi part of the Church see/believe that we are in decline. All too easily it becomes a self-fulfilling prophecy, it creates a sense of hopelessness.

To discern and delight in our DNA – our values and principles is critical.

The Think Tank also began to grapple with how we share who we are. Our conclusion, mostly we do not.

What would we say about ourselves and the church in an advertising campaign, "May contain nuts?" More seriously the Think Tank found itself coming back to Wesley's challenge "Do all the good you can...".

A good defined by grappling with what it means to be a follower of Jesus. Not passive, but active, creative and embracing all who are our neighbour.

The Think Tank suggests that as a matter of urgency funds are set aside and consultation takes place with professionals to how we might tell the world who we are. Our contention is that a compelling message, which reflects our DNA will call the best out of Methodist people and invite others to walk alongside us.

By seeking to discern what "Do all the good you can" means, and enacting it we will be invited to be focused, creative and willing to embrace others who share similar inspirations to create positive communities.

A challenge to become what we share .... Instead of sharing what time has caused us to become.

### **Celebrating diversity**

Biological systems are resilient and strong when they have significant diversity? Mono-cultures in contrast can be wiped out by a single pathogen.

The Think Tank wonders if the Methodist Church of New Zealand values and takes advantage of its significant diversity. Our Church provides space for and strongly encourage Pacifica cultures and our structure seeks to honour and live by Bi-cultural partnership, which gives place to the Treaty of Waitangi. The church also encompasses a significant range of worship styles and Methodist people are enriched by a range of theological understandings.

The Think Tank proposes that congregations and Parishes seek to work to their strengths and that we value our diversity. Valuing diversity means that we seek to understand one another and resist the temptation to seek the safety of silos of the like-minded. The fellowship of the combined meeting of the Evangelical Network and the Liberal Society each year at Conference is an

example – we are part of the body of Christ – and we are stronger for looking for links, and working to reach common goals.

Celebrating Diversity challenges the Church to develop and rejoice in multiple options of exercising discipleship enjoying worship and promoting mission.

### **Becoming connected**

Wesley always saw Methodist people belonging together. The Methodist Connexion was his terminology for a people who saw themselves as being rich because they belonged together. No individual, no congregation, no parish or Board stands in isolation or above another. Methodist people belong together.

We live in an age where people are connected in many new and exciting ways. The use of internet based resources to encourage, teach, resource is becoming main stream.

Small congregations, Wesley Classes could be resourced on-line. Any Preacher – Ordained or Lay could be the “preacher of the week” beamed in to enrich and challenge. Christians gathered locally. Scriptures would be read, with times of prayer and reflection, hymns and songs if enough voices, notices, celebrations, cups of tea and coffee – with opportunity to discuss the sermon, which had been preached from Invercargill, or Ashburton or Blenheim or .....

As fibre internet rolls out – this and much much more will be possible.

### **Not structure – but possibility**

In the past the Church has thought it might renew itself by creating new structures. The Bi-cultural Church and Pacifica Synods are examples of how renewed structure has served us well.

Re-structuring has not brought renewal to the Church as a whole however. There is something in human nature, which holds tightly to the familiar and resists change. The Think Tank is not suggesting further rounds of restructuring, rather we invite consideration of possibilities and opportunities. Of course if any of these are taken up, it is highly likely that the Church will take on a different shape, but this will be through organic growth – growing towards the light.

There is no question however that to grow towards new possibilities, some existing areas of our life may need to be reduced or retired.

In considering the matters in this report the Think Tank would ask:

1. That the matters in this report be treated like seeds, which when nourished and considered by your thoughts and imaginations might grow into diverse outcomes.
2. That you (your congregation/parish) be active in considering your future. Don't passively wait till you have no options – but actively engage.
3. That you move beyond theory/conversation/resolution to action.
4. That you tell your stories. We are not asking for a report so we can discuss it further and better word a resolution, but stories which can inspire, encourage and enrich.
5. That you be willing to challenge and critique, so that as a Methodist movement, in partnership with others, we can find a prophetic edge.

### **Comments and Feedback received from Tauwi Strategy**

- Is 'Class meeting' the right name. What shape and form might these take in Aotearoa in 21stC
- Would need a separate membership Card for Co-operative Ventures.
- Each Synod could have a 'Think Tank' to develop and add to the ideas.
- We have buildings, we need Church planters and to train people in Church planting.
- Not a minimum size for a congregation – but small has exciting possibilities.



## **SUGGESTED DECISIONS**

1. That the report be received.
2. Conference thanks Council of Conference members Aso Samoa Saleupolu, Peni Tikoinaka and Susan Thompson who complete their term of service on the Council.
3. Conference acknowledges the service of Lana Lazarus, 17 years as a member and 8 years as Co-Convenor of Council of Conference and extends its condolences to her whanau.
4. That for a trial period between 2016 and 2020 the Methodist Church of New Zealand meets for Conference every second year. [Conference would meet in 2016, 2018, 2020].
5. Conference asks Law Revision to prepare guidance for the church to operate a two year Conference based on the implementation plan for adoption at Conference 2016. This to be circulated to Synods, Hui Poari, Parishes and Rohe for comment and feedback.
6. That Conference adopts the revised Statement of Social Principles commending it as the basis for study, reflection and practice.

## **PAC Distribution Group**

1. That the Report be received.
2. That the process of establishing new endowments from PAC funds be discontinued, subject to a review in 2018.
3. That up to 60% of the PAC fund for distribution is set aside for significant strategic funding, on the understanding that any funds not distributed in this manner will be added to the 25% of funds available for general distribution to the Church.
4. That Synods, Hui Poari, Parishes and Rohe be consulted on possible conversion of PAC endowments to 'cash', as outlined in the report.
5. The PAC Distribution Group for 2016 is: Leu Pupulu, Paula Taumoepeau, Te Aroha Rountree, Keita Hotere, Alison Ranui, Dorothy Willis, Dick Clayton, Ex-Vice President Jan Tasker, General Secretary David Bush.

## **Connexional Budget**

1. The report is received.
2. The membership of the Budget Task Group for 2016 is: Arapera (Bella) Ngaha (Vice President) (Chair), Tovia Aumua (President), Diana Tana (Tumuaki), Rex Nathan, David McGeorge, Paula Taumoepeau, with Connexional staff in attendance.

## **APPENDIX**

### **Implementing a Two Yearly Conference**

Council of Conference consulted widely with Synods Hui Poari and Parishes in 2013 on moving to a two yearly Conference. Since then the Council has continued to discuss the responses and the issues raised. The Council brings a proposal that for a trial period of 6 years (3 Conferences) the Methodist Church of New Zealand holds its Conference two yearly, recognising that only in using this new way of working will the Church experience the value of the opportunities and discover any unintended consequences.

This paper sets out how a two year Conference could be implemented if Conference 2015 agrees that a two yearly Conference will apply from 2016.

### **President and Vice President**

At Conference 2016 the new President and Vice President would be inducted to serve a two year term.

### **Selection of President and Vice President Elect**

Conference 2016 would also receive the names of the President and Vice President Elect who would take office in 2018. The nominees would serve on the Pastoral Committee and Committee of Advice from the time of their selection. Nominees would have two years to plan for their term of office.

### **Timing – Clash with Presbyterian Assembly / UCANZ Forum**

Assembly meets in 'even' years. UCANZ meets in 'odd' years. As with an annual Conference in

whichever year the two yearly conference was held there would be two possible commitments for Union Parishes, whether it be UCANZ or Assembly.

If it proved problematic having Conference and Assembly in the same year and the church agreed to continue with a two yearly Conference at the end of the trial period a three year Presidential term or a 1 year presidential term and Conferences in two consecutive years could be held alongside moving the two yearly Conference to 'odd' years.

### **Budget Processes**

The Connexional Budget and any adjustment in stipend already takes place 'between Conferences'. Council of Conference would continue to approve the budget and the President any adjustment to stipends.

### **Stationing**

Stationing would continue to be on an annual basis. In the year that Conference was not meeting, the Council of Conference and the President would approve the list of stations for the following year.

The Stationing Committee, including Te Taha Maori members, would meet in conjunction with Council of Conference to finalise the Stationing Sheet.

### **Appointment of Boards and Committees**

Currently members of boards and committees are reappointed annually, with the President approving additional members who are added to replace vacancies.

As there tends to be little movement in Board membership in any two year period, it is proposed that board and committee members be appointed for two years, with the President continuing to appoint members to fill vacancies which arise.

Alternatively Council of Conference and the President could approve appointments in the year Conference does not meet.

### **Honouring those Who Have Died and Those Retiring**

This is important to the church and very significant to the families most closely affected. Synods and Hui Poari would be asked to continue to honour those associated with them who have died or who are retiring as a matter of course. This would be in addition to, and not replacing what would take place at Conference when it meets.

The tributes and records of service and families would be received when Conference meets.

### **Ordinations**

Ordinations would take place at Conference. Ordination assessment would take place leading up to the Conference.

The duration of probation currently ranges from zero to three years. A probationer may have completed their probationary studies programme in the year prior to their assessment and ordination.

### **When a Decision Needs to be Made**

#### **A. The President**

The President currently is asked to make rulings or decisions between Conferences. The President may seek advice from and consult with the Legal Advisor, Committee of Advice or Council of Conference.

The President already makes 'routine' decisions between Conferences such as approving supply appointments, continuous stationing and members of committees. These processes would continue.

## **B. Council of Conference**

Council of Conference continues to approve the Connexional Budget and when a 4+4 appointment process is under way, monitors that the proper process is being followed.

The Laws and Regulations provide that Council of Conference can make decisions on behalf of the church. Significant matters arising between Conference are currently referred to the Council of Conference.

In the year when Conference does not meet it is anticipated that Council of Conference may make an additional meeting to receive the Stationing Sheet, Questions 1 – 24 and to approve any changes of membership to Boards and Committees.

## **C. Boards and Committees**

Boards and committees are already entrusted to make key decisions on behalf of the church as they enact policy decisions of the Conference.

## **The work of Conference**

Conference resolutions usually say ‘ .. and report to Conference (next year) ..’ This leaves very limited time to prepare a report, consult and then prepare an updated report. A two year process of work, consultation and reflection will provide time and space for reports to be prepared and work to be done.

It is also likely to reduce pressure on Synods, allowing more time for local focus.

## **Legal Matters**

There is no impediment in Church Law to move to a two yearly Conference. The Model Deed refers to ‘The Methodist Conference from time to time held.’

The Conference is unable to change the doctrines in the Standard sermons, revoke the General Rules of the Societies, to do away with the itinerancy of the Ministry, or do away with the right of trial and appeal of ministers. None of these mentions Conference.

Financial Reports would still be required annually and would be received and considered by the Financial Review/Audit Committee.

The decision to go to a two year Conference would change the requirement from ‘Report annually to Conference’ to ‘report to each meeting of Conference’.

## **Review Process**

In 2020 Council of Conference will be responsible for reviewing the two yearly Conference and reporting to Conference 2020. Synods, Hui Poari, Parishes, Rohe, and Boards and Committees will be invited to participate in the review.

B (i)

## Te Taha Maori

- Te Taha Maori
- Wellington Charitable & Educational Trust





## TE TAHA MAORI

### *Supplementary Report*

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

The Board approved 26 grants during the financial year ended 30 June 2015. All grants are required to be targeted for the benefit of children or youth and are outlined below.

<u>Grants to year ended 30 June 2015</u>	\$
Te Taaha Maori - Moutoa Scholarship	20,000
Rangatahi Worker	30,000
Educational Resource Worker	10,000
Masterton Family Education & Support Centre Inc	20,000
Schools and Te Kura Kaupapa Maori (10)	32,000
Autism Wairarapa Charitable Trust	4,200
Birthright Kapiti Inc.	2,000
Challenge 2000 Trust	1,000
Churches Education Commission	3,000
Incredible Families Charitable Trust	3,000
Kapiti Impact Trust	2,000
Pomare 2000 Inc.	3,000
Read Write Plus, Upper Hutt	300
St Matthews Anglican Parish, Masterton	2,000
St Peters on Willis, Wellington	2,000
Wairarapa Community Counselling Centre	2,000
Youth Quest Trust, Wellington	5,000
Youthline Wellington Inc.	2,500
Methodist Social Services, Manawatu	5,000
	<hr/>
	\$149,000

We have continued to invite applications for grants from schools, kura kaupapa, community groups – primarily these are from the greater Wellington region. Fewer applications, but for substantially bigger amounts, were received this year.

The Board's farm at Moutoa, near Foxton, continues to be well managed. It experienced some flooding in June, but as there is a significant area of dry sand and sand dunes, there are no issues with stock and their feed. There should be no major issues with death of pasture.

Last year we referred to how the Board was initially responsible for establishing the Masterton Children's Home in 1921; becoming simply a major funder in the 1960s; and its closure in 1978. During the past 12 months, the Methodist Church has reached two confidential, full, and final settlements concerning complaints from the 1970s. The Board has agreed to make a contribution to the Methodist Church of \$27,500 towards costs associated with these settlements.

The Masterton Family Education & Support Centre Inc. is now the name of the ongoing programme which replaced the Masterton Children's Home.

The Board acknowledges the retirement of members who have made major contributions to its work.

Neville Price is retiring as secretary and treasurer after 22 years of service. He has made a major

contribution to the Board in this time and helped steer Board members through many issues. Neville will continue to be a member of the Board.

We also want to thank Owen Prior who is retiring after 50 years of membership, including a period as chair from November 1994 to January 2002. Owen joined the Board in 1965. The Board also thanks Heather Lumsden-Ratu who is retiring after a valuable contribution over the last eight years.

**Suggested Decisions:**

1. The report be received.
2. The membership of the Board for 2016 is: Merita Holder, Marten Hutt, Seniorita Laukau, Danette Ngarewa, Diana Tana, Bunnie Willing, Leatuavao Viko Aufaga, Trevor Dine, Motekiai Fakatou, Neville Price, Matthew (Matt) Roberts (Chairperson), and any others appointed by the President.

## **Supplementary Report** (Continuation from page B(i)-2)



### **TE TAHA MAORI**

I te timatanga o te kupu  
Ko te Atua ano te kupu  
Whatungarongaro te tangata  
Toitu te whenua  
I te mareretanga  
Mai te rangi ki te whenua

We acknowledge in fond and grateful memory all those of our Weteriana whanau who have died since last conference. We pay tribute to their life and service, to their whanau, community and church.

We especially remember, Helen Powell, Kris Wichman, Rev. Lane Tauroa, Collen Ulrich and Lana Lazarus.

### **THEOLOGY IN AOTEAROA**

'Doing Theology' remains a prime focus for engaging in the life and work of Te Taha Maori (TTM). The many issues that arise out of the social, political, economic, cultural and educational milieu of the day provide opportunities for challenge and debate within TTM. Central themes this year have been;

- Covenant of celebrations - Theological imperatives, people or places that drive our mission. Are their stories to be told or re-told?
- Let The Children Live, Suicide Prevention – how do we respond to the call for the restoration of whanau and whole communities?
- Themes arising out of the Christian Conference of Asia (CCA) General Assembly – Together Living In the Household of God – how do we respond to a suffering and divided household in this part of creation?
- Methodist Consultative Council of the Pacific (MCCP) in Samoa – Diminishing Congregations – how do we address this issue into the future?
- Biblical / Cultural stories – hope and resurrection, different expressions of spiritualities and their presence in our everyday lives. Being open to new things and change.

Our theological understandings provide the rationale for all that we do.

### **CONNEXIONAL MATTERS/BICULTURAL PARTNERSHIP**

#### **Council of Conference (COC)**

Council of Conference (COC) is the meeting ground where the issues of social justice, power-sharing are expressed through partnership in the context of our churches bicultural journey together. In our April Meeting we explored the possibilities of better stewardship of our PAC resources for the life and work of the whole Church. In our September Meeting we drew on the wisdom of our Presidential Team and the theme in particular reaching out to our next generations: "Time to Re-Sow, Time to Re-Grow".

We are excited about the meaningful ways the 2 Yearly conferences can help shape how we better fellowship in full connexion. Meeting alongside Tauwi workgroups outside of COC weekends to discuss these implications form an important part of our continued commitment to connexional boards and committees. Te Taha Maori affirms the work of our Connexional 4+4 committees this year.

At the Rohe level our whanau continue to gather in our centre, Marae and hospitals to share the Christian word and to model 'every member a minister' sharing these imperatives in creative ways during COC worship and devotions.

COC remains a valuable place of working alongside Tauwiwi in our church and forwarding our bicultural commitment and aspirations. We commend the leadership of Co-convenor of Conference Susan Thompson in providing on-going support for new Tauwiwi membership to ensure us as a COC engage thoughtfully with one another.

## **FINANCE AND PROPERTIES**

We acknowledge with gratitude the gifts and bequests that have been received during the past year. It has enabled us to share these with the wider church and community. We are currently working through changes to the Law Book in partnership with Law Revision to better reflect and articulate the contemporary realities of Te Taha Maori today.

In September Rohe Liaison Persons and Treasurers met at Whakatuora complex with Jane O'Neil from the Connexional Office to work on how the Rohe prepare their accounts and the integration of these with TTM accounts to comply with the Charities Commission requirements.

Dina McCarthy, Greg Wright, Peter Van Hout and Jane O'Neil assist us in many ways to ensure success in our endeavours and stewardship of our finances and properties.

## **Te Kaahui Wairua**

In this past year Te Kaahui Wairua (Spiritual Advisors to Te Arikinui Kingi Tuheitia) members Tumuaki Diana Tana, Rev. Rex Nathan and Dr. Arapera Ngaha have participated in a number of events including Poukai within the Waikato region.

In January the Presidential team joined with our members to attend Ratana celebrations at Ratana Pa in Wanganui followed closely by the Tiriti o Waitangi 175<sup>th</sup> remembrance at Mangungu Mission and Waitangi Day celebrations in the Taitokerau region.

Later in July Tumuaki Diana Tana and Rex Nathan were part of Te Arikinui Kingi Tuheitia's deputation to attend the Coronation of the Tongan King Tupou VI and Queen Nanasipa'u in Tongatapu.

Te Kaahui Wairua members and the Presidential Team were also part of the Ecumenical Service that commemorated Te Arikinui Kingi Tuheitia's 9<sup>th</sup> Koroneihana celebrations in August.

## **ECUMENICAL RELATIONSHIPS**

### **Christian Conference of Asia (CCA)**

Te Taha Maori members Tumuaki Diana Tana, Rex Nathan, Alison Ranui and Keita Hotere were part of the Methodist Church of New Zealand (MCNZ) delegation that attended the CCA 14<sup>th</sup> General Assembly in Jakarta, Indonesia in May of this year. The group experienced sharing in the richness of Asian church worship, *sarasehan* dialogue and review of most recent CCA work. We welcome the appointment of Tumuaki Diana Tana as Vice Moderator of the CCA over the next 5 years.

### **World Council of Churches (WCC)**

Te Taha Maori members led the welcome to World Council of Churches (WCC) member churches in the Pacific and Pacific Conference of Churches (PCC) in September hosting the powhiri at Te Manukanuka o Hoturoa marae in Mangere. These WCC members were engaging in a workshop for Capacity-building and Leadership development in the Pacific being undertaken at The Friary in Mt Roskill.

TTM maintains its membership on the Methodist Mission and Ecumenical and Te Runanga Whakawhanaunga I Nga Haahi committees.



## EDUCATION AND TRAINING

### Enabling Ministry Team (EMT)

Enabling Ministry Team (EMT) members have met regularly throughout the year to discuss our Te Taha Maori Ministry programme, updating our graduate profiles and course structure to provide appropriate training for ministry formation.

In March and October two Rohe Kaikarakia Minita-a-iwi wananga were held at Kohewhata marae in Kaikohe. These training offerings utilise the wananga model in Rohe to educate and upskill Kaikarakia and Minita-a-iwi in their ministry roles.

Our National Kaikarakia and Minita-a-iwi wananga was held at Whakatuora complex following our September Hui Poari. As part of the Ministry Training Programme, Kaikarakia and Minita-a-iwi in training attended Ratana Pa and Koroneihana celebrations.

### Trinity College

We acknowledge the appointment of Te Aroha Rountree as our new Maori Studies Lecturer to Trinity Methodist Theological College. We support the development of the Maori Studies Strand of courses offered as part of the LIMs and Diploma programmes through Trinity College and see this as a positive progression in ministry training.

## RANGATAHI

### Kaiarahi Rangatahi Ministry Model

Te Taha Maori has engaged in numerous hui both in our respective Rohe and at Hui Poari, with the view to developing a new ministry model that addresses the needs of our Rangatahi in Te Ao Hurihuri (An ever-evolving world).

After significant deliberations TTM has developed and adopted a *Kaiarahi Rangatahi* ministry model. The role of the *Kaiarahi Rangatahi* is founded on the premise of the guiding hand through spiritual leadership, empowered by the transforming love of God in Christ. This role recognises the Covenant tradition of Methodism and the significance of Te Tiriti o Waitangi as the basis of a power-sharing partnership.

A *Kaiarahi Rangatahi* will be appointed to each Rohe and will be responsible for:

- Co-ordinating and facilitating hui and wananga both within TTM and with the wider connexion.
- Developing and implementing key TTM theological imperatives and ministry directives from the Enabling Ministry Team.
- Communicating and connecting with the Tauwi Facilitator.

## LOOKING FORWARD

Marrying Maori cultural and Christian theological understandings is not a simple ask, it requires deliberate setting of goals and working towards a clear vision. We will address this vision by;

- Beginning the implementation of our *Kaiarahi Rangatahi* model by appointing key people in Rohe to leadership roles and responsibilities.
- Revitalising the core focus of *Te Taha Maori ministry training* for Kaikarakia and Minita-a-iwi within our Rohe and the wider connexion.
- Supporting the leadership direction undertaken in partnership with Trinity College in providing ministry for all.
- Ongoing work of the 4+4 committee in bringing to completion the appointment of the Superintendent of Methodist Mission Northern.
- We continue, in partnership with Tauwi, the ongoing dialogue with the Korean Methodists from the South Seoul Conference.

**Suggested decisions:**

1. The report is received.
2. The 2016 membership and officers of Hui Poari shall be: Tumuaki Diana Tana, Rex Nathan; Tai Tokerau: Frances Rakena, Susan Dunn; and substitute Sonny Livingstone; Tamaki: Gillian Laird, Te Aroha Rountree; Waikato: Doreen Wilson, Shirley Rivers; Te Rohe Potae: Hinga Ormsby; Taranaki: Frances Kingi-Katene, Alison Ranui; and substitutes Julie-anne Barney-Katene, Robina Wichman; Poneke: Alamaine McGregor; Otautahi-Te Waipounamu: Roz Wilkie; Rangatahi: Julie-Anne Barney-Katene, Tamati Rakena.
3. The 2016 Liaison Persons-Officers of the Rohe shall be: Tai Tokerau: Frances Rakena; Tamaki: Gillian Laird; Waikato: Doreen Wilson; Te Rohe Potae: Hinga Ormsby; Taranaki: Frances Kingi-Katene; Poneke: Alamaine McGregor, Otautahi-Te Waipounamu: Roz Wilkie.
4. The 2016 membership of Te Runanga Whakawhanaunga I Nga Haahi O Aotearoa shall be Diana Tana, Rex Nathan, Te Aroha Rountree, Piripi Rakena with Tamati Rakena as substitute.

## **Supplementary Report**

*(Continuation from page B(i)-6)*

### **TE TAHA MAORI PROPERTY TRUST**

#### **Background**

The Te Taha Maori Property Trust was initially setup to manage the properties of the Grey Institute Trust in 2010. Since that time, its role has been expanded to include all property holdings that Te Taha Maori have so that there is one entity dealing with all properties.

The Trust's main objective is to hold, manage and maintain these properties for the benefit of Te Taha Maori Property.

#### **Activities during the Year**

During the last twelve months the Trust has been working on ensuring that all its leases are up to date, are in writing and being reviewed on a regular basis. Most of this work has been completed.

Another large project for the Trust has been to engage Airedale Property Trust to review each property and report its findings as to the state the property is in, what essential work is required and devise a plan for its ongoing maintenance. This project has now been completed. Phase Two is commencing, which is looking at a formal maintenance strategy to ensure its properties are well maintained for the benefit of the Church and the local communities the properties serve.

#### **Particular Activities**

As mentioned, the Trust now manages the properties from the former Grey Institute Trust. The Trust has a standing policy that it offers the lease holders of properties the opportunity to purchase the underlying freehold at any time. During the period 1 July 2014 to 30 June 2015 the Trust has approved four transfers of leases and sold three freehold properties.

The Mission House and flat attached to the Mission House (which are on the site of the historic Church at 453 St Aubyn Street, New Plymouth) have been in the minds of the Trustees. The property is in need of major capital work and decisions over its future use and purpose are currently being discussed.

During the year the Trust has completed discussions with the Hawera Methodist Church over the purchase of the Parish property in Hawera using funds from the sale of property held in the estate of Robert Tahupotiki Haddon. The Parish will continue to have the use of the Church & associated facilities and the social service agencies operating from the former Sunday School Building will continue. The Trust & the Parish are forming a management committee to give oversight to the administration of the property. Being a large holder of buildings, the Trust is seeking help on seismic strengthening on a small number of its buildings that are less than 40% of New Building Standards. This work has started and will continue into the new year.

During the year, the Trust received new insurance valuations for all of its properties it manages to ensure that good stewardship and risk management is continued.

Further development work has been undertaken with the Whanau Units in Mangere, Auckland to ensure that the housing needs of the tenants are maintained. The Trust is looking at expanding the number of units on an adjoining property but these plans are not well advanced.

The Trust continues to be interested in the development in the development known as Grafton Downs and receives regular updates on its progress with the view of investing in this project.

#### **Closing Comments**

The readers of this report will note that the main focus of the Trust is with property maintenance. In the new year the Trust will further advance property management to ensure that property maintenance is kept up to date.

The Trust would like to thank Greg Wright for his continued work for the Trust and its development. This is greatly appreciated.

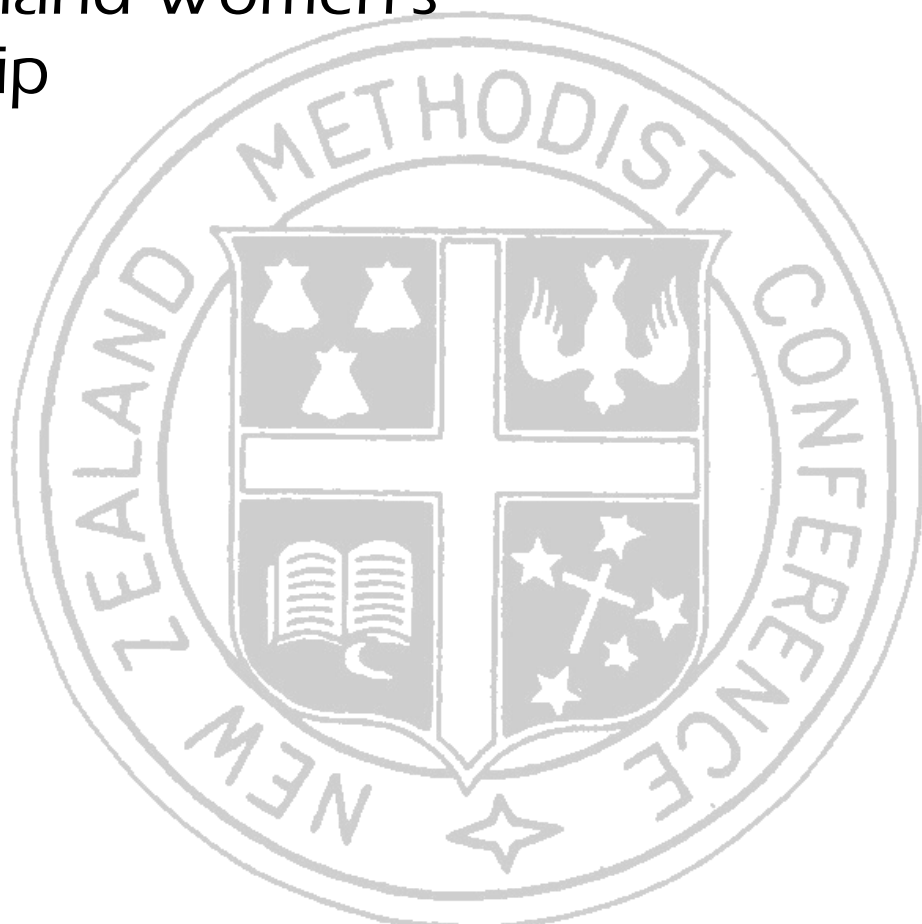
**Suggested decisions:**

1. The report be received.
2. The membership of the Board for 2016 is: Bella Ngaha, Diana Tana, Rex Nathan and Dina McCarthy

B (ii)

## Tauiwi

- Tauiwi Strategy & Stationing
- Evangelical Network
- New Zealand Women's Fellowship



## **TAUIWI STRATEGY & STATIONING**

The Tauwi Strategy Committee meets twice annually – in March and in August. We had a relatively large turnover in personnel this year, saying farewell to several synod superintendents and welcoming their replacements, as well as a change of Director of Pasifika ministries, a new Principal and a new Presidential team. By the end of our second meeting, we had all greatly relaxed and if we can maintain the degree of trust, openness and mutual support we experienced in our August meeting, it is hoped that this committee may go on to produce a significant contribution to the life of the Church over the next few years.

In a bid to cut costs and try something new, we dispensed with especially appointed facilitators, and relied on the Directors to facilitate the business. We will evaluate this change after a few meetings.

### **Tauwi Sexuality Work Group**

Conference will be receiving a report from this group established by Conference last year and funded by a PAC grant. Strategy Committee received updates at its March and August meetings and commends the report of the Tauwi Sexuality Work Group to Conference for consideration. Strategy Committee asks Faith & Order to consider whether a paper on leadership in the Church might be helpful in guiding those entrusted with steering the Church through difficult and contentious conversations about ethics and theology.

### **Standard Working Week**

Strategy Committee engaged briefly in conversation at both its March and August meetings about how to regulate the work expected in part time appointments. We are aware that some who are supposedly part time are expected to give far more time to the Church than could be strictly demanded from someone on a half time or quarter time basis, but as soon as we started to consider fixed hours of ministry, we realised that we risked tampering with fundamental understandings of ministry, of vocation, and of availability. We reached no conclusions, but remain aware that what we expect of those in part time appointments must be fair to them, their families and their other employers. We also reminded ourselves that those in part time appointments are also part of a Connexional Church and will have responsibilities to synod and possibly Connexional committees which should form part of their “work” time, but recognised it would be unjust for a synod or Connexional Board to habitually eat up most of someone’s part time ministry, leaving little time to fulfil their prime tasks in the parish which appointed them. One proposal was that those on 10 hours per week or less, should be paid at an hourly rate and those hours should remain at the disposal of the parish which is funding the appointment, and any further hours given to synod or Connexional activities should be deemed “additional and voluntary” and outside of those hours the parish is paying for. This would at least prevent those parishes which can only pay for a minimal amount of ministerial cover from having a large proportion of that time eaten into by other Church bodies. This conversation is set to continue.

### **Trans-Cultural Report**

Tauwi Strategy Committee received a short report of this work at its August meeting. Conference will be presented with a report on this matter by those three Connexional officers appointed by Conference 2013. Strategy Committee was alerted to the potentially controversial nature of the discussion likely to take place at Conference and agreed that the paper being submitted to Conference should receive sufficient time at the Tauwi meeting for the issues to be thoroughly aired.

### **Growth and Renewal**

In keeping with the Presidential focus: *A time to sow, a time to grow*, Strategy Committee spent considerable time at both its March and August gatherings to consider matters of growth and renewal. Early in the year, two papers were circulated by the General Secretary asking if Te Haahi Weteriana should seek to rediscover its Methodist DNA, whether we should promote more widely to the community our broad cultural and theological diversity whilst affirming our Connexional interdependence. The Committee reflected on the responses received to these papers. The superintendent of the Evangelical Network also contributed to this discussion at both meetings, seeking to “put something into the hands of every member” that speaks of our identity and our

mission as a Church. In this paper, the committee was invited to affirm three distinctive characteristics of the Methodist Church of New Zealand/ Te Haahi Weteriana O Aotearoa: bi-culturalism; inclusiveness; consensus decision-making. We are not at the point yet when there is a finished document or resource to be “put in every member’s hand” – but the work will continue.

The Director English-speaking ministries added to this debate at our August meeting by reminding the committee of a law passed by Conference a few years ago which states that money lodged in CB&L by parishes which is left unused for new property initiatives for five years should then be assigned to the synod for the furtherance of synod strategy (Property Information Leaflet 40). This law has not been enacted, but we considered what the likely impact would be if those parishes which currently survive on interest from CB&L deposits were to lose them, whilst the synod would have the benefit of money to give to support new initiatives elsewhere in the synod. At present, there is no correlation between parishes that have money from past sale of buildings in CB&L and those parishes which have plans for growth and renewal. It will take further discussions for us to think through how this law would be enacted and what the effects would be on both parishes and synods. However, at this stage Tauwi Strategy wishes to bring before Conference a Suggested Decision that the wording of the Property Information Leaflet 40 be changed. Currently, the wording states that unused funds held in CB&L by parishes should be assigned to the synod after five years to be used in the “regional *property* strategy”. Strategy Committee wishes to remove the reference to *property*, thereby allowing such funds to be used in a broader range of synod initiatives.

The conversation on growth and renewal also highlighted a gap in our present resources: we do not have enough presbyters or lay people who have undertaken training in Church planting and in transitional ministries. Please register your interest with Mission Resourcing if you feel called to either ministry.

### **Ordained Leadership in Provincial and Rural Settings**

The August meeting of Tauwi Strategy considered the options for providing ordained ministry for lesser-populated areas of the country, especially where parishes can no longer offer full time appointments. It was felt that the traditional Methodist circuit model of ministry may well be one possible solution, alongside other options, such as LSM teams. It was recognised that both parishes and presbyters would need adequate preparation for a circuit model of ministry and mission because such a lot of that knowledge has been lost to the Church over recent decades when we have worked on a parish model. Some considered that CV parishes prevented the establishment of such an essentially Methodist model, whilst others thought that CV parishes would be equally open to engaging in such a way. This will remain on the agenda for further discussion when possible circuit models are being considered by synods.

The Strategy committee also reaffirmed its commitment to the “small church”; there is no automatic point at which we close down a parish for lack of numbers in Te Haahi Weteriana O Aotearoa. Where two or three gather we will endeavour to find ways of supporting them as a connexion. Buildings are not always required; ordained ministry can be from a regional source or even using modern technology (streaming services on the internet and other web-based resources). What matters from the Methodist point of view is not the size of the group, but whether the group still feels it has a mission to perform.

### **Anglican-Methodist Covenant**

Whilst the inter-church dialogues are normally reported under Faith & Order business, it was felt appropriate to remind synod leaders of the progress to date of the Anglican-Methodist covenant and the proposals going before General Synod next year which could well lead to the mutual interchange of Anglican and Methodist clergy. The committee heard details of the Irish model in which the President is recognised as exercising an “episcopal ministry” thus enabling Anglican bishops to participate in the induction of Methodist Presidents and Methodist Presidents to be involved in the consecration of Anglican bishops.

We noted two changes this would involve; one for the Methodists and one for the Anglicans. For the Methodists, this would probably mean that the induction of a President had to include the laying on of hands. For the Anglicans, we noted that in the Methodist Church of New Zealand lay

people can also serve as President. We thought that our distinctively Methodist contribution to this debate would be to remain loyal to our understanding of lay/ordained partnership in ministry and emphasise that for us the “Presidential team” exercises episcopal ministry.

### **Initiative on Countering Family Violence**

At our August meeting we were reminded of the work Sinoti Samoa is doing in the area of countering family violence. Training work-shops are offered by Sinoti and further information about this valuable work may be obtained by contacting the synod leadership.

### **Matters Passing Through From Council of Conference**

At each meeting of Taiuiwi Strategy we receive a report of what is on the agenda at the Council of Conference. The Strategy meeting includes all Taiuiwi members of Council of Conference who are either already part of the Strategy committee, or are invited as observers because they represent Taiuiwi on the Council of Conference. This means that the Strategy committee has chance to comment on various matters that will appear before Conference in the report of the Council of Conference or some other connexional Board. In this manner, Taiuiwi Strategy Committee has at various times this year discussed the paper on *Personal Gifts and Donations*; marriage and candidates for ministry; Public Issues Network funding; a 2-Yearly Conference (which generally we support); lay/clergy balance in Conference (which we don't consider such a burning issue since we have consensus decision-making); size and cost of Conference (we support proposals for looking for cheaper venues); proposal to end the policy of PAC Endowment grants (to which we gave cautious assent).

## **Report to Taiuiwi and Conference from the Taiuiwi Task Group on Sexuality**

### **The Task**

The task group was established by Conference 2014 with the remit to “prepare a comprehensive theological statement of current issues relating to human sexuality and leadership within Taiuiwi...in order to progress a response from Taiuiwi to the question put to Taiuiwi by Te Taha Maori.” The focus of the question to Taiuiwi is whether or not a gay or lesbian person could be President.

The members of the task group were appointed by Conference to reflect “the diversity of culture, theological perspective and sexual orientation found within Taiuiwi”.

### **The Process**

It was agreed that everything said within the task group would remain confidential to members of the meeting and that any communication with the church would be agreed by the group beforehand. Interim short reports have been made after each meeting and sent to synod superintendents.

In the first session, members shared their own stories of events, or things they had read, which impacted significantly on their understanding of human sexuality.

It was agreed that the purpose of this particular conversation is not to attempt to force everyone into one point of view, but to help each of us within the church to understand, respect and love the other whatever their view on this subject. The task group agreed that the conversation had to be open and honest and respectful of all points of view and great pains were taken to avoid rancour or distress. Methodists are by nature passionate people; we *feel* our theology strongly and we acknowledge the challenge we face when discussing something so important when we hold different views so firmly, but we believe in our Christian duty as Church to model to other Christian communities and to the world how people with different views, passionately held, can nonetheless maintain friendly and respectful relations whilst engaging in such a difficult conversation.

The second session traced the history of the debate on matters of human sexuality over recent decades in the church starting from the 1980's onwards. The meeting acknowledged the pain and some of the unfortunate behaviour displayed on all sides and the acrimonious divisions caused especially around the matter of sexual orientation. The meeting agreed that this task group forms



the next step in an already existing journey; we are not starting the conversation from the beginning, but taking it up again to see where it may now lead.

The task group wishes to commend to the church the noble aspiration the MCNZ/Te Haahi Weteriana has set itself, to hold together in respect and harmonious relations people who hold very different views in matters of ethics and theology.

The most obvious and striking revelation to members of the task group at its very first meeting was how much further we have to travel together before we are in any position to give a definitive answer to the question from Te Taha Maori. We learnt that public discussion of sexual matters, especially in a mixed company of men and women, diverse in so many ways such as we constitute in our synod and Conference meetings, is extremely difficult for some cultures owing to their cultural *tapu* system which impacts upon such discussions and the way in which they take place. One of the initial challenges the church must face is how we enable then such respectful, honest and meaningful conversation to take place recognising the realities, the richness and inherent gift of such diversity.

### **The Catholic Spirit**

From 3<sup>rd</sup> May to the 30<sup>th</sup> June 1749 in the city of Cork, Ireland, Catholic mobs attacked Methodists and their homes and businesses with clubs, stones and swords, causing considerable injury to both persons and property. In the light of this Wesley wrote his famously eirenic *Letter to a Roman Catholic* in which he says to any opponents:

*If then we cannot as yet think alike in all things, at least may we love alike.*

Wesley spoke of this same theme in two sermons in particular. In Sermon 38: *Against Bigotry*, he defines bigotry as “too strong an attachment to, or fondness for, our own party, opinion, Church and religion.” In his better known Sermon 39: *The Catholic Spirit*, written in 1755 in the aftermath of the troubles in Ireland, Wesley repeats the mantra, “though we cannot think alike, may we love alike” and continues:

*To be ignorant of many things, and to mistake in some, is the necessary condition of humanity. [Every thinking man] knows in general, that he himself is mistaken; although in what particulars he mistakes, he does not, perhaps cannot know.*

Accepting human fallibility, Wesley states:

*God has given no right to any of the children of men thus to lord it over the conscience of his brethren; but every man must judge for himself, as every man must give an account of himself to God.*

Wesley was unusually open, by the standards of his day, to extending the hand of fellowship to those who belonged to other Church traditions which, in his view, did not preach the Word of God faithfully, nor duly celebrate the sacraments, because he believed the ethic of Christian love overruled all other considerations. So Wesley continued in his Sermon on the *Catholic Spirit* that if you love God, if you believe in Jesus Christ, if you are trying to do God’s will, if you love your neighbour, then:

*If thou art thus minded...then ‘thy heart is right, as my heart is with thy heart. If it be, give me thy hand.’ I do not mean, ‘Be of my opinion.’ You need not...Neither do I mean, ‘I will be of your opinion.’ I cannot...Let all opinions alone on one side, and the other: Only ‘give me thine hand.’*

This is not an invitation to be either vacuous, or vacillating. It is about living in harmony with those who have equally strong moral and religious convictions to your own, but to make love the greater part.

Conference recently responded to a time of ecumenical disintegration by stating boldly that: To be Methodist is to be ecumenical. Conference could equally well respond to moments of divided opinion and tension: To be Methodist is to foster the Catholic Spirit.

True dialogue takes time. We won't make progress by trying to resolve issues too quickly or by trying to convert people forcibly and without grace to our own point of view. Setting the right tone and ensuring a safe environment for such meaningful and respectful conversations is essential.

In reading through a variety of the key reports from other international church bodies and denominations with whom we often draw from for a breadth of perspective on both ethical and liturgical matters, we may be struck by the familiarity of very similar journeys and processes in dealing with church conflicts over sexuality. In the various denominations, debates on sexual ethics and treatment of minorities have sparked heated international controversy. This is sometimes seen as a conflict between a 'liberal' west and 'conservative' south; but the reality is more complicated. Both acceptance of, and hostility towards, lesbian, gay, bisexual and transgender (LGBT) people can be found across continents and cultures in the respective churches.

Each church has needed to embark on a journey of conversation, often heated and needing on the way the corrective challenge of becoming more respectful in conversation and gracing each other with the dignity of all being embraced in the all-inclusive love and dignity of God. The journey of Te Haahi Weteriana o Aotearoa reflects many of the journeys commented on in the varying global denominational reports, particularly those of the United Church of Canada and the Methodist Church of Great Britain. Along the way these two denominations have taken time to reflect over careful theological work and conversation has achieved a fuller acceptance of those of a sexual orientation different from conventional norms. These two bodies in particular have thus added supplementary material to those statements agreed on by their respective Church Conferences and Councils. This is a most helpful way forward for us within our own context at this time. In 2014 The United Church of Canada published a comprehensive study document for their church members entitled, *Moving Toward Full Inclusion: Sexual Orientation and Gender Identity in The United Church of Canada*.<sup>2<sup>nd</sup></sup> edition. This document, as suggested, builds on and updates the earlier formative study document which, after much heated, painful, but fruitful discussion and consultation, led to the major decisions made over the past 3 decades.

We may be moved by the very careful attention paid by the respective church leaders to 'clothe' the particular debates at each stage along the way in prayer and deep pastoral concern. Members of the workgroup believe that this can be the only way forward for us also within Te Haahi Wateriana o Aotearoa. And so in the light of where we are currently on the journey forward and recognising honestly the full and complex nature of how far we still have to go as the Tauwi partner before people feel free enough and sufficiently informed to engage further with this subject, it is clear to the task group that there is only one answer we can recommend to the Conference in response to the question posed to Tauwi by Te Taha Maori:

At the current time there is no consensus within Tauwi about this matter, nor the prospect of any such consensus in the near future, and so the task group recommends to Conference, through Tauwi Strategy, that the Tauwi response to the Te Taha Maori question be: "That at this time there is no consensus for a gay or lesbian person to be acceptable as President".

However, it is equally evident to the task group that this conversation should continue. Over recent years, Conference has agreed to the ordination of gay and lesbian persons and allowed for people to live in same sex partnerships and made arrangements for the celebration of same sex marriage and civil unions to be held on church premises when all relevant parties agree. Change in procedures has been seen over the years, despite the church's lack of unanimity on the subject, so that suggests that further discussion on the question raised by Te Taha Maori may also lead to a way forward with which differing points of view can live together.

### **Areas for Further Study**

As a result of our work, the task group has identified several areas which are essential to allow the conversation to proceed:

- History is important. Anyone wishing to engage in this conversation needs to understand the nature of the conversation so far, otherwise we risk always starting from the beginning again. People are being invited to join a conversation that is already several decades old and resources have been compiled to furnish participants with this history. (The Appendix at the end of this report written by the Reverend Dr Susan Thompson contains a

comprehensive historical summary of the conversation to date). Language is important. Many members of the task group did not understand that in Pacific languages there are often no words or terminology for the conversation. Those words that do exist often have an inbuilt moral tone, usually condemnatory. The task group has initiated among its Pasifika members the compilation of a suitable vocabulary, where one doesn't exist, to help facilitate this conversation because language carries knowledge.

- Biblical interpretation is important - indeed we believe it is central to the whole conversation. Methodists seek religious truth through the matrix of the Methodist Quadrilateral of the Bible, Tradition, Reason and Experience. For some Methodists the Bible is the beginning and the end of the truth;
- But for Methodists who start elsewhere on the Quadrilateral there may be other concepts of what constitutes a Christian response. The task group has identified some very helpful material on the use of the Bible in relation to sexual ethics from the British Methodist Church ([www.methodistchurch.org.uk](http://www.methodistchurch.org.uk) – Public Issues – 1990 Report on Human Sexuality) and the United Church of Canada (the 2014 Report on Same Sex Marriage [www.united-church.ca](http://www.united-church.ca) – Social Justice – 2011 Consultation with GLBTT; 2014 Sexual Orientation and Gender Identity in Moving Towards Full Inclusion). Further work on Biblical interpretation will be done and the task group hopes that it will be ready for inclusion into its report to Conference.

The task group was established to report back to Conference 2015 and it has been funded by a grant from PAC distribution. We do not believe the task is complete, but it is time for the group to find a new way of continuing the conversation, and crucially, to find a way of facilitating the conversation across the whole of Tauwi.

The task group believes it has established a way of talking together that should be the model for others. The church has a duty of care to its gay and lesbian members and its young people who are going through the unsettling period of puberty and discovering their own sexuality, and so we must make sure that the church is a safe place for people to discuss such intimate matters in a caring and respectful environment.

We are also aware that our conversation is taking place against the backdrop of the secular society in which we live and in the ecumenical world of our fellow Christians. New Zealand society has already taken a stance in law about gay and lesbian relationships, Human Rights Convention and the UN protocol on discrimination known as the Convention on the Elimination of Discrimination against Women (est. 1982; UN) - CEDAW. Even if the church wished to halt this conversation because we find it too difficult, it would be impossible to do so. The task group therefore recommends that the conversation does continue.

### **The Members**

Mary Caygill, Andrew Donaldson, Trevor Hoggard, Barbara Peddie, David Poultney, Susan Thompson, Mataiva Robertson, Nasili Vakauta, Alan Webster, Facilitator: Jill van de Geer  
Michael Lemanu, Eseta Penaia (Youth representatives)  
Appointed by Wasewase ko Viti: Unaisi Tikoinaka  
Appointed by Sinoti Samoa: Paulo Ieli, Opeta Amani  
Appointed by Vahefonua Tonga: Ikilifi Pope, Melenaita Taumoefolau,

### **Suggested decisions:**

1. At the current time there is no consensus within Tauwi about this matter, nor the prospect of any such consensus in the near future, and so the task group recommends to Conference, through Tauwi Strategy, that the Tauwi response to the Te Taha Maori question be: "That at this time there is no consensus for a gay or lesbian person to be acceptable as President".
2. That ten members of this group form the core of a continuing task group which shall be facilitated by Mission Resourcing. The task group shall meet face to face at least twice per year to maintain and foster existing relationships and to discuss further papers relating to human sexuality. Members of the task group will be available to facilitate similar conversations around Tauwi, when they are invited to do so, at synods or schools of theology, or at Trinity College.

## APPENDIX

### A CONTINUING CONVERSATION

The Methodist Church's conversation on the place of gay and lesbian people in the life of the church and community is one that has been taking place now for more than fifty years. This paper sets out the history of that conversation and of critical decisions made by the Methodist Conference between 1961 and 2005. It is very much an initial narrative. More work remains to be done exploring the way Methodist conversations related to the social, political and religious context in which they took place. This context includes changing views about sexuality and marriage, the development of gay and lesbian identity in New Zealand and the changing nature of New Zealand Methodism itself.

#### **Decriminalisation**

The conversation began in the early 1960s and was initially focussed on the decriminalisation of homosexuality. In mid-twentieth century New Zealand homosexuals were seen as sick or sinful and faced social disapproval, hostility and outright rejection. Male homosexual activity was liable for prosecution and a term of imprisonment.

Methodist support for decriminalisation dates from 1961 when Conference adopted a report from the Public Questions Committee advocating the legal toleration of homosexual practices. The report did not condone homosexual behaviour (describing it as an "abnormality" and a "private immorality") yet argued that legal toleration would remove "injustices and anomalies" and open the way "to a more constructive treatment of a hidden problem".<sup>i</sup>

In 1985 the Joint Methodist-Presbyterian Public Questions Committee reaffirmed support for decriminalisation as it urged acceptance of the Homosexual Law Reform Bill. Noting new understandings of sexuality and sexual orientation, the Committee declared that it was a "fundamental value of the Christian Gospel to accept people as they are and not to punish them for characteristics which they have not chosen." The Committee acknowledged "strong and sincere opposition to homosexual law reform within our churches", but stated that even if the majority of New Zealanders perceived homosexual acts to be immoral "we do not believe that the criminal law should be used to enforce that view."<sup>ii</sup>

#### **Ordination and Full Connexion**

With the passing of the Homosexual Law Reform Act in 1986 the focus of Methodist conversations about the place of gay and lesbian people shifted to a consideration of issues of discrimination and acceptance.

A significant contribution to "thinking and discussion" of the biblical and theological issues relating to homosexuality was made by the Faith and Order Committee in 1985. Its working paper "The Church and Homosexuality" sought to go beyond the "restricted scope" and "judgemental language" of 1961. Quoting recent scholarship, the Committee argued that relationships of "trust and commitment, of love and fidelity, as many homosexuals have entered into" were "radically different from those that scripture pronounces upon". It saw a need to develop a Christian response to homosexuality in the light of "our theological understanding of God's will for human fulfilment". Noting that "Jesus Christ calls us to be our true selves", the Committee argued that insisting on the validity of heterosexual expression only was "denying the personhood of a very significant minority". The paper also raised concern about "homophobia", the fear of homosexuals, and called upon the church to listen "with a humble spirit" to the experience of homosexuals and to appreciate the results of intolerance and bigotry on their lives.<sup>iii</sup>

The more sympathetic approach to homosexuality advocated by Faith and Order was met with some disquiet by Methodists who held a more conservative viewpoint.<sup>iv</sup> Their concerns became increasingly evident as the conversation about the place of gay and lesbian people within the church intensified in the early 1990s.

In 1990 the Methodist Church received an application from a former Baptist minister, David Bromell, to be received into Full Connexion. A gifted scholar and pastor and an openly gay man, Bromell provided supply ministry in Dunedin from 1989 and his request to become a Methodist

minister was initially accepted by the General Purposes Committee. However the strong opinions expressed at that year's Conference made its members aware of the need for further "consideration and study" of the issue of sexuality and ministry. It was agreed that a decision on Bromell's application be delayed until the following year while such wide discussion took place.<sup>v</sup>

It would take Methodists another fourteen years to come to a place of uneasy agreement as to whether gay and lesbian people could be ordained and received into Full Connexion. During that time debates were bitter and often painful, dividing friends and families, parishes, Synods and even the Methodist Connexion as a whole.

At the grass roots level Methodist opposition to the acceptance of gay and lesbian clergy was widespread and significant in the early 1990s. A report to the 1991 Conference, for example, noted a substantial rejection at the parish level of the notion that homosexual people might be ordained and received into Full Connexion.<sup>vi</sup> It's likely that this sentiment reflected, in part, continuing social disapproval of homosexuality. Legislative changes didn't necessarily lead to a general change in attitudes.

Strong opposition to the ordination of gay and lesbian people was voiced by Methodists who identified themselves as having a conservative or evangelical theology and for whom the authority of scripture was paramount. In 1986 the Aldersgate Fellowship noted that the biblical ideal for sexual relationships "is very clearly presented as heterosexual".<sup>vii</sup> Such views were shared by Methodism's growing number of Samoan, Tongan and Fijian members who made it clear that they found homosexuality unacceptable from a cultural point of view.<sup>viii</sup>

Yet, some signs of change were evident within the wider church community. In June 1991 the first National Gay Christian Conference was held in Auckland with David Bromell as the keynote speaker. This ecumenical event drew together over 120 people and was an important time of affirmation for gay and lesbian Christians. The presence of heterosexual supporters pointed to a growing awareness of issues of acceptance which would help to fuel Methodist debates about sexuality and ministry.<sup>ix</sup>

The 1991 Methodist Conference made it obvious that "[d]eep differences of opinion" within the church were going to make reaching agreement on the ministry of gay and lesbian people very difficult. Led by Ruawai Rakena, Te Taha Maori expressed its support for such ministry. However, after an eight-hour debate marked by high emotion - during which time a male presbyter, Ashley Sedon, declared his identity as a gay man - Tauwiwi members were painfully divided. With no clear consensus the Conference was unable to make a decision on the ordination of gay and lesbian people.<sup>x</sup> The Faith and Order Committee was asked to resume work formulating a theological and biblical response to issues of human sexuality.

Before that work could be completed, however, a significant decision was made by the 1993 Conference in response to the New Zealand Human Rights Act. The 1993 Act made it illegal to discriminate on the grounds of sexual orientation. While the new law contained an exemption for groups like churches which sought to discriminate on the basis of a deeply-held or religious conviction, supporters of the ordination of gay and lesbian people saw it as an opportunity to bring change to the church.

The matter was brought to Conference and after some debate it was agreed that the Methodist Church would "choose to order its life and practice within the intent of the Act". A supplementary note made it clear that presbyters would continue to be stationed on the basis of matchings with parishes.<sup>xi</sup> Seeking to clarify the meaning of this resolution early the following year, President Mervyn Dine stated that, in making this decision Conference "chose not to seek legal loopholes or exemptions in order to avoid complying with the intention of the Act to abolish discrimination on the ground of sexual orientation."<sup>xii</sup>

The Methodist decision to order its life in accord with the Human Rights Act was a critical one. Reflecting on Methodist debates about human sexuality, the religious scholar Douglas Pratt declared that it was this determination that was "the effective decision of principle of the Methodist Conference that asserts the Church's acceptance of gay clergy".<sup>xiii</sup> Whether at the time every

Methodist saw it as such is debatable,<sup>xiv</sup> but Pratt observed “every indication” that many within the leadership of the Church firmly believed the decision had now cleared the way for the ordination of gay and lesbian people.<sup>xv</sup>

Pratt also questioned whether deferring to the secular law in this way had “subverted the proper task of a church community, namely to determine its life and order on the basis of theological rationale”.<sup>xvi</sup> Methodists are often accused of being pragmatic decision-makers. It can be argued that the 1993 decision was a prime example of the tendency to make decisions on the basis of what would work. Yet, by basing its policy on the law of the State, Conference side-stepped a necessary theological debate on issues of human sexuality. In doing so, Pratt suggested, it devalued its theological integrity and opened the door to litigious dissent. “For when theology fails ... Grace gives way to Law.”<sup>xvii</sup>

During this period the Faith and Order Committee worked towards providing the church with theological material for its conversations on issues of human sexuality. In 1992 the Committee had been asked to identify areas of “common ground” within the church.<sup>xviii</sup> Its 1993 papers “Human Sexuality” and “Homosexuality” were not definitive statements but explored common affirmations, the “clouds of fear and distress” that it saw surrounding the current debate and the possible consequences of decision-making. The Committee highlighted the need to resist the pressure to make a decision when there was “clearly no consensus”, noting that this could “provoke disunity at a time when greater understanding and openness and the ability to listen to one another seem to be carrying us forward.”<sup>xix</sup>

By 1997, however, the pressure to put the church’s 1993 decision of principle into practice was building. In that year David Bromell was nominated for the role of Christchurch Methodist Mission Superintendent. The church’s delay in actioning Bromell’s application to be received into Full Connexion had led him to seek alternative employment in 1993. He agreed to return to Methodist ministry only, he said, “because I was assured that the 1993 Conference had settled [the] issue” of homosexuality and ministry.<sup>xx</sup>

It quickly became apparent that the issue had not been settled and the nomination caused heated debate in the lead-up to the 1997 Conference. Extensive lobbying throughout the year saw “a hardening of attitudes” as views became increasingly polarised.<sup>xxi</sup> Proponents of justice and equality for gay and lesbian people lined up against a coalition of evangelical and Pacific Methodists and the debate that took place at Conference was marked by a heightened sense of passion and acrimony. After “many hours of wrestling”,<sup>xxii</sup> particularly within the Tauwiwi caucus, and by way of a decision-making process which itself would be the subject of some critique,<sup>xxiii</sup> Conference agreed to receive David Bromell into Full Connexion and to station him as the Superintendent of the Christchurch Methodist Mission.

### **Dissent and Disruption**

This decision unleashed “a storm of dissent, disruption, and legal wrangling” within the Methodist Connexion.<sup>xxiv</sup> Over the next few years the focus of conversations about the place of gay and lesbian people turned to finding a way to deal with such dissension.

The 1997 Conference identified the need to establish a Presidential Commission representative of the diversity of the church to help individuals and groups who had difficulty in accepting the church’s decision to appoint a gay presbyter. The Commission received over 100 submissions from a range of sources and its 1998 report noted “widespread” hurt within the church as a result of a number of recent Conference decisions. These included the commitment to pursue a bicultural journey, the adoption of consensus decision-making and a perceived move away from scripture and theological orthodoxy.

The Commission sought “a new way forward” for the church and in particular for its evangelical members. Its key recommendations were that Conference enter into an Evangelical Covenant as a way of affirming the place of evangelicals within Methodism and that it establish a new national evangelical structure. This “Evangelical Synod” would, it was suggested, give evangelical people and parishes “a new place to stand” in the life of the church and “a great deal more say in relation to their own life and future”.<sup>xxv</sup>

Creating a place for evangelicals to stand, however, proved problematic. The 1998 Conference affirmed the Evangelical Covenant and approved in principle the formation of an Evangelical Synod.<sup>xxvi</sup> Yet, some members voiced concern that the new evangelical structure would erode the Connexional nature of the church by creating sector groups with “the power of veto” and “the ability for separate development”.<sup>xxvii</sup> Gay and lesbian Methodists expressed particular anxiety lest the new Synod become a space where decisions made in past Conferences would not be respected. In a joint statement to the Conference they argued that the formation of an Evangelical Synod “substantially increased our vulnerability and that of our lesbian sisters and gay brothers within the whole church”. “A decision to provide a place of safety for one group ... at the expense of others’ safety”, they noted, “is not yet justice.”<sup>xxviii</sup>

Opposition to the new evangelical structure grew throughout 1999 and came to a head at that year’s Conference. A prolonged and often bitter debate reaffirmed the Evangelical Covenant but reached an impasse over the issue of the Evangelical Synod. The Conference’s inability to reach consensus meant that it could make no further decision on the principle of the new structure’s establishment. It formed an Interim Executive of the Evangelical Synod and referred the matter to the President’s Committee of Advice for ongoing dialogue.<sup>xxix</sup>

This result left many evangelicals feeling angry and betrayed. Some expressed “an inability to trust the Conference, its decision making, policy and theological direction any longer” and made the decision to leave the Methodist Church of New Zealand.<sup>xxx</sup>

The exact numbers of those who left Methodism are difficult to estimate. By early 2000 it was said that the church had lost 1200 lay members from a number of congregations.<sup>xxxi</sup> Between 1999 and 2001 Conference received the resignations of more than a dozen evangelical presbyters.<sup>xxxii</sup> Three congregations left the denomination.<sup>xxxiii</sup> Some of those who left joined other denominations. Others started new Methodist churches, including the Evangelical Samoan Wesleyan Methodist Church of New Zealand (formed in January 2000) and the Wesleyan Methodist Church of New Zealand (formed in July 2000 under the leadership of the Auckland-based presbyter, Richard Waugh).<sup>xxxiv</sup>

Preventing any further such splits became a key priority for Connexional leaders. In 2000 the Evangelical Synod proposal was reworked and that year’s Conference agreed to the formation of a national Evangelical Network to support evangelical theology and identity.

The revised structure had its own Superintendent but sat alongside district Synods rather than being an alternative to them. Membership of the Network would no longer be determined by a “potentially divisive” vote but was to be based on the voluntary association of individuals and groups. Seeking to meet concerns raised by gay and lesbian Methodists and others, advocates of the new Network stated that its primary role would be “to support evangelicals rather than to oppose other groups”.<sup>xxxv</sup> The new Network was officially launched in March 2001.

Debate about the Evangelical Synod had raised the question of whether it was possible for Synods and Advisory Committees to “legally stand apart from a decision of Conference on a matter of conscience based on theological grounds”.<sup>xxxvi</sup> Reflecting on this issue in its 1999 report the Law Revision Committee declared that Conference decisions were “theoretically, binding on all Conference members including Synods and Advisory Committees”, yet stated somewhat ambiguously that the church was “here dealing not with Conference decisions, but with Tauwi consensus”. For that reason the Committee believed they were best addressed “in terms of the procedures relating to consensus within the Tauwi Caucus.”<sup>xxxvii</sup>

The notion of allowing groups within Tauwi to in some way stand apart from decisions about the place of gay and lesbian people became a further means of dealing with church conflict and would eventually allow the ordination of gay and lesbian people to proceed.

In 2001 Methodism faced a potential crisis when the Free Wesleyan Church of Tonga “started an extraordinary precedence” by inviting disaffected Tongan congregations to come under its oversight and authority.<sup>xxxviii</sup> The thought of losing large numbers of Tongan members seems to have engendered a sense of urgency within the New Zealand Connexion and led to the

preparation of a negotiated agreement with the Free Wesleyans. Signed by the Presidents of both churches, this document acknowledged Vahefonua Tonga's 'policy on homosexuality'. The policy included its belief that homosexuality was contrary to scripture, statements opposing the acceptance of "self-avowed homosexuals" into ordained ministry or any positions of leadership and a ban on ministers serving Vahefonua congregations conducting ceremonies celebrating homosexual relationships. Declared to be non-negotiable, this agreement helped to staunch the flow of Tongan congregations from the Methodist Church of New Zealand.<sup>xxxix</sup>

### **The Memorandum of Understanding**

Methodists took a similar approach to dissension when the conversation about the ministry of gay and lesbian people was resumed in 2002. In that year President Norman West asked the Faith and Order Committee to explore whether there was a way in which the Methodist Church could ordain gay and lesbian people. The re-opening of this debate was due, in part, to a recognition that the church could soon be faced with the ordination of an openly lesbian ministry student, Margaret Donald.<sup>xi</sup>

The Committee's 2003 report "Learning to Listen: Listening to Learn" summarised the diversity that continued to exist within Methodism. Noting that there was no consensus on the issue of homosexuality and ministry, Faith and Order suggested that making progress on the issue might still be feasible. The Committee wondered whether allowing other groups to negotiate the kind of agreement reached by Vahefonua was a possible way forward. Providing such "safeguards and assurances" to those who were opposed to the acceptance of gay clergy might allow Conference to say 'yes' to ordinations. However, the Committee queried whether Methodist polity would allow this "when legally all decisions of Conference are binding on all individuals and groups". Such a move, it noted, would require "a departure from our polity" and "a reconsideration of our understanding of connexionalism".<sup>xii</sup>

Debate at the 2003 Conference was marked by a new level of good will and "a genuine effort [on the part of members] to listen to each other and work through issues together".<sup>xiii</sup> After considerable deliberation and negotiation, Conference agreed that the ordination of gay and lesbian people would proceed provided that a memorandum of understanding was prepared which respected and acknowledged those who did not support such a move. It was anticipated that such an agreement would protect "unity and difference" by enabling "all people across the spectrum of belief [to] stand with integrity within the life of the Church".<sup>xiii</sup>

The Memorandum of Understanding was prepared the following year and signed in November 2004 by representatives of the diversity of the Connexion.<sup>xiv</sup> An attempt to enable people with "markedly different beliefs to remain in relationship with each other",<sup>xv</sup> the memorandum was based on a spirit of compromise. It allowed the ordination of gay and lesbian people to proceed but made no strong statement affirming their ministry. Instead it acknowledged the continuing opposition of members of Tauivi to the acceptance of gay ministry while seeking to reassure them by affirming such things as the church's criteria for ordination, the practice of matching in the stationing process and the Ethical Standards for Ministry.<sup>xvi</sup>

Reflecting on the way the Memorandum might be received, President Lynne Frith suggested the document probably wouldn't satisfy everybody.<sup>xvii</sup> However, it did allow the church to move forward on an issue that had been a cause of bitter contention since the early 1990s. In 2004 the Methodist Church ordained Margaret Donald and in 2010 it ordained two more openly gay presbyters while receiving another gay presbyter into Full Connexion. Over time a number of other already-ordained gay and lesbian clergy came 'out of the closet' and affirmed their identity, as would growing numbers of gay and lesbian lay people. By 2013 it would be possible to see gay leadership evident "at nearly every level of the Church's life".<sup>xviii</sup>

### **The Methodist Presidency**

One significant area of church leadership remained closed to gay and lesbian people. In 2005 Conference debated the possible selection of a lesbian presbyter as President of the Methodist Church.

Diana Tana, Tumuaki of Te Taha Maori since 2001, was the sole nomination for the position of



President in 2005. Her name generated intense debate within the Tauwi caucus and further “difficult and prolonged deliberations” within the 5+5 Conference selection panel.<sup>xix</sup> The panel was unable to reach consensus and reported to the Conference that it had no recommendation for the roles of President or Vice-President. For the first time in the history of New Zealand Methodism the newly-inducted Presidential team, John Salmon and Mary West, was faced with the need to stay in their roles for a two-year term.

One of the arguments used by Methodists who opposed Tana’s nomination was that it was too soon for the church to select a gay or lesbian President. The time, they said, was not yet right. However, the outcome of the 2005 Conference left those who were hoping the Memorandum of Understanding “had achieved a wide-ranging tolerance of difference ... on the range of issues relating to sexuality, ministry and leadership” feeling that the church had fallen short of its commitment to inclusiveness.<sup>i</sup> Hui Poari voiced its disappointment after the 2005 Conference by asking the question, “Would Tauwi accept a gay or lesbian person as President or Vice President?” This was a challenge Tauwi would struggle with for another decade.

The 2005 debate gave gay and lesbian Methodists “renewed energy for working for greater equality” for lesbian, gay, bisexual and transgender people [LGBTs] within and beyond the church. This led to the formation of the GLAM (Gay Lesbian and Methodist) network in November 2005.<sup>ii</sup>

GLAM began as a confidential email link and included those who were open about their sexuality and those who were not. It gave LGBT Methodists a means of support and communication and helped to increase their visibility. In 2006 the network started holding an annual GLAM dinner for members and their friends at Methodist Conference. In 2008 GLAM held its first Communion service at Conference describing this as an act of hospitality. “It was to be an offering in grace for anyone to come and receive”, noted one GLAM member, “a way of saying that we asked no more of the Church but that it also be open in grace to us.”<sup>iii</sup> The service was well-received and in 2013 became an official part of the Conference timetable.

## Conclusion

From the early 1960s Methodist conversations about the place of gay and lesbian people in the life of the church and community touched on issues of decriminalisation, discrimination, ordination and leadership. These conversations were passionate and often acrimonious and exposed tensions and divisions within the denomination.

The Conference’s decisions of 1993 and 1997 were seen by advocates of the acceptance of gay and lesbian clergy as a victory for justice and inclusiveness. For some evangelical and Pacific members these decisions fed into a growing discontent about the perceived liberalism of the denomination and led to the painful fracturing of New Zealand Methodism.

In the twenty-first century Methodist conversations have continued, moving into such areas as same-sex marriage, sexual ethics and gender and sexual identity. These conversations continue to challenge Methodists as they seek to respond to diverse calls for justice and acceptance, Biblical and religious truth and grace in living with difference.

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<sup>i</sup> *Minutes of the Annual Conference (MAC)*, 1961, pp.94-96.

<sup>ii</sup> *MAC*, 1985, pp.91-96.

<sup>iii</sup> “The Church and Homosexuality” (1985) in *MAC*, 1991, pp.268-71.

<sup>iv</sup> See *MAC*, 1985, p.638, Resolution 4 & *Ibid.*, 1986, p.216.

<sup>v</sup> *MAC*, 1990, pp.249-60 & pp.661-63.

<sup>vi</sup> Interestingly, there was substantial support at the parish level for the acceptance of homosexual people as church members. *Ibid.*, 1991, p.262.

<sup>vii</sup> *Ibid.*, 1986, p.216.

<sup>viii</sup> The Fijian, Tongan and Samoan members of the General Purposes Committee affirmed their opposition to the acceptance of gay and lesbian people into ordained ministry in 1990. *Ibid.*, 1990, p.249.

<sup>ix</sup> David Bromell, Felix Donnelly, Willem Hein & Rosemary Neave, *Love Unbounded: On Being Gay or Lesbian and Christian*, Colcom Press, Red Beach, 1991.

<sup>x</sup> *MAC*, 1991, p.644.

<sup>xi</sup> *Ibid.*, 1993, pp.696-97.

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- xii Mervyn Dine & Geoffrey Peak, "Human Rights Act 1993", 18 January 1994, (held by the author).
- xiii Douglas Pratt, "An Ecclesial Dilemma: Homosexual Affirmation and Church Process", *Colloquium*, 39/1 2007, p.51.
- xiv See Evangelical Caucus Leaders, "Message to all Conference Members", 10 November 1997, p.1, (held by the author).
- xv Pratt, "An Ecclesial Dilemma", p. 50. This was certainly the view taken by David Bromell and other gay and lesbian Methodists.
- xvi *Ibid.*, p.51.
- xvii Douglas Pratt, "Homosexuality and Theological Crisis: A Doctrinal Critique", *Colloquium*, 40/1 2008, p.87.
- xviii *MAC*, 1992, p.694.
- xix *Ibid.*, 1993, p.81.
- xx David Bromell, "A Personal Response" in "Affirmation" (unpublished manuscript).
- xxi Norman E. Brookes, "To Conference Members: A Pastoral Letter", 9 October 1997, (held by the author).
- xxii Norman E. Brookes, "Pastoral Letter from the President, Rev. Norman Brookes", 12 November 1997, (held by the author).
- xxiii See Pratt, "An Ecclesial Dilemma", pp.44-46 for a discussion of the decision-making process used to receive Bromell into Full Connexion.
- xxiv *Ibid.*, p.36.
- xxv *MAC*, 1998, pp.349-62.
- xxvi *Ibid.*, p.759.
- xxvii Graham Weir, "Recognising the Reality - Responding in Faith", [1998], (unpublished manuscript).
- xxviii David Bromell, Margaret Donald, Ashley Sedon, "Statement to Conference 1998", (held by the author).
- xxix David Bush & Nicola Grundy, "A Pastoral Letter to the Church", 8 December 1999, (held by the author).
- xxx Marion Peterson, "Report to the Church from the Post Conference Meeting of the Interim Executive of the Evangelical Synod", 9 December 1999, (held by the author).
- xxxi "Wesleyan Methodist Movement" (unpublished manuscript), March 2000, (held by the author).
- xxxii *MAC*, 1999, p.727; 2000, p.R-3; and 2001, p.S-3.
- xxxiii David Bush, conversation with the author, 8 July 2015.
- xxxiv David Bush, "Pastoral Letter from the President", [1999], (held by the author); and Philip English, "Methodist group breaks away over gay wrangle", *NZ Herald*, (no date).
- xxxv *MAC*, 2000, pp.L-13-23.
- xxxvi *Ibid.*, 1998, p.760.
- xxxvii *Ibid.*, 1999, p.333.
- xxxviii *Ibid.*, 2001, p.I-4.
- xxxix "The Vahefonua (Uesiliana) Tonga-o-Aotearoa, New Zealand Policy on Homosexuality", (no date), (held by the author).
- xl Donald was received as a candidate in 1999 and
- xli *MAC*, 2003, pp.F-2-5.
- xlii Diana Tana quoted in Paul Titus, "Methodists move toward gay ordination", *Touchstone*, December 2003, p.7.
- xliii "Methodists move forward on ordination of gay and lesbian people", (media release), 11 November 2003, (held by the author).
- xliv Signatories were Lynne Frith (President), Diana Tana (Tumuaki, Te Taha Maori), John Murray (Executive Officer Tauwi Strategy and Stationing), Susau Strickland (Co-Convenor, Wasewase Ko Viti Kei Rotuma e Niu Siladi), 'Epeli Taungapeau (Superintendent, Vahefonua Tonga), Iakopo Fa'afuata (Superintendent, Sinoti Samoa) and Nigel Hanscamp (Superintendent, Evangelical Network).
- xlv Quoted in "Methodists say yes to ordaining homosexuals", *New Zealand Herald*, 15 September 2004.
- xlvi "Memorandum of Understanding", 5 November 2004, (held by the author).
- xlvii Paul Titus, "Path clear to ordain gays and lesbians", *Touchstone*, October 2004, p.2.
- xlviii Susan Thompson, "GLAM Sermon", 8 October 2013, (held by the author).
- xliv Helen Laurenson to Members of the Executive, Auckland Synod, 22 November 2005, (held by the author).
- <sup>1</sup> Ken Russell, "Presidency Consensus and Justice", online, 2005, available at [www.dunedinmethodist.org.nz/.../presidency\\_consensus\\_justice.html](http://www.dunedinmethodist.org.nz/.../presidency_consensus_justice.html), accessed 3 July 2015.
- <sup>li</sup> Susan Thompson, "Post-Methodist Conference", 16 November 2005, (held by the author).
- <sup>lii</sup> Thompson, "GLAM Sermon", 8 October 2013, (held by the author).

## **SYNOD REPORTS**

### **AUCKLAND MANUKAU**

Since meeting together in March, the Synods have met independently and twice together. Much discussion has taken place about when or if we will become one Synod. It is not economical in its present form as our Superintendent is doubling her efforts in time and energy to serve the two Synods. This is becoming unnecessarily stressful. A planning day for executive members of both Synods is anticipated to be held in November.

As with other Synods attendance at many Parish Council meetings for reviews and profiles, has kept the Superintendent team busy. Discussion times with presbyters, who have prepared profiles for Stationing, have also been time consuming.

Auckland Synod is attempting to be forward looking in developing a strategy, but positive steps here will take time and education. Already, one 'wealthy' parish has declined the suggestions that Mission Resourcing and Auckland Synod proposed for expansion into new and developing areas.

We are disappointed that some presbyters are so limited in their availability for stationing and some say 'no' to requests from Synod when trying to help provide stable ministry for a reasonable term – 5yrs minimum.

MASPAC is active in developing a robust policy to assist parishes who are having difficulty in financing major deferred maintenance issues. They are also having discussion with parishes about seismic policy, as many parishes are still anxious about these issues. Some have progressed to the next step – DEE reports so they have some idea of the costs involved to strengthen their buildings.

During the course of the year, many hours have been clocked up by the members of MASPAC and their commitment and work is very much appreciated. Over recent years, MASPAC has developed a 'team' environment and culture, in working together to support and future proof parishes in the region. In 2016 Rev Keith Taylor is retiring from the position of Convenor. At present, members of the Synod are searching for a replacement person. They may consider remodelling MASPAC as Keith has given so much to this position, well beyond what we can expect from another convenor. Keith will be acknowledged for his tireless work in April 2016.

Both our Area Superintendents are retiring from their roles at the end of the Connexional Year. Christine Peak has given the synod so much time, faithful and wise counsel over the time she has been in this role and we are glad that she will now have more time to spend with Brian at the beach. Esme has been diligent in her role and is now entering a life of study as well as working fulltime. Our blessings go with them.

### **WAIKATO WAIARIKI**

#### **Relationships**

The Waikato-Waiariki Synod Executive believes that Synod exists to serve the parishes and those offering ministry within the District. Inevitably this involves attending to a certain amount of church business. We spend time thinking strategically, preparing and processing reports and trying to meet various wider church expectations.

All of these things are important yet more is needed if the church is to thrive in its mission. The Waikato-Waiariki Synod has always had a strong focus on building relationships for mutual support, resourcing and inspiration. This has remained our priority in 2015.

The Synod has a full diary of planned events giving people opportunities to gather for times of worship, professional development and fellowship. Inductions, training events, Ministerial Synod workshops, Synod Refresh, Wesley Day services and supernumerary lunches have been well-attended throughout the year. The introduction of Synod Quiet Days offering times of spiritual refreshment at Epworth has been a new initiative.

Synod members also gather informally to offer each other pastoral support. The www women's group meets at Tirau and includes lay and ordained women who are active in ministry. The Brewersgate group has a long history and continues to meet in Hamilton. Both groups extend an invitation to members of our partner churches working in ecumenical contexts and they often express their appreciation for the friendship and hospitality they find.

The shared leadership offered to the District by the Synod Superintendent, Steward and all the members of the Executive also helps to build relationships. A team of people undertake a variety of Synod tasks, sharing their special gifts in many different settings. We encourage new members of Synod to gradually find their place in this work often by being alongside a more experienced person who can act as a mentor.

## **LOWER NORTH ISLAND**

*\*Please note the numbers used in this report, while based on best available data, are challengeable, and have not been independently verified.*

### **Aspirations**

LNIS has a commendable set of aspirations for the present year, and has written out and had adopted worthwhile and measurable objectives... but none of us now believe they are achievable. We'd love to be offering material and programs to parishes and to our (few) presbyters and deacons, even a newsletter or two. But...we've made some other progress:

- So far we have been able to do almost all the things the Connexion has asked – reports, make comments, budget and representation.
- After a few years of “out of order” on the bookkeeping, we're finally all coded and balanced and meeting deadlines for IRD and Connexion and Charities Services.
- Although not yet all in one place, we've now got most of the material we need for a directory of contacts, but we've started from so far behind.
- We have hosted a very successful collegial workshop on “Death Dying and the Funeral” for those who minister to Methodists; we are planning another.
- We are currently taking registrations for a LNIS Regional Youth Camp at Waikanae, to be held this Labour Weekend... plan to be young.

The most passionate debate in LNIS, at every meeting, for two years now, is the right of non-English speaking congregations to align themselves with any parish and thus any synod they wish... many speakers think that the connexion should butt out. Many wonder how it is the LINS parishes that have been targeted.

Just 14 of our 44 parishes are served by Methodist Presbyters in Full Connexion, including 4 where that Presbyter is a supernumerary part time.

In our Synod there are just 7 full time stipended Methodist Presbyters, 2 part timers including one as a Co-superintendent, 3 working Supernumeraries, lots of Presbyterians and several Anglicans.

The metaphor for LNIS IN 2015 is struggle.

- LNIS is struggling to matter to its constituent parishes, and it seems to matter very little to their congregations.
- Ian, Ron and David are struggling to keep up, and are significantly under-resourced for what is required.
- Jenny our Synod Secretary has struggled with illness, with a demolished shoulder, and with too many superintendents!

We are tied up by the complexity and the sheer number of the arrangements that the Synod and its predecessors have put in place: So many of these arrangements are high-maintenance. Synod officers are constantly tending to those relationships. Compounding this has been that the change to having 3 Co-superintendents has meant that there are three people whose job it is to be worried about those relationships – and then they have to keep each other informed. Emailarrhoea

## **Arrangements Needing Managing**

Only Napier is a straight Methodist Parish staffed by a fulltime Methodist presbyter.

Every other parish has one or more of the following arrangements

1. 35 Cooperating Ventures – requiring regional forum, parish review (planned and negotiated), ministry extension (planned and negotiated), ministry reviews (planned and negotiated), change of coordinating partner for oversight (endlessly discussed, and hopelessly understaffed.. how can we possibly offer oversight to the up to dozen parishes about to/duel to/contemplating coming over to us.)
2. 3 straight Methodist parishes, where ministry is nevertheless provided by either the Anglicans or Presbyterians under a LEP (Local Ecumenical) for mission agreement.
3. 10 of the CV parishes are linked to another parish with/by at least a shared ministry
4. 3 Methodist Manawatu parishes are served regionally and by agreement with the Palmerston North parish
5. At least 9 parishes where there is a formal/informal arrangement with Vahefonua or Sinoti for shared ministry and/or premises
6. A parish which is confederation of multiple congregations - Hutt City Uniting Congregations
7. 13 parishes employing a part time minister
8. 8 parishes where the main worship leader is lay
9. 8 parishes where the main leader is an Anglican clergy person, in at least three of those the Diocese/Bishop is not respecting UCANZ Guide to Procedures.
10. There are 11 parishes where there is currently no minister appointed, though 4 have supernumerary supply. Only 2 are in this Stationing round.
11. Levin, Milson, Palmerston North, ABP, Marton and Feilding, Wanganui, St James Masterton, Featherston are all likely to be looking for a minister under the Methodist system
12. At least two parish supported by A Local Shared Ministry Team, with a retained enabler.

And 19 parishes that haven't been represented at synod meetings in the last 2 years by lay or clergy.

### ***Tired***

The Synod executive is tired. The Superintendents are somewhat dispirited after 6 months. Recently when the draft Synod Objectives for next year were circulated following a workgroup, two Exec members announced their immediate retirement, two others said they would serve just one more year, another one said those are "good objectives for the co-superintendents to implement". Just before the August Synod, 3 of the 5 office holders were heard to contemplate resigning/not standing.

### ***Parochialism***

The LNIS Synod is still shaped by the vestiges of the 3 Districts that formed it... some who think things were done better in the Hawkes Bay/Wanganui/Wellington (delete the other 2!), and some who jealously guard the geographic limits on the buckets of reserves earmarked solely for use in one of the three.

### ***Loss Making***

While we still have some \$700,000 invested through MTA and CB&L, we've drawn down some \$60,000 or \$70,000 in the last three years to meet our operating costs... stipend, honoraria, mileage.

The Synod is stuck on regional church levies... nearly all of our largest parishes (measured by roll size and by income) are not giving us levies. We're spending a great deal of time discussing objections to the suggested levies and the system mostly from the big parishes. We are a very long way from agreement. It is difficult to build positive relationships with parishes when we have to debate with them over money.

We have many buildings closed following seismic risk assessment. Some are rebuilding; some sold; some frozen. In so many of them there is negotiation with the Presbytery Central who haven't yet set themselves up to talk with partners about Property.

We have a significant number of parishes that would seek to operate more and more congregationally – paying just lip service to regional and national church. Several congregations are hostile to the Methodist Church of NZ. Quite a few of the Executive think we should withdraw from the Union/CV parishes in those places.

An enormous amount of time is spent trying to work with the Presbyterians. The (late) Wellington Presbytery reportedly found it very hard to work with its neighbouring Presbyteries, let alone with us... and struggled sometimes to consult with their own parishes. With the notable exception of in Taranaki, we have struggled to get the attention of any Anglican leadership, let alone agreement on the application of the UCANZ procedures.

We have at least 18 parishes trying to sell or close or strengthen one or more buildings.

We have at least 2 (P.Nth and Mangapapa) contemplating building larger worship/parish centre space.

We have at least 4 parishes which are contemplating closing down one or more congregations.

We don't have but would benefit from having

- Residential August Synod
- Synod Strategy Days
- Mentoring:
- Church development/planting/new ventures:- “Sow and Grow”
- Any focus on Future Leadership
- Programs to “let the children live”
- Programs to recruit candidates for ministry

We shall overcome. Deep in our hearts, we do believe, we shall overcome one day.

## **NELSON MARLBOROUGH WEST COAST**

### **Synod Leadership 2016**

August Synod confirmed the 2016 leadership team as:

- David Poultney – Superintendent, Synod Steward – Jean Faithful,
- Assistant Superintendents - Thelma Efford - West Coast, David Martin – Nelson/Tasman, and Ian Boddy – Marlborough.
- Don Horne – Treasurer
- Lyn Heine – Alpine Presbytery representative
- Barbara Watson – Nelson region representative

### **Property Update**

August Synod was held in the newly opened Stoke complex which is a wonderful tribute to a vital congregation who had a vision and went for it after receiving a disastrous earthquake report on their church building.

The Motueka Church strengthening has also just been completed and looks superb. It was fitting that the first service in the church was that of a long time member who was just short of her 101<sup>st</sup> birthday.

Reefton, with the help of a Development Funds Property grant obtained an engineer's structural assessment report which took them from 21%NBS to 67%NBS. This has been a fantastic result for the whole community in Reefton as they are now able to use their hall after a year out of it.

## **CENTRAL SOUTH ISLAND**

### **Christchurch Central Parish**

The issue here is that what is needed does not fit into any current model for stationing. At the moment we are finding our way together with Mission Resourcing, fine-tuning the strategic plan and integrating the work the Mary Caygill has been doing, the shifting sands of the inner city development and the development of the site at Durham Street. Alongside this, we are developing

a profile (job description) that is open and flexible enough for something quite unique and new to develop as an appropriate inner city Methodist ministry.

Financing this project will need a very clear strategy in order for the best possible chance for success – this includes a working budget in addition to the stipend that allows for the ministry to become predominantly self-sustaining. This work is also underway and is using as a model, the City Chaplain ministry in Auckland.

Finally, the last piece of work that will need to be done before an appointment is made, is for a way of having the needs of the parish met internally – ie. pastoral care, some of the worship, administration and council leadership so that the new appointee is released to do the ministry he or she has been asked to do – and to ensure that ministry expectations are very clear of the incumbent, and of the parish.

**Port Hills Uniting Parish** – an amalgamation of Sumner, Redcliffes, Lyttleton Union Parish and Port Hills Presbyterian Church. The parish has indicated that they no longer have use for the Sumner or Lyttleton properties and have no plans to engage in ministry in either of these areas in the future. Presbytery and Synod have met and agree that these are areas of huge potential and worthy of being retained at this time. The process continues (after much debate) for Port Hills to divest itself of these properties and for Opawa Community Church to take over the Methodist Chapel in Lyttleton and grow and nurture ministry in that area. The Presbyterian property will return to Presbytery to utilize in the appropriate way according to their rules and regulations. The property held at Sumner will return to the oversight of either Presbytery or Synod who will manage the current users to cover any costs needed (rates, insurance etc) and form a Joint Use Agreement so that either or both denominations might, in the near future, establish a new independent ministry.

**Opawa** – Looking at increasing its ministry area to include Lyttleton should the Port Hills Parish release the property there.

**Ashburton** – Ashburton have committed themselves to full time ministry for a further 2 years. The church is experiencing growth and is currently working on its strategic plan.

**St. David's Union Parish Ashburton** - The Presbyterian Church is the coordinating partner. Henry Mbambo has recently been inducted. Excellent energy in this parish which is very ready to move forward under his leadership.

**Oamaru** – is in a period of transition as major property issues are addressed.

### **Other Plans for 2015-2017**

**Predominant focus for 2015/2016 is relationship building** – Visits to Parish Services and joining in Parish Council meetings are going well. It has given some interesting insights into the passion, direction, leadership, and mission each Parish has... or not!

Visits by the synod superintendent have proved very helpful for long term thinking about planning and strategy.

**Synod Strategy Days** – 2 have been held and were not well attended. Energy for the Synod Strategy is very low – primarily due to parishes working on their own strategic plan and many in the middle of their building projects. There is a plan for a Strategic Plan review day next year.

**Mentoring:** Growing and strengthening the relationships across parishes continues– with some mentoring set up for some, long term training opportunities explored for others and opportunities for people to contribute to the Synod.

### **Church development/planting/new ventures: - “Sow and Grow”**

Synod Superintendent is working closely with New Suburbs Coordinator and Presbytery looking at a strategy plan to grow and sow new expressions of church in places like Rolleston, Sumner,

Lyttleton, Halswell – where there are “remnants” of something now past but needs a different kind of presbyteral/lay led leadership and funding.

### **Long term sustainability of Synod Superintendency and ongoing work of the Synod:**

Like most parishes, the Synod is experiencing “cash flow” issues – i.e. not enough cash flow. With no provision for long term stipend for the superintendent, office staff or even an office and parishes struggling to meet their levies (even though these have been lowered), this is a concern that the Synod needs to address in the coming 18 months. The recent Superintendents retreat was helpful in identifying some ideas that have yet to be explored.

### **OTAGO SOUTHLAND**

Synod is happy to report improving contact with the local Presbytery.

In Alexandra, Andrew Howley is settling well and the ¾ time will become fulltime next year.

Bluff is showing an increase in children and young families.

In Dunedin a parish review took place in the autumn.

Invercargill is seeing outreach in a local community choir; the op-shop has a new venture.

Otatara is still seeking a ½ time appointment, but a solution may be in sight.

Tokomairiro is embarking upon new local ecumenical ventures.

### **SINOTI SAMOA**

Sinoti Samoa had its Annual Meeting from 16-19 July in Wellington. This began with the Ministerial Synod on Thursday where all presbyters, leaders and their spouses came together for theological reflection, sharing and discussion of topics concerning the Ministry and other matters from Connexion.

### **Theme of Sinoti 2015: ‘God of Hope, empower us with Your vision’**

This was the focus of all discussion, reflections, worship and synod this year. The Official opening ceremony took place on Friday evening led by the Wellington Combined Youth, followed by a Tausala Fundraiser for our Sinoti Hall Project. Donations from 21 Parishes of Sinoti towards this project came to \$76,965.90.

### **Sinoti 2015:**

At our annual Sinoti meeting there was a lot of discussion as highlighted below:

- **Stand-alone Superintendency (SAS)** – we are grateful to the PAC Distribution Group for the endowment we received which has enabled us to move forward. A committee was formed to prepare a strategy plan and oversee the implementation. Sinoti has agreed for a SAS to commence work on 1 February 2017 half time.
- **Parish Review Process** – there has been a process put in place for reviews of 1<sup>st</sup> year and 5<sup>th</sup> year in Parishes. Two reviews will be taking place early next year.
- **Think Tank** – from this discussion paper of the church, Sinoti has moved to create its own ‘TOFA MAMAO’ visioning group that will help with church growth. Their main task is to work closely with the Conveners and different Committees for the success of the Sinoti Vision and to look into Mission projects that will lead Sinoti into the future.
- **Lead Worship 1 & 2 Courses** – this is continuing within Sinoti Parishes where lay people are offering to become lay preachers. 5 new accredited lay preachers were presented with Certificates recently.
- **Christian Education** – Sinoti Samoa Sunday School national exams took place on the last Saturday of July and youth (Autalavou) exams are on the 20<sup>th</sup> of September. There has also been a review on the curriculum used by the Christian Education Committee to resource our children and youth, and as a result Sinoti will revert back to resources based on the Bible. The importance of the Samoan Language is taught in our Sunday school.
- **Social Issues** – workshops are continuing for this year throughout Sinoti.
- **Sinoti Constitution Review** – A committee is working on this, and their first draft will be presented at its Executive meeting in September. Their work is aligned with the Law Book of the MCNZ. Hopefully this work will be completed to be affirmed and adopted at Sinoti 2016.
- **Tupulaga Talavou [Youth]** - there was a large delegation at Sinoti this year from our young people. They had Leadership Training follow up on Thursday and then a meeting for their Resolutions for Sinoti meeting in the weekend. They brought to floor of Sinoti some



resolutions which were all agreed upon. One of these was an encouragement to Sinoti to organise, prepare and acknowledge and continue programmes for children and youth to put in action for the 10 year focus of the church – ‘Let the Children Live’. They also wanted to change Section 9 of our Sinoti constitution regarding ‘Youth’ to give space for them to hold their national camps every two years starting 2017.

Sinoti acknowledged the wonderful work of our two National Youth Liaison Officers (NYLO) Filo Tu and Lynley Tai as their term ends this year, and welcome the next two new leaders for the next 3 year term.

- **Overseas Seminars** - We heard from our Guest Speakers Tumema Faioso and Ruta Faafuata who went to Cambodia for the YATRA seminar and Liluokalani Teofilo who went to Switzerland for the Green Churches seminar held at Bossey Ecumenical Institute. We were grateful that our Sinoti young people were selected to represent Te Haahi Weteriana o Aotearoa in these workshops. They talked about their wonderful experiences and learning from where they went.
- **Office Bearers 2015-2018** - Sinoti had its election of office bearers, not only for the office of Sinoti but for all its committees for the next 3 year term. After the election, 3 women were elected to lead our Sinoti – Suiva’aia Te’o (Superintendent), Itamua Mataiva Robertson (Secretary) and Saunoa Tulou (Treasurer).
- **Acknowledgements** - We acknowledged Lani Tupu, and Aso Samoa Saleupolu who held positions of leadership in Sinoti for many years, and have done great things for Sinoti and its life. We wished them well and God’s blessings for their retirement.

## **VAHEFONUUA TONGA**

Theme for the Year “Laumālie ‘Evangelio’ “Holy Spirit Evangelise” this is used on our Daily Reading, Falengameesi for the July – December Edition.

From this main theme, our monthly theme for the year are derived, e.g “Holy Spirit Evangelise the Church, Family etc”

### ***Relationship with other Conference, Synods and Parish/Congregations***

Vahefonua will be focusing on building a closer relationship with other Synods, Parishes/ Congregations with Tongan members.

Close relationship with the Tongan Methodist Church Conference. The Superintendent and Secretary and Parish Superintendents, Presbyters together with one Choir accompanied the NZ Methodist Conference, President Rev Tovia Aumua to the Coronation and Conference in Tonga.

### ***Synod, Parishes and Strategy***

The Vahefonua Tonga or Tongan Synod works closely with three parishes of nineteen congregations in Auckland-Manukau region, three in the Waikato/Wairiki Synod area, one at the Hawkes Bay/Bay of Plenty Synod region, seven at the Lower North Island Synod region, one at the Nelson/Marlborough region, one at the Canterbury Synod region, and two at the Otago-Southland Synod region.

Vahefonua Tonga is working on how it could best deal with some Parishes and Stationing needs or issues.

Auckland-Manukau Tongan Parish has 16 congregations. The Parish Superintendent is the only full-time stipended position at this parish. The rest are served by eleven ordained presbyters, two probationers and one lay-pastor are all on a part-time non-stipend allowance. This situation must wisely be addressed collectively by the parish and simultaneously by the sixteen individual sixteen congregations. There is one deacon on probation also non-stipend part-time.

There are three parsonages in the parish of which only one complies with Conference requirements. The remaining twelve presbyters live in their own home or rent. The parish and its congregations must seriously consider investing on buying homes for parsonages or negotiating and utilising any parsonage of other parishes/synod or connexional body which may be available.

There are two other parishes with fulltime stipend provided. One is the Lotofale'ia Mangere Tongan Methodist Parish and the other is the Tongan Congregation of the multicultural Wellington Methodist Parish. The former has no parsonage while the latter has one and it meets the conference requirements and standards.

Gisborne and Christchurch are two single congregation parishes, and both provide half-time stipend with parsonages.

Other single congregation parishes are Palmerston North Kelesi Parish served by a Lay-Pastor and Lower Hutt Ututa'u Parish is served by an ordained presbyter who has a full-time secular job. Neither has a parsonage.

Oamaru Tongan congregation has been replanted and is gradually growing. Conversation with the parish council and local synod will take place in the near future.

At stationing there are issues that must be wisely considered and were brought to the attention of the presbyters at the recent ministerial synod. For presbyters who are on full-time or half-time stipend, what are their expectations? Is it acceptable to them to be stationed to a lesser stipended stationing when there are other equally good non-stipended part-time presbyters available for full-time ministry also?

The right of the ten year stationing for the individual presbyter has its many benefits but the stationing of a presbyter longer than four or five years to a large extent does restrict the flexibility and mobility of stationing within the Vahefonua Tonga Ministry.

Vahefonua Tonga is looking forward to building good working relationships with all synods, and parishes which have a Tongan congregation. It is aware that currently there are at least four Tongan congregations which either has no or detached or associated relationship with Vahefonua Tonga. The longest existed of those is in Auckland, (20+ years), one in Waikato, two in the Lower North Island.

Methodist ethos, ethical standards, good governance practices, accountability, transparency and good stewardship of resources are very much needed to be improved, more visual and explicit especially in the bigger and biggest Tongan parishes. Parishes which directly or indirectly play employer roles through contracts with Ministry of Education are ensured to be monitored and supported. Risk Management training would be helpful.

The Methodist Church of New Zealand must be praised and congratulated in its leadership on two ministry areas; the cultural-ethnic specific synods and also its commitment to Bi-Cultural Journey towards a Multicultural Church. Is it time to consider a more seamless and lesser discriminating stationing practice? Why can Pasifika presbyters in recent decades minister to English-speaking parishes, but a non-Pasifika presbyter is yet to be stationed to a Pasifika synod or parish? What are the factors that would improve relationships between respective Tauwi Synods and Parishes with Te Taha Maori and Rohe?

### ***Sunday School***

Training of Sunday School teachers nationwide for the new curriculum and also getting reading for the National Annual Examination will take place in October.

The Annual Retreat for the Sunday School Teacher representing every Congregation will take place in January 2016. We are looking for a bigger venue for the long weekend and also one that will accommodate 1500+ participants.

### ***School of Theology***

We offer two schools of theology for Presbyters and their wives and also the stewards and their wives every year.

Both schools of Theology have taken place.

The last school of Theology was last weekend at Camp Morley with the stewards and their assistance and wives attended the weekend retreat.

We were overjoyed that Rev Dr Nāsili Vaka'uta and Rev Dr Jione Havea made themselves available to bless the retreat with several sessions.

### ***Evangelism***

Increasing numbers of churches are offering their evangelist team to lead worship and open-air worship at Prisons; Mt Eden and Paremoremo is attended to every Sunday by different teams.

We are seeking permission to expand our mission to Wiri Prison and Springhill.

There are also teams attending the Flea Markets on Saturday and Sunday to lead worship and preach the good news.

### ***Labour Weekend Camps***

Synod Evangelism team is having programmes fine-tuned and workshop ready to start at the beginning of September for Camp leaders of all congregations. We also have our mission and youth contributing to the programmes so it can offer varieties to all members young and old. Most Camps are held at church halls. Mission representatives are tasked to other congregations to share and present the different programs they offer, ranging from suicide prevention, health, violence, gambling, education etc.

### ***Youth***

Youth Outreach Camp – Battle for the Truth Part III: BUILD A BRIDGE AND GET OVER IT was a success. This was held at Ngaruawahia. There were 330 + youth members who attended. Registration was \$220 each person but that did not stop churches paying for youth member representatives. It was a success, many witnessed the manifestation of the Holy Spirit and many were slain by the Spirit. Call to the altar, registered 181 commitments, weekly sessions are offered for them and this provision was increased from the 6 weeks to 12 weeks.

There will be a Sport Camp at Willow Park Eastern Beach later in the year.

### ***Mission and Education***

Vahefonua Tonga Mission (Siaola) is working collaboratively with the "TOKO COLLABORATIVE" a suicide prevention charitable organisation in running workshops with the congregations and communities in increasing awareness and what to do and who to seek help from at prevention, intervention, and postvention stages in relation to suicidal signs and or early indicators.

Talanoa Health (Health Awareness to Diabetes, High Blood Pressure, Dialysis etc) also working with Siaola to schedule a programme for their visit to different churches. This is a group of Tongan Doctors and health representatives with the aim to talk and raise awareness amongst their people.

### ***Homework Centres.***

Homework centres started last year with the intention to increase academic achievements especially in numeracy and literacy. This is also an extension for the younger children, the chance to learn their Sunday School syllabus and to maintain using and practising their Tongan language.

### ***Fanongo ki he Ui (Listen to the Call)***

Listen to the call, programme for young and all families. Workshops such as budgeting, relationship and communications, family violence, parenting are among the programmes that have started for the group.

***Presbyter Review*** - there has been a process put in place for reviews of 1<sup>st</sup> year probationer and 3<sup>rd</sup> year Presbyters.

**Review of some Constitution** – Vahefonua in July has tasked a group to be appointed as a Task Group to work on a discussion paper from the Superintendent. Draft will be presented to the Executive Committee and also to the Law Revision. Their work is aligned with the Law Book of the MCNZ. This will be reported back to the March 2016 Synod.

### **Building Projects.**

Vahefonua is working with 6 different building projects that are multi-million dollar. This varies from Church buildings and hall to Social Housing Units.

Vahefonua would like to acknowledge Property Committee and Central South Island Synod for their benevolence gift of allocating \$1 mil towards the Project at Cnr of Selwyn and Sommerset, Christchurch Building and restoration project.

### **Other Challenges**

Vahefonua strives to maintain and increase youth awareness and support against alcohol, drugs, suicide and promotes Education and Employment Training as practical and long term solutions against POVERTY and all types and forms of ABUSE. Annual Educational and Employment Training Expo is held in January or February each year. Roadshows are arranged for other centres.

The need to identify and support victims of family violence.

Other challenges are the increase in needs and demand for space to worship and the financing of projects.

The increase of awareness of earthquake reports to older church buildings currently in use.

### **WASEWASE KO VITI KEI ROTUMA**

Wasewase Ministerial meeting was held at 409 Great South Road on Friday 16<sup>th</sup> July and the AGM on Saturday at Meadowlands, Auckland.

### **Tabacakacaka o Waikato/Waiariki**

A proposal for a ½ stipend presbyter for the Wellington Fijian Congregation was approved by the Wellington Wesley Parish. Changes have been made to this proposal to include Wanganui and New Plymouth Fijian congregations with a full time presbyter instead of ½ stipend by 2017. Discussions are still underway with the Wesley Parish.

### **Suggested decisions:**

1. That the report be received.
2. Conference asks Faith & Order to produce a paper on Leadership in the Church and report to Conference 2017.
3. Conference agrees to amend the wording contained in Property Information Leaflet 40, Clause 3.4.2 (b) on page 14. The word **property** shall be deleted from the second reference to “regional **property** strategy” to read:

*(b) after five years from the date of sale if the parish has not ensured the use of the remainder of the funds in furtherance of the mission of the Church as set out in the regional property strategy the funds are to be released to the Synod for its use in the regional [~~delete: property~~] strategy.*

## **EVANGELICAL NETWORK**

The Evangelical Network seems to have periods of intense activity followed by periods where not much seems to be going on: at the moment things are very quiet on the stationing front, with no call for our services in any of the stationing processes this time around. There are no big rallies, conferences or gatherings in the immediate future, and at the moment anyway, only the Brian McLaren visit in August as evangelical input into the life of our Church.

We continue to meet as an executive for prayer and for mutual support in Christchurch, on a bimonthly basis: if ever you are in Christchurch unexpectedly, give Alan a call and if the seasons are in tune, we'll give you a good home-cooked meal and you can enjoy worship with us.

The main focus for the Network this year has been the research and the preparation of a paper calling te Haahi Weteriana to re-visit its roots as a church that challenged society both with its call to personal holiness and engagement with the issues of society: a whole gospel for people passionate about the difference that faith in Christ makes. Our calling as a network is to keep this focus before the church as a whole, not just those who self-identify as evangelicals: and we are delighted to hear that these same initiatives and energies are coming from other parts of the church as well.

That paper is reproduced below.

And the other major piece of work engaging us has been the preparation and trial of a booklet for the hands of every Methodist, to encourage them to share their faith: a booklet that is not prescriptive but invitational, not specifically evangelical but enabling all Methodists to take pride in talking about the gospel in ways that are relevant and contextual in every community in which te Haahi Weteriana is represented. Again, we hope that that will be in a more advanced state if not actually ready for distribution at Conference.

## **PAPER ONE:**

### **Discussion Paper from Rev Alan K Webster**

*an Evangelical Network contribution to Te Haahi Weteriana vision-casting for 2016*

Okay...so there's a problem...or a series of problems if we're honest. The first is that we have older and colder congregations...

This isn't a problem in itself: I know of several congregations who have with varying degrees of success, embraced the fact that they are not ever going to be singing choruses, playing guitars and drums...and well, you get the idea.

However, the raw facts are that if we keep on the way we are, a higher and higher proportion of our congregations will be in care or unable to make their way to worship under their own steam...or will be dead.

What is more worrying to me than the aging of the congregation itself is the decreasing energy there is available for doing things that make a difference: whether that be running a church fair, engaging in discussions about the future or considering an even more basic question: *what is church for?* The energy levels required for such decisions need youthfulness...and as congregations get older that youthfulness gets harder to harder to find.

The obvious corollary is that what could be (*should be*) a vital institution ever-changing to meet the context of a new community becomes more and more stable, more and more conservative (in terms of conserving history) and more and more out of touch with where modern culture actually is. This was demonstrated to me vividly a little while ago in a small rural parish where I was informed that we would be singing modern choruses before the service...and we were launched happily into Scripture in Song, copyright 1972. 1972 was a great year: but it was, elemental mathematics will tell you, 44 years ago. It was modern 43 years ago...it surely isn't now. You will not be surprised to hear that the music was chosen by a lady in her eighties...played by a lady in her nineties...by no means the oldest in the service, and I at a ripe old 60 was the youngest present.

Music is just one touch point. It's an obvious one: you can instantly tell the culture of any congregation by its worship music (not necessarily its age, but the way it's played...) but I could make educated guesses as to the number of community events run by that congregation, the number of new families who stayed, the trend of the offerings and the visibility of that church in the community: and so could you.

Okay...this is not a new observation: and you'll have heard several diagnostics.

As I see it, we have several options.

**OPTION ONE:** despair, wring our hands, talk about it a lot but do nothing and change nothing. That's the default position, and it's what I fear most of us will do.

**OPTION TWO:** We could tweak around the edges a bit...berate those faithful souls who have kept it all running and make them feel guilty perhaps, or bring in outside experts with stories of transformation to ginger the troops for another effort. Actually, I'm not quite that cynical...that's important, and the charge that someone made that a fanatic is one who redoubles his energy when they have lost their sense of direction is an important warning! Mid-course corrections are necessary: and I have been in a situation where we tried a radical change in worship style to attract new people: energised a few, alienated many, and attracted none. However, there is at least one other option.

### **OPTION THREE**

To offer this option for NZ Methodism, I have some observations to make

1. Older, established congregations usually do not have the energy for new ideas. Yeah, I know this is a generalization and there are some lovely exceptions, but by and large, when you get older you are more interested in maintaining what you know is comfortable than in trying anything new
2. For any new enterprise to take off, or indeed to even find expression, some kind of a leader is needed. Think Steve Jobs, Stephen Tindall, John Wesley, Smith Wigglesworth...doesn't matter who, all new things begin with a person and a vision. Currently NZ Methodism does not have leadership with experience in beginning new churches...at least, palangi Methodism doesn't. Again, I see glimpses of it in some of my colleagues: but the generalization holds true. Even if you give me names, I will still respond "Yes, but..."
3. We do have plenty of possible places where new communities of grace might begin. Think Halswell in Christchurch, Albany in Auckland...any new suburban development, or indeed any place where a church has died of old age despite being surrounded by new housing.
4. Note that if people have the energy to relocate to a new suburb, even if they are somewhat greyer of hair than you and I they obviously have some get up and go: church plants in retirement villages are by no means a waste of time.
5. We do not have resources for buildings, even if building were necessary. In olden days, if you wanted to build a congregation, very early in the piece you built a building...in the wake of Christchurch's earthquakes and the subsequent insurance inflation that has taken place, more and more churches are becoming uneconomic and more and more people are taking a longer and harder look at whether a church needs a fulltime, full-sized worship centre.
6. The Wesleyans have just planted a church in Christchurch...they did so with the expertise of a trained church planter who had received specialist training in this area, and Clint Ussher has in a very short time gathered a congregation of about eighty young adults who worship in a local primary school hall, who are making a significant impact in the local community and have rented office space in a high visibility prime location (corner Colombo and Brougham Streets) announcing the new Methodist Church in Christchurch. In my opinion, their congregation looks little different from many independent Pentecostal church plants in the city, and it is certainly true that some of their congregation come from other Christian communities nearby: but they are Being Church in an authentic way that is probably currently unmatched by te Haahi Weteriana o Aotearoa.
7. The question has to be asked: should it be our aim simply to have another service or services churches replicating what is being done better elsewhere? Does Christchurch, or any other community for that matter, really need another independent Pentecostal church, singing modern songs to a set bandpiece (guitar, bass, drum and electronic keyboard, two female singers leading and the Standard Pentecostal Order of Service? (excuse my cynicism...but just wait until you hear my description of a typical Methodist Church service, below). I don't think so...nor, for the record, do I ever want to discourage such efforts on the behalf of other denominations. All the best, mate: you will do what you will do and if it comes with the grace of God, all strength to your arm...

8. However: if we believe that te Haahi has something worthwhile, something passionate, something unique, something uniquely ours to add to the mix of offerings to our community, we should be offering it with confidence and with pride. Mere duplication is daft: but methodical ministry isn't (!)
9. I believe that there are three things te Haahi Weteriana has that others don't: that entitle us, that call us, that justify and validate us offering new congregations and places of worship.

These are:

- (a) We have deliberately and intentionally shared power with New Zealand's treaty partner, and all our decision-making reflects our intention to keep doing that. Other churches pay lip service to Maoritanga: te Haahi Weteriana chooses to share power in a way that demonstrates what this means. We are so used to that that we fail to celebrate it, to be proud of it...and it is, in my opinion, a mark of Christlikeness that is attractive, that is either remarkable for those who have thought much about it or unremarkable to those who haven't: but either way, it's part of the warp and weft of who we are that entitles us to say " We have something to offer" in a context where these questions are being wrestled with in government, in education, in day to day living.
  - (b) We have come to terms with the questions of gay inclusion in our church. This has been hard-fought, hard-won: other denominations are just beginning to tear themselves to pieces over issues that we have dealt with, and that largely represent a view shared by modern society. My personal opinion is that the battle has been a mystery to most of the people we seek to minister Jesus' love and grace to: why on earth would anyone question that leadership comes from people who are leaders, regardless of ethnicity, sexuality, hair style or anything else? It's axiomatic in world politics, in business, and now in law: and NZ Methodists are almost unique in having moved past it. That is to celebrate and be proud of.
  - (c) We are a broad denomination, with a diversity of theological understandings, a diversity of cultures, and diversity of personalities, and we have intentionally chosen to empower minority and to control loud majority voices in our consensus decision-making operations. I cringe when I hear some of my colleagues bemoaning the inevitable inefficiencies of processes and the apparent inertia of te Haahi Weteriana in making decisions: it is true that decisive leadership is able to work nimbly and to respond quickly in situations where that is needed, but in my experience a wholly inappropriate Messiah complex rapidly attends those who use such decisiveness, regardless of what such a leader is called, regardless of whether he has appointed himself bishop or someone else has, regardless of whether the position is hereditary or fenced with checks and balances. I believe that the flat leadership structure of our denomination to be appealing to a world that shares stories of a CEO taking a pay cut to enable his employees to have a living wage, a story of a workplace where the boss is indistinguishable from the humblest employee, stories of Kiwi soldiers saluting with a casual wave and of greeting the Prime Minister by first name in a pub. That culture appeals to our culture: makes sense, fits in with a context and a culture that is relevant to twentieth century New Zealand...
10. These three distinctives, te Haahi Weteriana distinctives, appeal to our communities: to our younger communities, to a post-modern world: and I would also argue, represent an earthing of theology into Kiwi culture that we can be proud of. We are not strange bridges to nowhere across rivers that have moved (see below): we are at least beginning in a place where, like Paul addressing the Athenians, we can speak the language and use the imagery of our culture.

*Figure 1: A bridge, in perfect condition: minus its approaches so it's impossible to get onto, and no longer doing what bridges are supposed to do: because the river has moved. (Thanks to Darryl Tempero for the image :-)*



Aaah: but do we?

We have the strange idea that if we keep doing what we have always done, that somehow there will be a mass migration into our formal meetings of highly structured rites, using ancient hymnody and practices. It's hugely discomfoting in many of our churches to ask whether those people our congregations shop alongside, attend rugby or concerts alongside, go to Rotary or tennis or bowls with, could ever sit, let alone fit, in anything that is currently going on during Sunday morning gatherings. Don't hear me calling us to stop doing that: there is a value in looking after people, and we can't and shouldn't simply turn our backs on the loyal people who want to conserve music, styles, friendships and experiences that they value. Just don't tell me that it is going to attract new people, the culture in which we live, that it is in any way mission. It isn't, and it will never be.

11. Now: some clarification is urgently required. TV 3 dumped *Campbell Live* because the show was deemed less commercially attractive to advertisers than a cooking programme. Somewhere in here we need recognition that if what we do is solely driven by marketing forces, we will end up compromising core values, basic identities, what the gospel is really all about: it would certainly be possible to have services/Sunday events that bore no relation to anything worthwhile. At a ridiculous extreme, offering free beer and lotto tickets every Sunday would probably attract a clientele...we obviously need to be clear what is important and what is peripheral, what is essential to our faith and what is style, culture, individual preference and therefore dispensable.
12. I have outlined above what I believe te Haahi's distinctives are: but we are far more than what makes us different. Our distinctives give us the right to speak in a crowded marketplace: but our reason for existing is not simply to gather like-minded New Zealanders into meeting places. Our reason for existence is the preaching of the gospel: and if necessary, using words (Francis of Assisi...) Our reason for existence is spiritual: engaging our communities with the gospel of Jesus Christ, and engaging in spiritual conversations both with our words and our deeds.
13. If we are not doing this, we face extinction. If we do not bring people into faith we are doomed as a denomination. If we do not create communities of faith that engage with the gospel, in word and in deed, our lifespan will be a generation or two at best. Those places where the church is doing this are the places of life and of hope: and they need all the encouragement and resourcing that they can get.
14. However, I believe that we need to be more proactive than to simply pin our hopes on places that still nurture the flame of evangelism – of telling and living the gospel, the good news of Jesus. Note: I do not say “evangelical” I say “flame of evangelism”...and by that I mean all those communities where there is passion and fire in the belly and energy and vision, not necessarily those of any particular theology. It's a challenge to the whole breadth of te Haahi Weteriana..
15. We need some new leaders: presbyters and church leaders: people who have the vision of engaging their communities with the gospel. We need people to plant gospel-telling and gospel-doing groups into communities, to begin new Methodist churches that will take our distinctives and the gospel of Jesus with creative energy and passion into a world that has changed. Whatever the needs of a new generation of committed Methodists are or are likely to be, they don't seem to be coming out of the present rank and files of current presbyters. I am certainly wrong in detail: I know and value creative individuals with creative energy, but they do not seem to be successfully creating new self-sustaining communities of faith.

## THE PROPOSITION

16. **I propose** finding, training, equipping and resourcing a team of individuals to be charged with the task of planting new congregations in each and every synod, in new suburbs all over New Zealand, using a pattern of church planting and beginning new churches after the Fresh Expressions models from the United Kingdom.
17. **I propose** calling for expressions of interest from our existing Trinity students and from overseas, after a model of Home Missioners from the past: overseen by our College and a group charged with pastoral care and supervision of this team.
18. Such a team would be given a timeframe of not less than seven years to accomplish their tasks, and be supervised and supported financially along the way towards planting of congregations, not building new buildings: in finding new and creative ways of engaging with



their communities, and of inspiring and encouraging their neighbouring congregations to help with whatever resources might be needed.

19. A worker-priest model where these church planting team members were expected to be employed part-time in their communities would have huge advantages: intentional embedding in high visibility employment seems relevant, important.
20. Specialist Training is available in New Zealand: Fresh Expressions (a UK Methodist/Anglican approach to finding new expressions of Church) have resources here in New Zealand: trainers would probably be available for extra modules at Trinity for interested students ( see 17 above) or for potential leaders yet to be identified from the church.

### **Suggested decisions:**

1. That the report be received.
2. That Conference approves in principle this vision of a national team of Methodist and Union Parish church planters for a new millennium.
3. That Conference charges the Evangelical Network, in consultation with Mission Resourcing and Trinity College, with the task of assembling a team from te Taha Maori, regional synods, Vahefonua, Sinoti and Wasewase to facilitate this vision, for reporting back to Conference 2016.

## **NEW ZEALAND METHODIST WOMEN'S FELLOWSHIP**

### **“We Are God’s Reach Out”**



### **President’s Report**

In the Almighty name of our Creator God, the foundation of this organisation, I would like to say Talofa lava, Malo e lelei, Bula Vinaka, Morena, Tena Koutou Katoa, Greetings and a warm Good Morning to each and everyone here today.

With the guidance of our Awesome God, and the perseverance, commitment and prayerful support of our NZMWF family we have made it to the end of another year. It has been a great year of learning new experiences, new skills and meeting more grass root members in our Districts. However it has its challenges but it is very reassuring to know that God is with us.

*The Lord is my strength and my shield my heart trusted in Him, and I am helped’ (Psalm 28:7)*

Praise be to the Lord!

### **Tributes**

We remember with gratitude and with love those who have died during the past year and we record a special tribute to those who served with dignity on a National Executive:

Jean Margaret Rickard (Wellington District),  
Pearl Hart (Wellington District),  
Alice Lorna Climo (Manukau District)  
Edith Sealey (Waikato /Thames Valley District).

We give thanks to God for their great contributions and service to NZMWF mission. We also extend our heartfelt sympathy to families, friends and their fellowship families within our Methodist family.

### **National Council 2015**

This year NZMWF National Council was held in Hastings, officially the most beautiful city in New Zealand, in September. It was a privilege to have the Vice President of the Methodist Church of New Zealand Dr Arapera Ngaha who gave the reflection at the official opening of the National Council. It was honour too to have the His worship the Mayor Bill Dalton and Mayoress of Napier at our service.

39 women attend National Council.

Leu Pupulu, Treasurer of the World Federation of Methodist and Uniting Church Women and our Helen Kim Scholar Lise Wikitera were also present during Council. Members of Council were privileged to be entertained by Leu's stories of her experiences during her travels around the world, but behind all that there was a serious and challenging message that members of Council picked up and responded with love and support. Council unanimously agreed to donate US\$1000.00 to WFMUCW to assist some of our sister Units in the South Pacific Area to continue their affiliation membership with the WFMUCW. We acknowledged and thanked our members on the World Federation Office for their contribution and commitment to our World Federation mission. We offer our prayerful support and God's blessings as they prepare and organise the World Assembly in 2016.

Next year in August/September will be the World Assembly, held the same time as the World Methodist Church Conference in Houston, Texas. The NZMWF Unit is nominating Mrs Itamua Mataiva Robertson to the election of the World Federation of Methodist & Uniting Church Women's Secretary role. We thank Itamua Mataiva for allowing her name to be nominated for this post. We wish our sister Itamua Mataiva our prayerful support and God's blessings

NZMWF Unit is also nominating one of Ruta Faafuata for the Helen Kim Scholarship selection in 2016. This will not stop other young women from our wider Methodist family to apply if they wish to apply as long as they meet the criteria.

### **President Elect for 2016 – 2018**

It is my pleasure to announce the President Elect of the NZMWF for 2016 - 2018, she is Mrs Dianne Cloughton from the North Canterbury District. Congratulations and our prayers for Dianne as she plans and put together her executive committee

### **Presidential Visits**

During the last 12 months, with the company of some of the National Executive Committee I have visited some of our Districts. I visited the Mafutagata Tamaitai Sinoti Samoa District in April. The theme of their biannual gathering is "Women and the Gospel". This was promoted and reinforced through Bible study, inspirational workshops and an evening of biblical plays and gospel singing.

The highlight of this weekend was the increase in numbers of our young women who attended and participated at the programme from the six regions of Sinoti Samoa. Another highlight was the presence of the President and leaders of the Tongan Women Fellowship District as special guests to fellowship, share their stories, cultures and witness God's beauty through Methodist Women's Fellowship. It was a night of laughter, fun and sharing a palagi style dinner and spiritual supper.

Before our visit to the tri-districts rally of the Waitemata, Manukau and Auckland Districts, there was a bit of uncertainty if there would be any members turning up at the rally and how true it is as the bible says that "Our thoughts are not His thoughts". It was a beautiful day, and a good turnout of members from the three districts including some men/husbands who are our great supporters, drivers and body guards. Following the set programme and a shared lunch, there was entertainment by the Pearl Choir managed by Barbara Olds, it was fantastic. It was a special honour to visit some of the members who haven't been participating at their local/district gatherings due to ill health and aging but the spirit is very much committed to the mission of MWF

After attending the Feohi'anga'a Fafine Metotisi Tonga I Niu Sila annual general meeting, in Auckland, with the company of our two members of our national executive, we attended the Wellington Fellowship District at their AGM in Lower Hutt. It was a pleasure to meet the Coordinator of the PWANZ who joined in after lunch and it was a great time of sharing and encouraging each other, leaders and all members. The highlights of these visits is meeting our members and listening to their stories, sharing their experiences and ideas as they are the pioneers who worked hard to bring the MWF to where it is now. It is a great opportunity to share the work of the NZMWF to date, to acknowledge in appreciation their contributions and commitment to the mission of MWF and pray with them. It is a real honour to visit the ladies who are unable to attend the districts activities.

We are recognising the decrease in numbers and limited availability of fellowship members in

fulfilling the leadership positions due to aging and ill health, which is inhibiting the operation of some Districts. Please be reminded that in the NZMWF Constitution on clause 1.1.4 it says *The Constitution of NZMWF enables each MWF {hereafter called "District"} of NZMWF to have Flexibility to operate its own affairs within the context of the Methodist law as prescribed by the Methodist Church of New Zealand, Te Haahi Weteriana o Aotearoa and this Constitution.* I hope this will give a heads up to some of our Districts who are unsure of a way forward due to decreased membership.

I strongly believe that NZMWF is very much alive because it is founded on the Living God who is Alive! Reading through the reports and minutes from different Districts of NZMWF, I am amazed and very grateful with the commitment, the perseverance and the spiritual strength that is shown through the reports all because of their faith in God despite age and ill health.

### **Special Projects**

Our theme this year reminds us that "We are God's Hands Reach Out" and make God Known to the world. NZMWF continue to do that through Special Projects and many other ways. It is so uplifting and encouraging to read the District reports and minutes on how these funds have been raised. So many creative ideas and activities that our fellowships are doing to raise money for Special Projects, so thank you so much. This year we have raised \$29,145.79

Special Project theme "Together We Can" is supporting the Neythal Group programme in South India to help fisher folk improve their livelihood and campaign for the rights of women and children.

Diabetes in children and youth in New Zealand is truly an epidemic and it is affecting a lot of young people especially from lower socio economics populations the programme Diabetes Youth NZ is a great support for those young people and their families.

### **Special Project Theme for 2015 – 2016 "Empower to Rebuild"**

Special Projects are selected in conjunction with the representatives from NZMWF & PWANZ and a representative from CWS.

The two new Special Projects are:

#### ***International***

"The Philippines post "Typhoon Haiyen ". The focus is to empower the people of the Phillipines to rebuild their livelihood that had been destroyed by the Typhoon Haiyen.

#### ***National***

"The Young New Zealanders Foundation" for printing the "Gemstone 2" to help the teachers/educators who work with the most vulnerable young people in Year 7 & 8.

I would like to acknowledge the great efforts of all our members of NZMWF and Parishes in their tireless work in reaching out to make a difference in other people's lives.

Thank you! Faafetai lava! Malo aupito! and Vinaka vaka levu , Glory be to God!

### **Other Funds**

Stamp fund: money raised = \$1,303.20

Medical & Education fund: money raised = \$1,908.00

Total of two funds above = \$3,211.20

NZMWF has approved that this money be donated to the Tabaka Solar Power Funds in the Solomon Islands.

### **Grants and Scholarships**

Letters of appreciation and gratitude have been received from some of the past recipients of the Smethurst, Kurahuna and Friendship grants to let the members of MWF know what a difference these grants have made to their education and their lives. It is good to know that these grants are serving their purposes.

**Grants distributed with in this financial year:**

Smethurst	\$15,200.00
Friendship	\$5,150.00
Kurahuna	\$7,892.29

All information on these grants applications can be found on the MCNZ website under Methodist Womens Fellowship.

**Financial Reporting Changes**

Any new changes is always not so easy to accept and to implement especially with new girls in the ring but anything is possible with God and I am very proud to say that NZMWF is now on the new format Tier 3 as required by Charities Service and reinforced by MCNZ .

NZMWF will be using the Xero programme for its financial recordings.

**WIDER INVOLVEMENT****Pacific Women Watch**

NZMWF is a member of the Pacific Women's Watch which is based in Auckland. We acknowledge the commitment and participation of our representatives on the PWW. A special thank you to Vaotane Samoa Saleupolu who has resigned due to family relocation. We welcome. Leu Pupulu as our new representative with Fumi Schaaf.

**National Council of Women**

Our members are very involved with this organisation in our local and national level. It is a great opportunity for our members and NZMWF to be involved and have a voice on a lot of social issues that involves our families, community and women. NCW annual conference will be held on the 26<sup>th</sup> of September that will held in Wellington and Fia Young our NCW link will be attending.

Congratulations and blessings to Alison Kane from Nelson who received a distinguished award from the National Council of Women for her service and commitment to NCW

Thank you for being God's Hands in this World in so many different ways, and may His Grace continue to equip, empower and enable us all so we can continue to reach out to people in need of Gods healing Grace.

**Suggested decision:**

1. That this report be received.

## **Supplementary Report** (Continuation from page B(ii) 31)

### **TRANS – CULTURAL ISSUES IN TAIUIWI**

#### **Introduction**

The Annual Conference of the Methodist Church of Aotearoa – New Zealand held at Wesley College, Paerata 2013 made the following decision.

Taiuiwi Business B(ii) decision 8:

*Conference asks the Tumuaki and the Directors of Mission Resourcing to initiate the discussion among synods, Hui Poari and Rohe, on trans-cultural issues in the Connexion, and report to Conference 2014.*

The following report, with its two *Suggested Decisions*, represents the attempt by the Tumuaki and Directors of Mission Resourcing to listen to the voices of those Pasifika groups and their English-speaking neighbours which have stood aside from the current Conference decision that Pasifika language congregations must belong to their relevant cultural synod. We have taken note of numerous and varied comments, complaints and suggestions and attempted to clarify and collate that material into one reasoned argument which will present the Conference with an alternative way of organising its Pasifika congregations and synods.

The Directors and Tumuaki hope that we have understood what we have heard and have done an acceptable job in putting that material into a coherent argument with relevant *Suggested Decisions* which reflect the views of those we consulted.

The Conference needs to be aware that to accept the two *Suggested Decisions* contained in this report would entail abandoning the current position that it is mandatory for all Pacific language congregations to belong to their appropriate cultural synod and not to the local English-speaking parish and synod. To adopt such a change, Conference would need to be convinced that a Pacific language congregation could be adequately and appropriately supervised by an English-speaking synod.

This report was initially prepared for Conference 2014, but it was agreed that it be delayed for further reconciliation work to proceed before bringing it before Conference 2015.

#### **Background History**

Many years ago Conference passed a Law noted in the Law Book under Section 4:2.2.2 which reads:

*Sinoti Samoa, Vahefonua Tonga and Wasewase Ko Viti Kei Rotuma shall have nationwide responsibility for all Samoan, Tongan and Fijian Language parishes and congregations of the Methodist Church of New Zealand Te Haahi Weteriana O Aotearoa under their jurisdiction.*

Over the years problems have arisen in parishes and congregations around the interpretation of the Law.

This Law has been interpreted to mean that all congregations of a reasonable size which conduct services of worship and business meetings in a Pacific language *must* belong to the appropriate cultural Synod and not act as members of the local English-speaking Parish and Synod. The intention behind this mandatory ruling was to embolden Pacific congregations to free themselves from the patrimony of the English-speaking Parishes and establish themselves as equal partners at the local level with English-speaking Parishes and to deter English-speaking Parishes from trying to keep Pacific congregations under their wing and thereby, to some degree, under their control.

The Law, therefore, was made in the interest of Pacific people with the intent to establish a Pacific presence within the Methodist Church of New Zealand Te Haahi Weteriana o Aotearoa as equal partners to the long-established English-speaking Parishes.

The Law also provides for appropriate cultural oversight as well as nurturing and equipping Pacific congregations to define their Mission in Aotearoa New Zealand within the MCNZ. Throughout the years of its operation, this Law has delivered what was intended. Pacific congregations have thrived in more and more locations and Pacific people share increasingly in the leadership of the Church at Local, Regional and Connexional levels. In many places, this present Law continues to work effectively and without dispute, but in other places the Law has never been fully implemented because some Pacific congregations wish to make their relationship with the local English-speaking parish their primary relationship and see themselves as a member congregation of the local Parish which belongs to the local English-speaking Synod.

It is in response to the two Memorials to Conference from such Parishes that this conversation was authorised by Conference 2013. The following part of the report seeks to distil what was expressed in several meetings in such Parishes and suggest a possible way forward.

### **Parishes and Synods Visited**

In response to the Commission by Conference 2013, the Tumuaki and the Directors of Mission Resourcing have visited the following Parishes and Synods to investigate the current nature of relationships within Tauwi and especially those parishes where a Pacific language congregation does not wish to have any connection at all with Sinoti Samoa or Vahefonua Tonga Synods or despite having a relationship with a cultural synod, do not wish to establish themselves as an independent parish, but rather remain as a congregation or fellowship within an English-speaking parish. The parishes we have visited are as follows:

1. Palmerston North.
2. St. John's, Hamilton East.
3. Wesley Wellington.
4. Hutt City Uniting Congregations.
5. Waitakere.
6. Waterview
7. Sinoti Samoa.
8. Vahefonua Tonga.

We wish to express our gratitude to the Parishes and Synods who have warmly received us and for being so open and honest in their conversations.

### **A Summary of the Conversations and Responses**

Whilst many see the logic of the Law as it stands, the relationship between Pacific congregations and their English-speaking counterparts has moved on considerably in the years since this Law was put in place intended to establish equality between different cultures within the Church. For many, especially outside Auckland, the primary relationship is between the local congregations of the Parish, rather than with their synod, or any synod. This local bond of friendship and mutual support has grown up over years and is more important than the language used in worship, which is the determining factor under the existing Law in ascribing to which synod a group should belong. What holds the local congregations together is stronger than what keeps them apart. To split a Pacific congregation from an English-speaking congregation into two separate Parishes, each with their own parish council, seems an unnecessary duplication of effort at the local level and demands double the number of office holders as well as feeling contrary to our connexional ethos.

When difficulties arise, the first port of call for many Pacific congregations outside Auckland is their local English-speaking Parish or Presbyter, rather than the more distant Synod leader in Auckland. Sometimes, when Cultural Synods do intervene in the affairs of their Parishes they do so without reference to the local English-speaking parish with whom the Pacific congregation shares so much of its life. It is likely that English-speaking synods relate to their own parishes in a similar fashion, but increasingly the lives of the English language congregations are influenced by the Pacific language-based groups at the local level and cannot easily be treated in isolation from them. Many tense situations might have been avoided if Synods had spoken to each other alongside their respective congregations, rather than too readily leaving it to one Synod alone to intervene at a local level.

The relationship between different cultures is not a one-way street; relationships work to mutual benefit. People say they are trying to take the best from each culture. Both parties are richer for sharing. English-speaking Parishes often find that it is only with Pacific young people they can together maintain a viable group for children and young people's work. On the other hand, Pacific congregations which were visited have suggested that engaging more fully with the English-speaking congregation rather than their own Cultural Synod has enabled them to adapt more fully to life in Aotearoa/New Zealand.

Some will worry that such a statement poses the danger that Pacific people will once again fall under the patrimony of Pakeha English-speaking leaders, but this is not how people making that statement view the matter. The statement is made from a perspective where most of us are accustomed to working in multi-cultural settings and cross cultural and language barriers throughout the day. School or work may be English, but home, television and time with one's peers may be another language. Living together in Aotearoa/New Zealand is an increasingly multicultural experience for us all, whatever our ethnic background and cultural gifts pass in all directions across these permeable barriers. Pakeha marries Samoan and raises children of a blended cultural and language outlook; Tongan marries Maori; Korean marries Scottish and so on. Can we assume that people can be placed into rigidly defined cultural groups any longer? Can we accept that people may have a multiplicity of cultural identities that adapt to the circumstances? On the other hand, we do need the Cultural based Synods to continue to re – define and maintain the Pacific Cultural values and language if we are to keep them alive in the total life of Aotearoa – New Zealand.

The days are gone when we can speak of Pakeha as if that is a synonym for English-speaking; Pakeha is the dominant group admittedly, but still only one group of many within the English-speaking part of the Church. Our English-speaking parishes comprise members and presbyters that are increasingly from other than Pakeha background. This means that the argument that English-speaking Parishes cannot offer oversight to a Pacific congregation because they do not understand the language or culture is less and less true; English-speaking Parishes and Synods do have people of these cultures within them on whose expertise they could call as many of them speak more than one language. Should that not be the case, then there is nothing preventing the English-speaking Synod calling upon Sinoti, Waseswase or Vahefonua for their help.

The present interpretation of the existing Law gives no discretion for Pacific groups. If they worship predominantly in a Pacific language, they must belong to their respective cultural synods. However, there are other models around for us to consider. The Presbyterian Church allows its Pacific congregations to choose to belong to a Cultural Presbytery or remain with the local English-speaking Presbytery.

Te Taha Maori deal with their Cultural issues within their own forums as is appropriate.

Our Cultural Synods will have an ongoing role of providing culturally appropriate leadership, appropriate language resources and long term support for Pacific language tuition for New Zealand-born Pacific generations.

However, wishing to maintain the language of one's heritage does not necessarily imply that people have to adopt Pacific (or in future Korean) CULTURE as their prime or only self-identification. Identity is more complex than language alone; therefore, some congregations may speak the same language as their Pacific synod, yet they do not identify any longer with the culture of that synod. Such groups may be ethnically and linguistically Pacific people, but see their culture as having blended with their English-speaking neighbours in the English-speaking parish.

If we are willing to accept that language is just one marker of cultural identity among many, we could allow groups to decide their own identity, taking into account whatever factors they feel appropriate.

Such a proposal reflects the policy in place for candidates for ordained ministry. The Church insists that candidates must be able to demonstrate a fluency in the language in which they wish to

be stationed, but language ability is not the only factor taken into account. Candidates must also demonstrate an understanding of and familiarity with other cultural factors besides language. This example proves the point that the Church already accepts the principle that cultural identity is broader than simply speaking a language.

Thus the *Suggested Decision* on which the Tumuaki and Directors of Mission Resourcing are agreed to put before Conference is as follows:

**Suggested decision one:**

1. Sinoti Samoa, Vahefonua Tonga and Wasewase ko Viti kei Rotuma shall have nationwide responsibility for all Samoan, Tongan and Fijian language parishes and congregations of the Methodist Church of New Zealand Te Haahi Weteriana o Aotearoa **who choose to come** under their jurisdiction.

Addendum

In the light of feedback from August synods (2014) this following addendum and *Suggested Decision Two* has been made. It cannot be stressed enough that the focus of these conversations has been on a very small number of parishes. This does not mean that the majority voice has been ignored; it simply means that we accept that in the majority of our Pacific congregations the relationship with their cultural synod works well and is of great benefit. This report is intentionally targeted at those relatively few, but persistent situations where relationships have not been good. The report does not intend to malign the work of our cultural synods in any way, but since Conference also has a duty of care to those parishes where things have not run smoothly over a significant number of years now, this report has been commissioned to see if a way can be found to understand the situation of these parishes and make some adjustment to our practices to cater for their needs.

The whole basis of this report rests on the understanding that the issue cannot be simply written off as individuals engaged in power-struggles and crucially on the understanding that language alone is not the sole marker of cultural identity and that people who use the same language do not necessarily share an identical cultural outlook – a fact that the church appears to accept in its procedures for candidating in English-speaking synods.

However, if cultural dissonance is the basis for these difficult relationships, it makes no sense at all if a parish has two separate Pacific congregations using the same building and doing the same things. If activities are duplicated side by side the situation can quickly descend into local rivalries, ill-feeling and utter confusion for the wider community beyond the church. We have heard this concern from the August meetings of our cultural synods and so wish to place before Conference the following additional Suggested Decision:

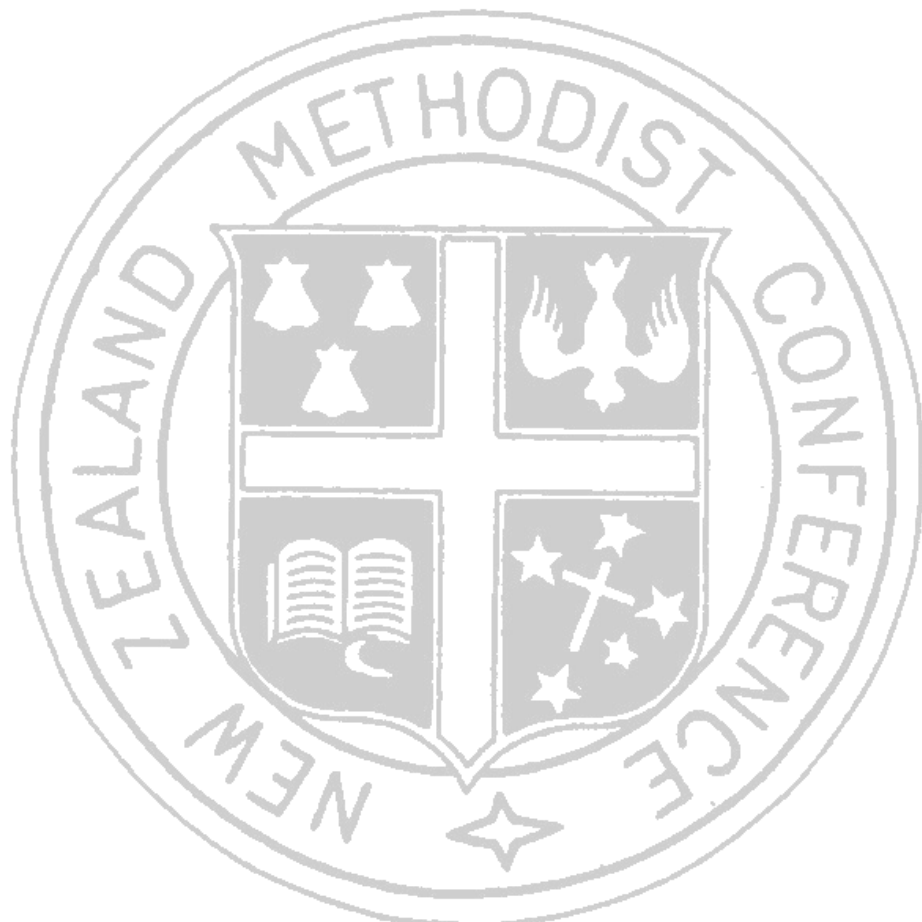
**Suggested decision two:**

2. In consultation with the Pacific synods, Conference is asked to put together guidelines in order to avoid duplication of Pacific congregations of the same language and culture within a parish using one set of property.



C

*Law Revision*



## **LAW REVISION**

The major review of the Laws and Regulations are almost complete. The Committee thanks Parishes, Synods and Hui Poari for their careful critique of this work recognising this can be a task which takes significant time.

The Committee brings to this Conference the following sections for approval.

### **Section 2**

During the debate of Conference 2014, new matters were raised by Te Taha Maori with respect to Candidates and Ordinands. Significant consultation has taken place during the year and the Committee now believes that Section 2 is in a form which represents the decisions of Conference. This section will be printed as a supplementary report.

### **Section 7 – The Conference**

This section was sent to Synods and Hui Poari in February. The responses have been incorporated in the document.

### **Section 11(D) – Trinity Methodist Theological College**

Saw Revision brings revisions of the Laws and Regulations for Trinity College.

The Committee also considered, at the request of Trinity College Council the section of the College Handbook 'Dismissal of Students at Trinity College'. This is an important though fortunately seldom used section of the Handbook. It is printed in the report for information.

It was noted that the requirements for Ordination were last revised in 1991. The Committee believes as a matter of process that the criteria should be reviewed and resubmitted to Conference for approval. Such a review would be the task of Council of Conference to facilitate.

### **Trinity College Disciplinary Procedure**

At the request of the College Council the Committee considered and commented on the College procedure for dismissal of students. This is printed below for your information.

#### ***Dismissal of Students at Trinity College (pg. 21 College handbook)***

1. The College has the right to discontinue a student from Trinity College and their studies at any time upon the following grounds:
  - a) Falsification of all or any part of an application
  - b) Acts of violence towards any other student or member of staff
  - c) Dishonesty
  - d) Being charged with or convicted of any criminal offence
  - e) Failure to achieve satisfactory academic progress
  - f) Plagiarism
  - g) Failure to demonstrate satisfactory progress towards training for Methodist ministry
  - h) Failure to meet any of the requirements for students as specified in the College Handbook
  - i) Any other serious breach or conduct which in the opinion of the Student Review Panel constitutes grounds for discontinuance.
2. The College has the right to suspend any student for breach of any of the provisions in 1.a. – d. inclusive with immediate effect. In this event, the student shall be barred from attending any class, event, or function at the College. Without the express consent of the Principal being upon College property shall constitute an act of trespass.
3. In the case of students who have been accepted by the Methodist Church of New Zealand as candidate for ministry, the Laws and Regulations of the Methodist Church of New Zealand will apply.
4. In the case of private students (that is all students who have not been accepted as candidates for ministerial training by the Methodist Church of New Zealand) the student will be asked to appear before the Student Review Panel where a determination will be made.
5. The Appeals Procedure outlined in the College Handbook in relation to assessments (p.15) will apply.

### **Memorial and Notices of Motion**

In June the General Secretary attended the Conference of the Methodist Church in Britain. In the UK memorials are submitted by a Parish, Synod, or Board in sufficient time for a written response to be made. The memorials and the responses are printed as part of the Agenda of Conference. The written response is 'draft' until it has been accepted by Conference. In our setting Memorials and Notices of Motion have almost become synonymous. Law Revision is recommending that the Laws and Regulations be amended to clarify the nature and purpose of memorials.

In the UK Notices of Motion also have a wider application. In addition to bringing last minute matters, Notices of Motion are used to signal change or amendment to resolutions listed in the Agenda. This allows more careful consideration than changes made during debate.

If Conference is of a mind to trial such changes, Law Revision will submit suggested law changes to Parishes, Rohe, Synods and Hui Poari in 2016 with a view to using them on a trial basis in 2016.

### **Connexional Resource Appointments**

Section 6 specifies that there are five Connexional Committees of Conference: Council of Conference, Te Taha Maori, Tauwi Strategy and Tauwi Stationing, Council of Elders and Budget Task Group.

It also specifies Connexional and Resource Appointments: General Secretary, Tumuaki of Te Taha Maori, Directors of Mission Resourcing, Principal of Trinity Theological College, Superintendents of Methodist Mission Northern, Christchurch Methodist Mission, Dunedin Methodist Mission and Wesley Wellington Mission Inc, Director Mission and Ecumenical, Chaplain Wesley College.

MMA are suggesting that there be only one 'Connexional Appointee' for all the Missions. This would not pre-clude using a bi-cultural appointment process for Directors of individual missions.

Law Revision also asks the Church to consider why the list of 'Connexional' Committees and the list of appointees do not match.

It is the view of the Committee that the list of appointments include some which are not truly 'Connexional' in nature and that it would be more accurate to have two headings; Connexional Appointments and Resource Appointments.

### **Missions are not Parishes**

Law Revision has previously reported to Conference that it believed Missions should no longer be seen as and governed by the Laws and Regulations pertaining to Parishes. This was agreed by Conference.

Law Revision welcomes the report of MMA into the on-going structure and governance of Missions. If Conference accepts the proposed direction, new Law to reflect the changes will be prepared in 2016.

### **Ex-Officio Membership of Synods**

Correspondence was received from Mission Resourcing as an outcome of the continuing dialogue with the Korean Methodist Church in New Zealand. It was noted in the Korean setting that the President and Vice-President are ex-officio members of every Synod. The question was also asked. Would it make sense to have the General Secretary and Directors of Mission Resourcing in that ex-officio capacity.

Section 4.1(a) notes that the President or Vice President are members of Synod.

Law Revision is not recommending that the General Secretary and Directors be ex-officio members, rather that: The General Secretary and Directors of Mission Resourcing may attend.

### **Suggested decisions:**

1. That the report be received.
2. That Conference asks Council of Conference to initiate a process to review the criteria for Ordination to ensure they reflect the current needs and priorities of the Church.
3. That Conference agrees that the membership of synods be amended *“That the General Secretary and Directors of Mission Resourcing may attend”*.
4. That Conference adopts Sections 7 and 11 (D) of the Laws and Regulations as revised.
5. That the Law Revision Committee for 2016 be: Ruby Manukia-Schaumkel, Jill van de Geer, Peter Williamson, Jan Tasker, Stuart Grant, Lynne Frith, Rowan Smiley, Fatuatia Tufuga, Kathleen Tuai Ta'ufu'ou, The General Secretary, 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.**

1. Alipate Livani – appointment as non-stipended presbyter to Hamilton East Fijian.
2. Setaita Kinahoi-Veikune – appointment as Director of Mission Resourcing.
3. Appointment of David McGeorge as Chair of Trinity College Council.
4. Appointment of 'Ema Wolfgramm-Foliaki to Trinity College Council.
5. Appointment of David Ahn to Motueka Uniting Parish (supply).
6. Laura Black appointed as Methodist representative to NZ Council of Christian Social Services.
7. Appointment of Jan Lemman Christiansen as Chairperson of Trinity College Student Review Panel.
8. Approved revised constitution for the Christchurch Methodist Mission.
9. Approved decision by the Board of Methodist Mission Northern to discontinue the 4+4 process for appointment of the Superintendent.
10. Change of name of Stoke Waimea Parish to Richmond – Stoke.
11. PAC Endowments dispensed with for 2015.
12. Appointment of Mr Rangi Whakaruru and Mr Andrew Caughey to the membership of Wesley College Trust Board.

### **Suggested decisions:**

1. That the report be received.

## **SECTION 7 - THE CONFERENCE**

### **INTRODUCTION**

When the Methodist Church of New Zealand/Te Hāhi Weteriana o Aotearoa meets in its annual Conference it recognises the partnership of the tangata whenua/Te Taha Maori and Tauīwi.

Conference possesses certain powers and privileges, based on those set out in the Laws and Regulations, and including the exercise of discipline. It cannot stand above or apart from these Laws and Regulations. Its powers and privileges are exercised at every stage under the judgment of God. Presbyters, deacons and laypersons, meeting as Conference, are responsible to God, seeking to interpret the mind and will of God in every situation.

### **AUTHORITY**

- 1.1 The Conference is the governing body of the Methodist Church of New Zealand/Te Hāhi Weteriana o Aotearoa, meeting annually, which has vested in it final authority on all matters of the Church. Its decisions are accordingly final and binding on both Ministry and Laity.
- 1.2 Notwithstanding the provisions of Section 5-1.1 Conference shall have no power:
  - (a) to revoke, alter or change any doctrines of the Church as contained in the Standard Sermons of John Wesley and his notes on the New Testament, nor to establish any new doctrine contrary thereto.
  - (b) to revoke "The General Rules of the Societies".
  - (c) to do away with the itinerancy of the Ministry.
  - (d) to do away with the right of trial and appeal of Members and Ministers of the Church.
- 1.3 The Conference shall be the final authority within the Methodist Church of New Zealand/Te Hāhi Weteriana o Aotearoa, with regard to all questions concerning the interpretation of its doctrines.
- 1.4 Conference shall act in a manner consistent with and in regard to the principles of Te Tiriti o Waitangi/the Treaty of Waitangi.
- 1.5 Subject to the provision of Clause 7.1.2 hereof, and in accordance with the provisions of Clause

7.1.1 hereof, the Conference shall have power to do whatever it from time to time considers appropriate for the mission work and order of the Methodist Church of New Zealand/Te Hāhi Weteriana o Aotearoa provided that no change shall be made affecting what the President, acting on the advice of the President's Legal Adviser, deems to affect constitutional matters or the rights and privileges of the Ministry or Laity, unless such changes shall have been previously submitted by the Conference to the **Synods and Hui Poari** ~~Districts and Regions~~, and confirmed at the next succeeding Conference by a resolution passed by a consensus decision. ~~of not less than fifty-five per cent of the votes of the members present and voting.~~

1. 6 The Laws and Regulations of the Methodist Church of New Zealand / Te Hāhi Weteriana o Aotearoa shall be those contained in these Laws and Regulations, as from time to time amended by the Conference. If there shall be any translation into another language, the English version shall always be paramount and definitive, and will therefore always prevail over any translation.

## MEMBERSHIP

2. 1 Conference members are entitled to exercise their own judgment and are not delegates subject to instruction on how to vote. A member may however be under a moral obligation to present the mind of the appointing body unless fresh information constrains otherwise, but is not legally bound to support the same.
2. 2.1 Membership of the Conference shall comprise:

### Te Taha Maori

2. 2.2 (a) **Presbyters and Deacons in Full Connexion with the Conference.**  
(b) Such **Lay** persons as the Hui Poari appoint to represent the tangata whenua, Te Taha Maori.

### Tauwi

2. 2.3.1 Ministerial Representatives who are:
- (a) Presbyters **and Deacons** in Full Connexion with the Conference.
  - (b) ~~Ordained Deacons.~~ **Stationed or appointed Lay Ministers**
  - (c) Ministers of other denominations who are appointed to any Union or Co-operating Parish or other Co-operative Venture on the Station-Sheet of the Conference.
  - (d) Theological students preparing for ordination are accorded associate membership of Conference. They may speak in Committees of Detail and remain present when Conference goes `into Committee,' except when the `in Committee' discussion has to do with matters pertaining to students. Unless otherwise appointed as a member of Conference, a student may not speak on the floor of Conference or participate in voting on any issue, and shall, therefore, not be regarded as a member of Conference except to the limited extent provided in this clause. (see 2.5.11.1)
  - (e) Probationers are entitled to participate fully in Conference decision-making processes, except where such processes have to do with ordination or reception into Full Connexion. Probationers attending Conference shall be full members of Conference, subject only to the limitation set out in this clause.
2. 2.3.2 Lay Representatives shall include:
- ~~(a) Any Lay President or Vice President, Lay President-Elect or Vice President-Elect shall be included in the number of Lay representatives. [Note these are ex-officio members see 7.3.1]~~
  - (a) Each Parish/Circuit or Central Mission shall be entitled to one Lay representative. An additional representative may be appointed for each additional Presbyter in Full Connexion appointed to that Parish/Circuit or Central Mission.
  - (b) Each such lay persons to be eligible for appointment shall be a member of the Church. The Parish representative shall be a member of the appointing Parish.
  - (c) Each Union and Co-operating Parish, or other Co-operative Venture on the Stations of Conference shall be entitled to one Lay representative.
  - (d) Each such representative shall be a member of the Co-operating Parish or Venture, appointing the lay representative.
  - (e) An additional Lay representative may be appointed for each additional Presbyter appointed to that Parish or Venture (whether by the Conference or other participating Church).
  - (f) A Candidate for the Ministry shall be deemed a Lay Representative, if appointed.
  - (g) With the prior consent of the Conference given through the President, all Lay Representatives on ecumenical or confessional Bodies of which the Conference and other Bodies of the Conference, including the N Z Methodist Women's Fellowship has membership.
  - (h) Any lay person(s) filling a Connexional Appointment.
  - (i) ~~Empower your Youth Board~~ **Tauwi Children, Young People and Families Ministry** shall be entitled to one lay representative.

- (j) Lay Supplies may attend Conference as Parish representatives, or if a Board appoints them as members of Conference, but not otherwise.
- 2.2.3.3 The General Secretary shall, with the approval of the President, appoint additional lay representatives in order that their numbers are approximately equal to the number of ministerial representatives. These may include:
- (a) persons under the age of 30, (appointed after consultation with the **Tauiwi Children, Young People and Families Ministry** ~~Tauiwi Youth~~ Coordinator and Hui Poari;
  - (b) other representatives, in **whose** ~~the appointment of whom~~ the General Secretary shall take into account age, race, gender, and geographic distribution.

### EX-OFFICIO MEMBERS OF CONFERENCE

- 3.1 The following persons shall be ex officio members of the Conference:  
 The President and Vice-President.  
 The President-Elect and Vice-President-Elect (being the persons to be inducted to their offices at that Conference).  
 The immediate Ex-President and Ex-Vice-President (~~being the persons who retired from their Offices at the preceding Conference~~).  
 General Secretary.  
 President's Legal Adviser.  
~~Members of Council of Conference, not otherwise members of the Conference.~~  
 The National President of the Women's Fellowship.  
 Synods shall be represented by one ordained and one lay person; ~~one of whom shall be a Superintendent.~~ **their Tauiwi Stationing members.**  
~~Members of the Council of Elders.~~

**[Note: Added to Section 6.6.1 Council of Elders:**

**Members of the Council of Elders shall attend, but are not members of Conference.]**

- 3.2 Each person who is a member of the Council of Conference or Tauiwi Strategy and Stationing and Hui Poari shall be a member of the Conference in that year, if such person is not already appointed as a member of Conference in any other capacity. No substitute may be appointed to attend Conference under this provision.
- 3.3 Each Division, Board, or Committee of the Church to which a Minister in Full Connexion or other Minister is appointed **stationed** shall be entitled to appoint one Lay representative for each Minister so appointed. The Lay representative(s) shall be appointed by the Board from among its members.
- ~~3.4 Wasewase ko Viti koi Rotuma e Niusiladi shall be entitled to appoint two of its members as representatives.~~
- 3.5 Each of the following shall be entitled to appoint one Lay representative:  
~~Wesley College [ covered in 7.3.3 ]~~  
 New Zealand Methodist Trust Association  
 Investment Advisory Board  
 Grey Institute Trust  
 Wellington Methodist Charitable and Educational Endowments Trust  
 New Zealand Methodist Women's Fellowship (additional to National President)  
 Wesley Historical Society (N.Z.)  
 Robert Gibson Trust Board  
~~Evangelical Network~~
- 3.6 It shall be competent for each appointing Body to appoint a substitute representative to attend the Conference in the event of the appointed representative being unable to attend.

### OFFICERS

- 4.1 There shall be the following officers of the Conference:  
 The President and Vice-President  
 The Secretary of Conference  
 The President's Legal Adviser

### THE PRESIDENCY

- 5.1.1 There shall be a President of the Methodist Church who exercises leadership through service, and as the chief Pastor of the Church guards its faith and discipline, supports its work and mission, has a prophetic voice in its pursuit of justice, and shares in the administrative work of the Church as authorised. The President shall preside at Conference.
- 5.1.2 There shall be a Vice-President of the Methodist Church who shall be the deputy of the President.
- 5.1.3 Both the President and the Vice-President shall hold office until either shall resign or die, be incapable of acting or shall be succeeded in office.
- 5.1.4 The offices of President and Vice-President are open to Presbyters in Full Connexion, Deacons and Laypersons.

5. 1.5 The President and Vice-President shall be elected at the Conference preceding that at which they are to take office.
5. 1.6 A person eligible for either office shall be a member of the Methodist Church and be familiar with its polity and discipline. To ensure continuity of leadership, any person to be elected shall be a member of and present in person at the Conference at which he or she is elected, and shall have been present in person at no less than two of the preceding four Conferences.
5. 1.7 The nominations for both offices shall be in accordance with the following procedures:
- (a) Nominations shall be made by the nominating bodies: Te Taha Maori **and** the Synods, ~~Wasewase ke Viti~~, and may be for either or both offices. Each nominating body shall decide upon its own procedures for the making of nominations which may be of persons not members of that **body Synod**. Nominations shall be made in writing by the nominating body, and, in all cases endorsed with the consent of the nominee. All nominations must be communicated to the General Secretary by 31st August preceding the Conference at which the nomination is to be considered. The General Secretary shall promptly advise each nominating body of all nominations received.
  - (b) In respect of each person nominated for either or both offices, the nominating bodies making the nomination shall be responsible for supplying the General Secretary not later than 31st August with a brief profile of the person nominated for inclusion in a report to Conference.
  - (c) When a Presbyter is elected as President all Presbyters nominated for the office of Vice-President shall be ineligible for election to that office in that year; when a Deacon or Layperson is elected as President, all Deacons or Laypersons nominated for the office of Vice-President shall be ineligible for election to that office in that year.
  - (d) Taiuiwi and Te Taha Maori will each select its preferred candidates for the offices of both President and Vice-President according to their own procedures.
  - (e) There shall be a Conference Panel, (the Panel), representing the Partnership.
  - (f) Hui Poari and Taiuiwi Strategy Committee each nominate five members for the Conference panel from the membership of their respective Council of Conference members.
  - (g) The Panel is not the Council of Conference (Council membership is a convenient way of selecting Connexionally experienced people)
  - (h) The first task of the panel is to choose two Convenors, one from each of the groups of five.
  - (i) The five members ~~of~~ **from** Te Taha Maori and the five from Taiuiwi bring to the panel the names agreed by ~~their caucus groups~~ **Te Taha Maori and Taiuiwi Meetings** as being appropriate people to lead Te Haahi for the following Connexional year.
  - ~~(j) In conversation as a group, The panel's task is to come to a consensus as to the receive~~ **from each meeting the preferred** names ~~of the~~ **for the role of** President and Vice President ~~Elect. Only~~ **and determine** those names which are common to both **meetings** ~~caucus groups are to be considered. The panel does this as a Conference panel, having listened into the discussions in their respective caucus groups as to both the task of the Presidency and the qualities required in the coming year.~~
  - (k) The Panel should, from the names acceptable to both **meetings** ~~caucus groups~~ for Presidency, select the President, having regard to the qualities and skills necessary for that office. The panel should then, from the names acceptable to both ~~caucus groups~~ **meetings** for the Vice Presidency, select the Vice President, having regard to the qualities and skills necessary for that office and the person whom the Panel believes would be able to work in a complementary manner with the President as a Presidential team.
  - (l) If there are no names in common for either President or Vice President, the two ~~caucus groups~~ **meetings** shall reconvene to enquire whether any names not previously forwarded to the 5+5 from the list of nominations in the Conference agenda, would then be acceptable. If additional names are agreed upon, the panel meets again and follows the process from paragraph 4 above.
    - (i) In the event that it is still not possible to have any names in common for the presidency, then the current President and Vice President remain in office for a further **year. Term. ( two years )**
    - (ii) In the event that there is a commonality which enables the selection for President but not the Vice President the existing Vice President will remain in office with the newly elected President for a further year.
  - (m)
    - (i) If the panel members at any point in their ~~conversations~~ **deliberations** require any assistance that may help them reach a consensus they may call on the General Secretary and the Legal Adviser.
    - (ii) The request for assistance is conveyed to both parties by one or other of the Convenors.
    - (iii) The request for assistance, noting the specific reasons for the assistance, is to be put in writing by the panel.

- (iv) The assistance given by General Secretary and Legal Adviser is also noted in writing by the two Convenors and checked for accuracy prior to the General Secretary and Legal Adviser leaving the panel.
  - (n) Having come to a consensus, the Convenors report to the General Secretary that the appropriate process has been followed, and name the President and Vice President for the next year.
  - (o) At an appropriate time the General Secretary reports to the President that this is the decision of the panel.
  - (p) The names of the ~~duly appointed~~ President and Vice-President Elect are then announced by the President **as duly appointed**.
- 5.1.8 If for any reason the President-Elect or Vice-President-Elect are unable to take office the Conference ~~at its first session shall fill the vacancy, using the procedures set out above. (see 7.5.1.7 d-h)~~ **the current President or Vice President shall remain in office.**
- 5.1.9 Should the President die, become incapable of acting, resign, or be absent overseas, the Vice-President shall assume the function of that office. The Ex-President or Ex-Vice-President shall assist in fulfilling the functions of both offices as appropriate.
- 5.1.10 Should the Vice-President die, become incapable of acting, resign or be absent overseas, the Ex-President or Ex-Vice-President as appropriate shall assist in fulfilling the functions of that office.
- 5.1.11 It shall be the duty of the General Secretary, should the necessity arise, after consultation with the President's Committee of Advice, to ensure that the provisions of paragraphs 7.5.1.9 and 10 are implemented. If the vacancy is caused by resignation, the persons so resigning shall not be regarded as having the rights and responsibilities of having held that office unless otherwise determined by the Conference.
- 5.1.12 When a Presbyterian or Deacon who is stationed by Conference and is in receipt of a stipend is elected as President, Conference shall ensure that a suitable supply is arranged. When a Lay or non-stipendiary person is elected President suitable financial provision shall be made if necessary. Such costs shall be a charge on the Connexional Expenses Fund.
- 5.1.13 The President and Vice-President shall be ex-officio members of all Conference committees and of all Courts of the Church, and shall be entitled to attend meetings of Boards or Committees of the Methodist Church. ~~Neither is entitled to vote at any meeting of which they are not a member.~~

## **FUNCTIONS OF THE PRESIDENT AND VICE-PRESIDENT**

- 5.2.1 The functions and responsibilities of the Presidency are generally shared by the President and Vice-President. When acting corporately, and always in consultation, with appropriate advisers, they include:
- (a) being a focus of service and leadership throughout the Church, exercising prophetic, priestly and pastoral functions, and carrying out administrative tasks as are required by the Laws and Regulations of the Methodist Church of New Zealand/Te Haahi Weteriana o Aotearoa;
  - (b) having all the powers and exercising all the functions of the Conference in accordance with the Laws and regulations, except when the Conference is in session.
- 5.2.2 The President, acting in terms of Section 7.5.5.1 shall normally be advised by the Vice-President and General Secretary. The President shall take advice in others matters as follows:
- (a) Deployment of Ministers: Te Taha Maori, Synods, ~~Wasewase ko Viti, (as appropriate), The Executive Officer, Taiwi Strategy & Stationing~~ **The Directors Missions Resourcing for Stationing;**
  - (b) Pastoral concerns: President's Committee of Advice and/or Pastoral Committee, and the appropriate Synod;
  - (c) Interpretation of the Church's Laws and regulations: General Secretary, the President's Legal Adviser, and if appropriate the President's Committee of Advice, and such other persons or bodies as the President deems appropriate;
  - (d) Public concerns: Appropriate Standing Committees and/or Convener;
  - (e) General: President's Committee of Advice and/or such other Standing Committees, Boards, and Divisions as are relevant to the issue;
  - (f) In matters relating to the Disciplinary Procedures, the President shall immediately act on the advice of, and in accordance with the findings of, the Disciplinary Tribunal.
- 5.2.3 Should any question arise in the interval between two Conferences as to the meaning or intention of any Resolution of the Conference, or as to the interpretation of any Law or Regulation of the Church, the following procedures shall apply:
- (a) the ~~matter~~ **question** may be referred to the President, whose ruling thereon shall be binding until the next Conference;
  - (b) the ~~request~~ **question** shall normally be referred through Synods or Te Taha Maori. ~~within whose bounds the matter or question arises;~~
  - (c) any such ruling by the President shall be ~~made~~ **conveyed** through the General Secretary;
  - (d) the ruling shall be binding until the next Conference.
- 5.2.4 (a) **The President shall** Preside at the Conference Ordination Service.



**(b) The Ordained member of the Presidential team will ordain.**

~~5.2.5 The President and Vice-President may each deliver an address to the Conference.~~

**SECRETARY OF CONFERENCE**

6.1 The General Secretary shall act as the Secretary of the Conference (see 5.2.5.2)

6.2 The General Secretary shall:

- (a) ensure that all arrangements are made for the holding of the Conference;
- (b) order the business of Conference;
- (c) advise Conference and the President and Vice President in respect to Conference procedures.

**PRESIDENT'S LEGAL ADVISER**

7.1 A Legal Adviser to the President shall be appointed each year by the Conference on the nomination of a Committee consisting of the President, Vice-President, Ex-President (who shall act as Convener), Tumuaki and General Secretary. S/he shall be ex officio a member of the Conference.

7.2 The Legal Adviser shall be a barrister and solicitor or barrister sole of the High Court of New Zealand who is in active practice.

7.3 The Legal Adviser acts as consultant to the President on all matters pertaining to the interpretation of the Laws and Regulations of the Church, and on such other matters of a legal nature as the President shall raise.

**THE SEAL**

8.1 There shall be a Seal of the Conference which shall remain in the custody of the General Secretary and be used on official documents and attested by the President or Vice-President.

**GENERAL PROCEEDINGS**

9.1 The Conference shall:

- (a) be opened by the ~~retiring~~ President;
- (b) induct the President and Vice-President;
- (c) receive Presbyters into Full Connexion, and ordain Presbyters and Deacons;
- (d) appoint its officials;
- (e) confirm Standing Orders;
- (f) elect the President and Vice-President of the next ~~ensuing~~ Conference;
- (g) ~~make arrangements for and~~ transact its business.

9.2 The President or Vice-President ~~or deputy~~ **or past President or past Vice President** shall preside over the Conference.

9.3 The attendance of forty percent of the members of that Conference shall constitute a quorum except that after it has opened its business the Conference may determine some other quorum for all or any part of its business. The quorum should always reflect the partnership between the tangata whenua/Te Taha Maori and Taiuiwi.

9.4 The sessions of the Conference shall be open to the public unless otherwise determined by the Conference.

9.5 Conference may decide to go into Committee. Business discussed by the Conference while in Committee shall not in any way be reported or published and shall be absolutely confidential to the members. The business of Conference while in Committee shall be recorded in the Journal and Daily Record but not in the Minutes unless Conference shall so direct. When Conference comes out of Committee the Secretary shall report to the Conference the content of its decision while in Committee.

9.6 Conference may agree to form itself, at any point during its business, into caucus **groups TeTaha Maori and Taiuiwi**, which represent the partnership of the tangata whenua/Te Taha Maori and Taiuiwi within the Church. (see also 7.14.1-5)

9.6.1 The initiative for this may be taken by any member of Conference in consultation with the caucus facilitators, and the decision to do so shall be announced by the President ~~or~~.

9.6.2 Each meeting will be facilitated by person(s) appointed by Hui Poari and Taiuiwi Strategy. ~~and Stationing.~~

~~9.6.3 Conference may decide at any point during its business sessions to convene such meetings, the decision to do so being made either by the President or at the request of the appointed facilitators.~~

9.6.4 Each caucus may choose to divide into ~~interest~~ **groups of common interest**..

**THE ORDERING OF CONFERENCE BUSINESS**

10.1 The hours of Session for the Conference shall be **determined by the Conference**. ~~as from time to time determined by it.~~

10.2 The ordering of the business of Conference shall be in the hands of the Secretary of Conference. The following shall be the Order of Business in the Conference day by day:

~~\_\_\_\_\_ The President shall take the chair at the hour to which the Conference may stand~~

~~adjourned, the members standing until the President is seated. The President shall then open the session, which may include singing, reading the Scriptures, prayer and other devotional acts. In the absence of both the President and Vice-President, an Ex-President may preside.~~

(a) Reports and recommendations - Conference Agenda questions.

(b) Any other matters which may be arranged for by sessional order from time to time.

- 10.3 Except for matters requiring urgency, Notices of Motion shall be received by the General Secretary for the consideration of Conference by 4:00pm on the Thursday prior to Conference. Unless the matter is urgent, Notices of Motion ~~will~~ **shall** be referred to a Standing Committee, to a Board or Division, to another or other Synod(s), for consideration at the next Conference.

~~As to whether a matter is urgent shall be determined by~~ The President **shall determine what is a matter of urgency.**

- 10.4.1 Committees of the Conference (hereinafter called "Business Committees") shall ~~be appointed at each Conference to report to the Conference on matters which may be remitted by the Conference to such Committees for consideration. These Committees shall be regarded as the advisory Committees of the Conference.~~

Business Committees

A Council of Conference

B i. Te Taha Maori

ii. Tauwi

C Law Revision

D Administration

~~E Ministry~~

E **Trinity College**

F **Mission Resourcing**

G Faith and Order

H ~~Wesley Com~~ **Methodist Mission Aotearoa**

I Mission and Ecumenical

J Communications & Organisations

K ~~Social Issues~~ **Public Issues**

- ~~10.4.2 Such Committees shall meet for the transaction of business at such times as shall from time to time be determined by the Conference. The Committees shall also meet during the sessions of the Conference as often as may be considered necessary.~~

- 10.4.3 Business Committees shall deal with their business in the following order of priority:

(a) Conference agenda items;

(b) Memorials.

(c) Notices of Motion

- 10.4.4 All ~~recommendations~~ **Notices of Motion and Memorials** to be brought before Conference shall be submitted by the Convenors of the Business Committees to a group appointed by the Law Revision Committee who will examine them in respect to:

(a) clarity and intelligibility;

(b) their relationship to existing laws and regulations;

(c) whether there are any financial implications for the Connexional Budget.

- ~~10.4.5 Convenors shall introduce the reports and recommendations of the Committee, and whether the report and recommendations represent the general view of the Committee. Representatives authorised by Te Taha Maori, Tauwi Strategy and Stationing, and other Connexional Divisions, Boards and Committees, may also share in the introduction of the Business Committees' reports and recommendations.~~

- 10.4.6 Business Committees of Conference will advise the Conference as to those reports/decisions that can be presented to the Conference en bloc, and received without further discussion. The following procedure will apply:

(a) Reports/decisions to be taken en bloc will be clearly marked on the papers distributed to the Conference.

(b) On the recommendation of the Business Committees they will be put to the Conference en bloc.

(c) In order to safeguard the rights of members of the Conference to speak on any report/decision, any member may by simple request have removed from the "en bloc" procedures any report/decision.

## CONFERENCE QUESTIONS

- 11.1 The business of the Conference shall be conducted under the following questions and under such further questions as the Conference may from time to time prescribe, the answers to such questions shall be recorded in the Minutes of Conference.

- 11.2 The official work of the Conference, comprised under the Questions constituting the ordinary routine of business, shall be introduced by the Secretary. The Questions are:

1 Who are members of this Conference?

- (a) those in Full Connexion.  
~~(b) ordained Deacons~~  
(c) representatives
- 2 What Members from other Conferences and Churches are associated with this Conference?  
3 What Candidates are now received for training?  
(a) Deacon  
(b) Presbyter  
(c) Minita-a-iwi
- 4 Who are to continue in training for ordained ministry?  
(a) Deacon  
(b) Presbyter  
(c) Minita-a-iwi
- 5 Who are to be stationed by Conference as Probationers?  
(a) Deacon  
(b) Presbyter  
(c) Minita-a-iwi
- 6 Who are now admitted as Presbyters or Deacons in Full Connexion with the Conference?  
(a) those who have completed their probation  
(b) from another Church
- 7 Who are now ordained Deacon or Presbyter?  
(a) Deacon  
(b) Presbyter
- 8 What Minita-a-iwi:  
(a) are received as candidates  
(b) have completed their training
- 9 (a) What Deacon is reinstated into Full Connexion?  
(b) What Presbyter is reinstated into Full Connexion?
- 10 (a) What Deacons now ceases to recognised as in Full Connexion with the Conference?  
(b) What Presbyters now ceases to be recognised as in Full Connexion with the Conference?  
(c) What Presbyters now ceases to be recognised as a Probationer with the Conference?  
(d) What Deacon(s) now cease to be recognised as a Probationer with the Conference?  
(e) What students are discontinued in their training?
- 11 What appointments are authorised to provide remuneration at a rate less than Standard Stipend?  
A. For full-time or part-time Local Ministries (with no remuneration) with Ministry Covenant (full or part-time):  
(a) Deacon  
(b) Presbyter  
B. For part-time Ministries (remuneration pro rata) with a Ministry Covenant:  
(a) Deacon  
(b) Presbyter
- 12 What Deacon(s) or Presbyter(s) is transferred to, or is now exercising ministry in, another Conference or Church, whether overseas or in New Zealand, and has the right to return to the Conference on the completion of service with that Conference or Church?  
(a) Deacon  
(b) Presbyters
- 13 What Deacon(s) or Presbyter(s) has been received from another Conference or Church?  
(a) Deacon  
(b) Presbyter
- 14 What are the decisions of Conference on Disciplinary matters?  
(a) Which are required to be reported to the Conference?  
(b) Which have been processed during the preceding year, under the Disciplinary Code?
- 15 For what Deacon(s) or Presbyter(s) is no appointment available?  
(a) Deacon  
(b) Presbyter
- 16 What Deacon(s) or Presbyter(s) are not available for Stationing this year?  
(all ministries recorded under this question shall have prepared a Ministry Covenant)  
(a) Deacon  
(b) Presbyter  
1) Chaplaincies

- 2) Other
- 17 What Deacon(s) or Presbyter(s) retire at this Conference?  
 (a) Deacon  
 (b) Presbyter
- 18 What Deacons and Presbyters continue in retirement?  
 (a) Deacon  
 (b) Presbyter
- 19 What Deacons, Minita-a-Iwi and Presbyters have died since last Conference?  
 (a) Deacon  
 (b) Minita-a-Iwi  
 (c) Presbyters
- 20 What Laypersons who have given leadership in the Conference have died since last Conference?  
 (a) Te Taha Maori  
 (b) Tauivi
- 21 (a) Are there any congregations where, for imperative pastoral considerations, others than Presbyters should have authority to administer the Sacraments?  
 (b) Who are now given special authority to administer the Sacraments?
- 22 (a) Does the Conference sanction the amalgamation or division of any ~~District~~ **Synod** or Parish?  
 (b) What other Agreements affecting Parishes and/or Use of Buildings are approved by Conference?
- 23 (a) To what Parishes/Rohe are additional Deacons, Minita-a-Iwi or Presbyters appointed?  
 (b) From what Parishes/Rohe are Deacons, Minita-a-Iwi or Presbyters withdrawn?
- 24 How are the Presbyters, Deacons, and Minita-a-Iwi stationed for the ensuing year?
- 25 What are the decisions of Conference on matters relating to the Council of Conference?  
 (a) What is God saying to us now?  
 (b) What more can be done to promote the work of God?  
 (c) Connexional Budget  
 (d) **PAC Distribution Group**
- 26 (i) What are the decisions of Conference on matters relating to the tangata whenua, Te Taha Maori?  
 (a) Grey Institute Trust  
 (b) Wellington Charitable and Educational Endowments Trust.
- 26 (ii) What are the decisions of Conference on matters relating to Tauivi?  
 (a) Tauivi Strategy  
 (b) Evangelical Network  
 (c) New Zealand Methodist Women's Fellowship  
 (d) ~~Wasewase Ko Viti Kei Rotuma~~
- 27 What are the decisions of Conference on matters relating to Law Revision?  
 (a) New or amended laws to be brought to Conference  
 (b) Presidential Rulings which have been made during the year
- 28 What are the decisions of Conference on matters relating to the Administration Division?  
 (a) Investment Advisory Board  
 (b) Methodist Trust Association  
 (c) Connexional Trusts  
 (d) PACT 2086 Trust  
 (e) ~~PAC Distribution Group~~  
 (f) Robert Gibson Trust  
 (g) Statistics  
 (h) Wesley Historical Society  
 (i) Travel & Study
- 29 What are the decisions of Conference on matters relating to Ministry Trinity College?  
 (a) ~~Mission Resourcing~~  
 (b) ~~Ministry Education (Trinity College)~~  
 (c) ~~Churches Education Commission~~  
 (d) ~~Diaconate Task Group~~  
 (e) ~~Lay Preachers~~  
 (f) ~~Tauivi Youth~~  
 (g) ~~Uniting Congregations of Aotearoa NZ~~  
 (h) ~~Chaplaincies~~  
 i. ~~Tertiary~~  
 ii. ~~Hospital~~  
 iii. ~~Defence Force~~

- iv. ~~Prison~~
- (i) Wesley College

**30 What are the decisions of Conference on matters relating to Mission Resourcing?**

- (c) Churches Education Commission
- (d) Diaconate Task Group
- (e) Lay Preachers
- (f) Tauwi Youth
- (g) Uniting Congregations of Aotearoa NZ
- (h) Chaplaincies
  - i. Tertiary
  - ii. Hospital
  - iii. Defence Force
  - iv. Prison

31 What are the decisions of Conference on matters relating to Faith and Order?

32 What are the decisions of Conference on matters relating to Methodist Social services?

- (a) Methodist Mission Aotearoa
- (b) Methodist Mission Northern
- (c) Wesley Wellington Mission
- (d) Christchurch Methodist Mission
- (e) Dunedin Methodist Mission
- (f) Palmerston North Methodist Social Services
- (g) Hamilton Methodist Social Services
- (h) Vahefonua Tonga Mission**
- (i) Sinoti Samoa Mission**

33 What are the decisions of Conference on matters relating to Mission and Ecumenical affairs?

- (a) Mission and Ecumenical Committee
- (b) Christian World Service
- (c) World Methodist Council**

34 What are the decisions of Conference on matters relating to Communications and Organisations?

- (a) Methodist Publishing
- (b) ~~PAC Communications Endowment~~ **Media and Communications Fund**

35 What are the decisions of Conference on matters relating to Social Issues?

- (a) ~~Public Questions~~ **Issues Network**
- (b) Inter-Church Bio-ethics Council

36 (a) Who is elected President of the Church for induction at the next Conference?

(b) What arrangements are made for the President's supply?

37 (a) Who is elected Vice-President for induction at the next Conference?

(b) What arrangements are made for the Vice President's supply?

38 Who is elected the President's Legal Adviser?

39 Who are elected to the following Synod and Regional positions for the ensuing year?

- (a) Superintendents
- (b) Secretaries
- (c) Financial Secretaries
- (d) Property Secretaries

40 Who are appointed as members of the following Standing Committees and their Conveners?

- (a) Pastoral Committee
- (b) President's Committee of Advice
- (c) Council of Elders
- (d) Budget Task Group

41 When and where shall the next Conference be held?

42 When shall the Annual Synod and other Synod Meetings be held?

**RECORD OF PROCEEDINGS**

12.1 The Decisions of Conference shall be published as the Minutes of the Conference.

12.2 The Conference Journal shall include the Decisions of the Conference together with copies of all reports and papers of the Conference and the recommendations from Committees or Boards. At the conclusion of the Conference, the Journal shall be confirmed by it and signed by the President, Vice-President and the General Secretary.

12.3 A Daily Record shall be kept of the business considered by the Conference at each session. It shall incorporate a brief record of the proceedings. ~~and shall include the number of votes for and against any resolution or amendments submitted if so directed by the Conference. A person may ask to~~

have their name recorded in the record noting their opposition.

### THE ORDERING OF CONFERENCE DISCUSSION

- 13.1 A member of the Conference wishing to speak shall so indicate to the person presiding. The person presiding shall ~~name~~ invite the member ~~who shall then~~ to speak.
- 13.2 Members shall speak only from a rostrum except when asked, or asking, a question.
- 13.3 No member shall speak more than once on the same question without the leave of the Conference.
- ~~13.4 If the person presiding over any session of the Conference shall stand, all proceedings then before the Conference shall immediately cease and shall not resume until the person presiding is again seated.~~
- 13.5 The person presiding shall call to order any person who departs from the matter under discussion or who violates the courtesies of debate.
- 13.6 A member who thinks that he/she has been misrepresented by a speaker may, by the indulgence of the Conference, interrupt the speaker to correct the misstatement, but shall not enter into argument.
- 13.7 It shall be competent for any member to propose that any subject shall be considered in Committee ~~of the whole~~ if determined by the Conference. ~~If seconded, a vote on the proposition shall be taken without debate.~~

### CONFERENCE DECISION-MAKING

The principal goal of the decision-making process of Conference is to enable the *tangata whenua*, Te Taha Maori and Tauwiwi, partners of the Methodist Church of New Zealand/Te Haahi Weteriana o Aotearoa, to discern what is best for the Church, and to make decisions which demonstrate partnership.

- 14.1 When a report has been presented and discussed and the suggested decisions have been canvassed, the President/Vice-President will seek the mind of the Conference on whether there is a consensus on these decisions. If, in the judgement of the presiding officer, consensus has been reached, and Conference accepts this judgment, the presiding officer will state that the decision is now the decision of Conference.
  - 14.2.1 the President/Vice-President may suggest, or the appointed facilitators may ask for a meeting of either or both of Te Taha Maori and Tauwiwi if this will enable their group(s) to clarify the issues and to reach general agreement so that a partnership decision can be explored. (see 7.9.6)
  - 14.2.2 The President/Vice-President shall make clear the matters which both meetings will be addressing, and will propose a time-limit for the process.
  - 14.3.1 When both meetings are ready to report back, their facilitators will meet with the President/Vice-President to share the responses. In doing so they will indicate if either or both meetings need to give reasons to Conference for their having arrived at a particular point. This would be necessary only if the meetings were not in agreement.
  - 14.3.2 If a meeting does not achieve a consensus within itself, this will be reported to the Conference. It will not be appropriate for the other meeting to indicate its response at this point.
  - 14.3.3 Either meeting may ask for further time to deliberate the outstanding issues, or a representative group from among that meeting may be appointed on an ad hoc basis to address the areas of disagreement and seek a way ahead.
  - 14.3.4 If, finally, within a meeting, there is no consensus to proceed, no decision by Conference can be made.
  - 14.3.5 When there is no agreement between the two partners the status quo remains, and the President/Vice-President will define the 'status quo.'
- 14.4 Conference may decide to refer the unresolved issues that need to be addressed to the Church for discussion by **Hui Poari and Synods** ~~Districts and Regional Courts~~ and report to the following Conference.
- 14.5 If there is agreement by both meetings, the presiding officer will advise the form of the decision, and state that such is now the decision of Conference.

### REVISED SECTION 11(D) – TRINITY METHODIST THEOLOGICAL COLLEGE

- 7.1 Trinity College Council may set up appropriate sub-committees and shall determine their functions.
- 7.2 STUDENT REVIEW PANEL AND CURRICULUM REVIEW PANEL**
  - 7.2.1 Trinity College Council delegates to the Principal the authority to convene and manage all functions and decisions of the Student Review Panel and Curriculum Review Panel, whose functions shall be as follows:
    - 7.2.2 Terms of Reference: Student Review Panel
      - 7.2.2.1 Membership of the Student Review Panel: Directors of Mission Resourcing, Tumuaki, Principal, up to two members appointed by Trinity College Council and College Manager who shall act as secretary.
      - 7.2.2.2 Meeting purposes

1. (a) To review the progress of all students
- (b) To determine the nature and setting of the preparation for ordination of candidates accepted by the Methodist Church
- (c) To determine the nature and setting of the preparation for ordination of those in the probation programme.
2. Against the background of the Church's commitment to its bi-cultural journey, each student preparing for ordination shall pursue a programme of study under the direction of and to the satisfaction of the Principal and the Student Review Panel.

The course of study shall be as follows:

- (a) Training for Ordained ministry will normally include study in each of biblical studies, Christian thought and history, Methodism, pastoral and leadership studies, the practice of ministry and Maori studies;  
Special courses may be devised to meet the needs of individual students, and prior learning shall be taken into account where relevant.
- (b) No student shall enter upon any course without the consent of and approval by the Principal and the Student Review Panel of all the subjects proposed;
- (c) If the relationship status of an accepted candidate is to change, the Principal shall be advised at the earliest possible date;
- (d) Receive regular reports on candidates progress from parish placements, academic progress, and other such reports as are required by the Principal.
- (e) Receive regularly each year the Portfolios of candidates in College and on probation;
- (f) Ensure that Trinity College requirements are met as laid out in the college handbooks and recommends to the Connexional Ordination Assessment Panel those candidates who are to be considered to be ready for Ordination.
- (g) The Student Review Panel in consultation with the Principal may require a written or oral examination and/or interviews with any student to determine academic progress and/or ministry suitability.

#### 7.2.3 Terms of Reference: Curriculum Review Panel

7.2.3.1 Membership: Principal, teaching staff of Trinity College, up to two members appointed by Trinity College council and the College Manager who shall act as secretary.

#### 7.2.3.2 Meeting purposes:

- (a) To review on a regular basis the overall shape of the curriculum for all programmes offered by Trinity College.
- (b) To arrange staff training on an annual basis, including evaluation of performance.
- (c) To appoint a Moderation Panel.
  - 1) The Moderation Panel will consist of four members including the Principal, at least one representative of the Curriculum Review Panel and the College Manager who shall act as secretary.
  - 2) The Moderation Panel is a sub-committee of the Curriculum Review Panel for the consideration of Recognition of Prior Learning, Cross crediting and any other matters referred from the Curriculum Review Panel.
- (d) To ensure that:
  - 1) moderation (internal and external) for all courses is completed;
  - 2) the curriculum is in line with the Tertiary Evaluation Indicators;
  - 3) it addresses any issues of academic integrity pertaining to either students or staff.

## STAFF

8. Trinity College Council shall ensure there is a Principal and such academic and administrative staff as is required to achieve the aims and objectives of Trinity College.
- 8.1 The Principal shall be a suitably qualified person.
  - 8.1.1 Is the leader of a team of educators, and is qualified to teach at tertiary level.
  - 8.1.2 Supervises the overall work of Trinity College in the provision of theological education, ministry formation and professional development;
  - 8.1.3 Fosters a sense of community in the life of the College and ensures adequate pastoral care of students and staff.
  - 8.1.4 Promotes and fosters ministry formation appropriate to the needs of the Methodist Church of New Zealand;
  - 8.1.5 Ensures the Church's academic and formation requirements are met by students;
  - 8.1.6 Advocates for and promotes the work of the College and Ministry Education within the tertiary educational context to the benefit of the Church;
  - 8.1.7 Is available to the life of the church as a resource person in education and ministry
- 8.2 Teaching staff members may be designated as the Ranston or Wesley Lecturer.
- 8.3 The appointment of stationed staff shall be in accordance with section 2 of the Laws and Regulations.

# Supplementary Report

(Continuation from page C-14)

## LAW REVISION

### SECTION 2 - THE MINISTRY

#### INTRODUCTION

The Methodist Church of New Zealand - **Te Haahi Weteriana O Aotearoa (hereinafter referred to as 'The Church')** believes that the ministry of Jesus Christ in, to, and for the world is one ministry; that Christ continues this ministry through the Church; that all those who are 'in Christ' by virtue of their baptism, share in this ministry. Within this ministry of all who are baptised there are particular ministries.

The Methodist Church authorises these particular ministries through the ordained ministries of presbyter and deacon, and through ~~specific~~ **stationed** lay ministries.

A minister of the ~~Methodist Church of New Zealand~~ is one who has heard the call of God and whom the Church, under the guidance of the Holy Spirit, receives into one of these particular ministries.

#### DEFINITION OF TERMS

- 1.1 Throughout this Section the term "Minister" shall be a generic term referring to a minister as commonly understood and includes ~~and Presbyters Deacons~~ **and Stationed Lay Ministers** as hereafter defined.
- 1.2 A Minister is not an employee of the Church.<sup>1</sup> Ministers are persons in a special relationship with and appointed by the Conference of the Church, with powers, duties, rights and functions as set out in this Law Book, and entitled to such living allowance (a stipend) and other allowances as from time to time determined by the Conference.

#### MINISTERS

- 2.1 A Presbyter is one who is ordained by The ~~Methodist Church of New Zealand~~ to the particular ministry of Word, Sacrament, and Pastoral Care and to leadership within the community of faith.
- 2.2 A Deacon is one who is ordained by The ~~Methodist Church of New Zealand~~ to a ministry shaped by the community whom they are appointed to serve.
- 2.3 A ~~designated~~ **stationed** Lay Minister is one who has been authorised for an identified period by The ~~Methodist Church of New Zealand~~ to carry out a specific function within the Church. The specific roles and tasks of any ~~designated~~ **stationed** lay minister will be defined in a covenant.
- 2.4 Minita-a-iwi, Kaikarakia, and Liaison Persons within Te Taha Maori shall be appointed in accordance with guidelines set by Hui Poari. They shall minister to people in their own Takiwa/Rohe. (see 7.3.5 - Tupu Whakaritorito)

#### CANDIDATES

- 3.1 A Candidate may offer for the ~~general work ministry~~ **general work ministry** of a Presbyter or Deacon ~~or for a specific sphere of ministry~~, either of which may be full or part-time ministry, and either fully, partially or non-stipended. Candidating shall be for ministry in a specified language setting.
- 3.2 Candidates for the ministry of Presbyter or Deacon in the Methodist Church shall:
  - (a) have been baptised;
  - (b) have been confirmed, and **be** in active membership in the Church;
  - (c) give evidence, in the case of a candidate for the presbyterate, of their acceptability and potential as a preacher;
  - (d) be persons finding general acceptance in the community and in the Church;
  - (e) be persons who live out a commitment to The ~~Methodist Church of New Zealand~~, including its Mission Statement, and bicultural journey;
  - (f) be persons whose gifts, insight into the Gospel, and ability to relate to people indicate a potential acceptability in this vocation; and
  - (g) have a general understanding of the role of the Presbyter and Deacon in The ~~Methodist Church~~.

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<sup>1</sup> This position has been upheld by the Court of Appeal, July 1998, in their judgement on *Mabon v Methodist Church of New Zealand*.



- 3.3 A person desiring to offer for the Presbyteral or Diaconal ministry shall be referred by the Superintendent of the Parish in which membership is held to the Synod Candidates Convenor.
- 3.4 Where a Candidate has resided for less than two years in the Parish from which s/he is candidating, adequate enquiries shall be made in previous Parishes and reported to the Parish ~~Meeting~~ **Council** and District **Synod** Candidates Committee.
- 3.5 Candidates shall have read:
- the "designated" sermons of John Wesley, ~~or~~ **and** any other early Methodist documents, as set out by ~~the Board of Studies~~ **Mission Resourcing**.
  - the Laws and Regulations of The Church and declare willingness to accept the polity and discipline of The Church.
- 3.6 Procedures regarding the selection and acceptance of Candidates for the Presbyterate and Diaconate shall be determined from time to time by the Mission Resourcing Board. The Mission Resourcing Board shall from time to time publish regulations for the implementation of the procedures. These procedures shall include provision for:
- determining the degree of support of the local Church which will be conveyed in a report prepared by the Synod Candidates Convenor to the ~~District~~ Ministerial Synod;
  - encouragement and guidance for prospective Candidates through the candidate's support group;
  - the presentation of the Convenor's report to a Ministerial Synod which may comment on or add to the report, and the adoption of the report's recommendations regarding the candidate. ~~The District Ministerial Synod shall vote on the Report. The number voting for, against and neutral in a particular case shall be recorded~~ **level of support shall be recorded** and reported to the Mission Resourcing Board. ~~only if the Ministerial Synod so decides;~~
  - each Candidate to attend a National Assessment Event as arranged by the Mission Resourcing Board;
  - a process of Appeal against the recommendation of the National Assessment Event, the appeal to be solely on the grounds of abuse of and/or incorrect use of candidating procedures.
- 3.7 Each candidate shall complete an application as prescribed by Mission Resourcing. The application shall include:
- Information regarding prior learning experience including academic transcripts from all tertiary institutions in which the candidate has been enrolled.
  - Evidence of Commitment to The Methodist Church of New Zealand** and its Laws and Regulations including full and candid disclosure of all facts that may have a bearing upon ministry training and /or ordination.
  - A police report ~~of~~ **on** an approved form.
  - A medical report.
  - Proof of New Zealand residency qualification.
  - Competency in English **and** in the language in which they will minister **and a knowledge of Te Reo.** ~~and, if necessary in Te Reo.~~
  - Any other information or report that the Board from time to time may require.
- 3.8 Candidates shall provide personal financial information as required by the Mission Resourcing Board in order to satisfy the Conference as to their ability to meet any necessary financial obligation. ~~during the total period of training.~~
- ~~3.8.1 At the time of candidacy of persons offering for a Non-Stipendiary ministry, it shall be clarified and recorded in a Ministry Covenant, whether the Candidate and his/her spouse should be granted exemption from Membership of the Supernumerary Fund on the grounds of insufficient financial resources. The Supernumerary Fund Trustee shall be involved in the discussions and no exception shall be granted without its concurrence.~~
- ~~3.8.2 Such exemption may only be by resolution of Conference on the recommendation of the Mission Resourcing Board at the time of candidacy.~~
- ~~3.8.3 In all cases where exemption is granted an appropriate Deed of Acknowledgment exempting the Methodist Church of New Zealand from any liability shall be entered into by the Candidate.~~
- ~~3.8.4 If an exempted minister shall subsequently become partially or fully stipendiary, the exemption shall cease to apply.~~
- 3.9 At the March meeting of the Synod ~~Ministerial Committee~~, and on other suitable occasions, the names of prospective Candidates shall be brought to the attention of the **Ministry Synod**.
- 3.10 The Synod shall appoint a Synod Candidates Convenor who shall provide guidance to candidates and to the Synod about the Candidating processes, and shall make a recommendation to the Synod regarding the candidate.
- 3.11 The Synod Candidates Convenor shall ~~see~~ **ensure** that the requirements of the Mission Resourcing Board with respect to candidates have been fulfilled. The Synod Candidates Convenor shall confirm

to the Mission Resourcing Board that a candidate has met the requirements laid down in 2.3.5-8 above and that the Ministerial Synod has agreed to a candidate continuing their candidature.

- 3.12 Prior to the acceptance of any Candidate who offers to exercise a full or part-time ministry, which may be partially or non-stipended, in the Parish from which they have candidated, the Mission Resourcing Board shall arrange for consultation with the Parish to determine Parish strategy implications.
- 3.13 The Mission Resourcing Board will receive all reports concerning candidates, including those of the Candidates Assessment Team. The Mission Resourcing Board will present its recommendation to the Conference. ~~Each Candidate who is accepted for training in the Theological College shall, through the Mission Resourcing Board, give an undertaking to observe the rules of the Theological College. [moved to 4.2 (b)]~~
- 3.14.1 A candidate who is informed by the ~~Ordination~~ **Candidate** Assessment Team that he or she will not be recommended for acceptance may, within twenty one (21) days, lodge an appeal through his or her ~~District or Regional~~ **Synod** Superintendent to the Mission Resourcing Board.
- 3.14.2 The General Secretary in consultation with the President shall establish an Appeals Committee of three people, **one of whom shall be the Legal Advisor**, who shall hear the appeal before convening of the Conference in that year. The only basis for an appeal is abuse and or /incorrect use of the candidating process. The Appeals Committee shall provide its decision to Mission Resourcing Board and such decision shall be final and binding.
- 3.14.3 The appellant shall have the right to engage their own legal representation for the appeal.**

### STUDENTS FOR MINISTRY

- 4.1 The Trinity College Council shall from time to time adopt rules and regulations relating to Scholarship allowances and the curriculum.
- 4.2 (a) Each accepted candidate is responsible for their studies and ministry to the Trinity College Council through the Principal until ordination. **4.2. (b) Each Candidate who is accepted for training shall observe the rules of Trinity College.**
- 4.3 Each accepted candidate for the ~~presbyterate~~ **ministry** shall normally undergo a course of training, and serve a term of probation in a Parish prior to ordination. The normal term of training, including probation, shall be five years.
- ~~4.4 Each accepted candidate for the diaconate will normally be trained under the oversight of the Principal.~~
- 4.5 The Trinity College Council on the acceptance of a candidate by Conference shall, on the recommendation of the Principal and of the National Candidates' Assessment Convenor, and through the Student Review Panel, determine the nature and setting of the candidate's preparation for ordination.
- 4.6 ~~Students in both home and residential settings~~ shall undertake a programme of studies in preparation for ordination under the oversight of the Principal, who shall report each year to the Trinity College Council through the Student Review Panel on the results of such study and the progress of each student.
- 4.7 ~~Against the background of the Church's commitment to its bi-cultural journey,~~ In light of The Church's commitment to the Bi-cultural Journey each student preparing for ordination shall pursue a programme of study under the direction of and to the satisfaction of the Principal and the Student Review Panel. The course of study for those preparing for:
  - (a) the presbyterate will normally include study in each of biblical, theological, pastoral and Maori studies (b) the diaconate will include biblical and theological studies, and such other studies as will prepare them for their particular serving ministry.
  - (c) All students will complete the required bi-cultural courses.**
  - (d) Special courses may be devised to meet the needs of those preparing for special and specific ministries. Prior learning shall be taken into account.**
- 4.9 The Student Review Panel may, in consultation with the Principal, require an oral or written examination of any student.
- 4.10 No student shall enter upon any course without the consent of and approval by the Principal and the Student Review Panel of all the subjects proposed.
- ~~4.11 If the marital status of an accepted candidate is to change, the Principal shall be advised at the earliest possible date in order that any housing or financial or other implications of such a change as they may affect the Church may be considered.~~
- 4.12 Students may be dismissed from Trinity College **for serious misconduct** and their studies discontinued under section 11 (D) 7.2.2.
  - (a) Grounds for immediate dismissal **and discontinuation of studies** of the student are:
    - (i) Falsification of an application.
    - (ii) Acts of violence towards students or staff.

- (iii) Dishonesty.
- (iv) Bringing The Church or Trinity College into disrepute**
- (b) Grounds for dismissal and discontinuation of academic studies will include:
  - (i) Failure to achieve satisfactory academic progress and/or ministry progress in relation to the criteria for ordination.
- (c) Any dismissal and/or discontinuation of studies shall be carried out by the President on the recommendation of the Student Review Panel.
- (d) The rules of natural justice will apply.

## PROBATIONERS

- 5.1 A Probationer is an accepted Candidate in Training who has been appointed to a Parish, **Synod** or ~~Division-Board~~. The normal term of probation shall be two years unless otherwise determined by Conference, on the recommendation of the Trinity College Council.
- 5.2 When a Probationer is appointed to a Parish the ~~District~~ **Synod** Superintendent shall arrange for their induction. (see 4.8.1(d))
- 5.3 When a probationer has been appointed to a parish, Conference shall appoint a presbyter in Full Connexion as Superintendent of any such parish. (see 4.8.3)
- 5.4 Every Probationer shall pursue a prescribed course of study approved by the Trinity College Council. The Trinity College Council shall arrange that in each ~~District~~ **Synod** there shall be a ~~District~~ **Synod** Assessor of Probationers who may be either ministerial or lay. The duties of the ~~District~~ **Synod** Assessor of Probationers are to support the Probationer in undertaking the prescribed course of study and to report accordingly to the Trinity College Council and the ~~District~~ Ministerial Synod.
- 5.5 ~~Tauwi Strategy and~~ Stationing when stationing ~~appointing~~ a Probationer may invite the Trinity College Council to give special consideration to the training of such Probationer.
- 5.6 The Superintendent of each Probationer shall exercise such oversight as will enable such Probationer to derive the utmost benefit from personal counsel, studies and practical guidance.
- 5.7 Any probationer who desires to pursue University work during probation shall obtain the consent of the Principal and the Parish Superintendent so that such studies may interfere as little as possible with Parish work. (see 2.4.10)
- 5.8 The Superintendent of the ~~District~~ **Synod** shall, at the August Ministerial ~~Committee~~ of Synod, ~~examine~~ **facilitate the assessment of** each Probationer stationed within the ~~District~~ **Synod**. A report shall be made to ~~Mission Resourcing prior to the Ordination Assessment Event.~~ ~~the Trinity College Council through the Principal.~~ (see 4.8.1.(e))
- 5.9 A Probationer is a member of all official meetings of the Parish/~~Division~~ **Synod** to which such Probationer is appointed. The Superintendent may invite a Probationer to preside at any local meeting including a meeting of Trustees. (see 3.6.1.4)
- 5.10 A Probationer is a member of the ~~District~~ Synod and ~~District~~ Ministerial Synod and shall attend all meetings. A Probationer has no vote in the ~~District~~ Ministerial Synod and at any time the ~~Committee~~ **Synod** may request the Probationer to withdraw. (see 4.6.2)
- 5.11.1 Probationers may attend Conference and its Committees where they shall have the right to speak, but not vote, unless they are members of Conference by virtue of some other appointment.
- 5.11.2 Notwithstanding the provisions of 5.11.1, probationers shall be ineligible for appointment as members of Tauwi Strategy Committee and **Tauwi** Stationing Committee.
- 5.12 A Probationer shall be registered as a Marriage Celebrant under the Marriage Act 1955.

## RECEPTION IN TO FULL CONNEXION AND ORDINATION

- 6.1.1 When the Trinity College Council, in consultation with the Principal of the College, and in the light of reports from ~~District~~ Ministerial Synods and the Ordination Assessment Team, considers a Probationer is ready for reception into Full Connexion (~~in the case of presbyters~~) and ordination, it shall bring a recommendation to that effect to Conference. (see 5.3.3.1 (f))
- 6.1.2 In the presence of Conference, candidates shall give undertakings to accept the polity and discipline of the Church as set out in the Laws and Regulations of the Church, and to observe and maintain its discipline. Candidates shall also ~~promise~~ **undertake** that if, after taking full opportunity of testing their views with appropriate officers of the Church, they are unable in good faith and conscience to exercise the functions of ministry, then they will take such steps as are necessary to withdraw from the presbyteral or diaconal ministry of The ~~Methodist~~ Church of ~~New Zealand~~.
- 6.1.3 Candidates who are then accepted by the decision of Conference shall be received into Full Connexion.
- 6.2.1 Reception of a Presbyter or Deacon into Full Connexion with the Conference confers membership of the Conference as of right. Through acceptance of the Church's polity and discipline the Presbyter **or Deacon** exercises responsible mutuality within its Laws and Regulations.

6. 2.2 Presbyters ordained by another Church, while stationed by the Conference:
- (a) under a mutual availability of ministry agreement, shall be received into Full Connexion with the Conference; (see 2.27.2.1);
  - (b) not under a mutual availability agreement, shall complete a supply appointment of two (2) years before being recommended by the Mission Resourcing Board to be received into Full Connexion by the Conference;
  - (c) shall early in their first year of appointment complete a Mission Resourcing Board approved course of orientation to the ministry of The Methodist Church. of New Zealand.
6. 2.3 Every Presbyter and Deacon admitted into Full Connexion and ordained shall have the date of their admission and ordination recorded in the Conference records.
6. 2.4 A Presbyter or Deacon in Full Connexion shall cease to be recognised as such by the Conference upon:
- (a) Conference accepting the resignation of such Presbyter or Deacon;
  - (b) Conference resolving that it ceases to so recognise such Presbyter or Deacon;
  - (c) the Presbyter or Deacon transferring from the Conference;
  - (d) the Presbyter or Deacon ceasing to serve with the Conference under a Mutual Recognition of Ministry.
6. 2.5 Before acting in terms of 6.2.4.(b) above, and if appropriate the Conference Disciplinary Procedures shall be followed.
6. 2.6 A Presbyter or Deacon who ceases to be in Full Connexion shall have the date of cessation recorded in the Conference Records.
6. 3.1 All candidates who have been accepted by the decision of Conference shall be ordained by the Conference with prayer and the laying on of hands.
- ~~6. 3.2 Through ordination ministers exercise their ministry in a covenant of lifetime commitment with all Christians, but especially with those whom they lead and serve in ministry. Through ordination the Church provides for the continuation of Christ's ministry, which has been committed to the church as a whole.~~
6. 3.3 The basic elements of the service of ordination shall be from time to time decided by Conference.

#### ADMISSION TO MINISTRY UNDER EXCEPTIONAL CIRCUMSTANCES

7. 1 The Conference may, on the recommendation of the Council of Conference (who shall consult with Hui Poari or Tauivi Strategy ~~Committee and Stationing~~), admit as a presbyter or deacon of the Church a person who accepts the doctrines and discipline of the Methodist Church and whom it may in other respects approve.

#### TRANSFER TO AND FROM THE CONFERENCE

8. 1.1 Transfer to or from any other Methodist Conferences ~~of the Methodist Church~~, or other national or regional Church courts recognised by the Conference of The Methodist Church of New Zealand may be effected with the consent of the parties concerned without loss of ministerial status.
8. 1.2 ~~The relation to Connexional Funds shall be arranged by the Conferences or Church courts involved.~~ Transfer is subject to satisfactory medical certificates being supplied together with an official certificate that the applicants for transfer have met all liabilities to the Supernumerary Fund with which they are members.
8. 1.3 All applications shall meet the churches requirements for entry as laid out in information leaflet No. 177 Ministry Application Process". This shall include an acceptable statement of Good Standing from the minister's home church, (which shall be sought by the General Secretary), and a satisfactory Police Check, and other references and checks as may from time to time be required by Conference. The Council of Conference shall report thereon to the Conference.
8. 2.1 Presbyters, Deacons or Probationers of The Methodist Church of New Zealand who have been released by the Conference to exercise their ministry in Churches overseas shall have the right to return to the Conference on the completion of their service overseas if they are in good standing.
- 8.2.2 Presbyters, Deacons or Probationers are required to meet any liabilities to the Supernumerary Fund, Travel & Study ~~etc~~ and any other funds.

#### MINISTERS - TRAVEL OVERSEAS

9. 1 Ministers or Lay Persons in any Conference appointment who for any reason propose to travel overseas for more than ~~two~~ one months, shall **consult with the Synod Superintendent about the proposed travel** first obtain, normally not later than two months prior to the proposed travel, the consent of the Synod Superintendent or other person to whom they are accountable, who may ~~consult before giving permission.~~ and that adequate arrangements for the maintenance of ministry

~~shall have been made. by the minister concerned in consultation with the Synod Superintendent or other responsible person before consent shall be given.~~

## MINISTERS AND PUBLIC OR CIVIC OFFICE

- 10.1 No minister, or student for ministry, shall consent to nomination for any Parliamentary, Civic, or Public Office, or for any employment for which payment is received, or which will involve such measure of service as to interfere with ministerial duties except with the consent of:
- the Parish ~~Meeting~~ **Council**, Board, or other body to whom that minister is responsible;
  - the President together with the President's Committee of Advice who shall be empowered to grant or to withhold permission until the ensuing Conference. For this purpose the Superintendent of the Synod in which the applicant is stationed, or the Board chairperson shall be deemed a member of the President's Committee of Advice.
- 10.2 In the event of either or both of these authorities withholding consent and the minister or student for ministry deciding to go forward with such nomination or employment, the President may:
- require the minister or student for ministry to tender his/her resignation as a minister of the Church; and/or
  - consult as to the action that should be taken to ensure the continuity of ministry within the Parish or Board, and the welfare of the minister and family; and/or
  - refer the matter to the Hui Poari or Tauwi Strategy **Committee and Stationing**; and/or
  - refer the matter **to the General Secretary who may consider action for adjudication** under the Church's Disciplinary Procedures.

## APPOINTMENTS OF PRESBYTERS

- 11.1.1 The Church practises the itinerancy of the ministry through all Presbyters being available for stationing and by their being stationed by the Conference annually.
- 11.1.2 The term "stationed" shall be understood ~~in~~ **to** include those ministers:
- appointed (whether full- or part-time) to parishes, **Synods**, Boards, and other entities under Conference Question 24
  - who become, or continue as, ~~supernumeraries~~ **retired ministers** whose names are recorded under Conference Questions 17 and 18.
- 11.2.1 All Presbyters shall be appointed annually by the Conference, normally with effect from the 1st day of February in each year. Conference shall have regard in making such appointments to any special term of appointment made by it in respect of any particular minister.
- 11.2.2 Any Presbyter, having prepared a profile for two consecutive years, and not having been appointed by the Conference, shall not prepare a third profile without the consent of the Pastoral Committee. The Committee shall ask the Presbyter to address any areas of concern raised by Tauwi ~~Strategy and Stationing~~ . The Pastoral Committee shall appoint a "mentor" to assist the presbyter concerned.
- 11.3.1 Any Presbyter wishing to make themselves available for ministry in one of the Negotiating Churches first must seek permission from the Synod Superintendent.**
- 11.3.2 No Presbyter having been given permission to be available for a call to an appointment of the Presbyterian Church of Aotearoa New Zealand shall be available for Stationing.
- 11.3.3 The Synod Superintendent shall inform the Director(s) of Mission Resourcing.**
- 11.4.1 A Presbyter may be placed by the Conference in any appointment year by year or for any number of years successively ~~without limit~~. (see 5.9.2.3)
- 11.4.2 In applying the Common Provisions for Co-operative Ventures, unless there are special circumstances the maximum initial period of appointment for a Methodist Minister in a Co-operative Venture **shall** be for 5 years.
- 11.5 No question concerning the pastoral tie shall be raised by either the Presbyter or by the Parish ~~Meeting~~ **Council** until the presbyter has completed three years in the appointment, except in exceptional circumstances
- 11.6 When a change or extension of appointment is being considered the following procedures shall apply:
- The Synod Superintendent or nominee shall be present at all meetings where the appointment is to be discussed including those in Co-operative Ventures.
  - If a Parish Superintendent is involved the ~~District~~ **Synod** Superintendent or nominee shall preside.
  - If the Synod Superintendent is involved, the President or nominee shall preside.
  - (i) It is desirable that decision-making shall be by consensus.

- (ii) If necessary a secret ballot maybe used to determine if a consensus exists.
  - (e) (i) In the ninth (9<sup>th</sup>) year of an appointment; (refer 5.7.7.2.3)
  - (ii) On attaining the age of sixty-five (65); (refer 2.15.3; 5.7.7.2.3)
- the Synod Superintendent shall ask the Pastoral Committee to arrange a review.
- (f) The Synod Superintendent, not later than 31 March in each year, shall forward to the General Secretary the names of all presbyters not remaining in their present appointments and Parishes who are requesting appointment(s) for the next Connexional Year. The General Secretary in April shall issue a memorandum of these changes to all Ministers and Parishes.
11. 6.1 A Presbyter seeking a change of appointment shall notify the Synod Superintendent and Parish Stewards.
11. 6.2 The question of the change of appointment may be raised by:
- (a) The Synod Superintendent, or
  - (b) The Parish Stewards, or
  - (c) Any 5 members of the Leaders' Meeting and/or Parish **Meeting Council**.
11. 6.3 When such question is raised, the Synod Superintendent shall advise the minister and shall convene a Parish **Meeting Council** to discuss the question. Not less than 14 days notice of the meeting shall be given. Where requested a secret ballot will be held of all members present at the meeting to determine the Parish viewpoint before any decision or recommendation is made. The outcomes resulting from any ballot will conform to 2.11.6.(d) above.
11. 6.4 When the presbyter advises in terms of 2.11.6.1, or in the event of a decision being made to change the appointment in terms of 2.11.6.2, **the procedures set out from time to time by Mission Resourcing shall be followed. (see Annual Guide to Stationing)** ~~and within a time frame set by the Executive Officer Taiuiwi Strategy & Stationing, the following procedures shall apply:~~
- ~~(a) Each Presbyter shall prepare a profile in discussion with spouse, family, Synod Superintendent and other appropriate people. The Synod Superintendent shall forward all presbyter profiles to Mission Resourcing.~~
  - ~~(b) Each Parish shall prepare a profile in consultation with the Synod Superintendent. The Synod Superintendent shall forward all Parish profiles to Mission Resourcing.~~
  - ~~(c) Each student likely to be available from the Theological College in discussion with spouse, family, the Principal of the Theological College, and other appropriate people, shall prepare a profile. The Principal shall forward Student profiles to Mission Resourcing.~~
  - ~~(d) No Parish or Minister shall seek a change of appointment after 1 June in any year except in exceptional circumstances. What constitutes exceptional circumstances shall be decided by the Synod Superintendent concerned in consultation with the Executive Officer Taiuiwi Strategy & Stationing.~~
  - ~~(e) By 20 June Executive Officer Taiuiwi Strategy & Stationing shall distribute copies of:~~
    - ~~(i) All Parish profiles to all presbyters and students for ministry seeking appointments.~~
    - ~~(ii) All presbyter and student for ministry profiles to all parishes seeking a presbyter.~~
    - ~~(iii) All Parish and Presbyter profiles to the Synod Superintendents and members of Taiuiwi Strategy and Stationing.~~
  - ~~(f) Following receipt of the Parish Profiles,~~
    - ~~(i) the Presbyter shall meet and consult with the Synod Superintendent and prepare a response in terms of 3 or 4 possible matchings based on Parish profiles, and~~
    - ~~(ii) the Parish shall meet and consult with the Synod Superintendent, indicating its response in terms of 3 or 4 possible matchings based on presbyter profiles and shall respond through the Parish Stewards or others nominated by the Parish Meetings.~~
  - ~~(g) Each Synod Superintendent shall advise the Executive Officer Taiuiwi Strategy & Stationing by 30 July, of presbyter and Parish responses. The provisional matching meeting of Taiuiwi Strategy and Stationing will normally be in the last week of August.~~
  - ~~(h) The provisional matching sheet of Stations will be distributed through the Connexional Office by 20 September.~~
  - ~~(i) In September the Synod Superintendents and the Principal of the Theological College shall discuss with Parishes, ministers or students and their spouses, the appropriateness of the provisional matchings. Face to face consultations on the basis of the provisional matching between Parishes and the Minister or Student provisionally appointed shall be immediately arranged by the Synod Superintendent in whose region the Parish is situated. Spouses may participate at their own expense.~~
  - ~~(j) For Samoan Appointments to a Samoan Parish, there will not normally be a face to face consultation. When a Samoan Presbyter is to be stationed in a multi-cultural parish, an~~

~~appropriate form of procedure and consultation shall be determined by Mission Resourcing, Sinoti Samoa, and the Parish concerned.~~

- ~~(k) The outcome of each consultation will be communicated by Synod Superintendents to the Executive Officer Taiuiwi Strategy & Stationing by the 30 September.~~
  - ~~(l) On the initiative of the Synod Superintendent concerned, the Executive Officer Taiuiwi Strategy & Stationing may explore alternative appointments where the provisional matching appears inappropriate, and report to the pre-Conference Meeting of the Taiuiwi Strategy and Stationing.~~
- 11.7 The pre-Conference Meeting of the ~~Taiuiwi Strategy and~~ **Connexional Stationing Committee** shall prepare and present to Conference the final Stationing Sheet for adoption at its first Business Session.
- 11.7.1 In special circumstances stationing may occur between Conferences. In such circumstances the following procedures shall apply:
- (a) The Synod, Board, or appointing body produces a strategic plan;
  - (b) The appropriate representatives from Taiuiwi Stationing Committee ~~and Strategy~~, with the **Director(s) Mission Resourcing/Tumuaki** ~~Executive Officer Taiuiwi Strategy & Stationing~~, prepare the necessary profiles **as necessary**.
  - (c) The ~~Taiuiwi Strategy Committee~~ and Taiuiwi Stationing **Committee** and Hui Poari/**Enabling Ministry Team** is advised of the progress;
  - (d) Suitable matchings are sought;
  - (e) There is a face-to-face meeting;
  - (f) If this is satisfactory, the **Director(s) Mission Resourcing/Tumuaki** ~~Executive Officer Taiuiwi Strategy & Stationing~~ advises the President, who then makes the appointment, which shall be confirmed or otherwise at the following Conference.

#### **APPOINTMENT OF DEACONS**

- 12.1 The name of each Deacon ~~will~~ **shall** appear on the Stationing Sheet under a Parish **or Synod** on the recommendation of the Superintendent of the Synod following consultation with Parish officials.
- 12.2 The particular serving ministry of each Deacon shall be set out in the form of a covenant, describing the specific objectives and tasks agreed to in discussion between the Parish and the Deacon, under the guidance of the Synod Superintendent. **Covenants and the ministry they describe are subject to regular review as set out in the covenant.**
- 12.3 A Deacon may be placed by Conference in an appointment year by year, or for any number of years successively, ~~without limit~~.
- 12.4 No question concerning the pastoral tie shall be raised by either the Deacon or by the Parish ~~Meeting~~ **Council** until the Deacon has completed three years in the appointment, except under exceptional circumstances.
- ~~12.5 The Church, through the Taiuiwi Strategy and Stationing Committee may, after due consultation, appoint a Deacon to a Parish other than the one in which he/she presently lives and works.~~
- 12.6 When a Deacon offers for ~~full-time~~ stipendiary service, the regulations applying to the appointment of Presbyters shall as far as possible apply to the appointment of Deacons.

#### **APPOINTMENTS - LAY MINISTERS**

- 13.1 A Lay person may be appointed to Ministry Supply or other significant ministry within a Parish/**Rohe** ~~or region~~ with the approval of the Parish/**Rohe** ~~or region~~ where that person is to serve, the Synod Superintendent/**Hui Poari** and the **Director(s) Mission Resourcing/Tumuaki** ~~Executive Officer Taiuiwi Strategy & Stationing~~. Such person shall enter a Lay Ministry Covenant.
- 13.2 The Lay Ministry Covenant shall set out the specific objectives and tasks of ministry agreed to in discussion between the Parish or region, **the Lay Person** ~~the Deacon~~, and the Synod Superintendent.
- 13.3 Such a Covenant:
- (a) **in any Connexional year** shall be effective until the following 31st January;
  - (b) may be renewed on an annual basis, following discussion with the person concerned, and after the endorsement of the Parish ~~or region~~, the Synod Superintendent and the **Director(s) Mission Resourcing/Tumuaki**. ~~Executive Officer Taiuiwi Strategy & Stationing~~;
  - (c) shall be reviewed at least annually by the Parish or region;
  - (d) may be terminated at any time on three months notice by either the Parish or the person covenanting.

- 13.4 Without the approval of the Conference, such Covenant shall not authorise any lay person to exercise a sacramental ministry. (see 1.4.3)
- 13.5 The appointment of a person working under a Lay Ministry Covenant shall not preclude the right of the Conference or the President, at any time, to station a Presbyterian in the Parish concerned.

#### APPOINTMENTS - GENERAL

- 14.1 The transfer of financial responsibility for Presbyters and Deacons who have been moved by the previous Conference shall take place on 31 January.
- 14.2 A Minister shall not be re-appointed to a Parish in which that Minister was previously stationed until five years have elapsed since the termination of the former appointment there.
- 14.3 No Parish shall engage a person to undertake a ministry similar to that of a Presbyterian or Deacon without the consent of the Conference acting on the advice of the Mission Resourcing Board.
- 14.4 If, as a result of the stationing process, there is a vacancy in any Parish, or if at any time a supply appointment is being considered, such appointment shall be overseen by the **Director(s) Mission Resourcing**. ~~Executive Officer Taiui Strategy & Stationing~~. The **Director(s)** ~~Executive Officer~~, after consultation with the Synod Superintendent, and other appropriate persons, shall recommend to the President, who shall confirm the appointment. Any such **supply interim** appointment must have the approval of the Parish Council, secured at a meeting called specifically for this purpose.
- 14.5 Where possible each Supply appointment shall be noted on the Station Sheet.
- 14.6 The **Director(s) Mission Resourcing** ~~Executive Officer Taiui Strategy & Stationing~~ shall be responsible in respect of each Supply appointment to see that proper arrangements and terms are agreed and recorded. (see 2.13.2)
- 14.7 Where any Minister's appointment by the Conference ceases for any reason other than by resignation the provisions of 2.17.1.(c) – (e) inclusive shall apply.
- 14.8 Appointments under the Stationing Procedures are expressly limited by the process of matching ministerial and parish profiles. It shall not be appropriate for an appointment to be made which is seen to disregard the principle of matching.

#### THE RETIREMENT OF PRESBYTERS AND DEACONS

- 15.1 A Minister who desires to retire shall:
- (a) advise the Parish ~~Meeting~~ **Council** /Rohe and the Synod /Hui Poari by 31 March;
  - (b) make application on the prescribed form and forward the same to the **Synod District Superintendent** /Rohe Liaison Person for presentation to the August Synod which shall report on the same to the Conference through **Conference question 17**. ~~Taiui Strategy and Stationing~~. Under special circumstances Conference may dispense with this requirement.
- 15.2 A Minister may elect to retire not sooner than the end of the Connexional Year in which such Minister attains 55 years of age. (see Appendix B-1 5.1.1)
- 15.3(a) The Pastoral Committee shall arrange **annually** for appropriate consultation, **which may include certification of medical and psychological fitness**, with any Presbyterian, Deacon or Lay Minister who, having attained 65 years of age, seeks to continue in a stationed appointment. (see 5:7.7.2.3)
- 15.3.(b) The Pastoral Committee will communicate annually with those of 65 who continue to be stationed.**
- 15.4 All retired Ministers shall be recorded in the list of Stations under **Te Taha Maori, the Synod where they reside or a National Synod**. ~~Parish of that Minister's choice.~~
- 15.5 Those Ministers in good standing who retire or who transfer to another Conference or Church shall be appropriately acknowledged.

#### MINISTERS WITHOUT APPOINTMENT

- 16.1 A minister who wishes to be unavailable for stationing by the Conference may apply to be listed under Conference Question 16 (see 7.11.16)
- 16.2 Such application shall be made to the Synod Superintendent, who shall report the ~~District's~~ **Synod's** response to the Pastoral Committee. The Pastoral Committee shall make its recommendation to the President or to Conference, who shall give final approval.
- 16.3 A minister granted permission to be unavailable for stationing by the Conference shall continue under the discipline and in accordance with the polity of the Conference. ~~and the name shown on the Stationing Sheet under a Parish~~. Such minister shall continue to have membership of Synod and of Conference **and be listed under the Synod where they reside or the National Synod of which they are a member.**



- 16.4 Permission for a minister to be unavailable for stationing shall be granted for one year only. A Presbyterian desiring to continue in this relationship to Conference shall make application as provided in 2.16.2 above each year.
- 16.5 A minister granted permission to be unavailable for Stationing shall, not later than the third year in that category, enter into such ministry covenant as Conference requires. The covenant shall define the mutual relationships and functions of such Presbyterian within and to the Church, and shall be administered by **Director(s) Mission Resourcing Executive Officer Taiuiwi Strategy & Stationing**.
- 16.6 A minister who has been without appointment for any period may **choose to be available for stationing**, with the approval of the Parish and Superintendent of the Synod apply to the Conference to re-activate that ministry.
- ~~16.7 A minister who has permission to be unavailable for stationing for health reasons, or for purposes of travel or study within New Zealand or overseas, shall not engage in any employment for which payment is to be received without the consent of the President. Such consent may be given for the remainder of the Connexional Year in which the application is made. Should a renewal of the permission be sought, a new application must be made in writing through the Superintendent of the Synod to the Mission Resourcing Board, which shall report thereon to the Conference.~~

#### **PRESBYTERS FOR WHOM NO APPOINTMENT IS AVAILABLE**

- 17.1 Where ~~Taiuiwi Strategy and~~ Stationing Committee **at its first meeting** considers that there is no appointment available for any minister seeking an appointment, it shall adopt the following procedures:
- (a) such minister shall be immediately notified by the General Secretary **that no appointment is available for the next Connexional Year** and that his/her present appointment by the Conference (if any) shall cease at the end of the then current Connexional Year;
  - ~~(b) such Minister shall have the right to make representations to the Taiuiwi Strategy and Stationing personally and/or through a person of that Minister's choice. Taiuiwi Strategy and Stationing shall report its recommendation to the next meeting of the Board;~~
  - (b) the **Stationing Committee Synod Superintendent of the Minister concerned** shall ensure that consultation and pastoral care through appropriate support persons shall be provided for the Minister while consideration is being given to this matter;
  - (c) **Such minister may request a consultation with the President to discuss the matter.**
  - (d) if such minister is currently in an appointment and fully available for Stationing, but there is no appointment available for such minister in the next Connexional Year, unless Conference shall otherwise decides, such Minister shall be entitled to a payment from the Connexional Expenses Fund equal to three months stipend without allowances on the cessation of the appointment.
  - (e) such Minister shall vacate any housing provided by the Church on cessation of the appointment.
  - (f) Such Minister shall continue to be under the Pastoral care and discipline of the Church.
- 17.2 Conference contracts no liability in respect to presbyters or students for ministry for whom no appointment is available beyond what is set out above. They are at liberty to choose their own place of residence and to pursue other occupations, provided always that the President may, after consultation, appoint them to a Parish or to other Connexional work.

#### **CESSATION OF MINISTRY DURING CONNEXIONAL YEAR**

- 18.1 Except in the case of resignation, if it is the opinion of the President, acting on the advice of the President's Committee of Advice and appropriate Synod Superintendent, that a Minister should cease exercising the ministry to which the Minister has been appointed, the procedures to be followed in bringing the matter to a decision shall be those set out in the Disciplinary Regulations. (see Section 8)

#### **~~NON-STIPENDIARY OR PARTIAL STIPENDIARY MINISTER~~**

- ~~19.1 On the application of a Minister, Conference may authorise such ministry as non-stipendiary or partial stipendiary ministry. Other than at the time of candidature any such application shall be presented through the Synod Superintendent in consultation with the Executive Officer Taiuiwi Strategy & Stationing.~~

#### **MINISTERS ENGAGING IN BUSINESS, OR OTHER PROFESSION**

- 20.1 A Minister appointed to a full-time **stipended** position in The Methodist Church of New Zealand who, without the consent of the Conference, carries on any business or other profession shall, on proof

thereof be required to relinquish it or retire from the ministry except as herein provided.

- 20.2 Conference shall determine in each case what constitutes "engaging in any business or other profession".
- 20.3 Should the matter not be resolved, it shall be referred for adjudication under the Disciplinary Procedures.

#### **ORGANISATIONS BRINGING THE NAME OF THE CHURCH INTO DISREPUTE**

- 21.1 A Minister shall not serve with any organisation which may bring the name of The Church into disrepute. All decisions on this matter shall be made by Conference.
- 21.2 The provisions relating to Ministers carrying on or engaging in any trade, business or profession shall not apply to **Retired Supernumerary** Ministers PROVIDED ALWAYS that such business or other profession, or association with another organisation is not one which may bring the name of The Church into disrepute.
- 21.3 Should the matter not be resolved, it shall be referred for adjudication under the Disciplinary Procedures.

#### **STIPENDS AND ALLOWANCES**

- 22.1 Conference shall from time to time determine the Standard Stipend as a living allowance for its Ministers.
- 22.2 No payment shall be made nor any agreement entered into to pay more or less than the Standard Stipend, without the consent of Conference.
- 22.3 Conference shall from time to time determine any travelling, housing, or other allowances.
- 23.1 Each person in a stipendiary or covenanted Ministry shall have appropriate supervision.
- 23.2 Conference shall from time to time approve guidelines for supervision.

#### **HOUSING**

- 24.1 Accommodation shall be provided by the Parish/Division or other Body for **stationed** Ministers appointed by the Conference on such basis as shall be determined from time to time by the Conference.
- 24.2 The standard requirements of this accommodation shall be decided from time to time by the Conference. However, the Board of Administration on the recommendation of a Synod,/Hui Poari may approve different accommodation for a particular ministry.
- 24.3 Where a Minister dies, the spouse/partner shall be entitled to continue rent free occupancy of the house applicable to the appointment for three months after the death of the minister. Any other arrangements applying prior to the death shall continue during the three month period.
- 24.4.1 Where a Minister does not wish to live in accommodation provided by the Church, such Minister shall apply to the Synod Superintendent/ Tumuaki for permission to live in other accommodation. Before granting such permission the Superintendent must be satisfied that availability for stationing and ministerial effectiveness will not be diminished by such Minister residing in other accommodation.
- 24.4.2 Where permission is granted and the Minister is living in accommodation at the Minister's expense a housing allowance as from time to time determined by Conference shall be paid to such Minister.
- 24.5 Where the appointed Minister and the Parish/Division **Board** have made arrangements for a ministerial supply to occupy the accommodation provided by the Church during the appointed Minister's absence, no housing allowance shall be paid to the appointed Minister.
- 24.6 The **Synod District** Property Advisory Committee shall review, at least every three years, the adequacy of all accommodation provided, whether occupied by a Minister or not, and initiate appropriate action as required.

#### **ANNUAL, STUDY, LONG SERVICE, MATERNITY ANNUAL, STUDY, LONG SERVICE, MATERNITY PARENTAL AND ILLNESS/DISABILITY LEAVE**

- 25.1 Conference shall from time to time make provision for annual leave, study leave, long service leave, ~~maternity parental~~ leave, and illness/disability leave. (see Information Leaflet No 7)
- 25.2.1 ~~Women ministers are eligible for and should be encouraged to take maternity leave for up to three months.~~  
**Parental leave provisions as legislated under New Zealand Law apply to Ministers.**
- 25.2.2 Arrangements for this leave shall be made with the Parish Stewards or appropriate officers and the Synod Superintendent. ~~Such leave may be taken at any time during pregnancy and/or after the birth, but must be completed within six months of the date of the birth and need not be taken continuously.~~

25. 2.3 During such ~~maternity~~ **parental** leave, the ~~Presbyter or Deacon~~ **Minister** shall ~~continue~~:
- (a) ~~to receive~~ **a top up to parental leave payments to the level of** the stipend to which she/he was entitled prior to the commencement of the leave;
  - (b) ~~to receive~~ allowances other than travelling allowances;
  - (c) ~~to pay rental and~~ Supernumerary Fund **and Kiwi Saver** contributions.
25. 2.4 Responsibility for meeting stipend **top up** and allowances ~~is~~ **are** as follows:
- (a) first month Parish/**Board**
  - (b) second & ~~third~~ **subsequent** months Connexional Expenses Fund (see 10.10.3.1.(j))
  - (c) **Stipend top up does not extend past the paid parental leave period.**
25. 2.5 ~~Maternity~~ **Parental** leave shall be additional to any other leave or holiday entitlement of the Minister.
25. 3 When a minister suffers illness or disability the Parish or ~~Division~~ **Board** or other responsible body is expected to take all reasonable steps to ensure that the minister (and family) is adequately provided for. Decisions made will depend upon the seriousness, length and extent of the illness/disability involved.

### MISCELLANEOUS PROVISIONS

26. 1 No Minister shall permit anything to be done in any Church under the responsibility of such Minister which is not in accordance with the laws and ~~regulations~~ **usages** of The Church.
26. 2 A Minister shall be entitled to have their degree, diploma, fellowship or other academic qualifications, and their public honours printed in the Minutes of Conference. This shall be a responsibility of the General Secretary, in consultation with the Trinity College Council where appropriate. In the case of an academic award granted by other than a New Zealand University the place of origin shall be printed.
26. 3 A Directory of ministers of the Church shall be maintained and from time to time published on the following basis:
- (a) Normally the names of ~~ministers~~ **Presbyters, Deacons, Minita-a-iwi and Liaison Persons** are listed as from the date of first appointment by the Conference.
  - (b) The names of Presbyters/**Deacons** received from other Conferences appear under the year of their first appointment by their previous Conference.
  - (c) The names of Presbyters/**Deacons** received from other Churches into Full Connexion are listed from the year of their appointment by the Conference.

### MEMBERSHIP OF SUPERNUMERARY FUND

**Note: The Supernumerary Fund was closed to new members on 31<sup>st</sup> January 2010. Provisions 27.1 – 27.4 apply to all Presbyters whose first appointment commenced prior to this date.**

27. 1 Each Presbyter shall be a Member of the Supernumerary Fund of the Church.
27. 2 Such Membership shall be in accordance with and subject to the provisions of the Trust Deed from time to time in force. (see Appendix B-1)
27. 3 Membership shall be either (a) Full, or (b) fifty percentum, or (c) nominal in accordance with the provisions of the Deed.
27. 4 In very exceptional circumstances Conference may decide that a Minister be granted exemption from Membership.

### KIWI SAVER

- 28.1 **All Presbyters commencing their first appointment after 1<sup>st</sup> February 2010 will be enrolled in Kiwi saver and will have a life insurance policy providing equivalent death in service cover to that provided by the Superannuation Fund.**
- 28.2 **Parishes/Boards making payments to Kiwi Saver and Life Insurance under clause 28.1 will not be required to also make payment to the Superannuation Fund.**

### MUTUAL RECOGNITION OF MINISTRY

28. 1 The Church recognises and accepts the ordination of all Ministers ordained to the Ministry of Word and Sacrament by the Presbyterian Church of Aotearoa New Zealand and Christian Churches of New Zealand.
28. 2.1 All Presbyterian and **Christian Churches of New Zealand** ~~Associated Churches of Christ~~ Ministers stationed by the Methodist Church of New Zealand – Te Haahi Weteriana o Aotearoa shall be received into Full Connexion with the Conference for the duration of their appointment.
- ~~28. 2.2 Notwithstanding the provisions of 28.2.1 such a Presbyterian Minister or an Associated Churches of~~

~~Christ Minister who is a full member of a Beneficiary Fund shall not be required to join the Supernumerary Fund.~~

## **PASTORAL DISCIPLINE AND TRIAL OF MINISTERS**

At Ordination each Minister receives, under the hand of the Church, the promise of God's Spirit and is commissioned to proclaim the Gospel, maintain the Faith, build up the Body of Christ and equip God's people for their work of mission. Each Minister is placed at the disposal of Christ and accepts the discipline of His Church. (see Section 8 - Disciplinary Regulations)

- 29.1 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 ~~Synod District~~ Superintendent, **Hui Poari and Tumuaiki** hold any leadership position in the Church, or be authorised to preach or participate in the leadership of any Worship Service of the Church.
  - (d) For the purpose of the restoration of relationship the President after seeking advice from the President's Committee of Advice may give leave for a person against whom a charge is proved to seek forgiveness of the Conference.

## **SECTION 6 - CONNEXIONAL COMMITTEES OF CONFERENCE AND CONNEXIONAL APPOINTMENTS**

### **INTRODUCTION**

- 1.1 In view of their specific tasks, functions and membership, the following Committees are recognised as Connexional Committees of Conference:
- Council of Conference
  - Te Taha Maori
  - Tauiwi Strategy and **Tauiwi Stationing**
  - Council of Elders
  - Budget Task Group

### **COUNCIL OF CONFERENCE**

- 2.1.1 There shall be a Council of Conference which will, within the terms of the Mission Statement, answer the Conference questions: (see 7.11.2.26)
- (a) What is God saying to us now?
  - (b) What more can be done to promote the work of God?
- 2.1.2 It shall be accountable to the Conference and will meet at least annually.

### **Purposes and Tasks**

- 2.2.1 The purpose of the Council of Conference is to:
- (a) have a visioning, decision-making, and processing role;
  - (b) model the partnership between Te Taha Maori and Tauiwi;
  - (c) assist in the shaping of broad policy and direction for Te Haahi Weteriana o Aotearoa;
  - (d) make such decisions as are from time to time required by the Conference.
- 2.2.2 The tasks of the Council of Conference are to:
- (a) develop, in consultation with Hui Poari and Tauiwi Strategy and Stationing, strategic directions and policies for Te Haahi Weteriana, and bring recommendations to Conference;
  - (b) monitor the process of making Connexional Appointments, and report to the Conference on the process;

- (c) 1) bring to Conference the membership, and receive the report, of the Budget Task Group
  - 2) be sensitive to the sharing of Connexional resources
  - 3) finalise the Connexional Budget
  - 4) receive and adopt the Connexional Expenses Fund accounts;
  - (d) attend to such other matters as may from time to time be requested by Conference.
2. 2.3 The Council of Conference shall report annually to Conference.

### **Membership**

2. 3.1 Only a person who is a member of the Church, or a member of a partner Church in a Cooperative Venture constituted under a Constitution approved by the Conference, shall be eligible to be a member.
2. 3.2 The membership of the Council is:
- (a) ten members, nominated by Te Taha Maori according to its own procedures;
  - (b) ten members, nominated by Tauwi Strategy and Stationing according to its own procedures;
  - (c) the President, Vice-President, General Secretary shall attend. They shall not participate in final decision making.
  - (d) The Tumuaki, the Principal Trinity College, and the Director, Mission Resourcing shall attend. Their role is to act as resource persons. They shall not participate in final decision making unless appointed as members under either (a) or (b) above.

## **TE TAHA MAORI**

### **He Whakamarama**

3. 1 There shall be a Taha Maori under the control and direction of Conference representing tangata whenua of the Methodist Church of Aotearoa New Zealand who shall be the Treaty Partner of Tauwi and where appropriate shall express tino rangatiratanga through its Hui Poari.

### **Kaupapa**

3. 2.1 Mission as expressed in the Statement approved by Conference 1989 (Introductory Document VI) is also the Mission of Te Taha Maori.
3. 2.2 The following goals are a particular concern:
- (a) Realising Maori styles of Christian Life, Witness and Service.
  - (b) Enabling every member to be a minister - within his/her own whaanau and community/Rohe.
  - (c) Becoming financially independent, self-sufficient and self-determining
  - (d) Producing resources for its own nurture and growth in the faith, and for continuing education, ministry and Mission in the world.
  - (e) To foster networks and relationships with communities of faith or other churches having similar goals and a vision for Aotearoa that rests firmly on an acceptance of Te Tiriti o Waitangi as the supreme basis of our nationhood.
  - (f) To realise te tino rangatiratanga whereby political, social, economic and spiritual change contribute to the transformation of Aotearoa.
  - (g) To nurture tamariki, rangatahi, wahine and encourage them to move into decision making and leadership roles.

### **Te Anga**

3. 3.1 The structure to assist in fulfilling the kaupapa shall comprise seven Rohe:
- Tai Tokerau
  - Tamaki
  - Waikato
  - Rohe Potae
  - Taranaki
  - Poneke
  - Otautahi-Te Waipounamu

- 3.3.2 Each Rohe shall have suitable centres where members may gather for study, fellowship and equipping for Mission. They shall serve as administrative centres for the Rohe.
- 3.3.3 There shall be:
- (a) an Enabling Ministry Team to enable, train, equip and encourage;
  - (b) Liaison Persons to facilitate communication between the Office, Enabling Ministry Team, and respective Rohe;
  - (c) a Hui Poari to be the policy making and final authority of Te Taha Maori;
  - (d) a Te Taha Maori Property Trust who will manage the properties and investments of Te Taha Maori
  - (e) An Office Staff, normally comprising a Finance Manager, and a Secretariat. The Staff shall be accountable to the Hui Poari at the policy level, and the Tumuaki for day to day operations.
  - (f) other such committees or work groups as Hui Poari may require from time to time;

### **Mema Tuturu-Awhina**

- 3.4.1 The basis of membership in Te Taha Maori shall be as provided in Section 1.1.1-1.4.4, 1.6.1-1.8.8.
- 3.4.2 Members are also expected to:
- (a) accept the kaupapa outlined above
  - (b) be committed to and active in pursuing the goals and fulfilling the mission of Te Taha Maori.
  - (c) participate in decision-making at local Rohe and Hui Poari levels;
  - (d) be open to new learning and changes;
  - (e) accept responsibility.
  - (f) possess a knowledge of the Methodist Connexion and the wider Church.
- 3.4.3 The membership initiated at baptism signifies entry into a ministry derived from Christ's. Its vision is a better world. Family, work, the community and world at large are amongst the places where this ministry shall be exercised, often on a group basis and in collaboration with others.

### **Tupu Whakaritorito**

- 3.5.1 To facilitate the nurture, education and training of members for Ministry, in their respective Rohe, there shall be the following:
- (a) Tumuaki, whose appointment shall follow the Connexional Appointments process, but with Hui Poari making the final decision within Te Taha Maori. Hui Poari shall seek the endorsement of the Council of Conference and of Conference.
  - (b) Enabling Ministry Team who shall be appointed according to the guidelines set by Hui Poari. They shall facilitate the training of Minita-a-iwi; Kaikarakia; Liaison Persons and members generally for Ministry and Mission where they live.
  - (c) One or more Educator-facilitators who shall be appointed according to guidelines set by Hui Poari, whose primary task is to produce resource material, and facilitate biblical, theological training at all levels in the life of Te Taha Maori.
  - (d) One or more Kaikaraki Rangatahi Workers who shall be appointed according to guidelines set by Hui Poari to encourage the development of rangatahi through support, encouragement and the production of resources and information sharing material.
- 3.5.2 The positions of Tumuaki, **and** Minita-i-tohia, shall normally be stipendiary and attract standard expenses as per ~~an ordained presbyter remuneration~~. **[Information leaflet 25]**
- 3.5.3 The positions of the administration staff **of Te Taha Maori shall be stipendiary paid a salary commensurate with the standard stipend** without expenses.
- 3.5.4 The positions of Minita-a-iwi, and Kaikarakia shall normally be voluntary. Any decision to offer financial help (e.g. travelling expenses) shall be made by the Rohe concerned and be provided for from its own funds.
- 3.5.5 The position of Liaison Person in each Rohe shall be allocated an Honorarium at a rate commensurate with their required tasks.
- 3.5.6 The Taha Maori Office staff shall administer policy on reimbursement of travelling expenses incurred by lay people who are requested to join the Enabling Ministry Team.
- 3.5.7 Minita-a-iwi shall be recommended to Mission Resourcing, on behalf of the Conference, for Ordination **assessment towards Minita-i-tohia** upon completion of the training programme as determined by Te Taha Maori that would also include Ministry formation training through Trinity College.

- 3.5.8 Minita-a-iwi shall be recommended for appointment according to guidelines set by Hui Poari. They shall minister to people in their own Takiwa/Rohe.
- 3.5.9 Kaikarakia shall be recommended for appointment by Rohe according to the guidelines set by Hui Poari. They shall work with other local members, and assist where appropriate.
- 3.5.10 Liaison persons shall be recommended for appointment by Rohe according to guidelines set by Hui Poari. They shall facilitate local meetings and act as communication channels between the Enabling Ministry Team, the Office Staff and the Rohe.
- 3.5.11 The responsibilities of Minita-i-tohia, Minita-a-iwi, Enabling Ministry Team, Educator-facilitator, and Rangatahi Worker/s shall be decided by the Hui Poari, through whom such persons are accountable to Conference.
- 3.5.12 The responsibilities of the Tumuaki shall be determined by Hui Poari and follows the Connexional Appointment process.

### **Hui Poari**

- 3.6.1 There shall be a Hui Poari comprising the Tumuaki, Enabling Ministry Team, Educator-facilitator, Kaikarahi Rangatahi Worker and representatives of the seven Rohe appointed locally, which shall meet at least three times a year.
- 3.6.2 The Hui Poari shall:
  - (a) have oversight of the life and work of Te Taha Maori;
  - (b) set policy and determine strategies;
  - (c) review annually the appointments of Minita-i-tohia, Minita-a-iwi, Enabling Ministry Team, Educator-facilitator, Liaison Persons, Kaiarahi Rangatahi Worker/s, and decide to continue or discontinue any person holding such a position;
  - (d) receive any resignations;
  - (e) direct policy formation through Te Taha Maori Property Trust to manage the financial investments and properties of Te Taha Maori;
  - (f) present to Conference an annual report and financial statement.
- 3.6.3 Subject to the authority of the Conference, decisions of the Hui Poari are final and binding upon both the ordained and lay members of Te Taha Maori.
- 3.6.4 The Hui Poari shall appoint those who represent Te Taha Maori in the following roles:
  - (a) ten members of Council of Conference;
  - (b) two members of the Council of Elders;
  - (c) the facilitator for the Te Taha Maori meeting(s) at Conference;
  - (d) five members of the Presidential Appointments Panel;
  - (e) three members of the Budget Task Group

### **Nga Rohe**

- 3.7.1 A Rohe shall consist of members residing within its boundary who maintain an active commitment to Te Taha Maori and the Methodist Church of Aotearoa New Zealand and who together, represent a visible expression of the Body of Christ there.
- 3.7.2 Minita-i-tohia, Minita-a-iwi, Kaikarakia, Liaison Persons and members share responsibility for maintaining life within the Rohe.
- 3.7.3 The Rohe shall:
  - (a) meet regularly;
  - (b) the Liaison Person shall draw up the Agenda using the agreed outline, and facilitate the meeting;
  - (c) meetings shall be conducted on a consensus decision-making basis;
  - (d) a secretary/note-taker and a treasurer shall be appointed;
  - (e) Rohe meetings shall consider all matters of local life service and witness, as well as matters referred by the Hui Poari, the Office, any Synod or Conference;

### **Putea**

- 3.8.1 The funds of Te Taha Maori shall be derived from:
  - (a) Income from properties and investments;
  - (b) Collections, subscriptions and donations;
  - (c) Gifts and legacies;
  - (d) Grants from Connexional Funds;
  - (e) Other sources approved by Conference.

- 3.8.2 Members shall be encouraged to practice Christian Stewardship - responsible, regular and loving giving - enabling Te Taha Maori to be self supporting and its participation in Mission to be enhanced and extended.
- 3.8.3 Membership of Te Taha Maori Property Trust will be the Tumuaki and two other senior members of Te Taha Maori and the Finance Officer for Te Taha Maori. ~~The Trust members will be with assistance, as required by at least two members from the Connexional Office staff. (Financial Services Manager/accountant), one accountant and the Executive Officer for the Methodist Trust Association who will provide advice and administrative support to the Trust as required.~~
- 3.8.4 Investment policy and investment decisions shall be made by Te Taha Maori Property Trust, with direction from Hui Poari
- 3.8.5. Te Taha Maori Office staff shall oversee the day to day administration of Te Taha Maori funds.
- 3.8.6 Each Rohe shall have a fund into which shall be paid all offerings donations and other monies received by the Rohe, from which shall be paid all Rohe expenses and the allocation to Te Taha Maori shall be paid from this fund.
- 3.8.7 Bank accounts shall have at least two signatories.
- 3.8.8 The financial year shall end on 30 June.
- 3.8.9 The Rohe accounts shall be prepared annually by the Rohe Treasurers and these are to be sent to the Finance Manager for Te Taha Maori.
- 3.8.10 The Finance Manager for Te Taha Maori will, with the Accountant from the Connexional Office, make the appropriate adjustments for G.S.T. and any other financial matters required and send Annual Reports to the Charities Commission. Note: GST must be returned monthly.
- 3.8.11 The Finance Manager for Te Taha Maori will, with the Accountant from the Connexional Office, prepare the annual accounts and submit these for auditing.
- 3.8.12 copy of the annual audited accounts shall be submitted to Hui Poari each year and a copy shall be made available to the Conference..

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## GLOSSARY

he whakamarama	an explanation
kaupapa	purpose
rohe	circuit/region
tamariki	children
rangatahi	youth
wahine	women
te anga	structure
hui poari	board meeting
tumuaki	rangatira of Te Taha Maori
mema tuturu awhina	membership
tupu whakaritorito	nurture, education and training
minita-a-iwi	self-supporting minister (non-ordained)
kaikarakia	worship leader
putea	finances

## TAUIWI STRATEGY AND TAUIWI STATIONING

- 4.1 There shall be Tauwi Strategy and Tauwi Stationing Committees, under the control and direction of Conference representing *tauwi* of the Methodist Church of New Zealand, Te Haahi Weteriana o Aotearoa, who shall be the Treaty Partner of the *tangata whenua*, Te Taha Maori.

### Functions

- 4.2.1 The purposes of Tauwi Strategy and **Tauwi** Stationing are to:
- give expression to the partnership between Pakeha, Tongan, Samoan and Fijian Methodists in New Zealand Methodism, and to the variety of ethnic, cultural and other expressions of its diversity;
  - pursue visioning, strategy and planning, decision making and processing roles;
  - undertake the stationing and deployment of Tauwi ministry;
  - make such decisions as are from time to time required by the Conference.



4. 2.2 The tasks of Tauivi Strategy and **Tauivi** Stationing, which shall meet at least ~~three~~ **twice times** annually, are to:
- (a) bring to the Conference recommendations for the development and enhancement of the life and mission of Tauivi membership, local and regional and national structures;
  - (b) bring to the Conference recommendations for the stationing and deployment of Tauivi ministry;
  - (c) appoint those who will represent Tauivi in the following roles:
    - ten members of Council of Conference
    - two** members of the Council of Elders
    - the facilitators for the Tauivi Meeting(s) at Conference
    - five members of the Presidential Appointments Panel
    - three members of the Budget Task Group
  - (d) attend to such other matters as may from time to time be requested by Conference.
4. 2.3 Tauivi Strategy and **Tauivi** Stationing shall report annually to the Tauivi Meeting at Conference, and to Conference.

### Membership

4. 3.1 Only a person who is a member of the Church, or a member of a partner Church in a Cooperative Venture constituted under a Constitution approved by the Conference, shall be eligible to be a member.
4. 3.2 The membership of Tauivi Strategy and Stationing is:
- (a) the Superintendent and one lay representative from each of the Synods;
  - ~~(b) two representatives from Wasewase ke Viti kei Rotuma e Niusiladi;~~
  - (c) the Superintendent of the Evangelical Network;
  - (d) the Directors, Mission Resourcing;
  - (e) the Principal Trinity College;
  - (f) any Tauivi member of Council of Conference not otherwise attending **will be a member of the Strategy, but not the Stationing Committee.**
  - (g) the General Secretary;
  - ~~(h) the Tauivi Co-Convenor of Council of Conference if not otherwise attending;~~
  - (i) the President and Vice President.
4. 3.3 Tauivi will appoint its own facilitators. ~~who shall facilitate both the Tauivi Strategy Meeting and the Tauivi Meeting at Conference.~~
4. 3.4 The ~~Executive Officer~~ **Directors Mission Resourcing and General Secretary** ~~Tauivi Strategy & Stationing is~~ **are** responsible for the preparation of Tauivi Strategy & Stationing agendas and formalising the business of meetings.

### Stationing Meetings

4. 4 In carrying out its tasks of stationing and ministerial deployment ~~Tauivi Strategy and Stationing shall act as follows:~~
- (a) At the first meeting of Tauivi Strategy Committee, , matters relative to the decisions made at the previous Conference may be shared, and action taken if deemed necessary;
  - (b) At the second meeting, the Board Stationing Committee shall prepare a provisional matching sheet, which will be distributed through the Connexional Office but which shall not be otherwise published.
  - (c) Any Minister moving, one representative from each Parish seeking an appointment, and Students to be appointed, may attend the Stationing Committee at this provisional matching meeting and may speak at times specified by the chairperson concerning their prospective appointment, but not vote.
  - (d) Any Minister, Student or Parish shall have the right to request the pre-Conference stationing meeting, through the President, to receive a direct submission.
  - (e) the reasonable travel costs of Ministers, and the Lay Representative authorised by Parishes, attending the provisional matching meeting of Tauivi ~~Strategy and Stationing~~, or Stationing Consultations approved by Tauivi ~~Strategy and Stationing~~, will be paid in full, or on a pro rata basis, depending on the funding made available for this purpose by Conference in any particular year.

## Stationing Procedures

- 4.5.1 The procedures for the working of ~~Tauwi Strategy and~~ Stationing, unless otherwise determined, shall be:
- (a) ~~Tauwi Strategy and~~ Stationing shall not consider moving a Minister who will have been in an appointment for less than 6 years at the time the move would take effect unless there has been full and adequate face to face consultation by the District Superintendent, with such Minister and his or her spouse, and then with the Parish or Board to which such Minister is appointed.
  - (b) ~~Tauwi Strategy and~~ Stationing shall have, as a guide to its deliberations the following information, to be prepared and presented by the **Directors of Mission Resourcing: Executive Officer Tauwi Strategy & Stationing:**
    - 1) the number of Ministers moving from existing appointments;
    - 2) the number of Ministers available for appointment at the beginning of the next Connexional Year;
    - 3) the number of Parishes/Divisions/Special Ministries requiring an appointment for the next Connexional Year.
  - (c) If there shall be insufficient ministers available for all appointments, ~~Tauwi Strategy Committee and~~ Stationing shall decide upon a strategy, determining which appointments, in the interests of the Connexion, shall have priority, and which may be left without appointment in the next Connexional Year, before proceeding to make any appointment;
  - (d) Once ~~Tauwi Strategy and~~ Stationing has established which Parishes are to receive an appointment, and has reflected upon the implications caused by any decision not to appoint or re-appoint, ~~#~~ **Tauwi Stationing** shall then proceed to make appointments;
  - (e) When an appointment directly concerns them a Minister, Parish Steward or other Representative authorised by the Parish Meeting may communicate either personally or by letter with ~~Tauwi Strategy and~~ **Tauwi** Stationing;
- 4.5.2 Where ~~Tauwi Strategy and~~ Stationing considers that there is no appointment available for any Minister seeking an appointment, it shall adopt the following procedures:
- (a) such Minister shall be immediately notified by the General Secretary and that his/her present appointment by the Conference (if any) shall cease at the end of the then current Connexional Year;
  - (b) such Minister shall have the right to make representations to ~~Tauwi Strategy and~~ Stationing personally and/or through a person of that Minister's choice. ~~Tauwi Strategy and~~ Stationing shall finalise its recommendation at its next meeting;
  - (c) the **District Synod** Superintendent of the Minister concerned shall ensure that consultation and pastoral care through appropriate support persons shall be provided for the Minister while consideration is being given to this matter;
  - (d) if such Minister is currently in an appointment and fully available for Stationing, but there is no appointment available for such Minister in the next Connexional Year, unless Conference shall otherwise decides, such Minister shall be entitled to a payment from the Connexional Expenses Fund equal to three months stipend without allowances on the cessation of the appointment.
  - (e) Such Minister shall vacate any housing provided by the Church on cessation of the appointment.
  - (f) Such Minister shall continue to be under the Pastoral care and discipline of the Church.
- 4.5.3 At the pre-Conference meeting The Connexional ~~Strategy &~~ Stationing Committee shall prepare the final Stationing Sheet which shall be presented for adoption by Conference at its first business session. [ The Connexional Stationing Committee is made up of the ~~Tauwi Stationing~~ Committee and Te Taha Maori Stationing representatives]
- 4.5.4 Conference shall not adopt the final Stationing Sheet until a reasonable time after any Minister, to whom Section 6.4.5.2 applies, has been notified by the ~~District or Regional~~ **Synod** Superintendent concerned that no appointment for such Minister appears on the final Stationing Sheet.

## COUNCIL OF ELDERS

- 5.1 There shall be a Council of Elders.

## Functions

- 5.2 The Council of Elders shall enable and assist the Church in its Bi-cultural Journey by seeking to model the equal partnership prefigured in the Treaty of Waitangi, and specifically it may:
- (a) monitor recommendations of all Conference Committees and Boards of the Conference;

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

### **Membership**

- 5.3 The Council of Elders shall be appointed annually by the Conference and shall consist of 2 persons nominated by Hui Poari and 2 persons nominated by Tauwi Strategy. ~~and Stationing.~~

### **BUDGET TASK GROUP**

- 6.4.1 There shall be a Budget Task Group which shall be a sub-committee of the Council of Conference.
- 6.4.2 The function of the Budget Task Group is to:
- (a) prepare the Connexional Budget according to the priorities and policies established by Conference;
  - (b) report and recommend that proposed budget to the Council of Conference for approval;
  - (c) raise with the Council of Conference issues of policy that have arisen out of the Budget Task Group's work.
- 6.4.3 The membership of the Task Group comprise:  
The President, the Vice-President, the General Secretary, three persons nominated by Tauwi Strategy ~~and Stationing~~, and three persons nominated by Hui Poari, all appointed by the Conference. Connexional Office Staff, relevant to the Task Group's task, shall be in attendance at the invitation of the President and General Secretary.

### **CONNEXIONAL AND RESOURCE APPOINTMENTS**

- 7.1.1 The Conference may appoint a minister or lay person to any Connexional or Resource Appointment, unless some other provision of this Law Book, or a Constitution provides to the contrary.
- 7.1.2 The Council of Conference shall monitor and report on the process of making Connexional Appointments, annually, or as necessary, to Conference.
- 7.2 The following shall be the Connexional and Resource Appointments:
- General Secretary
  - Tumuaki of Te Taha Maori
  - Directors, Mission Resourcing
  - Principal of Trinity Theological College
  - Superintendents of the Methodist Mission Northern, Christchurch Methodist Mission, Dunedin Methodist Mission, and Wesley Wellington Mission Inc.
  - Secretary, Mission and Ecumenical Committee
  - Chaplain, Wesley College
- 7.3 The Board responsible for any Connexional or Resource Appointment shall make provision for all financial and other commitments pertaining to the appointment.
- 7.4 Normally (and unless decided to the contrary by the Conference) each appointment shall be for an initial term of six years with a Connexional review at six years (individual Boards would undertake annual performance reviews). Thereafter, Connexional reviews would be on a three yearly basis. At a year nine review the Pastoral Committee shall arrange a consultation with the parties (the appointing Board, incumbent and Treaty Partner) and with them reach a decision regarding reappointment which shall be reported by the appointing body to the following Conference."
- 7.5 The appointment process shall be contained within a period of one year, although in most circumstances the appointing body will indicate in its report to Conference in the previous year the likelihood of an appointment needing to be made in the ensuing year.
- 7.6 The purpose of the process is to allow for and ensure that:
- (a) the wider Church receives clear information enabling careful and informed responses to such aspects as the position description, personal profile, and ministry covenant;
  - (b) the role of the appointee is clearly defined to facilitate unambiguous accountability to both the appointing body and the Conference;
  - (c) parishes who may be affected are able to promptly enter into the Stationing Procedures and not be unduly disadvantaged;

- 7.7 The process of appointment shall be as follows:
- (a) the Board or appointing body becomes aware of an impending vacancy;
  - (b) the appointing body shall immediately engage in consultation with Te Taha Maori and a 4 + 4 meeting is set up by the end of March;
  - (c) the Board shall prepare a draft Job Description and Personal Profile which shall be shared with the whole 4 + 4 group who shall together approve the final Job Description (either party within the 4 + 4 may ask for more time or for wider consultation);
  - (d) the Job Description is then circulated to all **Synods** ~~Districts and Regional Courts~~, to Hui Poari and Council of Conference, ~~prior to their June meetings~~;
  - (e) responses including suggestions as to the priorities for the future task of the appointment are received, the appointing body is able to offer comment on these responses , and the position is advertised;
  - (f) applications are received, the 4 + 4 short-list and interview the applicants, and make their recommendation to the appointing body;
  - (g) the appointing body brings their recommendation to the **September** ~~August~~ meeting of the Council of Conference;
  - (h) after notification by the Council of Conference of its endorsement of the process followed, the appointing body brings the nomination to Conference;
  - (i) Council of Conference reports to Conference on the appointment process, and Conference confirms the appointment when it adopts the List of Stations.
- 7.8 *The successful appointee will be expected to attend a bicultural orientation workshop as soon as possible after their appointment has been confirmed.*
- 7.9 At the beginning of the sixth year of the appointment, if a request for reappointment is made by either or both of the appointee and the appointing body, the Pastoral Committee shall arrange a consultation with the parties, and with them reach a decision which shall be reported by the appointing body to the following Conference.
- 7.10 In the event of a vacancy occurring for any reason in any Connexional or Resource Appointment the President, where possible, in consultation with the Board or Council concerned, and with Te Taha Maori and Tauwiwi Strategy and **Tauwiwi** Stationing, shall be responsible to make arrangements for the adequate function of the office until an appointment is made in accordance with this Section.
- 7.11 A Connexional or Resource Appointment that it made jointly or in consultation with a partner church shall as far as possible follow the provisions of this section.



# Administration

- Administration Division
- Connexional Trusts
  - PACT 2086 Trust
- Investment Advisory Board
- Methodist Trust Association
- Robert Gibson Trust
- Wesley Historical Society
- Travel & Study



## BOARD OF ADMINISTRATION

Changes in Government legislation continue to increase the workload for both the Connexional Office and parishes. Charities Services, Accounting Standards, Safety of Buildings and upcoming Health and Safety Regulations are requiring greater transparency and in many cases new ways of working. A great deal of staff time is spent helping parish officers and parish councils to comply with these new requirements. A big thank you to those in every parish who are making these new requirements operative. At times we might ask "Why are there changes – what is the benefit?" The answer is that as a charitable organisation not liable for income tax, where members receive rebate on donations, we need to ensure that as an organisation we are publically accountable.

### Connexional Office Staffing

Sarah Andrews and Rebecca Hitchcock have both returned from maternity leave and now share a 1.2 FTE accountancy position. We are delighted to have both Sarah and Rebecca as part of the team.

Greg Wright has indicated that he will retire at the end of 2016. To prepare for this the Board of Administration and Methodist Trust Association have been working together to define the role and job description of the new appointee. It has been productive for the two Boards to work together. The intention is to be able to introduce the new Executive Director to Conference in 2016.

The Board has also undertaken an external review of its staffing and operation. This resulted in restructuring in April, with the position held by Peter Dent being made redundant. The restructuring identified a need for more secretarial support. Greer McIntosh has been employed as an Office Junior. Greer will be responsible for the monthly eMessenger, among the many other tasks she performs.

### Stipends Committee

The Stipends Committee of Goll Manukia, Tania Shackelton, Jan Tasker, David McGeorge, Nicola Grundy and David Bush met in Auckland on 22 May 2015 to consider adjustments to stipends and allowances for the 2015-2016 financial year.

The Committee had at its disposal stipend documents from Presbyterian Church, Anglican Church and Hospital Chaplains for the 2015-2016 year and the CPI report and Wage Survey to 31 March 2015.

The Committee is charged with considering the movement in CPI and the change in stipend of partner churches.

The CPI had moved by 0.1%.

Partner Church stipends were adjusted as follows:

Presbyterian	increased by 1.7% to \$46,457 plus seniority
Anglican	increased by 1.8% to \$48,109
Hospital Chaplain	increased by 1.8% to \$48,507 plus \$2,000 if accredited

The Committee is mindful that stipend is an allowance more properly based on the CPI. It is not a wage or salary. An increase of between 0.1 and 1% was considered.

It was agreed to recommend to the President that a 0.8% increase or \$1 per day would be applied making the new stipend \$46,026.

There is significant variation in the allowances paid by Partner Churches. While the Methodist stipend is lower, the allowances paid are the highest of the churches under consideration.

			<u>Total Package</u>
Methodist	Standard Allowances	\$3,176	
	Books and Resources	\$1,053	\$50,255
Presbyterian	Standard Allowances	\$1,820	

	Books	\$803	\$49,080 + seniority
Hospital Chaplains	Standard Allowances	\$2,258	\$52,765
Anglican	Standard Allowances	\$1,571	
	Books	\$872	\$50,552

It was agreed to recommend to the President that allowances would be increased by the CPI, 0.1%, an increase of \$3 per annum.

In July the Board of Administration received a report on the effect of changes to the tax deductibility of office space in the parsonage. The cost of applying the new regulations made it impractical to claim the rebate. In effect every stipend would be different. The President was asked to approve a further increase to the stipend of \$30 per month which would restore the stipend to the figure of that originally approved in May. The increase to take effect from August 2015. This will mean that Methodist stipends will not claim for any use of the parsonage for study or office.

### **Ministers Leave**

Prior to four weeks annual leave becoming standard, Methodist presbyters received four weeks, one week more than the general work force on the basis that presbyters worked over key public holidays such as Christmas and Easter. Monday's long weekends mean very little when a service is taken on the Sunday and Monday is the normal day off.

Interestingly 62% of employees in the Public Service receive 5 weeks or more of annual leave.

Making sufficient time and space for renewal and refreshment is a key responsibility under Health and Safety requirements. Ministry is often stressful and leave entitlements are a practical means of responding to such stress.

The BOA recommendation is that Conference to once again recognise the difficulty for presbyters taking the leave which others enjoy, and increases annual leave to five weeks.

### **Information for those on Wages and Salaries**

The church employs a significant number of people on wages and salaries. The Committee believes there needs to be a parallel remuneration booklet which covers the matters employers need to be aware of. This includes employment contracts, minimum wages, Health and Safety legislation, Holidays Act, changes to employment law, and movement in wage rates if other than parity with stipend is used.

The Board of Administration is currently working on producing this.

### **Water Rates**

In the Auckland Council area, and maybe others, water rates are charged separately. The Stipends Committee believes the owner of the property, be it parish or presbyter or other landlord is responsible for the water rates. Any dispute over excessive water rates should in the first instance be discussed with the Synod Superintendent, who may in turn seek advice from the General Secretary.

### **Provisioning for Long Leave**

A significant report was brought to Conference 2014 proposing that Long Leave be paid from a fund to which parishes would contribute one week's stipend each year.

It appears to be too difficult to initiate the provisioning process for leave already accumulated. A further report will be brought in 2016.

### **Disciplinary Code**

#### ***Complaints under the Disciplinary Code***

There have been two complaints referred to the Complaints Officer since the last report. Each complaint has been brought to a satisfactory resolution.

The Complaints Review Panel has referred one complaint from a previous year to the Disciplinary Tribunal. If the Tribunal has delivered a finding it will be advised to Conference as a supplementary report. Any finding of the Tribunal is recorded as a record in the decisions of Conference.

The Complaints Review Panel is still considering a second matter.

The Chair of the Complaints Review Panel, Rev Peter Williamson, retires from this role at this Conference after many years' service. It is hoped that a name for a new Panel Chair can be brought to Conference.

### ***Report of Chair of Disciplinary Procedures Review Panel***

The Chairperson of the Complaints Review Panel is required to report to Conference each year as to the work of the complaints reviewers and to make any suggestions as to amendments to the Disciplinary Code.

This year, there have been two ongoing complaints dealt with by the Chair of the Complaints Review Panel, one of which has been referred for further disciplinary process and the other will be processed within a few weeks.

There are no recommendations for amendments to the Disciplinary Code.

### ***Historic Complaints***

The church has received requests through the Confidential Listening and Advisory Service from 6 people seeking information about their time in Methodist Children's Homes in Christchurch and Masterton. Three people made enquiries then laid a formal complaint through a legal firm.

Formal resolution has been agreed with four people. One matter is still under investigation.

Sadly the Confidential Listening and Advisory Service has been closed by the Government, removing access to a resolution process which avoided the costly court process.

### **Supernumerary Fund**

The Trustee of the Supernumerary Fund is taking the required steps to comply with new regulations for Superannuation Funds.

As a fund closed to new members, it can be registered as a Legacy Scheme. This requires the appointment of a Licenced Independent Trustee. The Trustees have appointed Mr Charlie Cahn, our current Actuary, who will act as a consultant until the Trust Deed has been altered to allow his appointment as a Trustee.

A process is under way to appoint a new Actuary, the Statement of Investment Policy and Objectives (SIPO) is also being updated to comply with the new regulations.

In addition a holding company needs to be created to hold the Superannuation Fund's assets. Previously the Board of Administration 'acted as the Trustee', with Board members meeting to transact the business of the Superannuation Fund. The Directors of the new company will be drawn from the Board of Administration, but will not include all BOA members. The documents to set up the new company and to transfer the management are in the agenda (**Appendices 1, 2 & 3**). These have been approved by the Trustee. Conference approval is now sought. It should be noted that this set is being taken to comply with New Zealand law.

The Trust Deed for the Superannuation Fund also needs to be amended to meet the new legal requirement. Specific changes allow the appointment of an Independent Trustee as required by law. You will see in the document that significant additions have been made to meet the new regulatory requirements.

The Trustee has taken this opportunity to address three matters of concern:

1. The Actuary can now count a 'part' year when assessing the number of qualifying years.
2. At the Trustee's sole discretion a pension may be fully commuted.
3. Where a person has completed 40 years' service, the 2% deduction per year, if the person retires before 65 is removed. The additional cost, if any, to be paid by the church.



The intention is that the fund will be in a position to apply for registration with the Financial Markets Authority by July 2016. Registration must be completed by 1<sup>st</sup> December 2016.

The investments of the fund performed well in the year ending 31 January 2015. The fund is valued against two indicators. First meeting the normal pension obligations of the fund. Second if every active member resigned and pensions were paid to Supernumeraries. There is a small surplus with respect to normal pensions, and the resignation benefit deficit is halved to 1.6 million. This 'notional' deficit is covered by a mortgage in the Connexional Office.

The Triennial review will take place in February of 2016. It is hoped this may advise that the annuity can be increased. The annuity remains at \$411.43 per year of membership. In February the Trustee met with representatives of Supernumerary members of the scheme to explore if and how the annuity can be increased. Both the Trustee and the Board of Administration are actively looking at what may be possible.

### **Matters Arising from Conference 2014 Decisions**

1. That BOA begins the process to appoint a new Complaints Officer, preferably from a partner church.  
*Constructive conversations are ongoing with a recently retired senior leader of a partner church.*
2. Affirmation of policy that all church accounts require two signatories.  
*There have been further instances of pre-signed cheques coming to our notice. The Board will continue to work with parishes to comply with the best practice required by Conference.*

### **Removal Fund**

There were 13 removals (12 in 2014) to and from parishes which are members of the removal fund. Pleasingly there was a 100% feedback with a satisfaction rating of 92.82% from those who were moved. With a similar number of moves the cost was \$58,787 (\$43,787 in 2014).

The removal levy will remain at \$10 per member for 2016, after being reduced from \$14 in 2012.

### **Board of Administration of the Methodist Church of NZ Special Account**

For many years Conference has required all Methodist Church of New Zealand (the Church) accounts to be through the Bank of New Zealand (BNZ) with the Church's relationship with the Bank managed through the Connexional Office and the Christchurch regional office of the BNZ.

The Church's arrangements with the BNZ are that all of the current accounts will be maintained in credit and that from the total of the current accounts, the Church can draw back approximately 80% of the total credit balances. The Church pays the NPO interest on these deposits so parishes receive the same amount of interest on their current accounts as they would normally receive from a trading bank and the Church also pays a management fee to the Bank for providing the facility.

The Church is then able to use the drawdown which normally stands at around \$3.5M to fund short term loans to Church parishes and organisations which need bridging loans typically to resolve timing differences between property purchases and sales and unused funds are deposited with the New Zealand Methodist Trust Association.

The net profit after the payment of interest and management fees etc is made available to the Connexional budget.

For the year to 30 June 2015 \$60,904 was donated to the Church budget compared with \$74,230 in the previous year.

The amount available to the Special Account varies based on the interest rates available within the New Zealand economy.

Since 1998 the Special Account, at no cost to the Methodist Church of New Zealand, has contributed \$965,088 to the Connexional budget.

### **Suggested decisions:**

1. That the report be received.
2. That Conference endorses the recommendation that five (5) weeks leave apply to presbyters, deacons and lay ministry appointments commencing from 1 February 2016.
3. That Conference approves:
  - (a) The constitution of Methodist Church of New Zealand, Te Haahi Weteriana Superannuation Trustee Limited.
  - (b) The appointment of the initial Board: David Bush, David McGeorge, Rex Nathan, Donald Biggs, Ruby Manukia-Schaumkel, Digby Prosser, Nanette Russell, Charles Cahn (First Independent Director).
  - (c) The revised Trust Deed of the Superannuation Fund.

## **CONNEXIONAL FINANCIAL REVIEW COMMITTEE**

*Supplementary Report*

### **ARCHIVES**

#### **Highlights and achievements of the Methodist Church of New Zealand Archives Christchurch**

Period covered: 1 July 2014-30 June 2015

#### **Digitisation**

New Zealand Methodist newspapers have been digitised from 1870-1948 and are can now be searched on this website: <http://kinderlibrary.outofprint.co.nz> This important achievement would not have been possible without the support of Judith Bright of the John Kinder Theological Library and Rev Dr David Bell.

#### **World War I Methodist Rolls of Honour and Memorials**

This project has been completed by the Archives volunteers and collated by the Archivist. A list of known Methodist rolls of honour and memorials erected in Methodist churches has been published on the Methodist Church website.

#### **Volunteer team**

The assistance of our volunteers is acknowledged with gratitude. Some of the projects volunteers have been working on include inputting names into the New Zealand Methodists Name Index, cataloguing architectural plans and documents, typing handwritten lists and indexes. Total volunteer hours worked is approximately 900 hours.

The Archives volunteer team is: Marlene Borgfeldt, Joyce Challies, Enid Ellis, Katherine Gillard, Jan Kotlowski.

#### **User statistics July 2014-June 2015**

	<b>Christchurch</b>	<b>Auckland</b>
Written enquiries (including email)	443	45
Telephone enquiries	49	10
Researchers in person	25	15

#### **Auckland Methodist Archives – by Cynthia McKenzie, Archivist**

Highlights of the year have included helping researchers answer queries relating to many aspects of Methodist history from family history to those seeking information about church buildings.

## **METHODIST CONNEXIONAL PROPERTY COMMITTEE**

### **INSURANCE**

#### **Property Insurance**

The Insurance Fund has had a satisfactory year with the premium charged to the Church for the 2015 insurance year being approximately 20% less than for the 2014 year. The overhead costs to be met by the Insurance Fund were also less than budgeted with, especially, claims being very well contained for the year.

After the completion of the Insurance Fund accounts to 30 April 2015 the amount of working capital that needed to be held by the Fund was reviewed and it was determined that the Insurance Fund needed to hold sufficient working capital to enable it to pay for the Insurance Premium at the beginning of each year and a margin for overhead costs and expenses, such as possible claims, whilst it recovered the monthly instalments from the Church during the year.

The working capital level was set at \$2M and the excess working capital held by the Fund was returned to the Church through the rebating of the monthly premium due for August and September 2015.

This is equivalent to 16.6% of the premium for the full year which means that the premium for 2015 was just over 36% less than the 2014 year and just on 46% less than was charged on a cost per \$100 of cover basis in the 2013 year.

As has been noted regularly in previous reports to Conference, the Insurance Fund operates as a Connexional Fund charging the same rate of premium per \$100 of cover for all risks (with a small adjustment for residential property to allow for the Earthquake Commission charges and cover) whether the insurance be for contents or buildings from Kaitaia to Bluff and regardless of the construction or use of the Church property insured.

Details of the covers available and comment on maintaining adequate levels of insurance over the Church's property are included in the Insurance Handbook (Information Booklet No 81) which is available on the Church's website.

#### **Fire Services Levy (FSL)**

The New Zealand Fire Service recently appealed a decision of the High Court and the Court of Appeal on the application of the FSL legislation to the Supreme Court.

The Supreme Court has overturned the decisions of the two lower courts and has agreed with the New Zealand Fire Service that the split policy arrangements common to many owners of multi-property insurance portfolios utilising a nominated, first loss sum insured for indemnity purposes upon which the FSL is calculated.

The Church's cover has been placed in this fashion for many years and has been the subject of several Fire Service audits which have accepted the form of insurance placement.

It is unclear how the Supreme Court decision will impact on the placement of insurance covers for the calculation of Fire Service Levies into the future and this is a matter that the Church (along with other denominations and secular property owners) is currently taking advice on.

The Church believes it is important that it pays its fair share of the costs of operating the New Zealand Fire Service but also believes it has no obligation to pay more than its fair share. It is noted that those organisations or individuals who self-insure (or do not insure) make no mandatory contribution whatsoever to the operating costs of the New Zealand Fire Service. The New Zealand Government is one of the major self-insurance organisations in New Zealand.

#### **AllChurches Insurance Bureau (ACIB)**

The Methodist Church of New Zealand places its insurance as part of the AllChurches Insurance Bureau (ACIB) which means that it partners with (particularly) the Anglian Insurance Board and the Baptist Union, as well as a large number of other denominations.

This partnership enables approximately half the Church's cover to be placed locally in New Zealand (currently through QBE) and the balance through a group of Lloyd syndicates in London.

The combination of the two placements and the Church's level of self-insurance means that it is able to achieve consistently attractive premium rates as the insurance market changes.

The ACIB is looking to form an underwriting agency with a specialist New Zealand insurance provider which will enable it to package and present the various denominations insurance information in a more consistent and insurance industry standard fashion which would lead to more administration efficiencies and therefore lower premium costs to the churches.

The underwriting agency will also enable ACIB to assist other smaller denominations and individual churches that are looking to insure their properties through a cost-effective insurance policy tailored for church property.

For the parishes and others insured through the Methodist Church of New Zealand insurance scheme there will be no change in the administration arrangements, with the point of contact being through the Connexional Office.

### **Liability Insurance**

The liability insurance covers were remarketed during 2015 and covers were renewed with Lumley New Zealand Ltd (now part of New Zealand Insurance).

The various covers are set out in the Insurance Handbook referred to earlier.

In all cases, where a Church official or member believes the Church could be exposed to legal liability for some action or failure to act, contact with the General Secretary or Executive Director should be made immediately.

In no instance should any acceptance of liability, admission of responsibility or offer of settlement be made until the Connexional Office has had an opportunity of considering the matter and the views of our insurers obtained. Failure to follow these steps can render the cover void.

During the year the Insurance Fund published a commentary on the steps that needed to be taken in terms of any liability claimed but particularly claims involving the Church's employment disputes cover including a flow chart to assist parishes in determining when a matter should be referred to the Connexional Office for notification to our insurers.

This information including the flow chart was translated into Tongan, Samoan and Fijian.

Copies of the information and the flow chart are available on the website.

### **Review of Canterbury Earthquake Insurance Settlement**

The Methodist Connexional Property Committee commissioned a review and audit of the insurance settlement received by the Church following the Canterbury Earthquakes. The review was undertaken by Mr Rodger Fulford, GT Risk Management Ltd, a risk and insurance consultant and senior figure in the New Zealand insurance industry.

A copy of Mr Fulford's report is attached as an appendix to this report to Conference. In his conclusion Mr Fulford comments *"...following all the research, it is the view of GTRM that Methodist Church has negotiate [sic] a very favourable claims settlement in relation to the damage sustained in the Christchurch earthquakes"*

In his report, Mr Fulford makes particular mention of the benefits accruing to the Church from the policy wording in place at the time of the earthquakes. He notes that the settlement was not limited to the sum insured for each property but the Church was able to call on the total sum insured under its policy schedule and there was no application of 'insurance average' where under-insurance may be deemed to be self-insurance and claims reduced accordingly.

As has been advised previously, the current insurance policy does not include such generous terms and any claim under the current policy wording will be limited to the nominated sum insured for each individual property.

It is imperative therefore that Church groups and organisations continue to regular review the sum insured for their property including regular independent replacement insurance valuations.

The Methodist Connexional Property Committee notes the affirmation of the insurance settlement reached.

## **CHURCH BUILDING AND LOAN FUND**

### **Building (Earthquake-Prone Buildings) Amendment Bill**

Conference 2014 requested Methodist Connexional Property Committee to review the Church's current response to seismic strengthening in light of the Buildings (Earthquake-Prone Buildings) Amendment Bill once it had been through Select Committee and had been enacted by Parliament.

At the time of last year's Conference it was confidently expected that the Bill would have been reported from the Select Committee and through Parliament in time for the Methodist Connexional Property Committee to review the Bill's findings and prepare a report to synods and Conference 2015.

In June 2015, the Select Committee published an interim report and requested further submissions and is not expecting to report to the Parliament until the end of 2015.

The Methodist Connexional Property Committee does not believe that it can properly report to the Church on the terms of the new legislation until those terms are known and accordingly does not bring a definitive report to the Church this year.

It notes from the initial report of the Select Committee that it is recommending:

- The threshold for a building to be considered earthquake prone is 33% new building standard (NBS)
- There is no change to the earthquake prone threshold throughout New Zealand
- Some structures including farm buildings and standard residential properties are exempt from seismic assessment
- There may be procedures for exempting other classes of buildings from assessment
- Buildings in areas of high seismic activity should be determined if they are earthquake prone within five years of the bill being enacted and remediation within 15 years, areas of medium seismic activity buildings being assessed within 10 years and remediated within 25 years, and low seismic activity identified within 15 years and remediated within 35 years.
- Category One heritage buildings have a further ten years in addition to the period for their seismic area for remediation.
- Any earthquake prone building having significant alterations needs to be brought to at least 34% NBS at the time of alteration
- Buildings being seismically strengthened to meet code may not need to be upgraded for fire and disabled access.

As noted, additional submissions have been sought and the Bill stills needs to work its way through Parliament and the provisions noted above may be altered.

The Methodist Connexional Property Committee recommends that the response of the Church be further considered when the legislation is confirmed.

### **Suggested decision:**

1. That the report be received.

## **CONNEXIONAL TRUSTS**

### **PACT 2086 TRUST**

PACT 2086 Trust (the 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 property was leased in 1987 with one lump sum payment covering rental for the next 100 years.

The Trust through its predecessor, Prince Albert College Model Deed Trust, provided to the Church the majority of the capital received in the form of the PAC Endowment Funds and retained the balance as a nucleus for an investment fund to be held against the return of the property to the Methodist Church of New Zealand in 2086.

The Trust therefore has an extremely long time horizon for investments and, it is anticipated, will have a significant part to play in the future of the Methodist Church of New Zealand towards the end of the century.

The principal work of the Trust during the year has been the development of the new Statement of Investment Performance and Objectives (SIPO) to provide a framework for the evaluation of the Trust's investment portfolio and to endeavour to ensure that the Trust's investments are directed into appropriate investments given both the Church's Guidelines for Socially Responsible Investment and the very long term nature of the Trust.

The Trust has set aside 2% of its accumulated capital for investment in Greenfields type investments which are seen to have potential to either provide a substantial social dividend or to provide significant employment within the New Zealand economy. During the year the Trust invested \$50,000 in a company known as CarbonScape Ltd which is conducting world leading investigations into the conversion of wood (predominantly pinus radiata) into charcoal using microwaves.

One of the proponents of the company is a former Methodist Minister, Tim Langley.

If the process proves to be scalable from a proven laboratory experiment to a commercial application, it holds considerable environmental benefits as it removes a significant part of the greenhouse gas emissions present in the conversion of iron to steel using coal.

Given New Zealand's extensive plantation forestry reserves, it may also have a significant employment benefit.

During the year the Trust has also continued in an investment of \$100,000 made in the company Im-Able Ltd which has developed specialist equipment to stimulate motor skills and associated computer based software 'games' to aid stroke and brain injured victims regain and develop motor skills and reflexes.

The system has been very well received internationally and the company is pursuing opportunities to scale and commercialise the process.

### **Grafton Downs Ltd**

Grafton Downs Ltd is the joint venture (JV) between the Trust and Wesley College Trust Board and relates to the residential and commercial development of two dairy farms and potentially Wesley College's existing campus at Paerata.

Grafton Downs Ltd will be the subject of a separate report to Conference but PACT 2086 Trust notes the very successful outcome of the resource consent and plan variation application lodged with Auckland Council which has seen the farms and campus zoned Mixed Use Urban and the first 1,000 sections approved as part of the Special Housing Accord entered into between the Government and the Auckland Council.

The Trust affirms the excellent work of the consultants retained by Grafton Downs Ltd and in particular the work of Chris Johnston, General Secretary of the Wesley College Trust Board, and its Property Manager, Ross Taylor.

This is an exciting development but there are many significant hurdles still to be overcome particularly around the provision of infrastructure.

### **History**

As noted above, the Trust has a significant history within the life of the Church and expects to play an important role into the future. To ensure that current members of the Church understand both the genesis and the rationale behind PACT 2086 Trust the Board has asked Donald Phillipps to continue the history of the Trust picking up from the end of Rev Bill Morrison's booklet "A Dream to Fulfil" published in 1990. The earlier history of the Methodist Church of New Zealand on the site has been recorded in William Morley's "History of Methodism in New Zealand", Aylesbeare Arthur and Norah Buttle's "The Tale of Two Colleges" published on the centenary of the opening of the first college in 1950 and Eric Hames' publication "Prince Albert College Trust – A Footnote to New Zealand Methodist History" published in 1979.

Donald Phillipps' work is well advanced and it is anticipated that the finished work will be published through the Wesley Historical Society.

### **Suggested decision:**

1. That the report be received.

## **INVESTMENT ADVISORY BOARD**

The Investment Advisory Board was established by Conference to provide investment advice and oversight to the Funds of the Methodist Church of New Zealand. The Investment Advisory Board acts on delegated authority from the Board of Administration/Methodist Connexional Property Committee to consider matters relating to commercial properties that the Church is considering buying or selling or to give approval to leases of more than seven years duration.

As part of its work, the Board receives regular market reports and considers matters which could impact upon the Church's investment portfolio.

One of the significant areas of work for the Board is the Church's response to an evolving understanding of Socially Responsible Investment. The Board was involved over the past several years in the review and reissue of the Church's Guidelines for Socially Responsible Investment.

The Board also oversees the Church's relationship with a number of international church or NGO based organisations dealing with investments such as the Socially Responsible Investment Association of Australasia, the Church Investors Group based in the UK, the Inter Church Centre for Corporate Responsibility and WesPath, the investment arm of the United Methodist Church in the USA.

The Board has also opened a contract with EIRIS, the ethical investment research company in English (which is the parent organisation to the Australian group CAER [Corporate Analysis Enhanced Responsibility]) to carry out a review of the Methodist Trust Association and other portfolios that are available.

EIRIS has reported that on those companies they analyse and follow (which makes up the vast majority of the Association's portfolio) all companies met the Church's Guidelines for Socially Responsible Investment. It is intended that the review will be undertaken on an annual basis.

### **Board Review**

The Investment Advisory Board along with the Methodist Trust Association has been undertaking a review of the appropriate sizing of its Board and skill set required.

This matter is discussed in greater detail in the Methodist Trust Association report.

The Investment Advisory Board acknowledges the service of Norman Johnston and Jack Jenner both of whom are retiring at the end of 2015 and thanks them for their wise and considered counsel over the many and complex issues brought to the Investment Advisory Board during their time on the Board.

The Investment Advisory Board also notes the decision of the Executive Director to retire at the end of 2016. The Investment Advisory Board is involved, alongside the Methodist Trust Association in discussions with the Board of Administration of the Methodist Church of New Zealand on an appropriate process for reconsideration of the role of the Executive Director, Methodist Trust Association within the Connexional office and the commencement of the appropriate recruitment for new appointments.

**Suggested decisions:**

1. That the report be received.
2. That the Board for 2016 be: Hugh Garlick, Chris Gregory, Michael Greer, David Cleal, David Johnston, Jill van de Geer, Meleane Nacagilevu, David Hunt, David Bush, Secretary
3. That Messrs Norman Johnston and Jack Jenner be thanked for their service to the Church through membership of the Investment Advisory Board.

## **NEW ZEALAND METHODIST TRUST ASSOCIATION**

The New Zealand Methodist Trust Association (the Association) publishes a full annual report to the Church. Copies are available at the Connexional Office and a copy is posted on the Church's website.

The Association 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 the Association as the Association holds no capital of its own. All income earned by the Association, after the payment of expenses, is distributed to depositors by quarterly distributions. The equity assets of the Growth and Income Fund are revalued each year and the resultant movement in equity values is spread amongst depositors in the Growth and Income Fund.

Investment in the New Zealand Methodist Trust Association is restricted to groups, organisations and bodies responsible wholly or in part to the Conference of the Methodist Church of New Zealand and the Fund does not accept any 'outside' funds. The Association is a fund of the Conference of the Methodist Church of New Zealand Te Hahi Weteriana o Aotearoa.

### **Financial Results**

Deposits with the Association as at 30 June 2015 were \$281,698,244. Income distribution for the year totalled \$13,767,982 plus capital accretion of \$6,494,924, a total of \$20,262,406.

Returns to the Income Fund depositors for the year were 5.46% and for the Growth and Income Fund deposits 9.62% made up of income returns 4.34% and capital accretion 5.28%.

### **Socially Responsible Investment**

Conference 2014 requested the Methodist Trust Association prepare a report to Conference 2015 on the practical impacts of divestment [of fossil fuel and "high carbon" investments] and the options available for investment in renewable energy.

The Association has previously commented to the Church that it sees very little practical impact on global warming from investors quitting their "high carbon" investments but continuing to consume fuels, plastics, energy and other materials produced by these companies but now owned by other investors.

Real change and improvement in the impact of "high carbon" comes in moderating or altering lifestyle and consumption choices.

The Association is not privy to investments held by the Church outside of its own (and PACT 2086 Trust) portfolios. The following comments are therefore based on its own current investments.



The report also does not consider the Connexions extra energy usage through inefficient buildings, travel etc.

As at 30 June 2015 the Methodist Trust Association held investments totalling \$281.6Million. Of this, \$54.8Million was held in equities. (19.5%)

The principal energy share holdings are in Australian and New Zealand energy companies.

<u>Australia</u>	AGL Energy APA Group Ausnet Services Duet Group Origin Energy Spark Infrastructure Group
<u>New Zealand</u>	Meridian Energy Mighty River Power Trust Power Z Energy

Most energy companies both in New Zealand and in Australia produce electricity through hydro, geothermal, solar and wind. A number of the Australian producers do generate power through coal fired and gas fired generators.

The energy companies (generation, lines and consumer) are generally considered to be high income yield companies. Companies looking to develop new renewable sources of energy outside of these multi sector generators are generally still in development phase and do not provide yield. Divestment is likely to reduce overall income to the Association.

The Association, through its private equity portfolio is invested in a major New Zealand supplier and installer of solar panels and is open to further commercially viable renewable energy investments.

The Association considers its current investments meet the Church's Guidelines and does not support any proposal to divest.

### **Board Membership**

As indicated in last year's report the Board of the Methodist Trust Association, in conjunction with the Investment Advisory Board and PACT 2086 Trust, has undertaken a review of the appropriate size, composition and resources for the Boards with the governance and planning tasks entrusted to them.

The Boards engaged a professional executive and board search and recruitment consultant (John Peebles) to review the size and competencies required.

Mr Peebles suggested that:

- (1) The Board should be six people
- (2) Board membership should be offered to competent professional directors, regardless of Church membership
- (3) Board members should receive a reasonable payment for their membership
- (4) The Boards should have formal codes of governance, guidelines and performance criteria.

The Board of the Association found some of Mr Peebles suggestions challenged established Church practice. The membership of the Boards has always been considered to be skills based and has included a minority of members who were not active Church members. The Board still considers that effective Church oversight of the polity of the Board requires a majority of members to be from the Methodist Church of New Zealand.

The Board believed that a six member Board was a sound suggestion and that it would, over time, seek to reduce numbers to that level from the constitutional maximum of 16 and the present (2015) complement of 12.

The constitution provides that at least three members be presbyters.

The Association notes that board members are not routinely paid a fee to serve on Church boards although some board chairs may receive an honorarium to compensate for the additional demands on their time.

The Association believes that any payment to board members can only follow a general decision by the Conference approving such a step.

The Board of the Association has resolved:

- (a) To reduce membership for 2016 to nine
- (b) To look to recruit three new board members with specialist legal, accounting, financial and governance skills as 'intern' members during 2016 and to replace three appointed members in 2017.
- (c) To review the Board constitution during 2016

### **Retirements**

At the conclusion of 2015 the Board will therefore farewell long serving Board members Norman Johnston (2000) and Jack Jenner (2003).

Both men have made significant contributions to the development of the Methodist Trust Association during their service on the Board and leave the Association more financially robust and with improved levels of governance.

The Board wishes both Norman and Jack a long and enjoyable retirement.

The Executive Director is also a member of the Board. With the upcoming retirement of the incumbent in December 2016 and the expectation that a new appointee would not automatically be appointed to the Board, Greg Wright will not be appointed to the Board for 2016.

The Methodist Trust Association and the Board of Administration have received external advice on possible structural changes to the Connexional offices staffing regime following the Executive Director's retirement and new job descriptions will be developed in early 2016 to enable recruitment to be completed by around Conference 2016.

### **Suggested decisions:**

- 1. That the report be received.
- 2. That the Board for 2016 be: Hugh Garlick, Chris Gregory, Michael Greer, David Cleal, David Johnston, Jill van de Geer, Meleane Nacagilevu, David Hunt, David Bush, Secretary.
- 3. That Messrs Norman Johnston and Jack Jenner be thanked for their service to the Church through membership of the Investment Advisory Board.

## **THE ROBERT GIBSON METHODIST TRUST**

The Robert Gibson Methodist Trust Board has had a very successful 2014-2105 season. Production for the season was 306,578 kilograms of milk solids (kg/MS), an increase of 14,327 kg/MS over the previous year. The surplus for the financial year ended 31 May 2015 was \$208,747 after disbursements. (\$423,046 for the year ended 31 May 2014). But it is a volatile market.

For the past three years, the former Totara and Rimu farms have been farmed by one sharemilker. The two 16 aside sheds were well past their use-by date and we elected to replace them with a new shed and reorganise the farm to a single herd operation. The cost for this was around \$1.2M., taking our total debt to around \$1.4M.

When we committed to this operation, the Fonterra pay-out was expected to be \$5.25 per kg/MS, significantly down from the previous year's payout of \$8.30. Our breakeven point was at a pay-out of \$4.50, assuming the new debt loading and costs at last year's levels. With the payout now expected at \$3.70, we will incur a deficit for the coming year, but this can be ameliorated by adopting a lower cost structure. With relatively new fencing, up-to-date plant and high soil fertility,

we can tighten our belts for a few years without adversely affecting the farming operation.

Although we are experiencing a tight financial position, the Trust's overall position is strong. With assets of around \$14M on current values, and debt of \$1.4M our debt to asset ratio is 10% compared with a national average for dairy of 42%.

The Trust has been in this position before. We experienced a downturn when we purchased the Maire Farm eight years ago. Acknowledging that dairy incomes are volatile, we elected then to maintain disbursements to beneficiaries and seek to do so again now. This enables us to maintain constant criteria for bursary payments and avoid disruption to our other beneficiaries.

We recommend disbursements be approved by Conference as follows:

	Recommended	Last Yr actual
Wesley College Student Grant	\$ 55,000	\$ 55,000
Taranaki Youth Ministry	\$ 24,000	\$ 23,630
Tertiary Student Grants	\$ 67,500	\$ 67,100
Mission Resourcing	\$ 8,300	\$ 8,300
Manaia Hall	<u>\$ 6,800</u>	<u>\$ 47</u>
Total	\$161,600	\$154,077

I believe the R.G.M.T. Board is a very capable and committed group of people who willingly give of their skills, knowledge, experience and time. I therefore recommend that the Board of the Robert Gibson Methodist Trust for 2015-2106 be: David Bush and Ron Malpass (ex officio as General Secretary and Synod Superintendent), Tony Bell, Preston Bulfin, John Chittenden, John Lefleming, Susan Malthus, Steven Nicholas, Mataiva Robertson and Bill Yateman.

**Suggested decisions:**

1. That the report be received.
2. That the Board of the Robert Gibson Methodist Trust for 2015-2106 be: David Bush and Ron Malpass (ex officio as General Secretary and Synod Superintendent), Tony Bell, Preston Bulfin, John Chittenden, John Lefleming, Susan Malthus, Steven Nicholas, Mataiva Robertson and Bill Yateman.

**WESLEY HISTORICAL SOCIETY (NZ)**  
**Te Roopu Hitori o Te Haahi Weteriana o Aotearoa**

**SECTION A – Information and Reporting Back**

Now into its eighty-fifth year, the Wesley Historical Society continues to encourage researching, recording, and sharing the story of Methodism in Aotearoa/New Zealand and the South Pacific. The value of history lies in the light which it throws on the present and the future. It is timely, then, that as a Society we draw the Connexion's attention to the bicentennial of Samuel Leigh's first visit to New Zealand in 1819 and his subsequent arrival on 22 January 1822 with his wife Catherine, to establish a Wesleyan Missionary presence in this land. We would urge the Connexion to set up an interest group who could undertake planning for the commemoration of Leigh's visits as part of the renewed focus on historic Northland Mission sites, with particular reference to the 2009 covenant with the Anglican Church.

In the past year from mid-2014 to July 2015, we recorded with sadness the deaths of valued members George McKay and the Rev. Neville Thornicroft.

The 84<sup>th</sup> Annual General Meeting of the Society was held at the St Paul's Church Centre, Hamilton, on Friday 14 November 2014. Beginning with a period of devotional reflection, the Rev. Alan Leadley shared the poignant writings of his great uncle, W.E. (Bill) Leadley, a signalman who served at Gallipoli and remained a committed Methodist layman. This proved a fitting introduction to the Annual Lecture, as Honoured Member, the Rev. Dr Allan Davidson spoke on the role of Methodist Chaplains who served overseas during World War I. Allan's research has also led him to find information about the ministers, home missionaries, probationers and theological students who served in the ranks or with the Young Men's Christian Association (YMCA). This fine work, which also includes some reference to those connected with the Methodist ministry who served as

soldiers in the Medical Corps, or as YMCA officers, will be published by the Society later this year.

During the past year the Society has:

- Published the 2014 WHS Journal under the editorship of Rev. Dr Terry Wall.
- In association with the Anglican Historical Society, and in the sixth year since the signing of the Anglican-Methodist Covenant, the Society prepared a WHS Proceeding/AHS Occasional Paper publishing Dr Peter Lineham's *Ventures of Faith and Community: The Development of Churches on the North Shore, Auckland*. Edited by the Rev Dr Allan Davidson and the WHS President, this publication was launched with the AHS in October 2014
- Contributed advice, information and support to researchers studying Methodist related topics and engaged in ongoing discussions related to projects that are linked with the history of the Methodist Church in New Zealand.
- Contributed articles on Methodist history to *Touchstone*.
- Continued a stock take of WHS publications.

It gives me great pleasure in presenting this Annual Report to express my warmest appreciation to all the members of the Executive, especially to Secretary Margaret Ziegler, who has faced ongoing health issues during the year with great faith and fortitude.

Special thanks for their hard work to the Publications and Scholarship Committee under the convenorship of Susan Thompson, and to Editor Terry Wall, who ably continues that role in his retirement. The Society records its gratitude to Minute Secretary Shona Michie and for all that Treasurer Peter Lane has accomplished.

Honoured Members and our regional contact members have continued to make important contributions to the work of the Society, and I would personally want to thank them as well as all those who have supported the WHS during this year. We express our grateful appreciation to Alec Utting for keeping our web-site up-to-date. and for completing the digitizing of 60 years of the WHS's Journals and Proceedings from 1941 to 2001, now available through the website. His generous contribution of time and skill has immeasurably benefitted the Wesley Historical Society, making its resources available to a much wider research community.

## **SECTION B – Strategic Planning**

- The Society will publish Honoured Member Allan Davidson's 'New Zealand Methodist Chaplains and Ministers at War: the First World War through their eyes.'
- The Society's 2015 Journal will be published.
- The Bicentennial of Samuel Leigh's visit to Aotearoa/New Zealand in 1819 and his subsequent arrival to establish a Mission in 1822 is drawn to the attention of the Connexion so that commemoration of these events can be considered.
- The Gilmore Smith Memorial Scholarship is offered annually for postgraduate work undertaken in historical research related to Methodist history in New Zealand and the South Pacific, which may result in publication by the Society.
- A meeting will be held with members of the Anglican Historical Society to plan for a future joint publication or shared event.
- The Society will be represented at a book launch of *Methodism in Australia: A History*, at the conclusion of the Wesleyan Theological Stream Annual Conference.
- The Society will continue discussion with individuals and groups in ongoing research projects that relate to the Society's objectives and engage in continuing dialogue with Methodist Archives.
- The Society's web-page is regularly updated.

### **Suggested decisions:**

1. That the Report be received.
2. Conference requests Mission Resourcing to institute planning and recommendations for the commemoration of the bicentennial of Samuel Leigh's visit to New Zealand in 1819 and his subsequent arrival on 22 January 1822, to establish a Wesleyan Missionary presence in Aotearoa/New Zealand.
3. Conference requests Mission Resourcing to re-visit the Connexion's role in establishing the 1922 Kaeo Memorial Church project, including the responsibilities of the Connexion in continuing maintenance and support of the Kaeo historic site.

## TRAVEL AND STUDY COMMITTEE

The Committee's work is funded from the Connexional Budget 2014-15 and the income from PAC Endowment Funding. The amount available for distribution in any year is not huge, and it is not always possible to provide full funding.

In the past year, 12 grants totalling \$22,000 were made to support a range of study programmes or attendance at local and international conferences and events.

The table below shows who have been recipients of grants and the nature of the study.

Name	Te Taha Maori	Conference /Project
Rev. Diana Tana	Tumuaki	CCA General Assembly
Rev. Rex Nathan	Past President	CCA General Assembly

Name	Synod	Conference/ Study
Rev. Philomena Kinera	CSI	Otago University paper
Ms Lynne Heine	Nelson ,Marlborough West Coast	UN Commission on the status of women
Rev. Kalo Kaisa	Auckland /Manukau	CCA General Assembly observer
Veitomonu Suifanga	Waikato Waiariki	Trinity College Diploma papers
Rev. Jan Fogg	Waikato Waiariki	Aging and pastoral studies
Rev. Andrew Donaldson	CSI	Grad. Cert. in NZ Immigration Advice
Rev. Tau Lasi	Auckland	Otago University papers
Mr F. Auva'a	Sinoti Samoa	Trinity College papers

### Looking ahead

The committee has received some additional funding from PAC to enable a focus on young leaders in the church.

*The committee recommends a change of the name of the Travel and Study Grants committee to Professional Development Grants Committee. The criteria and guidelines are to remain as at present.*

*The rationale is that lay and ordained members are encouraged/ expected to ensure that they use study leave to maintain their upskilling and development. This proposed change of the title could encourage people to consider applying for a grant.*

Applicants are reminded that travel within New Zealand is not funded, and that travel overseas must be for a study programme or activity or attending conferences.

An early indication that an application might be forthcoming assists the committee to budget the available funds.

It is encouraging to see so many people, both lay and ordained, engaging in professional development. The committee hopes that synods and parishes extend invitations to grant recipients to share their learnings with the wider church.

### Suggested decisions:

1. That the report is received
2. That the name of the Travel and Study Grants Committee is changed to Professional Development Grants Committee.
3. That the members for 2016 shall be: Roger Biddle, Sonia Faulkner, Lynne Frith, Jackie McGeorge, Suiva'aia Te'o, Mary West, Prince Devanandan (Director Mission & Ecumenical), Trevor Hoggard & Setaita Kinahoi Veikune (Mission Resourcing Directors), Diana Tana (Tumuaki), Nasili Vaka'uta (Principal, Trinity College), and two nominated by Te Taha Maori

## **SUGGESTED DECISIONS**

1. The reports be received.

### **Board of Administration**

1. That the report be received.
2. That Conference endorses the recommendation that five (5) weeks leave apply to presbyters, deacons and lay ministry appointments commencing from 1 February 2016.
3. That Conference approves:
  - (d) The constitution of Methodist Church of New Zealand, Te Haahi Weteriana Superannuation Trustee Limited.
  - (e) The appointment of the initial Board: David Bush, David McGeorge, Rex Nathan, Donald Biggs, Ruby Manukia-Schaumkel, Digby Prosser, Nanette Russell, Charles Cahn (First Independent Director).
  - (f) The revised Trust Deed of the Superannuation Fund.

### **Connexional Financial Review Committee**

#### *Supplementary Report*

### **Investment Advisory Board**

1. That the report be received.
2. That the Board for 2016 be: Hugh Garlick, Chris Gregory, Michael Greer, David Cleal, David Johnston, Jill van de Geer, Meleane Nacagilevu, David Hunt, David Bush, Secretary
3. That Messrs Norman Johnston and Jack Jenner be thanked for their service to the Church through membership of the Investment Advisory Board.

### **New Zealand Methodist Trust Association**

1. That the report be received.
2. That the Board for 2016 be: Hugh Garlick, Chris Gregory, Michael Greer, David Cleal, David Johnston, Jill van de Geer, Meleane Nacagilevu, David Hunt, David Bush, Secretary.
3. That Messrs Norman Johnston and Jack Jenner be thanked for their service to the Church through membership of the Investment Advisory Board.

### **The Robert Gibson Methodist Trust**

1. That the report be received.
2. That the Board of the Robert Gibson Methodist Trust for 2015-2106 be: David Bush and Ron Malpass (ex officio as General Secretary and Synod Superintendent), Tony Bell, Preston Bulfin, John Chittenden, John Lefleming, Susan Malthus, Steven Nicholas, Mataiva Robertson and Bill Yateman.

### **Wesley Historical Society (NZ): Te Roopu Hitori o Te Haahi Weteriana o Aotearoa**

1. That the Report be received.
2. Conference requests Mission Resourcing to institute planning and recommendations for the commemoration of the bicentennial of Samuel Leigh's visit to New Zealand in 1819 and his subsequent arrival on 22 January 1822, to establish a Wesleyan Missionary presence in Aotearoa/New Zealand.
3. Conference requests Mission Resourcing to re-visit the Connexion's role in establishing the 1922 Kaeo Memorial Church project, including the responsibilities of the Connexion in continuing maintenance and support of the Kaeo historic site.

### **Travel and Study Committee**

1. That the report is received
2. That the name of the Travel and Study Grants Committee is changed to Professional Development Grants Committee.
3. That the members for 2016 shall be: Roger Biddle, Sonia Faulkner, Lynne Frith, Jackie McGeorge, Suiva'aia Te'o, Mary West, Prince Devanandan (Director Mission & Ecumenical), Trevor Hoggard & Setaita Kinahoi Veikune (Mission Resourcing Directors), Diana Tana (Tumuaki), Nasili Vaka'uta (Principal, Trinity College), and two nominated by Te Taha Maori

**Methodist Church Of New Zealand  
Te Haahi Weteriana O Aotearoa**

**Administration Division**  
PO Box 931  
CHRISTCHURCH

**Information Leaflet No. 21**  
and Appendices to the  
Law Book Sec.10(B)-6.1

**TRUST DEED**

**of the**

**SUPERNUMERARY**

**FUND**

**of**

**THE METHODIST CHURCH**

**OF NEW ZEALAND**

~~This Deed has been updated to incorporate all changes made to MAY 2001. (This is a working document it has not been formally consolidated or lodged with the Government Actuary).~~

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## PARTIES

The Board of Administration of the Methodist Church of New Zealand in its capacity as trustee of the Supernumerary Fund of the Methodist Church (Trustee)

## BACKGROUND

- A        The Supernumerary Fund of the Methodist Church of New Zealand (Fund) was established by the Church and came into operation on 1 July 1913. It is currently governed by a consolidated trust deed dated 1 February 1990 as subsequently amended on 17 May 1996, 8 May 1997, 14 December 1998, 31 May 2001, 7 December 2007 and 12 December 2009 (Trust Deed)
- C        The Fund is currently a registered superannuation scheme under the Superannuation Schemes Act 1989 (1989 Act).
- E        Under section 4(1) of the Financial Markets (Repeals and Amendments) Act 2013, the 1989 Act was repealed on 1 December 2014.
- F        Under clause 18(1) of Schedule 4 of the Financial Markets Conduct Act 2013 (Act) a superannuation scheme registered under the 1989 Act shall continue to be registered under the 1989 Act during the transition period under the Act as if the Act had not been enacted.
- G        Under clause 19 of Schedule 4 of the Act the transition period for the Fund (Transition Period) is the period commencing on 1 December 2014 and ending on the close of the day before the earlier of the following dates:
- \_\_\_\_\_ (a)        the date that the issuer of the Fund elects; or
- \_\_\_\_\_ (b)        1 December 2016.
- H        By the end of the transition period, the Fund must comply with the governance requirements of the Act and be registered under the Act. One of these governance requirements is that the Trust Deed must comply with the requirements of the Act.
- I        Under clause 26(2) of Schedule 4 of the Act the manager of the Fund may amend or replace the governing document with the Financial Markets Authority's consent if the Financial Markets Authority is satisfied that:
- \_\_\_\_\_ (a)        the amendment or replacement is necessary or desirable to ensure, or in connection with ensuring, that the governing document complies with the Act; or
- \_\_\_\_\_ (b)        for any other amendments or differences in the replaced governing document to which paragraph (a) above does not apply, the procedures of the existing governing document for amendments have been complied with.
- J        The Trust Deed is the governing document of the Fund.
- K        The procedures for amending the Trust Deed are contained in clause 15.1 of the Trust Deed and provide that the Trustee, on instruction from the Church, may at any time amend all or any of the provisions of the Trust Deed subject to the requirements contained in that clause. The Church has instructed the trustee to amend the Trust Deed by inserting clauses 5.2.2A, 5.2.2B, 10.1, 10.A, 10.6A, 10.7A, 10.7B, 10.10, 11.1A, 11.2, 11.3, 11.4, 11.5, 11A, 14.7, 16.2, 19, 20, 21, 22, 23 and 24.
- L        The Trustee will be the issuer and manager of the Fund under the Act.
- M        The Trustee has elected [DATE] as the date the Transition Period shall end (Effective Date).

N The Trustee is satisfied that this Deed when it takes effect will comply with the requirements of the Act.

O The Financial Markets Authority has consented to the amendments.

### **THIS DEED WITNESSES**

A The Trust Deed for the Fund is hereby altered by substituting the clauses of this Deed to the extent that the provisions of the Trust Deed for the Fund after this Deed are those set forth in the clauses of this Deed.

B The Fund is constituted upon the terms set out in this Deed which shall be binding on the Trustee, the Board of Administration of the Methodist Church of New Zealand, the Church and the Members.

#### 1.0 ESTABLISHMENT OF FUND

1.1 A pension fund known as THE SUPERNUMERARY FUND OF THE METHODIST CHURCH OF NEW ZEALAND established by the Church and in operation since 1 July 1913 shall continue to operate in terms of this Deed with effect from ~~1 February 1990~~[DATE].

~~1.2 The Fund shall be a Registered Superannuation Scheme in terms of the Superannuation Schemes Act 1989.~~

1.2 Contributions made pursuant to this Deed, the property for the time being representing the same and the income thereof, together with the Fund existing on 1 February 1990 along with gifts, legacies and grants shall constitute the Fund and shall be held by the Trustee upon trust to apply the same for the purposes of paying the pension and other benefits provided by this Deed. The Trustee is designated to manage the Fund in accordance with the provisions of this Deed and the Act.

1.3 [For the avoidance of doubt and to ensure compliance with the FMC Act,] the principal purpose of the Fund is to provide retirement benefits directly or indirectly to individuals.

#### 2.0 DEFINITIONS

2.1 In the Deed:

(a) where the context permits words denoting the masculine gender include the feminine;

(b) ~~and~~ words denoting the singular number include the plural and vice versa ~~in each case and unless the contrary intention appears~~

(c) headings are for convenience of reference only and shall not affect the interpretation of this Deed;

(d) words and expressions defined are indicated by capital letters for convenience. The absence of a capital letter shall not alone imply that the word or expression is used with a different meaning from that given by its definition;

(e) any reference to a statute (or any part of a statute) shall, subject to any other provisions of this Deed, include a reference to any regulation made under the statute and to any subsequent modification or re-enactment of the statute or regulation

(f) unless the context requires otherwise a reference to a "person" includes a reference to a company, trust, firm, partnership, joint venture, the trustees of another scheme, the State or an agency of State or government, a state owned enterprise and any other incorporated or unincorporated body (in each case whether or not having separate legal personality).

- 2.2 "Act" means ~~the Superannuation Schemes~~ Financial Markets Conduct Act 19892013.
- 2.3 "Actuary" means a person who is a Fellow of the New Zealand Society of Actuaries appointed by the Trustee to advise it regarding the Fund.
- 2.3A "AML Exemption Notice" means the Anti-Money Laundering and Countering Financing of Terrorism Act 2009 Ministerial exemption notice granted to the Trustee, the Presbyterian Church Property Trustees of the Presbyterian Church of Aotearoa New Zealand and the Anglican Church Pension Board dated 13 March 2014, as amended from time to time.
- 2.4 "Auditor" means ~~a~~the person or firm of Chartered Accountants appointed as auditor of the Fund under clause [XX] who is the holder of a certificate of public practice issued by the New Zealand Society of Accountants.
- 2.5 "Candidate for the Ministry" means a candidate for the ministry of the Church.
- 2.5A "Chartered Accountant" has the meaning given in the Act.
- 2.6 "Church" means the Methodist Church of New Zealand.
- 2.7 "Conference" means the governing body of the Church.
- 2.8 "Connexional Year" means a year ending on the 31st day of January.
- 2.9 "Division" means a Division of the Church.
- 2.9A "Deed" means this trust deed governing the Supernumerary Fund of the Methodist Church of New Zealand, as amended from time to time.
- 2.10 "Employer" means the notional relationship of the Church or any Board, Mission, Division, Trust, District, Parish, Incorporated Society, other agency of the Church and other bodies with whom a Member of the Fund serves as recognised by the Church in its List of Stations.
- 2.10AA "Financial Markets Legislation" has the meaning set out in Section 6(1) of the Act.
- 2.10AB "FMA" means the Financial Markets Authority.
- 2.10AC "FMC Regulations" means the Financial Markets Conduct Regulations 2014.
- 2.10A "Fund" means the scheme known as The Supernumerary Fund of the Methodist Church of New Zealand established 1 July 1913 and which is intended to be registered on the register of managed investment schemes under the Act as a restricted legacy superannuation scheme.
- 2.10B "Fund Property" means all property, rights and income of the Fund.
- 2.10C "Fund Year" means any period of 12 months ending on 31 January in any year or on such other date as may be determined by the Trustee from time to time.
- 2.10D "in-house asset" has the meaning given in section 173(3) of the Act.
- 2.10E "Investment Manager" means such person or persons (if any) to whom the Trustee has contracted the investment of some or all of the Fund.
- 2.10F "Issuer Obligations" has the meaning given in the Act.
- 2.10G "Licenced Independent Trustee" means a licensed independent trustee under section 131 of the Act whose licence covers the Fund and who is independent under section 131(3) of the Act.

- 2.11 "Member" means a Minister or Minister in Training or Probationer or other person engaged in ministry as from time to time determined by the Church who has been admitted to membership of the Fund.
- 2.12 A "Full Member" means a Minister or Minister in Training or Probationer or other person engaged in ministry as from time to time determined by the Conference who is not a Fifty Percentum Member, or a Nominal Member.
- 2.13 A "Fifty Percentum Member" means a Minister or Minister in Training or Probationer or other person engaged in ministry as from time to time determined by the Conference who does not receive the standard stipend and who has elected to receive benefits at half rate.
- 2.13A "New Member" means a Member who became a Member on or after 1 January 1996.
- 2.13B A "New Supernumerary" means a Supernumerary who was a New Member and who has retired.
- 2.14 "Nominal Member" in any Connexional Year means a Member who has chosen not to contribute to the Fund in that Connexional Year and who by virtue of a nominal subsidy contribution from the Member's Employer is entitled to the appropriate death in service benefit.
- 2.15 "In Full Connexion with the Conference" means having continuing membership of the Conference with acceptance of its polity and discipline with responsible mutuality within the Laws and Regulations of the Church.
- 2.16 "Law Book" means the Laws and Regulations of the Church.
- 2.16A "Master Fund" has the meaning given to it in the Tax Act.
- 2.17 "Minister" is a generic term referring to a Minister as commonly understood and includes Presbyters, Deacons and Home Missionaries of the Church and other persons engaged in ministry as from time to time determined by the Conference.
- 2.18 "Minister in Training" is a person accepted for training for the ministry of the Church.
- 2.18A "Nominated Beneficiary" means a person or persons (and if more than one the benefit shall be paid in the shares specified by the New Member, Single Member, New Supernumerary or Single Supernumerary and failing any such determination in the shares determined by the Trustee in its absolute discretion) nominated in writing by the New Member, Single Member, New Supernumerary or Single Supernumerary provided however that in the event of a New Member, Single Member, New Supernumerary or Single Supernumerary renominating, the person or persons last nominated in writing by the New Member, Single Member, New Supernumerary or Single Supernumerary to the Trustee shall be deemed to be the New Member's, Single Member's, New Supernumerary's or Single Supernumerary's Nominated Beneficiary (or Nominated Beneficiaries as the case may be).
- 2.19 "Normal Date of Retirement" means the end of the Connexional Year during which a Member attains sixty-five (65) years of age.
- 2.20 "Parish means a Parish or other designated station and/or place of appointment as listed on the List of Stations of the Conference.
- 2.21 "Probationer" is a candidate accepted for the Ministry who has been appointed by the Church to a Parish or Division.
- 2.21AA "Registrar" has the meaning given to it in the Act.
- 2.21AB "Related Party" has the meaning given in section 172 of the Act.

- 2.21AC "Related Party Benefit" has the meaning given in section 172 of the Act.
- 2.21AD "Relevant Law" means all laws applicable to the Trustee and/or the Fund at applicable points in time and which may include, without limitation, the Financial Markets Conduct Legislation, the FMC Regulations, and any methodologies or frameworks issued by the FMA under such legislation.
- 2.21A "Resignation Benefit" means the benefit a Member receives under clause 7.1.1 on resigning from the Ministry of the Church or ceasing to be recognised as a Minister in Full Connexion with the Conference.
- 2.21B "Single Member" means a Member who does not have a spouse.
- 2.21C "SIPO" means the statement of investment policy and objectives for the Fund in the form and containing the contents required by the Act.
- 2.21D "Special Resolution" has the meaning given to it in the Act.
- 2.22 "Stipend" means the standard stipend payable to Ministers as from time to time determined by the Conference.
- 2.22A "Superannuation Fund" has the meaning given to it in the Tax Act.
- 2.22B "Superannuation Scheme" has the meaning given to it in the Act.
- 2.23 "Supernumerary" means a Member who has retired.
- 2.23A "Single Supernumerary" means a Supernumerary who does not have a spouse.
- 2.23B "Tax Act" means the Income Tax Act 2007.
- 2.23C "Trustee" means the trustee appointed in accordance with clause 10 and includes any successors thereof.
- 2.24 "Unavailable for Stationing" means that a Member is not able to accept an appointment on the Station Sheet of the Conference.
- 2.25 "Vacancy" means an unfilled appointment on the Station Sheet of the Conference until filled by the induction of a Minister.
- 2.26 "Years of Contribution" means the number of complete years of contribution by a Member to the Fund, which may include parts thereof (rounded to the nearest full calendar month).
- 3.0 MEMBERSHIP
- 3.1 All Ministers and Probationers of the Church shall be eligible for membership of the Fund. The Trustee at its discretion may accept a Minister in Training into membership of the Fund.
- 3.2 Membership shall be obtained by a person making application in the prescribed form to the Trustee and being accepted by the Trustee as a Member.
- 3.3 Each Member receiving a standard stipend shall be a Full Member unless in exceptional circumstances granted exemption by the Conference.
- 3.4 Each Minister receiving less than 70% of the standard stipend may elect to become either a Full Member or a Fifty Percentum Member or elect to be a Nominal Member of the Fund.
- 3.5 The membership of any new Member shall commence on the first day of February in the year of joining.

3.6 Every person eligible for membership of the Fund shall before becoming a Member be advised in writing in accordance with the Act of details of the Fund and of the principal rights and benefits under this Deed.

#### 4.0 CONTRIBUTIONS

4.1.1 Each Full Member shall contribute seven and one-half per centum (7½%) of Stipend as defined in Clause 2.22 in such frequency as is determined by the Trustee and made in accordance with the AML Exemption Notice.

4.1.2 The Employer of the Full Member shall contribute an amount equal to ten per centum (10%) of that Member's Stipend as paid.

4.1.3 If through any cause a Vacancy occurs contributions as paid by the Employer for a Full Member or Fifty Per centum Member shall continue to be paid during the Vacancy.

4.1.4 In the case of each Fifty Per centum Member the Member's and the Employer's contributions paid into the Fund shall in total be equal to eight and three-quarters per centum (8¾%) of the Stipend and the Member and the Employer shall agree with the Trustee as to the relative proportions contributed by the Member and the Employer. The contribution of the Member shall be not less than three and three 4-quarters per centum (3¾%) of the Stipend and must be made in accordance with the AML Exemption Notice.

4.1.5 The Parish or other employing body served by a Nominal Member shall make a contribution to the Fund equal to 2% of stipend as defined in Clause 2.22 of this Deed, to assist in the provision of death in service, in terms of Clause 6 and also long term sickness, or disability benefits or a hardship benefit in terms of Clause 10.9 made at the discretion of the Trustee.

4.2.1 Member's and Employer's contributions shall be paid in monthly instalments or such other frequency and manner as may be decided by the Trustee provided those contributions are made in accordance with the AML Exemption Notice.

4.2.2 If any contribution or instalment shall be unpaid for one month after the due date for the payment thereof it shall be deemed to be in arrears and the Member and/or Employer shall pay interest on the amount so in arrears or unpaid at the rate from time to time fixed by the Trustee provided that any interest paid is paid in accordance with the AML Exemption Notice. The Trustee in its discretion may remit the interest or any part thereof on Member's contributions and/or Employer's contributions in arrears.

4.3 Unless otherwise determined by the Church a Member who has been granted permission by the Church to be Unavailable for Stationing shall be responsible for both the Member's and Employer's contributions provided that any contributions are made in accordance with the AML Exemption Notice. Alternatively the Member may elect not to contribute to the Fund for that Connexional Year;

PROVIDED THAT where the Member is responsible for the Employer's contributions the amount payable in respect of those contributions shall be net of any superannuation scheme withholding tax the Employer would otherwise have been liable to pay.

4.4 Any Member who has contributed forty (40) Years of contribution shall if continuing in the employment of the Church be exempt from payment of any further Member contributions.

4.5.1 Any Member who wishes to be credited with additional Years of Contribution shall be entitled to do so by making such contribution as the Trustee on the recommendation of the Actuary shall determine, provided that any additional contributions are made in accordance with the AML Exemption Notice.

- 4.5.1A A Member who has received a Financial Hardship Benefit under clause 7A.1 and wishes to be credited with some or all of the Years of Contribution debited when the Financial Hardship Benefit was paid shall be entitled to do so by making a contribution calculated in accordance with the following formula:

$$\frac{A \times B}{C} + D + E$$

The amount paid by the Member under this clause shall be apportioned between Employer Contributions and Member Contributions in such manner as the Trustee determines.

Where:

- A = The number of Years of Contribution the Member wishes to buy back
- B = Total Financial Hardship Benefit paid to the Member
- C = The number of Years of Contribution debited when the Financial Hardship Benefit was paid
- D = Interest at the earnings rate of the Fund determined by the Trustee on the recommendation of the Actuary from the date of payment of the Financial Hardship Benefit to the date of payment by the Member under this clause
- E = Any administration fee as determined by the Trustee.

- 4.5.2 Subject to Relevant Law, ~~The~~ Trustee may accept on behalf of a Member such amount as the Member wishes to be transferred to the Fund from another superannuation scheme. Any amount so transferred shall be applied to provide the Member with such additional Years of Contribution as the Trustee on the recommendation of the Actuary shall determine. The amount transferred shall be considered as Member's contributions to the Fund. Any transfers made to the Fund must be made in accordance with the AML Exemption Notice.

- 4.5.3 If a Member is granted additional Years of Contribution in terms of this Clause 4. 5 then such Years of Contribution will not be included in those counted when determining in terms of Clause 7 hereto such Member's Benefit on Resigning from the Ministry of the Church.

- 4.6 When the Church has approved of Study Leave for any Member the Trustee may approve up to two (2) years Study Leave counting as full Years of Contribution subject to the payment of personal contributions only , provided that those contributions are made in accordance with the AML Exemption Notice.

- 4.7 ~~Contributions made pursuant to this Section 4 the property for the time being representing the same and the income thereof together with the Fund existing on 1 February 1990 along with gifts legacies and grants shall constitute the Fund and shall be held by the Trustee upon trust to apply the same for the purposes of paying the pension and other benefits provided by this Deed.~~

## 5.0 BENEFITS

- 5.1 A Member may elect to superannuate:

- 5.1.1 Not sooner than the end of the Connexional Year in which the Member attains fifty-five (55) years of age but not later than the end of the Connexional Year in which the Member attains sixty-five (65) years of age provided that retirement before the normal date of retirement has the consent of the Church, or

- 5.1.2 After forty years of contribution to the Fund, but not later than age 65, or

- 5.1.3 With the consent of the Trustee after consideration of medical evidence and as a result of disabling sickness or accident whereby the Member is unable permanently to exercise ministry.
- 5.2.1 Each Supernumerary currently receiving a pension shall continue to do so and each Full Member becoming a Supernumerary at the Normal Date of Retirement after 31 January 1989 shall be entitled to an annual pension of one hundred and eighty-one dollars and eighty-three cents (\$181.83) for each Year of Contribution. The Trustee may from time to time after considering the advice of the Actuary alter the figure of one hundred and eighty-one dollars and eighty-three cents (\$181.83). Whenever such an alteration is effected the Trustee shall adjust all pensions currently being paid accordingly.
- 5.2.2 Subject to clause 5.2.2A, when a Full Member retires prior to the Normal Date of Retirement the annual pension shall be based on Years of Contribution and calculated in accordance with Clause 5. 2. 1- but reduced by 2 per centum (2%) for each year that the date of retirement precedes the Normal Date of Retirement.
- 5.2.2A The reduction in the annual pension for Full Members required to be applied under clause 5.2.2 above shall not apply to those Full Members who have served more than 40 years of service prior to the date of their retirement. Any additional cost to the Fund, as determined by the Trustee taking advice of the Actuary, arising from the application of this clause 5.2.2A shall be met by the Church.
- 5.2.2B Any pension payable under this Deed may with the consent of the Member be commuted in any circumstances and/or manner the Trustee, in its absolute discretion, shall determine after considering the advice of the Actuary.
- 5.2.3 When the application of a Member to become a Supernumerary has been approved by the Conference the Member may elect either to receive the pension calculated as stated in Clause 5. 2. 1. or 5. 2. 2. or to commute for a lump sum no more than twenty-five per centum (25%) of the pension and receive a reduced pension PROVIDED THAT
- (i) if the pension does not exceed five hundred and twenty dollars (\$520) per annum then the whole of the pension may be commuted
  - (ii) Members who were contributing prior to the 5 August 1982 may in addition commute for a lump sum up to fifty per centum (50%) of a pension based on the annual rate of pension as at 31 January 1983 of one hundred and twenty dollars and fifty-one cents (\$120.51) for each Year of Contribution and reduced in accordance with Clause 5. 2. 2- if appropriate and receive a further reduced pension
  - (iii) for Members who were contributing prior to 5 August 1982 if the difference between the pension before any commutation and 75% of the pension based on the annual rate of pension as at 31 January 1983 of one hundred and twenty dollars and fifty-one cents (\$120.51) for each Year of Contribution and reduced in accordance with Clause 5. 2. 2 if appropriate is less than five hundred and twenty dollars (\$520) per annum as hereinabove provided then the whole of the pension may be commuted; and
  - (iv) for any commutation for a Member who was not a New Member the Church shall pay to the Fund, on a basis agreed with the Trustee on the advice of the Actuary, the amount of the commutation amount that represents the contingent cost of an amount the Church may have to pay on the death of a Member under clause 5.4.4.
- 5.3 The benefits for each Fifty Per centum Member shall be half those calculated in the manner stated in Clauses 5. 2. 1 and 5. 2. 2 and 5. 2. 3.
- 5.4.1 The pension payable to the surviving spouse of a Supernumerary or the Nominated Beneficiary of a New Supernumerary or Single Supernumerary shall be sixty per centum (60%) of the pension which the Supernumerary, New Supernumerary or Single Supernumerary was receiving



PROVIDED THAT for the period of three (3) months following the date of the death of the Supernumerary, \_New Supernumerary or Single Supernumerary the pension payable to the spouse or the Nominated Beneficiary (whichever is appropriate) shall be not less in total than the pension payable to the Supernumerary, \_New Supernumerary or Single Supernumerary at the date of the Supernumerary's, \_New Supernumerary's or Single Supernumerary's death. Each surviving spouse receiving a pension at the date of this Deed shall continue to do so.

- 5.4.2 The pension payable to the surviving spouse of a Member other than a New Member or to the Nominated Beneficiary of a New Member or Single Member who dies while employed in active work for the Church shall be sixty percentum (60%) of the pension which the Member, New Member or Single Member would have received had he or she contributed to the Fund if the Member, New Member or Single Member had lived to age sixty-five (65) years.
- 5.4.3 The pension payable to the surviving spouse of a Member or the Nominated Beneficiary of a New Member or Single Member who was not contributing at the date of death shall be sixty percentum (60%) of the pension which the Member, New Member or Single Member would have received at sixty-five (65) for each year of actual contribution.
- 5.4.4 Where any death benefit is payable to a Nominated Beneficiary of a Single Member or a Single Supernumerary, the amount payable shall be actuarially determined following the death of the Single Member or Single Supernumerary. The Church shall pay to the Fund, and on a basis agreed with the Trustee, an amount to fund the benefit payable so as to ensure that the benefits that may in due course flow from or are attributable to membership of the Fund at the date of payment are not adversely affected by any such payment.

5.56 In the case of:

- (i) a surviving spouse other than a first partner in marriage who was the junior of the Member other than a New Member by more than five (5) years; or
- (ii) each Nominated Beneficiary who was the junior of a New Member, New Supernumerary or a Single Supernumerary by more than five (5) years;
- (iii) the Trustee shall deduct from the pension an amount equivalent to one [dollar (\$1)] percentum per annum for every year by which juniority exceeded five (5) years.

5.58.1 (i) Pensions shall be paid by equal monthly instalments not later than the fifteenth day of each month in each year. Such payments shall commence:-

- (1) For a Supernumerary or New Supernumerary not later than the fifteenth day of the month following the date on which the Member was made a Supernumerary or the New Member was made a New Supernumerary (whichever is appropriate).
- (2) For the spouse of a Supernumerary or Nominated Beneficiary of a New Supernumerary or for the spouse of a Member or Nominated Beneficiary of a New Member (whichever is appropriate) not later than the fifteenth day of the month following the date of decease of the said Supernumerary or New Supernumerary or the said Member or New Member respectively.

(ii) The Trustee may from time to time pay bonuses in addition to pensions such bonuses to be determined by the Trustee after considering the advice of the Actuary.

5.58.2 (i) Notwithstanding anything else contained herein but subject to Clause 5.58.2(ii) the total amount of any benefits payable to a Supernumerary, New Supernumerary or Single Supernumerary and where applicable to the spouse of a Supernumerary or Nominated Beneficiary of a New Supernumerary or a Single Supernumerary shall not be less than ten (10) times the amount of the initial annual pension payable to a

Supernumerary, New Supernumerary or Single Supernumerary (whichever is appropriate) in terms of clause 5. 2. 1 or clause 5. 2. 2 whichever is appropriate.

(ii) In the event that a New Member, Single Member, New Supernumerary or Single Supernumerary has nominated more than one Nominated Beneficiary the amounts payable to the Nominated Beneficiaries shall be actuarially equivalent to each other, and in total as determined by the Trustee after considering the advice of the Actuary to the amount that would have been payable had there only been one Nominated Beneficiary as determined by the Trustee after considering the advice of the Actuary.

5.69 (i) The sum representing the commutation referred to in Clause 5. 2. 3 shall be raised by the Trustee and shall be applied by it to the purposes and in the manner according to its decision upon receipt of a discharge and undertaking on the form prescribed that such sum together with such remaining annuity is or will be accepted in full satisfaction of all present and future claims upon the Fund by the Member, the Member's spouse, the Member's children or by the New Member or the New Member's Nominated Beneficiary or by the Single Member or the Single Member's Nominated Beneficiary (whichever is appropriate).

(ii) If a Member dies after execution of the said discharge but while the sum representing the commutation or some part thereof remains to be paid out the commutation shall be carried to completion as if the Member had not so died.

5.740 If a Member dies before becoming a Supernumerary or after applying for commutation but before the discharge referred to in Clause 5.69 has been completed the Member's spouse or if the Member is a New Member or a Single Member, the New Member's Nominated Beneficiary or the Single Member's Nominated Beneficiary- (whichever is appropriate) shall (mutatis mutandis) have the same right (subject to the same conditions) to apply for commutation of the Member's interest as provided in Clause 5. .2. 3.

5.844 Any Member who is granted permission by the Conference to transfer to another Church may with the consent of the Trustee in its absolute discretion either

(i) remain a member of the Fund and elect to contribute or not contribute to the Fund or

(ii) subject to Relevant Law, transfer the value of the Member's interest in the Fund to another registered sSuperannuation sScheme of such other Church.

5.942 If a Member is unable to continue in the Ministry as a result of disabling sickness or accident, the Trustee after consideration of the medical evidence and the Member's financial position and with the aim to protect the living standard of the Member and dependants up to the level of that enjoyed by Members receiving the standard stipend of the Church, may at its absolute discretion give financial relief.

Any payments made in accordance with such decision of the Trustee shall not commence until three months after the date on which the Member became unable to continue to exercise ministry and shall not exceed 21 months of Stipend in total value.

5.103 If a Member becomes a Supernumerary under Clause 5. 1. 3 as a result of disabling sickness or accident, the Member shall be entitled to receive a lump sum equal to the amount which would have been payable in accordance with Clause 6 hereof had the Member died on the date the Member became a Supernumerary.

## 6.0 BENEFIT ON DEATH IN SERVICE

6.1.1 If a Member dies in active service any death benefit payable from the Fund shall be paid by the Trustee directly to the surviving spouse of the Member who was not a New Member or a Single Member or if the Member was a New Member or a Single Member to his or her Nominated

Beneficiary or if there be no surviving spouse or Nominated Beneficiary (whichever is appropriate) the benefit shall be paid (subject to Clause 6. 1. 2) to the Member's personal legal representatives.

- 6.1.2 Notwithstanding Clause 6. 1. 1, any death benefit payable from the Fund may if there be no surviving spouse or Nominated Beneficiary (whichever is appropriate) be paid by the Trustee directly to the children of the deceased Member and each of such children shall receive such proportion of the said death benefit as the Trustee at its absolute discretion shall decide PROVIDED THAT any benefit so allotted to a child who is aged less than twenty (20) years at the date of the Member's death shall be retained and held upon trust by the Trustee and accumulated at such rate of interest as the Fund may receive until such child attains the age of twenty (20) years and during such period of retention the Trustee may apply such of the said benefit as the Trustee at its absolute discretion shall decide towards the maintenance and education of the child. Any balance remaining of the benefit on the date the child attains the age of twenty (20) years shall be paid by the Trustee directly to the child on that date. Any amount remaining of the said death benefit after allotments to children as described herein shall be paid by the Trustee to the member's personal legal representatives.
- 6.2 When a Full Member who was contributing to the Fund at the date of death dies prior to retirement a death benefit of two and one-half (2.5) times the Stipend shall be paid.
- 6.3 When a Full Member, who was listed as being unavailable for Stationing and who was not contributing to the Fund at the date of death and for whom the Employer was not contributing to the Fund at the date of death, dies prior to retirement, a death benefit of two and one-half percentum (2.5%) of the benefit in Clause 6.2 for each Year of Contribution shall be paid PROVIDED THAT if the period of non-contribution prior to the date of death does not exceed twelve (12) consecutive calendar months then notwithstanding the provisions of this Clause 6.3 the death benefit in respect of such Full Member shall be two and one-half (2.5) times Stipend.
- 6.4 When a Fifty Percentum Member dies prior to retirement a death benefit of one-half of that applicable to a Full Member shall be paid.
- 6.5 Upon the death of a Member's spouse the Member shall within three (3) months notify the Trustee of the date of the Spouse's death.
- 6.6 A Minister who has chosen in any Connexional Year to be a Nominal Member and who dies prior to retirement during such Connexional Year shall be entitled to a death in service benefit which is the same as that for a Fifty Percentum Member.
- 7.0 **BENEFIT ON RESIGNING FROM THE MINISTRY OF THE CHURCH**
- 7.1.1 Subject to clause 7A.4, if a Member resigns from the ministry of the Church or for any cause ceases to be recognised as a Minister in Full Connexion with the Conference then unless invited by the Trustee to remain a Member of the Fund while ceasing to contribute the Member will be entitled to receive:
- (i) a refund of the Member's contributions together with interest thereon at a rate determined by the Trustee each year, after considering the advice of the Actuary, plus
  - (ii) two percentum (2%) of the Employer's contributions as credited to the Member for each Year of Contribution for the first five (5) Years of Contribution of the Member together with interest thereon at a rate determined by the Trustee each year after considering the advice of the Actuary, plus
  - (iii) six percentum (6%) of the Employer's contributions as credited to the Member for each Year of Contribution for those Years of Contribution in excess of five (5) of the Member together with interest thereon at a rate determined by the Trustee each year,

after considering the advice of the Actuary provided that not more than fifteen (15) of such Years of Contribution shall apply in respect of this Clause 7. 1.1(iii).

- 7.1.2 If the Member who is not a New Member withdraws after reaching age 50 (fifty) the amount arising, if any, in respect of Employer's contributions in excess of seventy-five percentum (75%) of the annual rate for the year ended 31 January 1983 plus interest thereon, shall be paid in the form of an annual pension of equivalent value as certified by the Actuary. The pension shall be subject to the same terms and conditions contained in Clause 5 (mutatis mutandis) as though the Member had become a Supernumerary on the date the Member become entitled to benefit under this Clause 7 PROVIDED THAT the Member may request that the annual pension be commuted for a lump sum payment of equivalent value as certified by the Actuary;

PROVIDED FURTHER THAT should a Member who is entitled to an annual pension under this Clause die before payment of the annual pension commences, the amount arising shall be paid in accordance with Clause 6. 1. 1 (mutatis mutandis) as though the Member had died in active service.

- 7.2 Subject to Relevant Law, if the Member so requests and the operators of the other scheme agree, the Trustee shall transfer the benefit payable under Clause 7. 1 for the Member's benefit to another ~~registered~~ Superannuation Scheme or to a scheme that is operated outside New Zealand PROVIDED THAT if the Member transfers to the superannuation scheme of another Church outside of New Zealand then the Trustee may at its discretion transfer to that scheme a benefit calculated in terms of Clause 7. 1 above as if the Member had at the time of transfer completed twenty (20) Years of Contribution.

- 7.3 In the case of a Fifty Percentum Member for whom Member's and Employer's contributions have been received by the Fund in terms of Clause 4. 1. 4 the Trustee shall have power to increase the refund of the Employer's contributions as the Trustee in its absolute discretion shall decide.

- 7.4 A refund of Member's contributions with or without the payment of interest thereon and of the Employer's contributions in full or in part shall determine the Member's interest, that of the spouse of a Member who is not a New Member and that of a Nominated Beneficiary and membership of the Fund shall cease.

- 7.5 No Member may receive a withdrawal benefit until the Member ceases to be a Member.

#### 7A.0 FINANCIAL HARDSHIP BENEFIT

- 7A.1 A Member shall, on giving written notice to the Trustee, be entitled to a Financial Hardship Benefit subject to the Trustee in its absolute and sole discretion satisfying itself that the Member has suffered or is suffering significant financial hardship. The amount of the Financial Hardship Benefit shall be an amount specified by the Member and agreed to by the Trustee but shall not exceed the amount to which the Member would have received if he or she had been entitled to a Resignation Benefit at the date of the Member's notice.

- 7A.2 On payment of a Financial Hardship Benefit under this clause ~~7A.0~~ a Member's contributions with interest in respect of that period prior to the payment of the Financial Hardship Benefit for the purposes of calculating any future benefits will be recalculated in accordance with the following formula:

$$C \times \left( 1 - \frac{A}{B} \right)$$

Where:

C = The Member's contributions together with interest at the rate determined by the Trustees at the date of payment of a Financial Hardship Benefit

A = The amount of Financial Hardship Benefit paid to a Member

B = Payment the Member would have been entitled to receive under a Resignation Benefit under clause 7.1.1 at the date of payment of the Financial Hardship Benefit.

7A.3 On payment of a Financial Hardship Benefit under this clause 7A the Employer's contributions with interest for the purposes of calculating any future benefits will be calculated in accordance with the following formula:

$$C \times ( 1 - \frac{A}{B} )$$

Where:

C = The amount of Employer's contributions together with interest at the rate determined by the Trustees at the date of payment of a Financial Hardship Benefit

A = The amount of Financial Hardship Benefit paid to a Member

B = Payment the Member would have been entitled to receive under a Resignation Benefit under clause 7.1.1 at the date of payment of the Financial Hardship Benefit.

7A.4 Subject to 7A.5, following payment of a Financial Hardship Benefit under this clause 7A a Member's Years of Contribution in respect of the period prior to the payment of calculating any future benefits under clause 5 or clause 6 will be calculated in accordance with the following formula:

$$C \times ( 1 - \frac{A}{B} )$$

Where:

C = Years of Contribution calculated under clause 2.26 at the date of payment of the Financial Hardship Benefit, including any adjustments made under clause 4.5.1, 4.5.1A or any previous application of this clause 7A.5

A = Amount of Financial Hardship Benefit paid to the Member

B = Payment the Member would have been entitled to receive under a Resignation Benefit on resigning from the Ministry of the Church or ceasing to be recognised as a Minister in Connexion with the Conference.

7A.5 Clause 7A.4 will only apply to a Resignation Benefit under clause 7.1.1 if a Member has made a full withdrawal of the amount they were entitled to under clause 7.1.1 at the date of the Member's notice.

## 8.0 PROHIBITION AGAINST ALIENATION

8.1 No Member or Supernumerary may assign, charge, alienate or borrow against the security of the Member's or Supernumerary's benefits under this Fund.

## 9.0 BANKRUPTCY OR INCAPACITY

9.1 (a) In the event of a Member, Supernumerary or other beneficiary who joined the Fund before 1 April 1990 becoming bankrupt then all benefits to which such Member, Supernumerary or other beneficiary is entitled in the Fund shall be forfeited to the Fund.

(b) Notwithstanding any other provision of the Deed but subject to Clause 9.1(c) each Member, Supernumerary or other beneficiary who joined the Fund on or after 1 April 1990 shall be deemed to have a contingent interest in any benefit payable under the

Fund which has not become unconditionally vested in the Member, Supernumerary or other beneficiary (whichever is appropriate) in accordance with the Deed. Provided that:

- (i) Such contingent interest shall continue until the interest becomes vested in the Member, Supernumerary or other beneficiary or in accordance with the terms of the Deed or until the Member, Supernumerary or other beneficiary becomes bankrupt, whichever shall first occur;
- (ii) In the event that a Member, Supernumerary or other beneficiary becomes bankrupt prior to any contingent interest in any benefit payable under the Fund becoming unconditionally vested in the Member, Supernumerary or other beneficiary then, the Member, Supernumerary or other beneficiaries contingent interest in that part of any benefits payable under the Fund which are attributable to contributions made by the Company or to any moneys transferred from, or contributed to the Fund by, any third party in respect of the Member, Supernumerary or other beneficiary (and which are not by the terms of such transfer or contribution, deemed to be contributions made by the beneficiary) shall be forfeited.
- (c) The Trustee shall in its absolute discretion apply in respect of such Member, Supernumerary or other beneficiary an amount not exceeding the amount of the benefit which has been forfeited under this Clause 9.1 for the maintenance support or otherwise for the benefit of the Member, Supernumerary or other beneficiary or such of their dependants as the Trustee may in its discretion determine.

9.2 In the event of a Member, Supernumerary or other beneficiary becoming an incapable person or becoming by reason of mental health age or infirmity or any combination thereof incapable in the opinion of the Trustee to satisfactorily manage the Member's, Supernumerary's or other beneficiary's affairs then the Trustee may administer any benefits on the Member's, Supernumerary's or other beneficiary's behalf.

## 10.0 TRUSTEE

10.1 The Board of Administration of the Methodist Church of New Zealand is the trustee of the Fund.

10.1A ~~The Fund shall be administered by the Board of Administration of the Methodist Church of New Zealand acting as Trustee.~~ The power of appointment of a new trustee (in place of a trustee which has been removed from or has retired from office in accordance with clause 10.1C below) is vested in the Board of Administration of the Methodist Church of New Zealand. Any new trustee must be a single body corporate.

10.1B The Trustee shall be a single body corporate and the directors or members must include at least one Licensed Independent Trustee.

10.1C The office of trustee shall become vacant if:

- (a) In the case of the Board of Administration of the Methodist Church of New Zealand, a new trustee is appointed by the Board of Administration of the Methodist Church on New Zealand in place of itself.
- (b) the Trustee, if appointed under clause 10.1A, resigns office as trustee by notice in writing addressed to the Board of Administration of the Methodist Church of New Zealand ;
- (c) an order is made or an effective resolution is made for winding up (other than for the purposes of reconstruction or amalgamation) of the trustee or the trustee is placed in liquidation or receivership or under statutory management;

\_\_\_\_\_ (d) the Trustee is removed from office by the Board of Administration of the Methodist Church of New Zealand in accordance with the Act;

\_\_\_\_\_ (e) is substituted by the court under the Act.

10.1D No retirement or removal or replacement of the Trustee under clause 10.1C will take effect unless:

\_\_\_\_\_ (a) all functions and duties of the Trustee's position as trustee of the Fund have been performed; or

\_\_\_\_\_ (b) the court consents.

10.1E No retirement or removal or replacement of the Trustee under clause 10.1C will take effect until a new trustee has been appointed pursuant to clause 10.1A and such new trustee has executed the deed referred to in clause 10.1X below and all of the investments of the Fund have been transferred to the new trustee or the new trustee's custodian.

10.1F Any new trustee must forthwith upon appointment execute a deed in such form as the Board of Administration of the Methodist Church of New Zealand may require whereby the new trustee undertakes to the Board and the Members, Supernumeraries and Beneficiaries to be bound by all the covenants on the part of the former trustee under this Deed from the date of such appointment.

10.1G In the event of the retirement or removal or replacement of the Trustee under clause 10.1C, the Trustee must promptly comply with the directions of the Board of Administration of the Methodist Church of New Zealand in relation to the transfer to the new trustee appointed in accordance with this clause 10.1 of the Fund's assets, all Fund records and other relevant documentation.

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10.1H If for any reason, the board of directors of any body corporate appointed to act as trustee of the Fund does not include a Licensed Independent Trustee a, the provisions of the Act shall apply in relation to the appointment of a person to fill the vacancy in the office until a substitute appointment may be made under this Deed.

#### 10A.0 TRUSTEE'S POWERS AND DISCRETIONS

10A.1 The Trustee (acting as the manager of the Fund) has responsibility for those functions and duties of a manager under the Act unless the Act or the FMC Regulations otherwise provide.

10A.2 The Trustee is responsible for performing the following functions:

\_\_\_\_\_ (a) managing Fund property and investments; and

\_\_\_\_\_ (b) administering the Fund.

10A.3 The Trustee must:

\_\_\_\_\_ (a) act honestly in acting as a manager;

\_\_\_\_\_ (b) in exercising any powers or performing any duties as a manager:

\_\_\_\_\_ (i) act in the best interests of Members;

\_\_\_\_\_ (ii) treat Members equitably;

\_\_\_\_\_ (iii) not make use of information acquired through being the manager in order to:

(A) gain an improper advantage for itself or any other person; or

(B) cause detriment to the Members.

10A.4 The Trustee must also carry out the functions of a manager in accordance with this Deed, the SIPO, and all other Issuer Obligations.

10A.5 The Trustee must in exercising any powers or performing any duties, exercise the care, diligence and skill that a prudent person of business would exercise in the same circumstances.

10A.6 Any Trustee whose profession or business is or includes acting as a trustee or investing money on behalf of others must, in exercising any powers or performing any duties, exercise the care, diligence and skill that a prudent person engaged in that profession would exercise in the same circumstances.

10.2 The Trustee may open and operate on such bank accounts as it thinks fit.

~~10.3 The execution of all deeds documents and other instruments to be exercised in connection with the conduct of business of the Fund shall be by the Trustee using its Seal in the manner provided by the constitution of the Trustee.~~

10.4 The Trustee may pay any debts or claims upon such proof if any as it thinks sufficient, accept any composition or security real or personal for any debts due to the Fund allow time for payment thereof compromise compound or submit to arbitration all debts accounts claims and things whatsoever relating to the Fund and for all or any of the purposes aforesaid may enter into give and execute all such deeds documents writings agreements instruments of composition releases and other things as it shall deem expedient without being responsible for any loss occasioned thereby. The Trustee may obtain any professional advice it considers necessary.

10.5 After meeting all current claims upon the Fund the Trustee shall from time to time invest all moneys as hereafter provided.

10.6 The Trustee shall submit to each annual Conference a report of its operations during the year together with the annual audited statements of the financial position of the Fund. The report shall include a statement of the amount received from Member's and Employer's contributions and from levies and the respective amounts in arrears. It shall also state the number of Members spouses and others who are beneficiaries of the Fund.

10.6A The Trustee must, in accordance with Relevant Law, prepare and provide reports to the FMA that contain the information that is required by the FMC Regulations.

10.7 Subject to the Act, ~~the~~ Trustee shall not be answerable or liable for:

- (i) any loss or damage occasioned by an action of the Trustee so long as the Trustee acts in good faith and without wilful neglect or default.
- (ii) the neglect or default of any actuary, solicitor, banker, accountant, broker, employee or other agent employed in good faith by the Trustee.

10.7A The Trustee may be indemnified for liabilities or expenses incurred in relation to the performance of the Trustee's obligations as issuer of the Fund PROVIDED THAT such rights must only be available in relation to the proper performance of duties under sections 143(1) and 144 of the FMC Act.

10.7B If the Trustee has reasonable grounds to believe that the Trustee has contravened, may contravene or is likely to contravene any of its Issuer Obligations in a material respect then the Trustee must, as soon as practicable:



- (a) report the contravention or possible contravention to the FMA; and
- (b) advise the FMA of the steps (if any) that the Trustee has taken or intends to take in light of the contravention or possible contravention and the date by which the steps were taken or are to be taken.

10.8 The Trustee shall have the right to act at its discretion in any matters not specifically provided for in this Deed but consistent therewith provided that such acts shall not override or contravene the provisions of the Act. Any such actions shall be recorded in the annual report to the Church.

10.9 In keeping with the mutuality of the Fund the Trustee may in its absolute discretion give relief in cases of hardship befalling any Member of the Fund or Supernumerary or dependants.

10.10 Neither the Trustee nor any other party to this Deed may take any action against a Licensed Independent Trustee by reason of the Licensed Independent Trustee having made a report or disclosure to the FMA under the conditions of the Licensed Independent Trustee's licence.

#### 11.0 INVESTMENT

~~11.1 The Trustee shall invest the assets of the Fund in accordance with the provisions of the Trustee Act 1956 as from time to time amended~~

11.1A The Trustee may appoint any Investment Manager to invest the assets of the Fund.

11.2 The Trustee must develop a written SIPO for the Fund that complies with the Act. Such SIPO may be altered by the Trustee from time to time subject to the requirements of the Act and all moneys available for investment in the Fund shall be invested in accordance with the SIPO.

11.3 The Trustee must lodge the SIPO and any alteration thereto with the Registrar to the extent required by the Act.

~~11.2~~

~~The Trustee may hand over investments and money belonging to the Fund to any nominee company or custodian trustee to be held or dealt with by that company or trustee but always subject to and in accordance with the directions of the Trustee as given from time to time and may delegate to that company such powers discretions and authorities in relation to the appointment of custodian trustee or trustees, and to the collection investment and payment of moneys as it thinks fit and may revoke the same at any time. The New Zealand Methodist Trust Association incorporated under the Charitable Trusts Act 1957 is a custodian trustee in terms of this clause.~~11.4 Any appointment by the Trustee of an Investment Manager must be in writing. The Trustee must comply with the requirements of the Act where they contract out all or some of their functions as manager of the Fund. The Trustee may include provisions to protect and assist those dealing with any Investment Manager in the terms of appointment as the Trustee sees fit. An Investment Manager may be a related party of the Trustee. The Trustee may appoint brokers or dealers appropriate for carrying out transactions in relation to the assets of the Fund. The terms of appointment of an Investment Manager may include rights to be indemnified for liabilities or expenses incurred in relation to the performance of the Investment Manager's contracted functions. The Trustee remains liable for the acts or omissions of an Investment Manager.

11.4 If the Fund is invested in another Superannuation Fund or in a Master Fund then the Trustee may, to the extent permitted by the Tax Act, transfer any expenditure incurred by the Fund to that Superannuation Fund or Master Fund in accordance with the provisions of the Tax Act.

#### 11A.0 CUSTODIANSHIP OF FUND PROPERTY

11A.1 The Trustee shall hold the Fund Property in one of the following ways:

- (a) by a body corporate that is the sole corporate trustee of the Fund; or

(b) by a body corporate to whom the Trustee has contracted the holding of the Fund Property and who:

(i) is a body corporate that the Trustee believes, on reasonable grounds, to be appropriate to hold, and safeguard the Fund Property; and

(ii) is not the same person as, or associated with, the Trustee (other than by virtue of the custodianship).

11.A.2 Subject to clause 11A.1(b), the Trustee may contract out the holding of the Fund Property to another person provided that the Trustee:

(a) takes all reasonable steps to:

(i) ensure that the function is performed by that person in the same manner and subject to the same duties and restrictions as if that person were performing it directly;

(ii) monitor the performance of that function; and

(b) is jointly and severally liable with that person (and any other person who has contracted out the function) for the performance of that function in accordance with clause 11.A.2(a).

## 12.0 BORROWING

12.1 The Trustee may at any time and from time to time borrow or raise money for any of the purposes of the Fund and secure the repayment of moneys so borrowed and interest thereon by mortgage or charge over all or any of the assets of the Fund and no lender shall be concerned to enquire as to whether the necessity for any such borrowing has arisen or as to the purposes for which it is required or as to the application of the money borrowed.

## 13.0 ADMINISTRATION

13.1 The Trustee shall record in its minutes resolutions relating to the Fund and maintain such records of Members and Supernumeraries and other beneficiaries in such form as it may determine in accordance with and as required by Relevant Law.

~~13.2 The Trustee shall keep account of the money received and disbursed and a statement of account shall be made up as at 31 January each year. The accounts shall be audited by an Auditor appointed by the Trustee and along with the Auditor's report shall be embodied in an annual report made in accordance with the Act. A copy of the said annual report shall be furnished to the Conference the Actuary the Government Actuary and to each Member.~~

~~13.32~~ The Trustee shall cause the financial position of the Fund to be investigated and reported upon by the Actuary at intervals not exceeding three (3) years. The Actuary shall embody the results of each such actuarial investigation in a written report to the Trustee who shall report thereon to the next Conference. The Trustee must ensure the report of the Actuary is received no later than 7 months after the date as at which the financial position of the Fund was examined. The Trustee shall furnish a copy of the Actuary's report to ~~the Government Actuary~~ the FMA as soon as practicable.

~~13.43~~ If the Actuary's report shows an actuarial deficiency then unless the Conference agrees to require such further Church contributions as the Actuary shall certify to be necessary to discharge such deficiency the Trustee shall after consultation with the Actuary and to the extent necessary to discharge such actuarial deficiency reduce the annuities payable in such manner as shall be agreed upon.

- 13.54 All reasonable and proper expenses of the Trustee and its officers and all expenses incurred in or about the administration of the Fund shall be met by the Fund.
- 14.0 GENERAL
- 14.1 A copy of this Deed shall be kept by the Trustee and a copy shall be available for inspection by any Member, Supernumerary or other Beneficiary.
- 14.2 No Member, Supernumerary or other Beneficiary shall have any claim against the Church or its property or funds in respect of any moneys payable pursuant to the provisions of this Deed.
- 14.3 The Fund shall be a New Zealand currency fund and nothing in this Deed shall require the Trustee to make any payments other than in New Zealand and in New Zealand currency.
- 14.4 The Church and every Member, Supernumerary and other beneficiaries under this Deed shall furnish to the Trustee such information as it shall require in order to fulfil its duties under this Deed.
- 14.5 Each Member, Supernumerary or other beneficiary shall be given as soon as practicable after request an estimate of their benefits in the Fund.
- 14.6 A Member shall supply the Trustee with the name and date of birth of the spouse or in the case of a New Member, the New Member's Nominated Beneficiary (whichever is appropriate) and such other information as relates to the Fund.
- 14.7 It is intended that this Deed be legally enforceable as between the Board of Administration of the Methodist Church of New Zealand, the Members, Supernumeraries and Beneficiaries in receipt of a benefit under this Fund.
- 15.0 AMENDMENTS
- 15.1 The Trustee may on instruction from the Church from time to time by instrument in writing repeal rescind amend alter or add to any of the provisions of this Deed or any amendments thereof PROVIDED THAT
- (a) no amendment shall be made which would adversely affect any Member's interest in the Fund at the date of amendment without the written consent of the Member.
  - (b) any proposed amendment affecting the financial basis of the Fund shall be submitted to and reported upon by the Actuary.
  - (c) notice of motion therefore shall have been first referred to the Trustee for its consideration and thereafter considered by the Conference Committee dealing with the Fund and the motion shall have been carried by not less than two-thirds of those present and voting in the Conference. Where financial considerations are involved the Trustee shall have power to obtain a report from the Actuary of the Fund as to whether such proposal is likely in his judgement to affect the stability of the Fund.
  - (d) Any amendment shall be in accordance with the requirement of the Act.
- 15.2.1 Notwithstanding Clause 15. 1, the Trustee may vary benefits at any future time to take account of changes in taxation that may arise later (other than as a result of the passing of the Income Tax Amendment Act 1989).
- 15.2.2 No reduction in benefits pursuant to Clause 15. 2. 1 shall be made until:
- (a) The Government Actuary has been provided with a copy of an opinion of an Actuary confirming that the reductions are no more than are necessary to make the benefits of

the Fund secure, and the Government Actuary has confirmed in writing to the Trustee that he or she agrees with that opinion; and

- (b) The Government Actuary has confirmed in writing to the Trustee that he or she is satisfied that the reductions in benefits are equitable as between all Members and other beneficiaries.

## 16.0 WINDING UP

16.1 If the Church resolves that the Fund shall be wound up or the court directs that the Fund be wound up pursuant to section 211 of the Act:

- (a) the Trustee shall provide for the rights of Supernumeraries and other beneficiaries receiving a pension from the Fund by the purchase of annuities for such sums in respect of each Supernumerary and other beneficiary as shall be determined by the Actuary and
- (b) the Trustee shall after deducting costs and expenses of winding up distribute any moneys remaining thereafter to the Members in proportion of their retirement benefit rights certified as accrued by the Actuary as at the date of winding up PROVIDED THAT any amount arising in respect of Employers contributions in excess of the annual rate for the year ended 31 January 1983, if any, plus interest thereon payable to a Member other than a New Member or a Single Member who has attained age fifty (50) at the date of dissolution shall not be paid in cash but applied in the purchase of an annuity subject to the same terms and conditions as annuities granted under Clause 7. 1. 2 hereof.
- (c) No part of the assets of the Fund may revert to any person who is not a 'scheme participant' (as defined in the FMC Act) (including the Church or any employer of a person who is a Member) without the prior written consent of the Government Actuary the FMA.

16.2 The Trustee shall, to the extent required by Relevant Law:

- (a) within 10 working days after a winding up resolution or an order by the court that the Fund be wound up is made, give a copy of any order or resolution to the FMA;
- (b) within four months after the date on which the winding up takes effect, ensure that the final financial statements of the Fund as at the date on which the winding up takes effect, are prepared in accordance with generally accepted accounting practice and audited;
- (c) within 20 working days after the final financial statements have been audited ensure that:
  - (i) a copy of those financial statements are sent to the FMA and to every person who was a Member of the Fund immediately before it was wound up; and
  - (ii) advise the FMA and the Members in writing as to the manner in which the remaining assets of the Fund (if any) are to be distributed;
- (d) shall inform the FMA of the date on which the distribution of assets is completed.

## 17.0 MINIMUM BENEFIT

17.1 The value of the benefit payable to or in respect of a Member on the Member ceasing to be a Member for any reason shall not be less than the Member's own contributions to the Fund.

~~18.0 REVOCATION OF FORMER DEED~~

~~18.1 The Deed bearing the 10 day of September 1984 as amended by the deed dated the 9 day of November 1989 is hereby revoked, the same being replaced by the provisions of this Deed.~~

18.0 FINANCIAL INFORMATION

18.1 The Trustee shall ensure there are kept at all times accounting records that:

- (a) correctly record the transactions of the Fund;
- (b) will enable the Trustee to ensure that the financial statements of the Fund comply with generally accepted accounting practice and any prescribed requirements; and
- (c) will enable the financial statements of the Fund to be readily and properly audited.

18.2 In keeping or causing the accounting records to be kept under clause [19.1]:

- (a) the Trustee must have appropriate systems of control and oversight;
- (b) the Trustee must keep such accounting records at a suitable location accessible to the Trustee, the Auditor and the FMA; and
- (c) the provisions of Part 7 of the Act must be complied with.

18.3 Subject to Relevant Law, the Trustee must ensure that within 4 months after the end of each Fund Year, financial statements that comply with generally accepted accounting practice are:

- (a) completed in relation to the Fund and that Fund Year; and
- (b) dated and signed on behalf of the Trustee.

18.4 The Trustee shall ensure that, within 4 months after the end of each Fund Year:

- (a) the Fund's financial statements for that Fund Year are audited and reported on by the Auditor in accordance with the requirements of the Act; and
- (b) those financial statements, together with the Auditor's report on those financial statements, are delivered to the Registrar of Financial Service Providers for lodgement.

18.5 A person or a firm of Chartered Accountants selected by the Trustee must be appointed Auditor of the Fund provided that such person or firm of Chartered Accountants is licensed under the Auditor Regulation Act 2011 and meets the requirements of Relevant Law.

18.6 The Trustee must:

- (a) within 4 months after the end of each Fund Year, prepare an annual report on the affairs of the Fund during that Fund Year; and
- (b) within 28 days after the annual report is prepared:
  - (i) send to every Member:
    - (A) a copy of the annual report; or
    - (B) a notice containing the statements required by the FMC Regulations; and

- (ii)  lodge the annual report with the Registrar of Financial Service Providers.
- 18.7                                    The Trustee must also provide a copy of the annual report to the Conference and to the Actuary within [XX].
- 19.0                                    VALUATIONS
- 19.1                                    The Trustee may instruct a valuer or other expert to value any Fund Property. The costs of those valuations must be paid out of the Fund.
- 19.2                                    In the case of Fund Property which is listed on any stock exchange the value must be determined by reference to:
- (a)                                    the last listed sale price on the day upon which the valuation is being made;
  - (b)                                    if no sale price was listed for that day, then the last bid or buying price on that day; or
  - (c)                                    at the option of the Trustee, the amount certified by a firm of stockbrokers or other dealers in the relevant market.
- 19.3                                    For any deposit, the value must be determined by reference to the principal amount of the deposit.
- 19.4                                    For interests in a collective investment scheme not listed on a stock exchange, the value must be determined by reference to the amount obtained by multiplying the redemption price of each such interest by the total number of interests of that class comprised in the collective investment scheme.
- 19.5                                    For policies of life insurance held by the Fund for investment purposes, the value must be determined by reference to the amount obtained by multiplying the surrender price of each interest in the policy by the total number of interests of that class comprised in the policy.
- 19.6                                    For any interest in a derivatives contract, the value must be determined by reference to the net profit or loss (after allowing for deposits, margin calls, costs and other disbursements in respect of the acquisition or disposal of the derivatives contract as estimated by the Trustee) which would have been realised in respect of that derivatives contract by executing a transaction at the official closing quotation of a derivatives market on that day in respect of equivalent contracts.
- 19.7                                    For any put option granted to the Fund, the value must be determined by reference to the excess (if any) of the price receivable upon exercise of the put option or upon the sale of the put option (if such sale is permitted by the terms), whichever is the greater, over the sum of all costs and expenses incurred in entering into or holding the put option and the fair value of the property the subject of the put option as determined by a valuer.
- 19.8                                    For any call option granted to the Fund, the value must be determined by reference to the excess (if any) of the fair value of the property the subject of the call option, as certified by a valuer, over the sum of all costs and expenses incurred in entering into or holding the call option and the price payable upon exercise of the call option.
- 19.9                                    For bills of exchange, promissory notes, negotiable certificates of deposit, and any other property not otherwise dealt with in this clause 20, the value must be determined by reference to the cost of acquisition.
- 19.10                                    Where the Trustee considers in its absolute discretion that the application of the principles of valuation set out in this clause should not, or do not, apply to the valuation of any Fund Property, the Fund Property must be valued by reference to any other principles as determined by the Trustee, provided that the valuation method used is applied on a consistent basis over time.
- 20.0                                    RELATED PARTY BENEFITS

20.1 Subject to clause 21.2, the Trustee (and any investment manager, administration manager or other person to whom the Trustee has contracted out some or all of its functions as manager) must not enter into a transaction that provides for a Related Party Benefit to be given.

20.2 Clause 21.1 does not apply to a transaction or series of transactions if one of the following applies and the Trustee (with the consent of the Licensed Independent Trustee) certifies to that effect:

(a) the transaction is or series of transactions are in the best interests of the Members; or

(b) section 174 of the Act applies to the transaction or transactions or all Related Party Benefits to be given; or

(c) the transaction is or series of transactions are approved by or contingent on approval by a Special Resolution of the class of Members affected or potentially affected by the transaction or transactions.

20.3 Subject to Relevant Law, the Trustee (or any person to whom the Trustee has contracted out some or all of its functions as a manager) must not acquired any new in-house asset if, as a result of the acquisition, the Fund would have, or increase, an in-house asset ratio of 5% or more in relation to any Related Party or Member.

## 21.0 MEETINGS

21.1 When required by Relevant Law, the Trustee shall call a meeting of Members in the manner and on the basis set out in the Act and the FMC Regulations. A meeting of Members shall be conducted in accordance with Relevant Law.

## 22.0 REGISTERS

22.1 A register of Members, Supernumeraries and Beneficiaries must be kept by the Trustee in a form and manner required by the FMC Act.

22.2 Such register may be in electronic form and compiled by a delegate of the Trustee in a manner approved by the Trustee.

22.3 The following details shall be entered on the register:

(a) names and addresses of each Member, Supernumerary and Beneficiary

(b) date on which the Member, Supernumerary or Beneficiary became a Member, Supernumerary or Beneficiary (as the case may be)

(c) such other information as the Trustee requires or as is required by the FMC Act.

22.4 The Trustee must ensure that the register is audited at intervals of not more than 12 months or as required by and in accordance with the provisions of the FMC Act.

22.5 The Trustee must advise the Registrar of the place where its registers are kept and of any change in that place. Changes must be advised to the Registrar within 10 working days of the change in place.

## 23.0 INTENTION TO BE LEGALLY BINDING

23.1 It is intended that this Deed be legally enforceable as between the Trustee, the Members, Supernumeraries and Beneficiaries in receipt of a benefit under this Fund.



**DEED OF RETIREMENT AND APPOINTMENT OF TRUSTEE**

THE BOARD OF ADMINISTRATION OF THE METHODIST CHURCH OF NEW  
ZEALAND

METHODIST CHURCH OF NEW ZEALAND - TE HAAHI WETERIANA  
SUPERANNUATION TRUSTEE LIMITED





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## PARTIES

**The Board of Administration of the Methodist Church of New Zealand (Retiring Trustee)**

**Methodist Church of New Zealand - Te Haahi Weteriana Superannuation Trustee Limited at Christchurch (New Trustee)**

**The Board of Administration of the Methodist Church of New Zealand (Board)**

## BACKGROUND

- A The Supernumerary Fund of the Methodist Church of New Zealand (**Fund**) is a superannuation scheme registered under the Superannuation Schemes Act 1989 (**1989 Act**) and which was established and is governed by a trust deed dated 1 July 1913, as amended (**Trust Deed**).
- B The Retiring Trustee is the current trustee of the Fund.
- C Pursuant to clause 10.1A of the Trust Deed, the Board wishes to appoint the New Trustee in substitution of the Retiring Trustee to act as the sole corporate trustee of the Fund.
- D The New Trustee consents to being appointed as trustee of the Fund.

## OPERATIVE PROVISIONS

### 1 APPOINTMENT OF NEW TRUSTEE

- 1.1 In exercise of the powers vested in the Board under clause 10.1A of the Trust Deed, the New Trustee is appointed to be the sole corporate trustee of the Fund in substitution of the Retiring Trustee from [ ] (**Retirement Date**).
- 1.2 From the Retirement Date, the New Trustee shall exercise all powers and enjoy and exercise all the rights, and be subject to all the duties and obligations, of the trustee under the Trust Deed.

### 2 RETIRING TRUSTEE

The Retiring Trustee's office as trustee of the Fund is vacated pursuant to clause 10.1C(a) of the Trust Deed and the Retiring Trustee is discharged from all the trusts of the Fund with effect from the Retirement Date.

### **3 CONSENT OF NEW TRUSTEE**

- 3.1 The New Trustee consents to act as trustee of the Fund from the Retirement Date and undertakes to the members of the Fund to be bound by all the covenants on the part of a trustee of the Fund contained in the Trust Deed from that date.

### **4 VESTING OF FUND PROPERTY**

- 4.1 The Fund (as defined in the Trust Deed) and all other property or assets of any nature of the Fund now vested in the Retiring Trustee (or duly appointed nominee) will, on the Retirement Date, be transferred to, and vest in, the New Trustee (or duly appointed nominee) upon the trusts from which each Retiring Trustee is discharged, and subject to the powers and conditions expressed and implied in the Trust Deed.

### **5 INDEMNITY OF RETIRING TRUSTEE**

- 5.1 The Retiring Trustee is absolved and released from all covenants under the Trust Deed (except in respect of prior breach) from the Retirement Date.
- 5.2 For the avoidance of doubt and to the extent permitted under the Trust Deed, the Retiring Trustee shall continue to be indemnified out of the Fund (as defined in the Trust Deed) against all expenses and liabilities incurred in the execution or attempted execution or in respect of the non-execution of the trusts, authorities, powers and discretions contained in the Trust Deed prior to the Retirement Date.

### **6 FURTHER ASSURANCE**

- 6.1 The Retiring Trustee and the New Trustee will do all such acts and execute all such documents as may be necessary to give effect to the vacation of the office of the Retiring Trustee as a trustee of the Fund and the appointment of the New Trustee as the sole corporate trustee of the Fund, on the terms contemplated by this Deed.



**EXECUTION AND DATE**

Executed as a deed.

Date:

**Board of Administration of the Methodist  
Church of New Zealand Incorporated** as  
Retiring Trustee by:

.....  
Signature of authorised person

.....  
Name of authorised person (print)

.....  
Office held

**Methodist Church of New Zealand - Te Haahi  
Weteriana Superannuation Trustee Limited** as  
New Trustee by, and in the presence of:

.....  
Signature of witness

.....  
Signature of authorised person

.....  
Name of witness (print)

.....  
Name of authorised person (print)

.....  
Occupation of witness

.....  
Address of witness



**Board of Administration of the Methodist  
Church of New Zealand Incorporated** as the  
Board by:

.....  
Signature of authorised person

.....  
Name of authorised person (print)

.....  
Office held

## APPENDIX 3



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Chartered Accountants House  
50-64 Customhouse Quay  
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# CONSTITUTION OF METHODIST CHURCH OF NEW ZEALAND - TE HAAHI WETERIANA SUPERANNUATION TRUSTEE LIMITED

COMPANY NUMBER **[NUMBER]**

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## **1 PURPOSE OF THE COMPANY**

- 1.1 The purpose of the Company is to act as the sole corporate trustee of the Fund and, in accordance with section 16(2) of the Act, the capacity, rights, powers and privileges of the Company are those of a trustee under the Trust Deed.

## **2 RIGHTS ATTACHING TO SHARES**

### **Shares issued on incorporation**

- 2.1 On the date of incorporation of the Company, one Share will be issued to the Board of Administration, being the person named as Shareholder in the application for registration of the Company, at an issue price of \$0.10.
- 2.2 There is one class of Shares.
- 2.3 Except as expressly provided in this constitution, the Share shall confer on the Shareholder the rights set out in section 36(1) of the Act.

## **3 OTHER MATTERS RELATING TO SHARES**

### **Further shares may not be issued**

- 3.1 Following the issue of the Shares under clause 2.1, the Board may not issue any further shares in the capital of the Company.

## **4 ALTERATION OF SHAREHOLDERS' RIGHTS**

### **Special Resolution required**

- 4.1 Any action affecting the rights, privileges, limitations or conditions attached to any Shares by this constitution, the Act, or the terms on which the Shares were issued, must be approved by a Special Resolution of each interest group.

## **5 TRANSFER OF SHARES**

### **Right to transfer**

- 5.1 Subject to any restrictions contained in this constitution, a Shareholder may transfer any Share by an instrument of transfer that complies with this constitution.

### **Transferor to remain holder until registration**

- 5.2 The transferor of a Share will remain the holder of the Share until the name of the transferee is entered in the Share register of the Company.

**Form of transfer**

- 5.3 Every instrument of transfer of Shares must comply with all of the following provisions:
- 5.3.1 The form of the instrument of transfer must be any usual or common form or any other form approved by the Board.
  - 5.3.2 The instrument of transfer must be signed or executed by or on behalf of the transferor.
  - 5.3.3 Where the Shares being transferred are not fully paid up, the instrument of transfer must also be signed by, or on behalf of, the transferee.

**Delivery to Company**

- 5.4 An instrument transferring Shares must be delivered to the Company or to the agent of the Company who maintains the Share register of the Company, together with the Share certificate (if any) relating to the Shares to be transferred. If there is no Share certificate for those Shares or if the Share certificate has been lost, destroyed or damaged, the transferee must provide such evidence as the Board or the agent reasonably requires to prove the title of the transferor to, or right of the transferor to transfer, the Shares.

**Registration of transfer**

- 5.5 On receipt of a form of transfer in accordance with clause 5.4, the Company must as soon as practicable enter the name of the transferee on the Share register as holder of the Shares, unless:
- 5.5.1 The Board resolves within 30 working days of receipt of the transfer to refuse or delay the registration of the transfer, and the resolution sets out in full the reasons for doing so.
  - 5.5.2 Notice of the resolution, including those reasons, is sent to the transferor and to the transferee within five working days of the resolution being passed by the Board.
  - 5.5.3 The refusal or delay in the registration is permitted by clause 5.6.

**Power of Board to refuse or delay registration**

- 5.6 The Board may refuse or delay the registration of a transfer of a Share for any of the reasons set out below:
- 5.6.1 The form of transfer in respect of the Share relates to more than one Class.
  - 5.6.2 The form of transfer is not accompanied by the certificate for the Share to which it relates (if a certificate has been issued) or such other evidence as the Directors may reasonably require demonstrating the right of the transferor to make the transfer.

## 6 MEETINGS OF SHAREHOLDERS

### Meetings

- 6.1 Meetings of the Shareholders shall be convened and held and their proceedings shall be governed in accordance with sections 120 to 125 of the Act.

## 7 APPOINTMENT AND REMOVAL OF DIRECTORS

### First Directors

- 7.1 On registration of the Company, the first Directors are as follows, being those persons named as Directors in the application for registration of the Company:

7.1.1 David John Bush;

7.1.2 David Morris McGeorge;

7.1.3 Rex Edward Francis Nathan;

7.1.4 Donald Falkland Biggs;

7.1.5 Rubinstine Manukia;

7.1.6 Digby Stephen Prosser;

7.1.7 Nanette Anne Russell; and

7.1.8 Charles Bertram Cahn.

- 7.2 Charles Bertram Cahn is deemed to be the first Independent Director (**First Independent Director**).

### Appointment, removal and number of Directors

- 7.3 The number of Directors shall be a minimum of five and a maximum eight.
- 7.4 All Directors other than the Independent Director shall be appointed from time to time by the Shareholder:
- 7.5 The Independent Director shall be appointed from time to time by the Directors appointed pursuant to clause 7.4 and shall, at all times, be a Licensed Independent Trustee.
- 7.6 If the Directors appointed pursuant to Clause 7.4 are unable within a reasonable time to reach agreement on the appointment of the Independent Director to be appointed under Clause 7.5 then the Shareholder shall have the power to appoint such Independent Director by notice in writing to the Directors appointed pursuant to Clauses 7.4;
- 7.7 The Shareholder shall have the right to remove any Director appointed pursuant to Clause 7.4 without being required to assign any reason therefor by giving such Director 20 days' notice in writing of such removal by registered letter addressed to the last known address or

- place of business of such Director or delivered to the relevant Director personally. On the removal of any Director appointed by the Shareholder pursuant to Clause 7.4 the Shareholder shall by notice in writing to the remaining Directors appoint a replacement Director with effect from the date of expiry of the notice given as aforesaid.
- 7.8 The Directors appointed pursuant to Clauses 7.4 shall have the right by majority resolution to remove any Independent Director appointed pursuant to Clause 7.5 without being required to assign any reason therefor by giving such Independent Director 20 days' notice in writing of such removal by registered letter addressed to the last known address or place of business of such Independent Director or delivered to the Independent Director personally.
- 7.9 Subject to Clause 7.8 and Clause 7.11, the First Independent Director shall hold office until 1 April 2017 and, thereafter, the Independent Director appointed pursuant to Clause 7.5 or in default Clause 7.6 shall hold office for a term of three years from the effective date of that Independent Director's appointment.
- 7.10 Whenever the Independent Director appointed pursuant to Clause 7.5 or in default Clause 7.6 ceases to hold office the remaining Directors shall forthwith appoint a new Independent Director in the place and stead of the Independent Director who has ceased to hold office as aforesaid. Such Independent Director shall be appointed in a manner provided in Clause 7.5 or failing agreement Clause 7.6.
- 7.11 An Independent Director appointed pursuant to Clause 7.5 or in default Clause 7.6 on ceasing to hold office at the expiration of that Independent Director's term of office by normal passage of time shall be eligible for re-appointment.
- 7.12 The office of a Director shall become vacant if a Director:
- 7.12.1 being a natural person dies or becomes of unsound mind; or
  - 7.12.2 is convicted of an indictable offence; or
  - 7.12.3 resigns office as a Director by notice in writing addressed to the other Directors, and Shareholder; or
  - 7.12.4 becomes bankrupt or makes an assignment to creditors; or
  - 7.12.5 is removed from office by the party or parties which appointed the Director in the manner provided in this constitution; or
  - 7.12.6 being a Director appointed pursuant to Clause 7.4, ceases to hold office pursuant to Clause 7.7; or
  - 7.12.7 being the Independent Director appointed pursuant to Clause 7.5 or Clause 7.6, ceases to hold office pursuant to Clause 7.8; or
  - 7.12.8 being the Independent Director:
    - (a) the Director's licence expires or is cancelled under the FMCA; or

- (b) the Director is removed by the FMA if it is satisfied that the Director no longer meets the requirements in the Act; or
- 7.12.9 is substituted by the court under the FMCA.
- 7.13 The Independent Director may not:
  - 7.13.1 be removed or resign in accordance with this constitution unless:
    - (a) all functions and duties of the position have been performed; or
    - (b) another Director who is a Licensed Independent Trustee has been appointed, and accepted appointment, in his or her place; or
    - (c) the court consents;
  - 7.13.2 (despite anything to the contrary in this constitution) be removed under this constitution without the FMA's consent.
- 7.14 Any continuing Directors may act during any vacancy in the office of a Director PROVIDED THAT during such period or periods as there is a vacancy in the office of a Director the decision of the Directors must be unanimous.
- 7.15 If, for any reason, there is no Director who is a Licensed Independent Trustee then the provisions of the FMCA shall apply in relation to the appointment of a person to fill the vacancy in the office until a substitute appointment may be made under this constitution.
- 7.16 Any expenses and fees shall be paid out of the Scheme's property.

## **8 DIRECTORS' MEETINGS**

### **Third Schedule to the Act not to apply**

- 8.1 The Third Schedule to the Act relating to the proceedings of a board does not apply to the Company except to the extent included in this constitution.

### **Notice of meeting**

- 8.2 A Director or, if requested by a Director to do so, an employee of the Company, may convene a meeting of the Board by giving notice in accordance with clause 8.3.
- 8.3 The following provisions apply in relation to meetings of the Board:
  - 8.3.1 Not less than five working days' notice of a meeting of the Board is to be sent to each Director, unless the Director waives that right.
  - 8.3.2 Notice to a Director of a meeting of the Board may be:
    - (a) Delivered to the Director.

- (b) Posted to the address given by the Director to the Company for that purpose.
- (c) Sent by facsimile transmission to the facsimile number given by the Director to the Company for that purpose.
- (d) Sent by electronic means in accordance with any request made by the Director from time to time for that purpose.

8.3.3 A notice of meeting shall specify the date, time and place of the meeting and, in the case of a meeting by means of audio, or audio and visual communication, the manner in which each Director may participate in the proceedings of the meeting.

8.3.4 A notice given to a Director pursuant to this clause 8.3 is deemed to be given:

- (a) In the case of delivery, by handing the notice to the Director or by delivery of the notice to the address of the Director.
- (b) In the case of posting, three days after it is posted.
- (c) In the case of facsimile transmission, when the Company receives a transmission report by the sending machine which indicates that the facsimile was sent in its entirety to the facsimile telephone number given by the Director.
- (d) In the case of electronic means, at the time of transmission.

8.4 An irregularity in the notice of a meeting or a failure to give notice is waived if all Directors entitled to receive notice of the meeting attend the meeting without protest as to the irregularity or if all Directors agree to the waiver.

#### **Methods of holding meetings**

8.5 A meeting of the Board may be held by any of the following means:

- 8.5.1 By a number of the Directors who constitute a quorum, being assembled together at the place, date and time appointed for the meeting.
- 8.5.2 By means of audio, or audio and visual, communications by which all Directors participating and constituting a quorum can simultaneously hear each other during the meeting.

#### **Quorum**

8.6 The quorum for any meeting of the Board is at least 3 but not less than 50% of Directors.

8.7 No business may be transacted at a meeting of the Board if a quorum is not present.

#### **Chairperson**

8.8 The chairperson of the Board shall be elected by the Directors.

- 8.9 If no chairperson is elected, or if at a meeting of the Board the chairperson is not present within ten minutes after the time appointed for the meeting, the Directors present may choose one of their number to be chairperson of the meeting.

### **Voting**

- 8.10 Every Director has one vote.
- 8.11 In the case of an equality of votes, the chairperson does not have a casting vote.
- 8.12 A resolution of the Board is passed if a majority of the votes cast on it are in favour of it but not being in any case less than three Directors.
- 8.13 A Director present at a meeting of the Board will be presumed to have voted in favour of a resolution of the Board unless he or she either:
- 8.13.1 Expressly abstains from voting.
- 8.13.2 Dissents from or votes against the resolution.

### **Submission to Shareholders**

- 8.14 If a resolution submitted to a meeting of the Board is not passed, any Director may, within seven days upon which the resolution was lost, give written notice to the Board that the resolution is to be submitted to a meeting of Shareholders and the Board will take all steps that are needed to submit the resolution to a meeting of Shareholders.

### **Minutes**

- 8.15 The Board must ensure that minutes are kept of all proceedings at meetings of the Board.

### **Written resolution**

- 8.16 A resolution in writing, signed or assented to in written form by all of the Directors is as valid as if it had been passed at a meeting of the Board duly convened and held.
- 8.17 A resolution pursuant to clause 8.16 may consist of several documents (including facsimile or other similar means of communication) in like form each signed or assented to by one or more Directors.
- 8.18 A copy of any such resolution must be entered in the minute book of Board proceedings. The Company must, within five working days after any resolution is passed in accordance with clause 8.16, send a copy of the resolution to each Director (other than any Director whose Alternate Director signed instead) who has not signed or consented to the resolution, but failure to do so does not invalidate the resolution.

### **Committees**

- 8.19 A committee of Directors must, in the exercise of the powers delegated to it, comply with any procedural or other requirements imposed on it by the Board. Subject to any such requirements, the provisions of this constitution relating to proceedings of Directors apply, with appropriate modification, to meetings of a committee of Directors.

**Validity of actions**

- 8.20 The acts of a person as a Director are valid even though the person's appointment was defective or the person is not qualified for appointment.

**Other proceedings**

- 8.21 Except as provided in this constitution, the Board may regulate its own procedure.

**9 POWERS OF DIRECTORS****Management of Company**

- 9.1 The business and affairs of the Company must be managed by, or under the direction or supervision of, the Board.

**Exercise of powers by Board**

- 9.2 The Board may exercise all the powers of the Company which are not required, either by the Act or this constitution, to be exercised by the Shareholders.

**Delegation of powers**

- 9.3 The Board may delegate to a committee of Directors, any two Directors, or any one Director and any other person authorised by all of the Directors any one or more of its powers, other than a power set out in the Second Schedule to the Act.

**Appointment of attorney**

- 9.4 The Company may exercise the power conferred by section 181 of the Act to appoint a person as its attorney, either generally or in relation to a specified matter. A power of attorney may contain such provisions for the protection of persons dealing with the attorney as the Board thinks fit, and may also authorise any attorney to delegate all or any of the powers, authorities and discretions vested in the attorney.

**Ratification by Shareholders**

- 9.5 Subject to section 177 of the Act (relating to ratification of certain actions of directors), the Shareholders, or any other person in whom a power is vested by this constitution or the Act, may ratify the purported exercise of that power by a Director or the Board in the same manner as the power may be exercised. The purported exercise of a power that is ratified under this clause is deemed to be, and always to have been, a proper and valid exercise of that power.

**10 INTERESTED TRANSACTIONS****Disclosure of interests**

- 10.1 A Director must comply with the disclosure requirements of section 140 of the Act but failure to comply with that section does not affect the validity of any contract or arrangement entered into by the Company.



**Personal involvement of Directors**

- 10.2 Despite any rule of law or equity to the contrary, but subject to sections 107(3) and 141 of the Act (relating to avoidance of transactions in which a director is interested), section 161 of the Act (relating to director's remuneration and other benefits) and section 199(2) of the Act (prohibiting a director from acting as auditor of a company), a Director may:
- 10.2.1 Contract with the Company in any capacity.
  - 10.2.2 Be a party to any transaction with the Company.
  - 10.2.3 Have any direct, or indirect personal involvement or interest in any transaction or arrangement to which the Company is a party or in which it is otherwise directly or indirectly interested or involved.
  - 10.2.4 Become a director or other officer of, or otherwise interested in, any corporation promoted by the Company or in which the Company may be directly or indirectly interested as a shareholder or otherwise.
  - 10.2.5 Retain any remuneration, profit or benefits in relation to any of the matters referred to in clauses 10.2.1 to 10.2.4,
- 10.3 No contract or arrangement of any kind referred to in clause 10.2 may be avoided by reason of a Director's interest.

**Interested Directors may vote**

- 10.4 A Director who is interested in a transaction entered into, or to be entered into, by the Company may do any of the following as if the Director were not interested in the transaction:
- 10.4.1 Vote on any matter relating to the transaction.
  - 10.4.2 Attend a meeting of the Board at which any matter relating to the transaction arises and be included among the Directors present at the meeting for the purposes of a quorum.
  - 10.4.3 Sign a document relating to the transaction on behalf of the Company.
  - 10.4.4 Do any other thing in his or her capacity as a Director in relation to the transaction.

**11 INDEMNITY AND INSURANCE****Authority to indemnify and effect insurance**

- 11.1 The Company is expressly authorised, with the prior written approval of the Board, to do any of the following:
- 11.1.1 indemnify a Director or employee of the Company or a related company for any costs referred to in section 162(3) of the Act.

11.1.2 indemnify a Director or employee of the Company or a related company in respect of any liability or costs referred to in section 162(4) of the Act.

11.1.3 effect insurance for a Director or employee of the Company or a related company in respect of any liability or costs referred to in section 162(5) of the Act.

### **Definitions**

11.2 Words given extended meanings by section 162(9) of the Act have those extended meanings in this clause 11.

## **12 DIRECTORS' REMUNERATION AND OTHER BENEFITS**

### **Authorisation of payment or other benefit**

12.1 The Board may exercise the power conferred by section 161 of the Act to authorise any payment or other benefit of the kind referred to in that section.

### **Expenses**

12.2 Each Director is entitled to be paid for all reasonable travelling, accommodation and other expenses incurred by the Director in connection with the Director's attendance at meetings or otherwise in connection with the Company's business.

## **13 METHOD OF CONTRACTING**

### **Deeds**

13.1 A deed to be entered into by the Company may be signed on behalf of the Company by any of the following:

13.1.1 By two or more Directors of the Company.

13.1.2 If there is only one Director, by that Director whose signature must be witnessed.

13.1.3 A Director, or other person or persons authorised to do so by the Board, whose signature or signatures must be witnessed.

13.1.4 One or more attorneys appointed by the Company in accordance with section 181 of the Act.

### **Written contracts**

13.2 An obligation or contract, which is required by law to be in writing and any other written obligation or contract which is to be entered into by the Company, may be signed on behalf of the Company by a person acting under the Company's express or implied authority.

### **Other contracts**

13.3 An obligation or contract may be entered into on behalf of the Company orally by a person acting under the Company's express or implied authority.

## 14 LIQUIDATION

### Distribution of surplus

- 14.1 Subject to the rights of any Shareholders and to clauses 14.2 and 14.3, if the Company is liquidated, the surplus assets of the Company (if any) must be distributed among the Shareholders in proportion to their shareholding. If any Shareholder's Shares are not fully paid up, the liquidator of the Company may require those Shares to be fully paid up before the Shareholder receives any distribution of surplus assets of the Company in respect of those Shares.

### Distribution in kind

- 14.2 With the approval of the Shareholders by ordinary resolution, the liquidator of the Company may divide amongst the Shareholders in kind the whole or part of the assets of the Company (whether or not they are of the same kind) and for that purpose the liquidator may do all of the following:
- 14.2.1 Attribute values to assets as the liquidator considers appropriate.
  - 14.2.2 Determine how the division will be carried out as between the Shareholders or different Classes of Shareholders.

### Trusts

- 14.3 With the approval of the Shareholders by ordinary resolution, the liquidator may vest the whole or any part of the surplus assets of the Company in trustees for the benefit of Shareholders. The liquidator may determine the terms of the trust.

## 15 NOTICES

### Method of service

- 15.1 All notices, reports, accounts or documents required to be sent to a Shareholder must be sent in the manner set out in section 391 of the Act. Notices to any other person must be sent in the same manner as if that person was a Shareholder.

### Joint holders

- 15.2 The Company may give a notice to the joint holders of a Share in the Company by giving the notice to the joint holder named first in the Share register in respect of the Share.

## 16 DEFINITIONS AND INTERPRETATION

### Definitions

- 16.1 In this constitution the following definitions apply:

**Act** means the Companies Act 1993.

**Board** in relation to the Company means those Directors who number not less than the required quorum acting together as a board of directors.

**Board of Administration** means the Board of Administration of the Methodist Church of New Zealand.

**Company** means Methodist Church of New Zealand - Te Haahi Weteriana Superannuation Trustee Limited.

**Director** means a person appointed as a director of the Company in accordance with this constitution.

**Distribution** has the meaning set out in section 2(1) of the Act.

**FMA** means the Financial Markets Authority.

**FMCA** means the Financial Markets Conduct Act 2013.

**Fund** means the Supernumerary Fund of the Methodist Church of New Zealand.

**Independent Director** means a Licensed Independent Trustee who has been appointed as a Director by the other Directors in accordance with clause 7.5 or by the Shareholder pursuant to clause 7.6.

**Licensed Independent Trustee** means a person who is a licensed independent trustee under section 131 of the FMCA, whose licence covers the Fund, and who is independent as defined in section 131(3) of the FMCA.

**Shares** means a share issued in the capital of the Company.

**Shareholder** means a person whose name is entered in the share register of the Company as the holder for the time being of one or more Shares.

**Special Resolution** means a resolution approved by 75% of the votes of those Shareholders entitled to vote and voting on the resolution.

**Trust Deed** means the amended and restated trust deed of the Fund dated [ ] 2015 and made between (1) the Conference of the Methodist Church of New Zealand and (2) the Company as trustee and as amended, supplemented or restated from time to time.

### **Interpretation**

25.1 In this constitution, unless the context otherwise requires:

25.1.1 Except as specified in clause 16.1, words or expressions used in this constitution that are defined in the Act have the meaning given by the Act.

25.1.2 A reference to writing includes facsimile and electronic communications resulting in visible reproduction.

- 25.1.3 An expression referring to a natural person includes a company, trust, partnership, association, body corporate or public authority.
- 25.1.4 A reference to any legislation or to any provision of any legislation includes:
- (a) That legislation or provision as from time to time amended, re-enacted or substituted.
  - (b) Any statutory instruments, regulations, rules and orders issued under that legislation or provision from time to time.
- 25.1.5 A reference to a clause, part, schedule or attachment is a reference to a clause, part, schedule or attachment of or to this constitution.
- 25.1.6 A reference to the word 'include' or 'including' is to be construed without limitation.

**Conflict between the Act and this constitution**

- 25.2 The provision, word or expression in this constitution prevails if there is any conflict between either:
- 25.2.1 A provision in this constitution and a provision in the Act that is expressly permitted to be altered by the constitution.
  - 25.2.2 A word or expression defined or explained in the Act and a word or expression defined or explained in this constitution.

## **Supplementary Report** (Continuation from page D-5)

### **CONNEXIONAL FINANCIAL REVIEW COMMITTEE**

#### **Overview**

The push in the last 12 months has been on getting those entities who will be required to report to Charities Services using the External Reporting Board's ( XRB) Tier 3 and 4 Reporting Standards to early adopt these. A number of face to face meetings have been held, as well as a number of online webinars and one on one training.

While the journey has started, there is still a long way to go. This year and next year will be about getting people to use the Excel templates (and hopefully a Report Pack in Xero when it arrives later this year), and then refining these so that all registered charities within the Church comply. The filing of the annual accounts with Charities Services will come down to the simple question of whether or not they comply. There are no grey areas or quality ranking, it is black or white.

Most people have made an attempt to comply with the standards but some have not seen the need for change or ignored them. This puts the church at significant risk.

Concerns or problems encountered:

- Lack of an understanding of the need for change
- Totally ignoring information that has been sent out or deciding not to read it
- Not being able to use Excel. Most people's skills in Excel are basic. Staff within the Connexional Office assumed people would be able to use Excel enough to complete the template.
- People cannot add columns of numbers together on the M4 form.
- No understanding of accounting, administration, the need for clear files, etc.
- How to teach non accountants "real accounting", including what is a cash flow report and how to produce one.
- Lack of understanding of "Outcomes" and "Outputs" (However, this could be a good thing in the long run as it may mean that Parishes start thinking about what they are trying to achieve).

As a consequence, a number of projects have been initiated this year:

- Producing an engagement letter for a parish that asks an accountant to prepare their annual financial statements (i.e. A letter defining the outcomes required by the Parish to the accountant preparing the annual accounts with a timeframe).
- Detailed guidance notes for Tier 3 and 4 Parishes (The Tier 4 notes are currently being prepared).
- Reworking the Excel templates and updating based upon experience with a possible Word version.
- Correctly formatting and printing of the templates.
- Produce guidance notes on related parties and how to disclose them.
- Guidance notes on land and buildings and depreciation.
- Produce an online survey to see how people found the process, the training and the templates.

#### **M4 Worksheet"**

This year we introduced the template for the Tier 3 and 4 standards and embedded the requirements of the M4 into the notes to the accounts. This was done for two reasons:

- Allow Tier 3 and 4 entities to see what type of information was needed and get Parishes to start thinking about the concepts of "material" and "significant" rather than list all types of expenditure in the notes to the accounts whether they are material or not (ie reduce clutter).
- Allow the Committee to think about whether the M4 is now necessary if the same information is embedded into the annual accounts.

The Committee believes that in future the data required by the church will be available from the accounts and that it will not be necessary for Parishes to complete the additional M4 financial return.

The Committee is also considering what information the Church needs to collect to make decisions, or respond to governance questions such as financial capacity and stability? For example, do we need to collect information on "Government Grants/Contracts"?

### Quality of Financial Information Received

Over the last three years quality of information provided in the accounts has been graded. In years to come the filing of the annual accounts will become very black and white, that is, they will either comply with the accounting standards or they will not. From the Churches perspective it is important that they comply.

A quality rating of 3 or above can be described as meeting the requirements of the Church. The Parish will achieve a 3 or above if they have adopted or attempted to adopt the correct XRB reporting standard as approved for early adoption by Conference in 2014.

This is the overview:

	2013	2014	2015
<b>Qual. 0</b>	16%	22%	23%
<b>Qual. 1</b>	8%	13%	6%
<b>Qual. 2</b>	23%	12%	9%
<b>Qual. 3</b>	9%	7%	10%
<b>Qual. 4+5</b>	45%	46%	52%

Qual. 0	Nothing received
Qual. 1	Only received statistic forms (M4). No accounts at all.
Qual. 2	Financial statements received but in wrong format, no notes or accounting policies and some work would be required to get them to comply.
Qual. 3	Financial statements received and an attempt has been made to put them into the correct format but further work required.
Qual. 4	Have produced Tier 3 or 4 formatted accounts but some further work required.
Qual. 5	Fantastic. Tier 3 or 4 accounts prepared and are to a good standard.

The Committee is of a view that Parishes /entities who are struggling to provide adequate account would be helped by being brought on to Xero. This provides a simple accounting programme and the capacity for staff to mentor and train volunteers in the Parish.

### Tier 2 Reporting Entities

There are a number of Tier 1 and 2 reporting entities within the Church (those with more than \$2,000,000 of operating expenses per annum) for whom the accounting and compliance requirements are much more complex and stringent. They are:

Auckland Manukau Tongan
Methodist Mission Northern
Board of Administration: Insurance Account
The Methodist Mission (Methodist Mission Southern)
General Purposes Trust Board (Inc.)
Airedale Property Trust
Tamahere Eventide Home Trust

Wesley College Trust Board
Christchurch Methodist Central Mission
The Lifewise Trust
New Zealand Methodist Trust Association (Inc.)

There are a further small number of entities whose operating expenditure is between \$1.5 and \$2.0 million.

A one-day seminar on Tier 1 and 2 reporting is being planned to address the issues involved in Tier 1 and 2 accounts.

### **Accounts not received**

There are a number of entities who did not supply financial information by the due date. The Board of Administration will be in contact with any who did not comply last year as well as this year.

Conference 2014 passed a resolution requiring Parishes who had not complied for two years to be supervised with their accounting prepared through Xero.

Parishes/Entities which did not provide information by October 22<sup>nd</sup> [Note: Due date was August 15<sup>th</sup>]:

Samoa Moni I Lana Gagana Aoga Amata Trust  
Auckland Fijian Fellowship  
Auckland Central Parish Pitt Street Trust  
Waitakere Methodist Parish  
Devonport Methodist Church  
Manurewa Methodist Parish  
Kawerau Parish  
Papatoetoe Tongan  
Christchurch South Tongan  
Hastings Samoan Parish  
Sinoti Samoa  
Wasewase ko Viti Kei Rotuma e Niu Siladi  
Synod

### **Suggested decisions:**

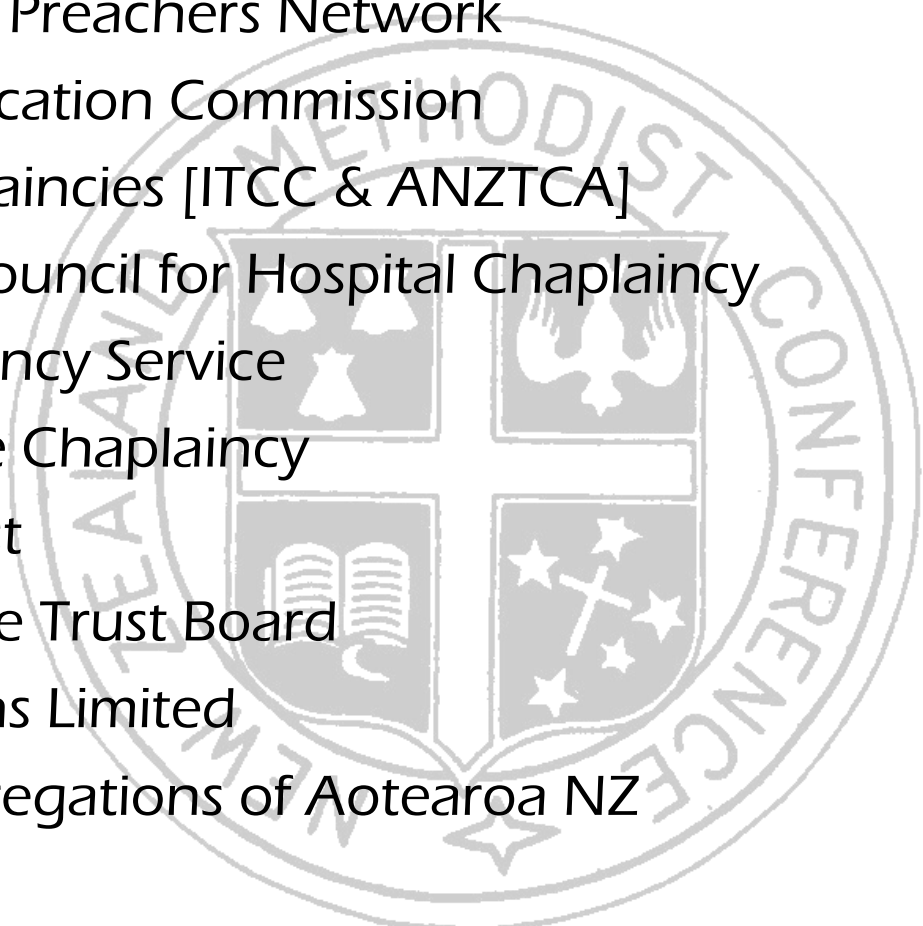
1. That the report be received.
2. In the event of an entity within the Methodist Church not supplying the appropriate financial reports by the due dates for the current and previous financial year, then Conference asks the General Secretary to make arrangements with that entity to transfer their accounting system to Xero (or other approved accounting system) commencing from the new financial year.
3. If the entity is already using Xero and still does not prepare and send annual financial statements in accordance with the standards necessary to comply with Church Law, then Conference asks the Board of Administration to prepare accounts. The cost of preparation and filing will be charged directly to the entity.
4. Conference notes that the financial information required to be completed and returned on the M4 Form need NOT be completed if the same information is contained in the Notes to the Accounts of the annual financial statements.
5. Conference asks the Connexional Office to arrange workshops with Methodist Entities whose Operating Expenditure is over \$2,000,000 during the first three months of 2016 to ensure they understand the new financial reporting standards.





## Ministry

- Trinity Methodist Theological College
- Mission Resourcing
- Tauwiwi Children, Young People & Families Ministries
- Diaconate Task Group
- Methodist Lay Preachers Network
- Churches Education Commission
- Tertiary Chaplaincies [ITCC & ANZTCA]
- Interchurch Council for Hospital Chaplaincy
- Prison Chaplaincy Service
- Defence Force Chaplaincy
- Trounson Trust
- Wesley College Trust Board
- Grafton Downs Limited
- Uniting Congregations of Aotearoa NZ



# TRINITY METHODIST THEOLOGICAL COLLEGE

## Que[e]rying Tradition Transgressing the Boundaries of Theological Education<sup>1</sup>

### Que[e]rying Tradition

Que[e]rying tradition utters a double invitation! First, it is an invitation to query or interrogate the ways in which we have done theological training. Second, it is an invitation to *queer* any theological tradition or discourse that continue to validate any form of discrimination or oppression of those in the margins and underside of religions and society.

I use the term 'queer' in the sense of transgression and resistance. Que[e]rying is about pushing the boundaries to make a point, resisting the norm for a good cause, or challenging the status quo for positive change. Que[e]rying tradition, in that sense, calls for a more transformative theological curriculum that seriously takes into account the diverse and pluralistic contexts of ministry.

Que[e]rying tradition urges faith communities to 'come out,' or depart, from doing theological education in 'missionary positions' (which demands submission and conformity to a particular tradition), and embrace a more 'spiced-up' theological engagement that celebrates difference and plurality. There is a need to free the way we think about tradition—especially about God, scripture and church--in order to release theological education from the grip of fundamentalism and colonial ideas. God-talks (or theologies) and interpretations of sacred texts should be transgressive of boundaries that divide if there is sincerity and seriousness about justice, peace, freedom and equality in society.

### Shifting Paradigms

The landscape of theological education has significantly changed over the years.

- Positivist approach to theological education, epitomised in systematic theology and historical critical scholarship, encountered strong challenges since the 1960s to an extent that it is no longer the norm of theological scholarship in many theological institutions the world over.
- The most notable challenge came from human rights movements that gave rise to new theological development such as feminist theology, black theology, liberation theology and various forms of contextual theologies. These movements offered alternatives that never before thought of. One of the most striking elements of these movements is exposing the fact that there is no such thing as neutral, unbiased, pure and innocent theology or interpretation. All theologies and interpretations are contextual—positioned, perspectival, biased and limited. There is more to theological education than systematic theology, and there is more to biblical studies than historical criticism.
- Similar challenges came about in the last quarter of the last century when theologians and biblical scholars alike employed post-structural, postmodern, and postcolonial ideas. The new millennium likewise brought more options from environmental and queer movements. These movements altered the terrain of theological education.
- These movements, however, had theoretical precursors. Philosophers and thinkers like Martin Heidegger, Hans-Georg Gadamer, Jürgen Habermas and his colleagues from the Frankfurt school; Marx, Nietzsche and Freud (the three masters of suspicion); Jacques Derrida, Roland Barthes, Michel Foucault from France; and postcolonial theorists like Edward Said, Homi Bhabha, and Frantz Fanon (to name a few)—expose the limitations of the Kantian and Cartesian modes of thinking, and point to the contextual and ideological nature of every theological formulation, and thereby shaken the very foundation of traditional theological education.

Despite all this, theological education and ministry training in some church-based (especially fundamentalist and evangelical) seminaries and colleges remain uneven and strange:

- Uneven and strange because the agendas and frameworks for theological training are still predominantly Eurocentric and colonial, and there is an on-going preference for that rather

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<sup>1</sup> A revised version of a paper delivered at Mornington Methodist Church, Dunedin, 23 September 2015.

than ones based on the treasure that we have – our cultures, our belief- and value-systems; our texts; our ways of being and ways of knowing.

- Uneven and strange because English (or some versions of that language) is still the lingua franca of theological training. I strongly believe that one cannot make sense of anything— theological or otherwise—unless it is cashed in the currency of one’s linguistic world and heritage.
- Uneven and strange because there are misconnections between the way we do ministry training and the way we live, and issues we face, in society. We can no longer justify our inaction in regards to issues here and in the region—issues like climate change, colonialism, violence, cultural incompetence, discriminations, economic exclusion, and many more.
- Uneven and strange, because theological scholarship (and education in general) has lost its focus on the beauty of knowledge and critical thinking because it is largely dictated by the demand of the employment market, and we strive therefore to live up to the expectations of the market rather than what is best and fitting to our diverse cultural contexts.
- Uneven and strange because indigenous knowledge, especially from ‘Oceania,’ are excluded from mainstream theological discourses as if Oceania/Aotearoa and its people do not exist. The challenge for us in Aotearoa is not just to decolonise scholarship, but also to ‘de-continentalise.’ Non-European and island views are drowning under the currents of continental perspectives – from Europe, Africa, Latin America and Asia.
- Finally, theological education is uneven and strange because we are epistemologically intoxicated and therefore tend to be overly cautious in what we do to avoid upsetting academia and its traditional norm of theological scholarship.

We, in Aotearoa and in the Methodist Church, deserve better than that. Traditional theological education with its often self-serving agenda must be *que[e]red* in order to establish theological programmes that are appropriate, relevant, transformative, and liberating. We need programmes that can train people to be theologically literate, to think critically beyond their individual horizons, to have a good understanding of their contexts of ministry, and to become agents of transformation, justice and freedom in society.

### **Contexts of Ministry**

Aotearoa is not homogenous in any shape or form, and it has always been like that. We are so diverse in terms of culture, colour, belief, values, interests, worldviews, ideologies and visions. That is very much reflected in our own Methodist household. In such a colourful setting, we need to acknowledge the following:

- First, we can no longer speak of Aotearoa culture in a singular way; our culture is plural. NZ culture is more than just the Pākeha/European; lest we forget, Maori culture deserves our respect. Such an undertaking requires us to depart from our ethnocentric outlook and adopt an inclusive attitude to other cultures as equally valid sites for theological education. Only in so doing that we come close to lessening the dehumanizing and alienating nature of what we do as a Church.
- Second, we can no longer turn a blind eye to our diverse religious and denominational landscapes. We are not in a Christian nation (that’s a fact); we have Jewish, Hindu, Muslim, and Buddhist brothers and sisters who consider their own faiths and scriptures to be as sacred as ours. The challenge for faith-based theological education is not to abandon what we have in favour of others; rather we are urged to seriously reconsider our truth-claims (for we don’t own or control the truth). In doing so, there is hope to avoid violent and oppressive acts committed in the name of religion.
- Third, we have to take account of our diverse situations, needs, and aspirations. If we don’t, theological education and ministry will continue to serve the interests of the rich and powerful minority to the detriment of the poor and powerless majority. We need to learn to listen to the cry of others whom we share this homeland, and thus learn to live with them and care beyond the confinement of our own ethnic, religious, and moral boundaries. Unless we are able to move beyond those socially constructed boundaries, freedom, justice and transformation will remain far from our doorstep.

- Fourth, and finally, let's be mindful of the issues that continue to affect us here in Aotearoa. We still face an economy that exploits people; unemployment and inflation are still high, the housing market is no longer affordable for many; socially, we have high rates of violent crimes, and so forth. Currently we are dealing with the influx of migrants and refugees. In Oceania, the islands continue to face the challenge of social disintegration, political instability, economic hardships, and, above all, climate change. These are the realities at home, and they must inform theological education and ministry training.

### **Trinity College**

Trinity College belongs to the church; it belongs to you; it's your theological institution. We are at the College to serve your theological and ministry needs. You have the right to inform us of your needs, and to question what we do. That is how I work and I have encourage my staff to work likewise. I want the College to work collaboratively with the wider connexion.

That is why we set as a working theme for this year: "Excellence through Collaboration." Collaboration is one of the hallmarks of a professional learning community. Such a community share and critically interrogate their practice in an ongoing, reflective, supportive, inclusive, learning-oriented, growth-promoting way, and function as a collective enterprise. Within such a community, excellence is attainable. That community is us!

Trinity College upholds the Methodist ethos. We seek to offer programmes that are credible, accessible, inclusive and transformative. As a College without border, you can do our courses and be part of the College community wherever you are 24/7. We make sure that what you learn with us counts out there.

Trinity College, in designing its programmes for the coming years, takes account of what I have shared so far, with particular reference to

- the multicultural composition and needs of its learners, and its pedagogical requirements.
- the ministry needs of Te Hāhi Weteriana o Aotearoa (Methodist Church of New Zealand) and its bi-cultural responsibilities.
- the standard requirements of the New Zealand Qualification of Authority (NZQA) and the global trends of theological education
- the pluralistic Aotearoa context in which graduates will live and work, and
- the issues that demand immediate attention and action: climate change, imperialism, discrimination, violence, human trafficking, displacement, oppression, and many more.

It is too little a focus to restrict theological training to ministry and pastoral matters only. We need to look beyond ourselves to inform what we do. That shapes the courses we will deliver with the hope that graduates will gain a broad and in-depth understanding of their contexts of ministry.

**Our Students:** The number of students we have this year is 130 excluding those who have participated in preaching courses nationwide. Last year we had 85 students. About 80% of our students are private students, most of whom are planning to enter the candidating process at some point in the near future. Majority of our students are Pasifika, but we have 10 ethnicities in the mix.

I want to make it clear that you don't have to study at Trinity in order to become a candidate for ministry. Likewise, you don't have to be a candidate for ministry to study with us.

**Our Programmes:** For the coming years we will offer five programmes, one of which is reserved only for accepted ministry candidates and in-ministry students (probationers), and that is the Ministry Formation programme. The other programmes are (see Programme Structure document):

Certificate in Lay Preaching (Level 5)	<ul style="list-style-type: none"> <li>• 3 Compulsory Papers</li> </ul>
Diploma in Methodist Studies (Level 5)	<ul style="list-style-type: none"> <li>• 5 Core papers</li> <li>• 1 recommended and 2 electives for endorsement in a specific type of ministry</li> </ul>
NZ Diploma in Christian Studies (Level 6)	<ul style="list-style-type: none"> <li>• 5 Core papers plus 1 of 2 options</li> <li>• Option 1 - 3 electives</li> <li>• Option 2 - Research essay + 1 elective</li> <li>• For specialisation in their respective stand</li> </ul>
Advanced Diploma in Religious Studies (Level 7)	<ul style="list-style-type: none"> <li>• 3 Core papers</li> <li>• Option 1 - Research project + 1 elective</li> <li>• Option 2 - 3 electives</li> </ul>

Across these programmes (except the Certificate in Lay Preaching) we offer selection of papers from the four areas of studies we currently have, namely, biblical studies, theological studies (formerly Christian Thoughts and History), pastoral studies, and Māori studies. Each area provides 10 papers or so (required & electives). That is a huge cut from the 130 papers we had previously. Required papers offer threshold ones to equip students with basic knowledge and skills in each particular area. Elective papers allow students to choose from contextual papers, issue-specific papers, special topic papers, and/or the research option.

**Programme Requirements:** Each programme has its own entry requirements. For more details please visit the College's new website: [www.trinitycollege.ac.nz](http://www.trinitycollege.ac.nz). The College will also introduce a new entry test called Trinity College Entrance Test (TCET). This is an on the spot test designed for those who want to study with us but do not have any of the entry requirements. This is to test the knowledge they already have and to check what kind of assistance they might need.

**Programme Delivery:** Trinity College delivers all its teaching through a blended learning model. All papers are semester based and will have a face to face teaching block. Blocks will usually be held over a working week (Monday to Friday). Some courses will be delivered on a weekly basis in some evenings from 6-8pm. These ones will also be streamed live online to wherever you are provided that you have access to the facility required, such as fast broadband, etc. Enrolment in papers for interest only is also available if needed.

**Programme Cost & Financial Assistance:** One of concerns we've received is around the area of course costs. Trinity College, though charging fees for its papers, has an interest in delivering affordable programmes. For your information we have bursary funds available to assist those who struggle financially. Ministry candidates are fully funded, but any student can apply for assistance in terms of fees, travel and accommodation. There are also other sources of funding in the church that students can tap into.

### Where to from here?

Here are some of the areas that I think are important going forward:

#### 1. Research and Publication

The College is interested in nurturing a research culture, equip students with research skills, and encourage them to do research. For that purpose, we have a year-long course on research methodology and also weave into courses some research components. Our staff will run four slots of research seminars—each one will share a research paper to students and the wider community, present at a conference, and publish at least one research piece in an academic peer-reviewed journal each year. To do justice to our students and stakeholders, we have to make sure that staff are up-to-date with trends in their respective fields.

#### 2. Education Pathway and Leadership Development

The College seeks to encourage high performing students to pursue higher degrees (Masters & PhDs) either here or overseas. We have decided to ring-fence part of our annual budget to

accumulate enough money for that purpose. Some anti-intellectual elements within the church may oppose to that, but we need to train more leaders, and this is the time to do it. We need church leaders who can think outside the box, rather than merely leading worship and attending meetings.

### **3. Co-operative Links and Theological Partnerships**

Trinity College is too small a college to isolate itself from other theological institutions, especially Methodist ones. I also think that Aotearoa is too small a country to limit partnerships to our borders. The previous principal, Rev Dr David Bell, introduced the College into IAMSCU—i.e. the International Association of Methodist Schools, Colleges, and Universities. We will continue to be a member of that body as they provide a good platform for benchmarking our programmes. In New Zealand, we are part of CTMES, which is the society of private theological providers, but I am particularly interested in reviving the partnership with St John's College (since we have a covenant), in creating formal links with Otago University, Laidlaw College, etc. There was an interest from the Methodist Theological University in Seoul, Korea to establish a relationship with Trinity, and I want to reopen that conversation. Trinity will also become a member of the exchange programme of Methodist theological colleges in Oceania, and the South Pacific Association of Theological Schools (SPATS).

### **4. Environment and Resources**

Last but not least, every learning community needs a good environment to ensure stability long term. That is why we have brought back administration from Torbay to Meadowbank. Our students must be close to the centre of learning, the library. Buddle House, across the road from St John's College, has been renovated and transformed into a Student Centre with rooms to accommodate students coming from outside Auckland, and study spaces where students can gather, work, and help each other. Buddle House is the only space we own; we can do better than that. St John's College continues to provide spaces for our classes, but that won't go forever because it has other plans too. We need our own place where we can use for training, conferences and retreats. We can only do as much with what we have, but nothing is impossible if we put our minds into it. That's a dream but I am hopeful we can do it.

#### **Suggested decisions:**

1. The report is received
2. Conference notes and affirms the programme model adopted by Trinity College Council.
3. Trinity College Council thanks and acknowledges the contribution made by Rev Val Nicholls to College life, students (particularly in the Ministry Formation programme) and as a staff member over the last 6 years.
4. Conference acknowledges the resignations of Max Thomson as Council Chairperson and Isaiah Kainiu as Council member during 2015, and thanks them for their service to Trinity Methodist Theological College.
5. Trinity College Council congratulates: Alipate Livani, Hui Young Han, Joeli Ducivaki, Kimberley Chiwona, Sikeli Cawanikawai, Tisileli Taufa and Veitomoni Siufanga on completing the Diploma in Practical Theology and their impending graduation.
6. Trinity College Council members for 2016: Nasili Vaka'uta (Principal), Richard Biddle, David McGeorge, Ema Wolfgram-Foliaki, Shirley Rivers and Nicola Grundy (Secretary).

## **MISSION RESOURCING**

This year at Mission Resourcing has been a time of comings and goings. Firstly, we planned to say farewell to Nehu as she embarked upon her maternity leave, but baby Taeya decided she wouldn't wait for that and so Nehu was in the office one day and gone the next. We congratulate Nehu on the birth of her daughter Taeya and as I write this report, welcome Nehu for her first day back in the office.

Stepping into Nehu's role, Jaanine Harris has done a magnificent job in absorbing so much information about Methodist procedures and personnel. Jaanine has more than met our hopes and expectations of her and we express our sincere gratitude for the work she has so ably done and wish her well for her future career. Jaanine is also a newly- authorised minister of the AOG church, so some of you may possibly come across Jaanine in the future.

We have also said a sad farewell to Aso Saleupolu this year. Aso had indicated that he wished to retire at the end of January this year, but agreed to stay on as Director Pasifika ministries on a half time basis until a new Director could take over. The Board wishes to express its sincere thanks to Aso for being willing to stay on, despite his failing health. Such service is typical of the faithful and dedicated ministry Aso has exercised not just at Mission Resourcing, but throughout his time with the Methodist Church, Te Haahi Weteriana o Aotearoa. The Board also acknowledges Aso's willingness to attend Conference and be available to account for work undertaken in the final months of his tenure at Mission Resourcing. We know that the whole of Conference will wish to express its thanks and best wishes to Aso as he goes into retirement.

Mission Resourcing has recently welcomed Setaita Kinahoi Veikune as the new Director Pasifika ministries. Setaita was appointed through the four+four process and her appointment was endorsed by the Council of Conference and the President. Setaita was inducted at a well-attended service at Wesley College on Sunday 16 August. Setaita will work on a half time basis at Mission Resourcing for the remainder of this connexional year and half time parish superintendent for the Auckland- Manukau Tongan parish. The Board commends Setaita to the church for prayerful support as she embarks upon this new style of ministry.

Meanwhile, the Director English-speaking ministries will continue to hold things together until Setaita becomes fulltime in February 2016. Mission Resourcing hopes that these various staff changes have not unduly impaired the work we do on behalf of the parishes, synods and committees of the church. Perhaps 2016 will be rather more settled.

### **Refresh Ministries**

As reported to Conference last year, it has not been possible to find funding to continue the Refresh programme. However, resources of this nature are still available by modest subscription from Andrew Gammon at [www.kererupublishing.com](http://www.kererupublishing.com)

Book allowances could be justifiably used to subscribe.

### **Lay Ministry Support**

At Conference last year we launched the Lay Ministry Support initiative. Mission Resourcing made the offer to come to parishes, groups of parishes, or synods to give support and instruction on any topic requested. Mission Resourcing would look for appropriately skilled people to deliver such programmes and pay for them to come to where the people are who have expressed the need. Conference warmly endorsed this initiative last year. Whilst invitations have not matched the enthusiasm shown last year, we have made some visits and responded to some invitations. Please do remember to call upon us if you think we may be able to help in any aspect of mission, administration, or theology.

### **Korean Dialogue**

Conversations with the Korean Methodists of the Seoul South Conference living in New Zealand continue with a growing sense of purpose and anticipation. We have reached the point of discussing practical arrangements for how such a new cultural group would fit into our processes and structures. We could have some concrete recommendations to bring to Conference either next year or the year after.

### **Dialogue with the Reformed Church of Tuvalu**

An inaugural meeting has taken place recently after a gap of several years. If this new approach eventuates in formal dialogue a representative committee will be established similar to the one involved in the Korean dialogue.

### **Chaplaincy forum 2015**

The chaplaincy forum met in Christchurch this year during June. The forum has been established for anyone, lay or ordained, who is engaged in some form of chaplaincy work. We meet for mutual support and education. This year we heard a very interesting account of work as a police chaplain. This meeting is appreciated by those who attend and we recommend the forum to those involved in such ministries. The next forum will be in June 2016 in Auckland.

## **Candidates**

This year we had 9 candidates enter the process; 3 were accepted for English-speaking ministries and 4 for Pasifika ministries. The Board wishes to record its gratitude to members of the Candidates Assessment Panel and the synod candidates' convenors for their hard work.

## **CV Orientation Day**

If you are stationed at this Conference to a Co-operating venture for the first time, or even for the first time in many years, you may wish to attend the CV Orientation Day led by Marilyn Welch and Trevor Hoggard at Mission Resourcing on Wednesday 2 December 10.00- 12.00.

Synod Superintendents who are aware of a change of co-ordinating partner which entail a new Presbyterian or Anglican appointment may wish to offer this opportunity to any newly appointed minister. Please contact the office if you are interested.

## **Police Vetting**

We have been trying to come to terms with recent changes to procedures due to the Vulnerable Children's Act 2014. These changes are complex and they are being phased in gradually, so there is much confusion in the air. We have shared this confusion ourselves to some degree. However, after enquiries we now believe that the new Act with its new regulations and its confusing new categories of "core" and "non-core" workers with children does not actually legally apply to the Church as a voluntary rather than a government funded agency. Such voluntary organisations as the Church are recommended to "follow best practice". Conference has already established that people who work in the name of the church with children, young people or vulnerable adults, should be subject to a police criminal records check every **five** years. The new Act introduces a **three** year term for those core and non-core workers who are covered by the Act. Since the Act is not legally binding upon the Church, it is the view of Mission Resourcing that we can keep with the five year term in order to keep the work load more manageable for parishes and our office. Unless we receive advice to the contrary, this shall be our policy. Please bear with us as we work our way through these unfolding new regulations, new terminology and new forms.

## **Tauwi Sexuality Work Group**

Conference will be receiving a separate report from this group which was established with PAC funding by Conference last year. Whilst there is no further funding available, Mission Resourcing will continue to host informal meetings of the active core members of this group when the majority of them happen to be in Auckland for other purposes. It is hoped that the deeper trust and respect we have experienced in this smaller group may be made available to the church more generally when addressing this and similarly emotive subjects.

## **TUIWI CHILDREN, YOUNG PEOPLE AND FAMILIES MINISTRIES**

TYTANZ – *Tauwi Youth Together Aotearoa New Zealand*

Kids Loving Church – *Kids who love Church AND Churches who love kids*

Just over a year in my new role, it has been a truly unique experience being able to work for and with children and youth across the Connexion. The coming together of Tauwi children and youth ministry has come with its share of challenges, but with a greater sense of encouraging signs. Essential to our work is the hope that we continue to strive toward being a church which empowers and values every young person as members of the body of Christ.

The first year of TCYFM have been focussed into three key areas:

### **Connect**

The first area of our work, under the heading of *Connect*, has focused on two central questions

*How well connected are our young people to wider parish life?*

*How well connected are our young people locally, regionally and nationally?*

We have worked hard in attempting to better address these areas, in the hope of creating ministries for our young people that are better *connected* to all threads of parish life. The Children Ministry Database has been updated and continues to be crucial to better connecting ministry



leaders in their work and endeavours. A Youth Ministry Database is currently being built, with the same purpose in mind.

Work is being done to update the Children and Youth sections on [missionresourcing.org.nz](http://missionresourcing.org.nz) and [Methodist.org.nz](http://Methodist.org.nz). This again is to promote a better connected culture, by which our young people feel well represented and a part of.

Social media also has a part to play when looking at being better connected as a church, and this has not been fully utilised thus far. We are hoping to explore ways in which we can plug into its benefits for the sake of our young people.

I have also had the huge blessing of being able to work with young people from across all of our cultural synods, attending camps, retreats, workshops, services and many other gatherings. I see the desire for cross-cultural gatherings to happen more amongst our young people, reflecting the societies from which are situated but also promoting a *Kingdom*-like understanding of church, which celebrates but also goes beyond our cultural identity.

Furthermore to this, our ecumenical relationships with other denominations, in relation to children and youth ministries, continue to be of great benefit in our work. I work as part of the National Youth Leaders Network, of which the mainline denominations belong. I am also in regular contact with children's ministry equivalents, through other mainline denominations and workgroups focussed on children ministry. Again, these relationships are crucial to our growth as a church, and support the idea of a better connected church for all young people.

### **Resource**

The second area of TCYFM work has been focussed around resourcing, with emphasis on two main questions:

*How well resourced are our ministries to young people?*

*How engaging and meaningful are those resources?*

These questions have prompted a lot of interesting conversation, and challenged us to explore whether we are as well-resourced for children and youth ministry as we should be. I would suggest that we are not, however we are taking steps in the right direction.

Resourcing across different cultural synods within Tauwiwi presents a wide variety of different needs. Some synods work of a set annual curriculum, some work term by term, some on the fly. What is widely acknowledged is that in the areas where resourcing is needed across the Connexion, we have to be better and more effective in doing so.

### *The Method*

It is my hope to have an online database of resources for children and youth ministry called *The Method* up and running in time for Advent. This will contain resources for such things as Sunday school material, children's messages, youth devotional ideas, PowerPoint song databases and a host of other material. We intend for *The Method* to have a collaboration of resources from across the Connexion first and foremost, as well suitable outside resources. We also hope that these resources will be easily contextualised and moulded so that it connects and engages young people from all over the Connexion accordingly.

### *MYC 16*

Methodist Youth Conference 2016 is currently in its preliminary planning and preparation stage. We hope to provide a *yearly* conference for our youth, which has specific focus on discipleship and leadership development. We believe for this to be a great opportunity to feed into the future of our church in such a way that hasn't been done in the past.

### *Regional Specific Training*

We are also fully committed to providing training opportunities for children and youth ministry workers to gather regionally within the coming year. This will be done in a hope to provide space for training, sharing and networks amongst our ministry leaders, feeding into a better connected culture as well better resourcing and supporting our ministry workers.

### *CANVAS – Worship through Creation*

We are currently looking at creating new space for creatives to harbour their gifts and talents within the life of the church. We hope this would encourage our young musicians, song writers, dancers, actors, poets and so on to feel better valued and nurtured within the Connexion. More information on this ministry will be coming in 2016.

### **Inspire**

The final area of focus for TCYFM has been under the category of *Inspire*. A central question to this area of work has been:

*How well do we hear the voice of our young people in theological and spirituality conversations?*

We believe that too often, the voice of our children and youth is silenced in conversations around theology and spirituality. There is only benefit and gain for all if we choose to be more willing in hearing those voices. In most cases, our young people are strong in a desire to engage with their faith on a deeper level. We would like to encourage our parishes and leaders to become more open and aware to letting these conversations take place.

Furthermore, many of our young Methodists (and possibly adults) are not fully aware of their Methodist heritage and identity. We would like to encourage such conversations around this to happen - for our young people who would actually be more than willing to engage and learn, but also for the sake of strengthening our sense of belonging as proud Methodists also.

### **Overall thoughts and thanks**

Personally, it has been a great blessing in my first year in this role. Having the opportunity to experience ministry to children and youth on many different levels has been overall an encouraging experience. We remain committed to ensuring our children and youth continue to grow in a church which values, empowers and treats them with a Christ-like love.

I wish to acknowledge all members of our Tauwiwi Youth and Tauwiwi Children's ministry teams. For the work they do, both seen and unseen, within their own contexts and also for the wider Connexion. Thank you!

Particular thanks to Esme Cole and Filo Tu, who are both riding off into the sunset. You have both been crucial members of our team and we thank you deeply for your work and service over many years.

I'd also like to thank both Trevor and Aso, along with the MRU board for their support in the first year of TCYFM. We have in many cases been learning as we go, and I am grateful for the patience and unwavering support.

Lastly many thanks to all leaders, presbyters, and members who have walked alongside our young people in all areas of church life. For your love, guidance, patience and willingness to hear the voice of our young people be heard and received, we say thank you. We are at the front end of journey for TCYFM, so your continued prayer and support is always much appreciated.

### **Suggested decisions:**

1. That the report be received.
2. Conference expresses its gratitude to the Rev Aso Saleupolu for the sensitive, dedicated and sacrificial ministry he has offered the Church during his years of ministry at Mission Resourcing and elsewhere in the connexion.
3. Conference notes the Mission Resourcing report concerning changes to the police vetting procedures.

## FRESH EXPRESSIONS AOTEAROA NZ METHODIST REPORT

In 2011 the Methodist church became a partner with the Anglicans, Baptists and Wesleyan Methodists in Fresh Expressions Aotearoa NZ (FEANZ) to explore different ways of being church in New Zealand. This follows the successful movement of Fresh Expressions in the United Kingdom that the Methodists in the UK have partnered with a number of denominations including the Church of England since 2004.

In feedback from Tauwi Strategy to the strategic conversations document circulated by the Budget Task Group they have commented on the need to identify 'Church planters and to train people in Church planting'. FEANZ is an excellent vehicle to undertake the training aspects of church planting through the Mission-shaped Ministry course which teaches the participants a wide range of skills in particular being able to listen carefully to the context in which church planting could take place. In the past year the msm course has been run in Auckland, Christchurch and Palmerston North. Palmerston North has also run the Mission-shaped introductory course which is about creating the awareness of the changing world around us and why we need to change our approach to our engagement with the communities where we find ourselves.

So what is Fresh Expressions?

A fresh expression is a form of church for our changing culture, established primarily for the benefit of people who are not yet members of any church;

- It will come into being through principles of listening, service, incarnational mission and making disciples.
- It will have the potential to become a mature expression of church shaped by the Gospel and the enduring marks of the church and for its cultural context.

This is not a new form of being church but one that has resonated throughout church history when the Christian church was born out of the Jewish cultural context. Paul in writing to the Corinthian church shared these words:

*When I am with those who are weak, I share their weakness, for I want to bring the weak to Christ. Yes, I try to find common ground with everyone, doing everything I can to save some. 1 Cor. 9:22 NLT.*

With the dawning of the 21<sup>st</sup> century have we lost the Wesley roots that formed the Methodist Church? His passion and travels established many churches throughout England; he even used an abandoned foundry building for his London headquarters. Wesley in his own way engaged in fresh expressions of church - be it in the market places, homes, or open air – he went to where the people were. He addressed the needs of the people both physical and spiritual. William Temple said "The Church is the only society that exists for the benefit of those who are not its members." Are we existing for those who already carry the 'card' or are we there for those who are searching to fill the Christ shaped hole in their lives?

Canon Phil Potter, the Archbishop of Canterbury's fresh expressions missionary, visited last year at the invitation of the Baptists and they graciously gave him time to meet with other denominational leaders led by the FEANZ team. Phil also conducted a one day seminar for practitioners and those exploring what it is to be the church in the 21<sup>st</sup> century. His key message was being missional leaders and that leadership needs to provide the vision, encouragement and support for meaningful engagement with our communities.

Work is currently continuing on recording stories for the New Zealand DVD which will be used in teaching in the msm courses and other events. This hoped to be completed by the end of the year. However we still need several stories particularly from the Methodist perspective.

Finally, it is important to say that Fresh Expressions is not a silver bullet to reverse the decline of mainline churches, but it is one arrow in the quiver of many approaches to share the Gospel with a rapidly changing world. However, its main purpose is to stimulate thinking and debate, and more importantly promote the action that is needed in order, in the words of St. Paul, 'to save some'.

T.S. Eliot said, 'Between the idea and the reality, between the motion and the act, falls the shadow'. Let's not allow the shadow fall on 21<sup>st</sup> century church.

**Suggested decision:**

1. That the report be received.

## **DIACONATE TASK GROUP**

The Task Group continues to be available to support new deacons, and to be a sounding board/advisory group to churches and people needing information. We have met with Rev Nasili Vaka'uta and Rev Val Nichols at Trinity College and are assured of their support for future deacon candidates. Recently we were invited to speak about the Diaconate to present and future students, with the whole service themed around the ministry of deacons.



We spoke of the 30 year history of the present Diaconate and gave insights into the work deacons have involved themselves with, as well as giving a brief look at the ministries of deaconesses before 1976 when the Diaconate was reformed to include men. Deacons, after suitable training were also then Ordained at Conference.

In May would-be candidates and deacons met at Wellspring for a one day Retreat with Rev Liz Hopner. This was very helpful as a gathering place as well as in encouraging those in active ministry of the importance of self-care. In April 2016 we are planning to meet for 3 days at Convocation in or near Christchurch. We are glad of the renewed interest in the Diaconate - with deacons working alongside presbyters and lay people and reaching out to their communities in their churches geographical areas.

We were saddened by the death of Deacon Jean McInnes last November – Jean served in many honorary welfare roles and was awarded an MBE for services to the community.

We asked 3 active deacons to share their areas of ministry for this report.

Falinisesi (Sesi) Hafoka (Glen Innes, Vahefonua). Sesi is an on-call primary teacher. She is involved with a weekly gathering for elderly Tongan people and visits and participates in their activities such as weaving, cooking, Bible study, and sharing stories. In her Chaplaincy role she represents the Churches Education Commission (CEC) often spending time with needy children, or helping students make right choices, as well as in helping teachers with pastoral care.

Sesi helps the presbyter in serving Holy Communion, and with funerals, and is a Marriage Celebrant. Sesi says that through a relationship with Jesus, prayer and Bible reading, along with the love of God, healing and transformation comes to many lives.

Ruta Galo (Mangere-Otahuhu Parish). Ruta is a full time primary teacher. She has experienced many challenges, heartaches, fun times and blessings at work. She encourages the congregation to 'go out to Love and Serve'. She is involved with the Fitlife group, and family workshops, along with public questions/debates with the local community. Ruta has established a network of support with people from church, work and family which stabilises her quite busy and often hectic lifestyle. She is active in her local church with children and families e.g. Confirmation classes for youth, along with social activities. At work "Positive Behaviour for Learning Teams" and an "Incredible Years Team" includes the development of 4 key values: Responsibilities, Resilience, Respect and Relationships. She hopes to develop and nurture young church leaders from these.

Two deacons are stationed in smaller churches half time and both are doing well as they give time to their local communities as well as being deacon in their church setting.

Megan Alley is stationed at Kaurihohora (Kamo/Whangarei) and her involvement with the community is with the local hall committee, fundraising, a craft group especially for Mums and babies, Girls Brigade support, teaching lonely and young people to cook healthy meals, providing

transport and leadership for Mainly Music, hospital visiting, as well as church duties and leadership.

The Task group is encouraged by renewed interest in the Diaconate ministry of Te Hahi Weteriana.

We give thanks to God and to all who have supported us over the years.

**Suggested decisions:**

1. That this report be received.
2. That members of the Diaconate Task Group continue as is for 2015/16: Co-Convenors: Edna Evans & Margaret Birtles with Brenda Fawcner, Rachel Tregurtha, Megan Alley, Ruta Galo.

## **METHODIST LAY PREACHER'S NETWORK**

Every Sunday many worship services in Methodist, Union and Co-operating parishes are led by Lay Preachers. Their ministry has grown from a sense of God's call to them; not to be removed from their place of work, but to remain in it, and be able to bring their insights and perspectives to worship. We give thanks to God for them all; we honour the faithful service of those who have died during the year and extend our love and sympathy to their families in their loss.

We celebrate with all those who have recently completed their training and become accredited: Annis Feist, Allen Little, Lavinia Elder, James Gaudin, Joanne Gaudin, Vic Longley, Jan Robinson, Ann Smith, Elva Symons, Derek Kruger, Wendy Russell, Hugh Hill, Robyn Bridge, Valerie Marshall and Julia de Groot.

Trinity College works continually to keep training relevant for ministry as well as compliant with NZQA and it is important for the church to know that those entrusted with the ministry of Lay Preaching have received adequate basic training either through Trinity College or another recognised body. Academic study is only one side of the process of accreditation however, for each Lay Preacher has to be approved as suitable for this ministry by the people who know him or her best, the congregation. Lay Preachers are expected to be "AAU" – which means Accredited, Active and Upskilled – by completing their training, leading a minimum of 3 services a year and continuing with some study, which may be reading, attending training days or other courses. This commitment to continuing education is reflected in the annual return forms which are sent to individual Lay Preachers as well as Parishes. Thank you to all those who have responded; it is on the basis of these returns that the Methodist Network Convenor compiles the list of Lay Preachers for the Yearbook.

Those who have qualified as Lay Preachers in a language other than English often wish to extend their skill base and become more competent leading worship in English. Discussions took place this year between the leaders of Vahefonua, Sinoti and Wasewase, Mission Resourcing and the Lay Preachers Network to suggest some guidelines for this process. These steps are applicable to those from Korean- and Tamil-speaking congregations and any other language group.

The inter-denominational/ecumenical New Zealand Lay Preachers' Association (NZLPA) continues to be the organisation which issues Accreditation and Long Service Certificates and also publishes the quarterly magazine *Word and Worship* which is distributed to all who have paid the annual subscription. The NZLPA and Methodist Network have complementary roles but the two groups are often confused. The NZLPA page on the Methodist Church website may be found at: <http://www.methodist.org.nz/organisations/nzlpa>, and information about the Methodist Network on: [http://www.methodist.org.nz/board\\_of\\_ministry/lay\\_preachers](http://www.methodist.org.nz/board_of_ministry/lay_preachers).

Lay Preachers are encouraged to join forces locally to organise training events to meet the continuing education needs of each area, drawing on local expertise or inviting resource people from further afield. Limited funds are available for the benefit of Lay Preachers so please access them via the Convenors if needed, so that those who offer ministry to our congregations are well equipped to lead worship and be faithful to God's calling.

Viv Whimster (Convenor), Syd Easton, Ngaire Southon (Co-convenors)

**Suggested decisions:**

1. That the report be received.
2. That the Methodist Lay Preachers Network Convenor be: Viv Whimster and Co-convenors Syd Easton and Ngaire Southon.

**THE CHURCHES EDUCATION COMMISSION**

*No report received*

**THE INTERCHURCH TERTIARY CHAPLAINCY COUNCIL (ITCC) &  
AOTEAROA NEW ZEALAND CHAPLAINCY ASSOCIATION (ANZTCA)**

The Inter-Tertiary Chaplaincy Council (ITCC) continues to coordinate the various ecumenical trusts and councils which sponsor and place Christian chaplains in the various tertiary institutions of New Zealand. In the past it has played a major role in funding these chaplains, but the decline in national church funding has meant that the funding of chaplaincy depends now on local fundraising (which often includes church support) and support from the secular institutions, many of which welcome the presence of chaplains.

During the year our chair made application to the Prince Albert College Trust for funding. We are grateful the contribution received, which has enabled the ITCC to make some funds available to ecumenical chaplaincy trust boards around the country to support volunteer chaplains engage in professional development. It is anticipated that this will mostly be used to enable these volunteer Chaplains to attend the annual Conference of the ANZTCA in November.

The current chair is the Rev Dr Terry Wall, and the secretary, Professor Peter Lineham. The 2014 annual meeting was held at All Saints Church, Ponsonby, Auckland in early December. This AGM was attended by representatives from the chaplaincies of Wellington, Manawatu, Taranaki, Auckland, Canterbury, Southland Institute of Technology, and Otago, and church representatives from the Methodist and Presbyterian and Anglican churches. Apologies were received from the Trust boards of Eastern Institute of Technology, and the two chaplaincies in Hamilton.

There continue to be some very strong chaplaincies in the universities, and they are now often given some funding from the institutions, in the face of the weakening of student associations. The Polytechnic situation is more varied, with some strong chaplaincy work in those institutions where chaplaincy is assimilated into the Student Support structures, while in other places it is weak or does not exist. There is virtually no chaplaincy presence in private training establishments. Work among international students is often particularly strong, with help from International Student Ministries, which is a member of the ITCC. The work that was in progress in establishing ecumenical chaplaincy trusts in Tauranga and Nelson has foundered over this last 12 months due to the difficulty in finding suitable representatives for the local churches to form and sustain such a Trust board.

There is a constant struggle to raise funds, and individual chaplaincies seek support from individuals and congregations. The lack of church funding is a serious issue for most local trusts, as the ITCC itself has no money left to fund more than some basic support for the national tertiary chaplaincy's chairman's role with the wider Christian community.

The Aotearoa-NZ Tertiary Chaplains Association (ANZTCA) is a professional association for tertiary chaplains with around 60 members, most of whom serve part-time in our Universities and Polytechnics. Currently there are two Methodist Presbyters employed full time as University Chaplains, Rev Uesifili Unasa (University of Auckland) and Rev Greg Hughson (University of Otago). The ANZTCA Annual Conference was held last November at Grafton Hall of the University of Auckland where we also joined in celebrations of the 50<sup>th</sup> anniversary of the Maclaurin Trust Board. Ricky Waters (Co-ordinating Chaplain at Massey University (Albany), Unitec Institute of

Technology, and Manukau institute of Technology - MIT) is the current Chairperson and the Executive includes Peter Woodham (MIT) – Secretary; Bill Mancer – Treasurer; Jill Shaw (Massey, Albany) – Northern Regional Co-ordinator; Paul Stock (Massey, PN) – Central Region Co-ordinator; Glenda Hicks (Lincoln University) – Southern Regional Co-ordinator; Greg Hughson (Otago Uni) – International Rep (IACHE). The ANZTCA 2015 Conference will be held at Ramsay House, Anglican Chaplaincy at Victoria University of Wellington 23-27 November.

Following a generous grant of around \$50,000 six years ago, the All Churches Bureau provided the ANZTCA a further \$5000 at the end of 2014. The ANZTCA are considering using this money to purchase some gospels specially produced for tertiary students in the UK and Australia to distribute to first year students through the country early in 2016

Tertiary Chaplains fulfil a vital role on behalf of our Churches offering pastoral care and spiritual support to thousands of students and staff, of all cultures and faiths, and of no faith. There is a growing ministry to international students from over 100 countries who come to our land to study. We believe that the provision of Chaplaincy services to our tertiary institutions must continue to be supported as a vital and key mission of the whole Church and should be seen as an opportunity for our churches to partner with these institutions in offering pastoral support and Christian hospitality.

The Methodist Church can be proud of its long-standing support of Tertiary Chaplaincy and we ask that this support continue. Often our Chaplains are sought out by students and staff in real need of spiritual support and guidance at crucial turning points in their lives. Our vision is to continue to grow these ministries nationally, in harmony with the Mission Statement of the Methodist Church of NZ and those of other churches.

Please do not hesitate to contact us if you require further information. Please also contact tertiary chaplains in your area. They need your ongoing support and prayers. Ask them what they need and invite them to come and share with you about their ministries which are offered on your behalf and with your support. See the ANZTCA website for contact information [www.anztca.net.nz](http://www.anztca.net.nz) .

The ITCC thanks the Methodist Church of New Zealand for its support through administering its funds.

**Suggested decisions:**

1. That the report be received.
2. That Conference affirm the importance of ongoing support for tertiary chaplaincy in Aotearoa-NZ.

## **THE INTERCHURCH COUNCIL FOR HOSPITAL CHAPLAINCY**

I am glad to submit this report on the ministry and supporting work done by ICHC in health chaplains, enabled by the generous and continued support of the Methodist Church of New Zealand, through grant aid. Your funding provides a substantial underpinning of stipendiary and volunteer positions, as well as training, accreditation and allowances.



Hospital chaplaincy services in New Zealand meet the legal requirement for spiritual care, appropriate to the needs of patients, staff and whanau. The services offered include liaison with the community, to establish ongoing support for our clients, increasingly through primary, inpatient and hospice situations. Ministry of Health has capped its funding to us for the past 3 years, though there is a continued commitment to the majority element of ICHC's funds.

The main tenet of healthcare chaplaincy is modelled on an ecumenical, bi-cultural service. Increasingly, there is a need to provide culturally appropriate ministry and support to clients of a wide variety of culture and beliefs, or no faith. The Christian nature of our teams is enshrined in the equal treatment of all and an emphasis on linking the patient with resources appropriate to their needs. A medical crisis is, for many, the first exposure to a minister of the Church and often the most significant spiritual experience of their life. The chaplain has the opportunity for potentially

life-changing ministry. This has been proven to have tangible benefits in recovery and avoidance of re-admission.

### **Emerging issues and challenges:**

- ICHC funding streams are diminishing. The Ministry of Health funding remains at the 2011/12 level; they have also indicated that the funding is subject to a considerable if not equal contribution from the Churches. This funding will be subject to continued political will to support chaplaincy. ICHC has been particularly successful at increasing donor commitment in the past year and intends to seek new funds by raising awareness, but this is still a small proportion of the total revenue required to provide a professional chaplaincy service. We are committed to providing fund-raising resources to churches and local support groups, to enable better income flow and the aspiration to increase the overall number of chaplains and assistants at bedsides. We will be conducting a review of the allocation of resources and the total cost of the service. The aim is to become more self-sustaining and provide additional chaplaincy positions, especially full-time posts.
- There is an increasing need to view Chaplaincy as providing for the spiritual wellbeing of patients, and that the service provided by the ICHC is underpinned by an informed Christian Theology. Chaplains spend an increasing amount of their time educating staff and raising awareness of the services we provide and the benefits. We seek staff referral as a more active way of bringing ministry to the most needy.

### **Looking ahead to 2016 - areas for which we seek funding and missional objectives:**

- Increased investment in training and development, through personal appraisals and career planning.
- We continue to work towards a spiritually well population, through Christian ministry.
- With patient stays becoming increasingly shorter, the likelihood of this ministry being a response to crisis events increases. This is coupled with the expectation that some patients will be re-admitted and require ongoing support.
- Education and support to hospital staff about the services and benefits of Chaplaincy.
- Sustainable, continuous development of specialist mental health Chaplaincy services, through investment in those with this unique talent.
- ICHC Board of Trustees will review its governance and seek fresh input from new and existing members, with a renewed mandate from their denominations. An understanding of ICHC and the work it undertakes should be reported back by the denominational representative.
- Local Support Provider committee members who are active, skilled and empowered to train, manage, fund raise and support our Chaplaincy teams.
- Funding is required to maintain paid Chaplaincy positions in order to enable the co-ordination of a suitably trained volunteer chaplaincy workforce. Some, but not all, volunteers would ideally be suitably licensed lay or ordained persons, able to provide the reserved sacrament, anointing of the sick, prayer for healing and the commendation of the dying when the need arises. This would allow the Chaplains to attend to the higher level needs of Critical Care Units and the Accident and Emergency Department.

On behalf of the Chaplains, Volunteer Chaplaincy Assistants and Locums, we wish to thank the Methodist Church not only for its financial support, but also the prayer and pastoral support for our 300 plus paid and voluntary staff, who bring hope to the poor of mind, body and spirit who are admitted to this country's hospitals. I welcome a dialogue with the Methodist Conference on my report.

### **Suggested decision:**

1. That the report be received.

## **PRISON CHAPLAINCY SERVICE**

### *Supplementary Report*



## DEFENCE FORCE CHAPLAINCY

At the time of writing there has been no meeting of the chaplaincy advisory committee (ChaDAC) since the last Conference. However, there are some matters for report. Firstly, the Senior Denominational Chaplain visited the sole commissioned Methodist Chaplain, Rev Tavake Manu, at his army base at Waiouru. The visit opened with a powhiri on the marae on the camp and then proceeded with visits around the station to troops on exercise on the army range, an extended visit to the museum and a brief trip to the ski slopes of Mt Ruapehu. The SDC was beaten in marksmanship by his wife who accompanied him on the visit, but he did regain some honour when he passed the tactical shooting test for infantry soldiers, but targets were rarely in any danger when he took the light machine gun without his glasses on. The SDC wishes to record his thanks to the commanding officer of the Waiouru Army camp for his hospitality.

The highlight of the year took place on 28 August at Wellington Anglican Cathedral for a commemoration service for nine military chaplains who died as a result of active service from World War I to the present. The service was attended by the Governor General, senior military and government and diplomatic representatives and all available serving military chaplains. Poppies of remembrance were laid on behalf of Methodist chaplains by Rev Dr Trevor Hoggard (SDC) and Rev David Bush, General Secretary.

It is anticipated that by the time of Conference the new Principle Chaplain NZDF will have been announced and a meeting of ChaDAC will have taken place.

## TROUNSON TRUST

The Trustees of the James and Martha Trounson Benevolent Fund have carefully considered each request for assistance and worked to closely adhere to the intent the intent of the benefactors.

Thirty-two requests were received during the period 1 July 2014-30 June 2015. This significantly exceeds requests made in any previous 12 month period. There was only one application which the Trust was unable to support. During the past year the Trust supported a high number of requests for emergency assistance along with requests for more general assistance.

Applications were received from the following Synods:-

Auckland and Manukau, Waikato Wairiki, Lower North Island, Central South Island and Otago-Southland, Sinoti Samoa and Wasewase ko Viti Kei Rotuma.

The Trustees wish to acknowledge the care that the applicants have taken as they shared the needs of each person/ family who were experiencing unexpected financial hardship. Applications were received from Synod Superintendents, Parish Presbyters and Lay leaders where there was not a stationed Presbyter.

### Strategic plan

- *The vision of this Benevolent Fund is to continue to be able to give hope and financial assistance to needy members within parishes with a Methodist component.*
- *The Trustees will continue to work within the criteria of this fund as noted in the guidelines 'to help meet the financial need arising from sickness, ill health, misadventure or loss of property'. Should there appear to be leaders who are unaware of this fund this will be advertised through emessenger depending on the availability of funds.*
- *This fund was initiated by the Trounson family; the fund has received 2 grants from the PAC Distribution group. The only income is from the Interest on the Endowment account. Due to the marked increase of applications this year any further grant to the Endowment fund would increase the amount that may be gifted.*
- *Applications may be received at any time. Frequently responses are able to be actioned within 2 days of receiving the information. The Trustees do not handle any money. The cheques are organised in the accounts department of the Connexional office.*

- *By next conference we plan to continue as we have in this 12 month period, giving prompt support to urgent requests, which will depend on the available finances.*
- *We will know if we have met our goals as we continue to receive letters of thanks either from the presbyter or recipient.*

The Trustees acknowledge their responsibility for assisting people who are struggling with situations that often are not of their making.

The membership of this committee remains: Mary West Convener, Gwen Kentish, Rev Metui Tafuna, Colin Telford with Rev. Dr Trevor Hoggard Exec officio.

**Suggested decision:**

1. That this report be received.

## **WESLEY COLLEGE TRUST BOARD**

**Introduction**

2015 opened with the induction of Wesley College's 20<sup>th</sup> Principal – Mr Steven Hargreaves and the College's 18<sup>th</sup> Chaplain (on the current school site) Rev. Aliitasi Salesa.

The board is looking to the future with the proposed relocation of Wesley College and the potential benefits of the development of the Wesley College site and surrounding farm.

The Board is seeking land within the South Auckland – South Auckland area for this purpose.

The appointment of the new Principal has provided an opportunity to refocus on the educational achievement of all our students as outlines within the Wesley College Special Character.

The Wesley College Special character continues to provide the basis for all that we do at Wesley College.

Wesley College is a multi-ethnic school that has a direct affiliation with the Methodist Church of New Zealand - Te Haahi Weteriana o Aotearoa. The Methodist Church of New Zealand - Te Haahi Weteriana o Aotearoa is a Treaty-based Church that expresses its governance in a bicultural, power-sharing partnership between Te Taha Maori and Tauwiwi. This has historical and contemporary relevance that is expressed within the College as:

- Treasuring our Christian and Methodist heritage and learning to express it relevantly. This includes religious observances.
- Openness to the future and to new insights, experiences and people.
- Support for values that respect the integrity of persons and communities.
- Consideration of the needs of others, especially the economically marginalized.
- Use of language and images that are inclusive and which express equality.
- Provision of safe environments in which students can learn to live and work together in harmony.
- Opposition to cultures of violence and to systems of domination and exclusion.
- Processes for dealing with conflict, harassment, abuse and violation.

Wesley College seeks to provide a broad-based education with special attentions to numeracy, literacy and other key competencies. This emphasis on a broad-based education is expressed in the College motto: Fide, Litteris, Labore - Faith, Letters (learning) and Labour (hard work). Wesley College has a special obligation to provide education for students of Maori and Pacific Islands descent and students whose family 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 special character of the school.

## CHAPLAINCY TEAM MINISTRY

With the appointment of any new Principal to a school, change is inevitable. The impetus on raising academic achievement has resonated both with staff and students here at Wesley, as we have sought to realise our full potential as a school. The impact and practical application of such a focus, has meant that the changes wrought have occasioned corresponding measures. There will always be a domino effect to change and sometimes we can plan for them whilst other times, we cannot anticipate what the outcome will bring. For the most part, the academic focus has been positive and while there will always be opposition to what is new and a yearning for the old, overall the year has begun well for the School.

The new appointments to the roles of Principal, Superintending Chaplain, Directors of Boarding and of Business Services for 2015, has compelled the important need to maintain a level of continuity and stability for our students and School. Pastoral care for both staff and students has been vitally fundamental as we navigate the winds of change. The paradigm shift in focus calls for us to hold even closer, those living principles which are foundational to our way of being and doing - our Special Character. In this way, we continue to witness to and give thanks for, the myriad of ways in which God's presence is forever present and always with us.

### Education Matters

The quality of a school is, rightly or not, often judged on the academic achievement of its' students. To this end we have increased the profile of academic achievement in the school. Regular acknowledgement of student work and attainment at Chapel, publishing credit leader boards, accessing external provision of courses and the establishment of a Learning Support Department are some the initiatives in place to boost our attainment.

The table below records our school leaver attainment data for 2014. This has been sourced from the Education Counts website and internal school data.

### School Leaver Data 2014

	No formal qualification (%)	Level 1 or above (%)	Level 2 or above (%)	Level 3 or above (%)	University Entrance (%)
Maori Wesley College.	18	82	64	40	9
Maori New Zealand	26	74	59	27	15
Pasifika Wesley College.	10	90	74	25	6
Pasifika New Zealand	17	83	72	38	20
Girls Wesley College.	6	94	88	35	6
Girls New Zealand	12	88	80	57	45
Boys Wesley College.	14	86	68	23	8
Boys New Zealand.	14	86	75	43	33
Total Wesley College.	12	88	72	24	7
Total New Zealand	13	87	77	50	39

The proportion of Wesley College school leavers with NCEA Level One compares favourably with school leavers from other schools in New Zealand. Our results at Level Two and Level Three, in particular, do not compare well. Some of this may be explained by the low learning levels of students who enter Wesley College. For example, 60% of Year 9 students in 2015 entered Wesley College with reading levels below or well below the expected curriculum level.

The addition of the Learning Support Department and a core skills subject will accelerate the learning for our junior students next year. The senior curriculum has been revised with more vocational subjects and the introduction of prerequisites.

The Life and Faith course has also been revised and is now offered as a full year course in Years 12 and 13. The course is a University Entrance approved subject.

The school was particularly pleased with the report written after the ERO visit in August. The report reinforces the initiatives in place and gives us encouragement that we are moving in the right direction.

*The report is attached as an appendix*

## **Property and Investment Council**

### ***Financial report***

The Wesley College Trust's commercial properties continue to provide the Trust significant returns. The board anticipates a substantial increase over these properties as the Councils Amity roading project develops around Morrin Road and Te Rakau Drive.

During the 2014 financial year the capital value of the Wesley College Trust's share portfolio reduced significantly. This is reflected within the financial accounts. As the shares are not actively traded this doesn't have a major effect on the boards finances as dividend income has remained relatively stable.

The Wesley College Trust Board agreed during the 2014 financial year that an additional \$200,000 be allocated towards financial assistance of boarding fees. This was to balance the loss of an equivalent level of boarding assistance that was received by Wesley College students via the Governments Mapihi Pounamu financial support scheme. This same level of financial assistance was replicated in 2015.

The Wesley College Trust Board has been examining its own ability to borrow for investment. This has arisen due to the potential cash investment required for the Grafton Downs development. The Wesley College deed which is the Methodist Charitable and Educational Trusts Act 1911 is silent on the matter – thus future borrowing for this purpose may be compromised.

A legal opinion sort by the Wesley College Trust Board recommended:

Either

1. A change to the act

or

2. An application to the high court to sanction a mortgage

The legal opinion sort on behalf of the Methodist Church questioned the need for these steps and recommended an additional amendment to the act supporting the Wesley College Trust Boards ability to borrow for investment purposes.

This recommended amendment to the act is: *“subject to the approval of the Conference, the board shall have the power to borrow, with or without security, and without limitation, and in whatever manner the Board thinks fit”*

## **GRAFTON DOWNS LIMITED**

Grafton Downs limited has achieved rezoning from Future Urban to Mixed Use live zone for the 300 hectares of land owned in Paerata.

Talks continue to with Watercare to shore up the provision and funding of water and waste water infrastructure. Once certainty is achieved for these areas the process of application for development consent will begin.

There is anticipated that the first earthworks would begin around 1 October 2016 with the first sections being created in 2017

**Suggested decisions:**

1. The report is received.
2. Conference approves the amendment to the Methodist Charitable and Educational Trusts Act 1911 stating: "subject to the approval of the Conference, the board shall have the power to borrow, with or without security, and without limitation, and in whatever manner the Board thinks fit"
3. Conference approves the Boards ability to acquire by purchase or otherwise an area of land for the relocation of Wesley College
4. The 2015 membership of the Wesley College Trust Board is: Diana Tana, Colin Telford, Norman Johnston, Gillian Laird, Wesley Mansell, Meleane Nacagilevu, Harvey O'Loughlin, Utumau'u Pupulu, Barry Shuker, Patisepa Tala'imanu, David McGeorge, Andrew Caughey, and Rangi Whakaruru.

**APPENDIX**

**SUMMARY NOTES FROM ERO VISIT 6<sup>TH</sup> AUGUST 2015**

11<sup>th</sup> August 2015

**Present:** Norman Johnston (BoT Chairperson); Steve Hargreaves (Principal); Chris Bean (DP); Ben Hancock; Christine Pereira; Natalie Fiatala; Jerry Leaupepe; Steve Autagavaia; Steve White; Annie Sio-Tema; JP Eason; Vince Hapi; Lavinia Manoa

Other participants: selection of teachers observed and students selected by school to talk with ERO

MoE personnel: Colleen McGuinness (SAF), Chrissy Denison (Senior Advisor) ERO Team: Brenda Hannay (coordinator), Violet Tu'uga Stevenson

**Purpose of visit:** Part one of a two stage verification visit for concluding the Wesley College ERO review.

**Findings**

**Overview**

The college has made considerable progress since ERO's previous visit in July 2014. This progress reflects:

- the positive impact of work undertaken or continuing to progress as part of ongoing efforts in recent years to improve school performance by the board and staff in conjunction with external advisors
- the revitalised sense of focus and purpose associated with the school's new leadership.

Of particular note are the clear sense of direction setting and the connectedness of planning, actions and interventions to sustain existing valued practices and to address areas of school performance identified as needing further development.

It is also evident that the board of trustees has undertaken considerable work, combining its internal expertise with that of external advisors to review and strengthen governance functions and to meet its accountabilities for ensuring the college is effectively led and managed. It has been highly responsive to ERO's review findings and to supporting work undertaken in the school by the Ministry of Education and other advisory groups. The board has managed the appointment of a new principal well and is preparing strategically for the key role it has to play in the days ahead as planning for a new college progresses.

**Planning for improvement**

School planning documents have continued to develop and provide a sound foundation for

guiding progress and evaluating performance. The strong alignment between SAF planning and review and development priorities for the school's ERO review continues. Strategic and annual planning outline improvement goals and activities that further reinforce this alignment and the ways in which school leaders, teachers and trustees can work together to lift student engagement in learning, progress and achievement.

Key areas of focus for the college are well shared and reinforced by key planning documents, setting clear expectations and indicators for effective teaching practice and student readiness for learning.

ERO noted good evidence of ongoing monitoring against planning documents, further providing indications of their centrality to school development and decision making.

### ***From planning to action***

A good sense of pace and purposeful action is evident within the school. Discussions with the board chairperson, principal, school leaders and teachers show a high level of unity in their understanding of priorities for action. Staff report increased levels of collaborative enterprise to progress school priorities.

ERO particularly notes the good connectedness and pace of change for developments relating to:

- the quality and use of achievement data for monitoring student progress and achievement at whole school, department and class level; for informing decisions about curriculum and learning pathways; and for guiding academic mentoring and increasing student knowledge of and motivation for learning.
- curriculum planning and extending of learning pathways, including work to extend vocational options and cater more explicitly for the diverse range of student interests, talents, and career aspirations.
- identifying and responding to students at risk of not achieving, with the newly introduced learning support department generating an increased sense of connectedness and capacity to improve outcomes for these students across and within departments.
- initiatives to increase teacher knowledge of effective teaching practice through targeted professional development, including within and between school collaboration and practice sharing, and improved teacher performance appraisal systems.
- strengthened links with local iwi and with Māori families and whānau, and work done to improve consultation and communication with Pacific families.
- steps taken to increase connectivity between and effectiveness of school and hostel systems and processes for supporting student wellbeing, preparedness for learning and academic success.
- Developments in these areas also connect to improved communication systems, and increasing sense of teacher empowerment and confidence in school leadership. They are orientating the school towards a more student-centered curriculum design and teaching practices. Observations of classes, although limited in number, provided indications of classroom practices aligned to the school's effective teaching indicators.

### ***Student response***

While ERO interacted with a small sample of students during the visit, conversations were productive in providing early insights into their perspectives of school development.

Students showed an overall positive response to developments in the school. Improvements they identified included:

- better school management
- higher expectations for students' standards of behaviour and self-responsibility
- improvements in the teaching practices of many teachers, together with an improvement in the usefulness of feedback they received about their own learning.

Conversations also indicated that it could be useful to explore how teaching, learning and school culture could be further strengthened through increasing opportunities for students to ask questions, share perspectives and give feedback about their learning to teachers.

## **Summary**

Work towards addressing review and development priorities for the school's ERO has progressed significantly over the past year. Positive developments evident at the time of the last visit have been sustained. New work is clearly connected to key priorities for improving student outcomes and is proceeding at a timely pace. There is good evidence of improved staff morale and confidence in the leadership demonstrated by the board and principal.

Systems for internal monitoring of student progress and achievement are considerably improved. Consequently the college is becoming much better placed to undertake rigorous self review to guide its improvement planning and resourcing decisions.

ERO's next visit to the college is scheduled for the 27<sup>th</sup> and 28<sup>th</sup> of October. We look forward to completing the verification visit in accordance with the planning schedule previously shared with the school and attached here for your further reference and consultation.

## **UNITING CONGREGATIONS OF AOTEAROA NEW ZEALAND**

### **2015 Report to the Partner Churches**

Uniting Congregations of Aotearoa New Zealand (UCANZ) is a meeting place for our five partner churches and the local churches throughout New Zealand who are Cooperative Ventures (CVs). The Standing Committee has representatives from the Anglican Church, Presbyterian Church, Methodist Church, Christian Churches and the Congregational Union, who sit alongside people elected by local churches through the biennial Forum.

Standing Committee met in July 2015 using a video link, hosted by the Anglican Church. This meant that members were able to reduce their travel time and still effectively meet face to face.

One of the pressing matters that Standing Committee is seeking to address is the growing imbalance of payments to national and regional courts. While the Partner Support Fund has unified the national contributions for many churches, the levies for some regional courts have risen dramatically. Standing Committee affirms the need for CVs to contribute to the work of the wider church, but we want to ensure this is equitable. Standing Committee will be inviting discussion with partner churches, regional courts and local churches to seek a way forward.

### **The UCANZ Office**

The office is situated in Cambridge Terrace in Wellington and is staffed by Peter MacKenzie (Executive Officer) and Robyn Daniels (Administrative Assistant). Robyn administers the Partner Support Fund (the payments made for the work of the national churches), Removal Fund (a voluntary scheme to fund ministry movements) and collates statistics and the directory. Peter provides advice to partner churches, regional courts and local churches on any manner of issues that are raised with him. He is regularly leading services on a Sunday morning and has led a variety of workshops throughout the country. There has also been a valuable contribution in having Peter as a point of call for issues that, if not addressed early and properly, can turn into a more significant dispute.

### **Some Statistics**

Within the family of UCANZ there are 116 Cooperating Ventures – of all sorts of combinations. There are around 5000 female and 3500 male members, with around 900 serving on local church councils. There are nearly 5000 adults at worship on a Sunday morning and around 800 children involved in church activities. The returns indicate that there are over 6000 volunteer hours served each week in CVs.

Financial statistics are a bit harder to interpret as the details are often inconsistent. Not every CV has recorded their land and buildings value in the statistics, but the total assets of around 75% of CVs add up to around \$180 million – so we can probably guess at around \$250 million. Each year about \$4.5million is given in church offerings and about \$1.5million is gained in interest.

## **The Future**

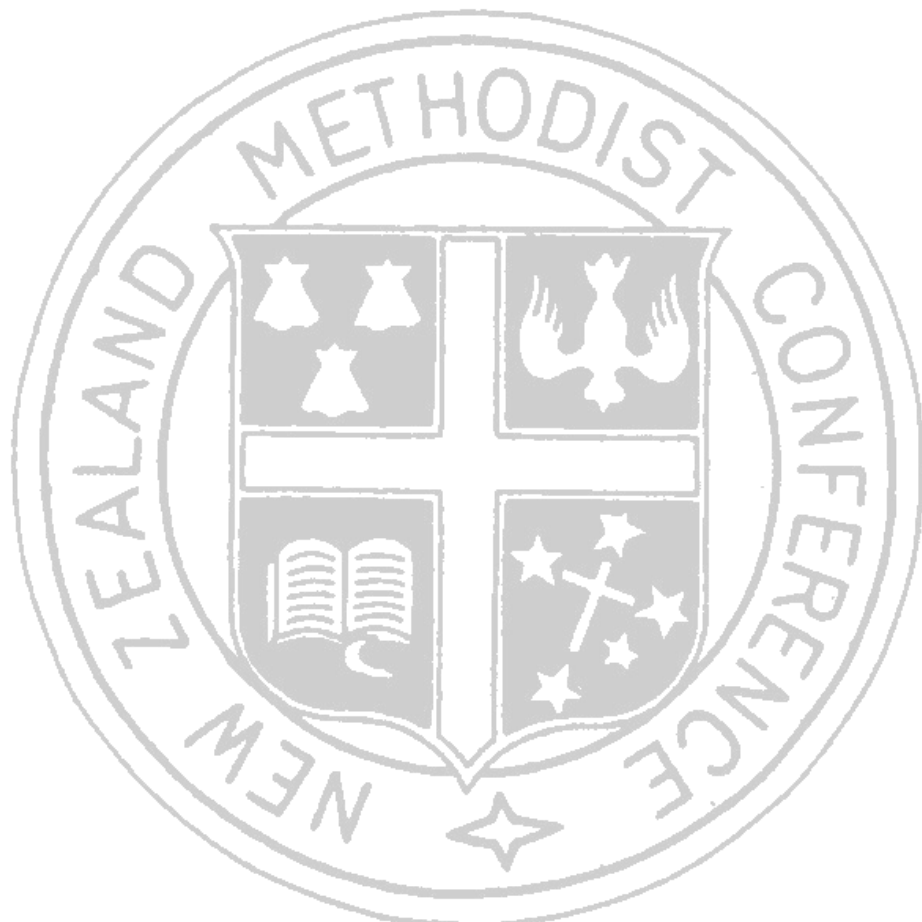
It is clear to all our denominations that the church scene in New Zealand is going to face dramatic change in the next ten years. When we look at CV membership 65% are over the age of 65. We will not be able to keep doing what we have always done – because there will be no-one to do it! This is not to say that the CVs have failed – they have proven that churches can work ecumenically and many have done so for half a century. But what has worked in the past won't work today.

UCANZ is committed to witness to the ecumenical dream – that the churches can work together as the one body of Christ. We are committed to the ministry of churches in smaller communities – offering alternative possibilities for ways to be church. We are committed to affirming the work of our five partner churches – and will keep urging them to continue to talk and work with each other.



F

Faith & Order



## FAITH & ORDER COMMITTEE

The business of Faith and Order has been largely involved with our two ecumenical dialogues, with the Anglican and Catholic Churches. Both dialogues have come to significant points – in our dialogue with the Anglicans we are actively engaged in a process which would lead to a mutual recognition of presbyteral / priestly ministry grounded in a mutual recognition of *episcopate* as expressed in our two traditions. In the dialogue with the Catholics we have moved to a level of warmth and mutual regard in our relationship that has led to services in which we have gifted one another music from our traditions.

### **Methodist-Anglican Dialogue** *Tony Franklin–Ross.*

The Anglican-Methodist International Commission for Unity and Mission (AMICUM) published in 2014 a significant report *Into All The World – being and becoming apostolic churches*. A key factor that underlies both the international dialogue and our own in Aotearoa-New Zealand is:

*“The churches of the Anglican and the Methodist world communions are both fully committed to the twin biblical imperatives of mission and unity ... both communions recognize that these two imperatives cannot be separated, but must be held together.”*  
(§27)

Our New Zealand dialogue continues to prioritise the interchangeability of ordained Methodist Presbyters with that of Anglican Priests. This represents a barrier to both our unity and common mission; and also alerts us to anomalies such as where a Methodist presbyter can serve in the life of Co-operating Parishes with both an Anglican and Methodist component, and yet cannot serve in an Anglican parish appointment without ‘re-ordination’. Meanwhile, we affirm and value the many Anglican priests who have in the past and currently serve *Te Haahi* in Full Connexion.

While I was studying at the World Council of Churches’ Ecumenical Institute in Bossey, Switzerland, it was very providential that the (international) Inter-Anglican Standing Commission on Unity, Faith and Order (IASCUFO) met at Bossey for their annual meeting in December 2014. One of their agenda items was to receive the paper that Rev Dr Douglas Pratt and I drafted for the (New Zealand) Anglican General Synod/Te Hinota Whanui. I was therefore able to present directly to IASCUFO on our Dialogue’s work, which produced a fruitful conversation and some constructive feedback to us for our next steps.

In July 2015, we timed a Dialogue meeting during the Winter School on Ecumenism to avail of three visiting international presenters: Rev Robert Gribben (Methodist Co-Chair of AMICUM and ecumenical officer for the World Methodist Council), Rev Ray Williamson (formerly involved in Australian ecumenical bodies), and Bishop Stephen Pickard (a member of ISACUFO). This gave an opportunity to receive insights from both Australian and international ecumenical dialogues; as well as further constructive dialogue for our work.

Bishop Ross Bay, Anglican Co-Chair of the Dialogue Group, recently visited Ireland and was able to speak with those involved in the journey towards mutual recognition of ministries there. He noted in particular the time taken to grow together in understanding of one another as churches, both in shared heritage and in their particular current context. This was not only at the level of Synod and Conference and ecumenical commissions, but at the flax-root level of neighbouring communities of faith in local areas. He was also impressed by the grace that was exercised in this coming together. Both churches had taken conscious steps towards one another which involved change in practice and understanding, and found a new common ground on which they can stand together.

These engagements have contributed to the strengthening of our dialogue regarding the mutual recognition of the role and office of the Presidential Team (particularly the ordained person in the Team), and that of Bishops. It is key to the outcome of this dialogue that there is mutual recognition of Bishops with the ordained member of the Presidential Team (whether the President or Vice President) acting as ‘episcopal minister’. Through this mutual recognition the effect is also to enable the mutual recognition of Priests and Presbyters, and further to open the next conversation regarding ordained Deacons.

An important aspect of ecumenical dialogue is the sharing of observations between dialogue partners in a way that enables each partner to learn more about themselves; as well as coming to a greater self-awareness of the gifts that each has to offer the other. This is a two-way process. As Methodists, this is an opportunity to affirm the nature of our Presidential Team and the role of 'episcopal minister' within the Team, as well as offering as an ecumenical gift our strong affirmation of leadership in the Methodist church as being a partnership of lay and ordained. This exchange of receiving and offering gifts enriches understanding for both dialogue partners.

This dialogue raises questions for *Te Haahi*. In affirming and celebrating the 'episcopal ministry' that is transmitted from the outgoing Presidential Team to the next, can we more appropriately represent this through the sign of the laying on of hands in the Induction Service? Can this also be done in a way that reflects a *whakapapa* of episcopal ministry by the involvement of not just the outgoing officeholders but also other past Presidents/Vice-Presidents? Further, as a sign of the recognition of this 'episcopal ministry' by our fellow churches, would we be prepared to invite Anglican's Bishops to participate in such an Induction Service (with the reciprocal invitation of Methodist participation in the ordination of Anglican Bishops)?

These questions are not simply intended to adapt MCNZ to Anglican models. Indeed, we are conscious that internationally the majority of Methodist churches order their ministries and Connexions in a way that includes Bishops. Such questions help us to sharpen our actions and signs to reflect in a conciliar manor that we believe our ecclesiology is already exercising a ministry of episcopate. Ecumenical engagement can often be expressed as 'receptive ecumenism', and in our dialogue with the Anglicans we are exploring 'receptive episcopacy' – a process of expansion and enrichment of the episcopal space through respective understandings of *episcopate*. We are therefore engaged in the question of ecclesiology, ministry and mission in a spirit of ecumenical convergence that embraces diversity in unity.

To support this continuing work, and to help encourage a substantive proposal to the Anglican General Synod 2016 and correspondingly to Conference, the Dialogue facilitated a *hui* in September 2015 as a combined workshop for members of the Anglican-Methodist Dialogue Team, Anglican Council For Ecumenism, Methodist Faith & Order, as well as representation from the international dialogue AMICUM.

Subsequent to this *hui* a substantive report has been prepared as a Methodist response to the Dialogue's work; please refer to Appendix Three.

#### **Methodist-Catholic Dialogue** *Trevor Hoggard.*

The dialogue has continued this year with the same warmth and enthusiasm as we have come to anticipate recently between our traditions. The most significant item on our agenda has been the "exchange of gifts" as first promoted by the papal encyclical *Ut Unum Sint* (1995). We have exchanged hymns with the Catholic Church as outlined in last year's report to Conference. A service of exchange was held in Auckland on 7<sup>th</sup> June at Sacred Heart Church, Ponsonby. The service was well attended and very well received and some asked if we could hold a similar service on an annual basis. Another exchange of hymns service has been held on the West Coast. If any parish wishes to still be part of this initiative, please contact Faith & Order.

The dialogue has also considered Pope Francis' first encyclical *Evangelii Gaudium*, the last chapter of the 2011 International Methodist-Catholic report, *Encountering Christ the Saviour*, the possible role the Petrine Office might play in a reconciled Church and looked in some detail at a catechesis given by Pope Francis on ecumenism on 8 October 2014.

At our next meeting we will look at prayers as appropriate gifts for exchange and consider how Methodists explain who they are to a Catholic audience.

Other work we have undertaken this year has included beginning the resource we described as a Calendar of Saints in our report last. We are launching it with a resource provided by Gary Clover, many of you will know that Gary is a keen historian of New Zealand Methodism. He has for some time advocated that a day be set aside in the liturgical calendar when we might remember the Methodist Martyrs of Aotearoa New Zealand as a way of connecting to their stories and honouring their legacy. We advocate that the last Sunday of January be an occasion when we might

remember these stories and draw inspiration from them. Appendix One is a resource to help us do this. It contains some biographical information, suggested scripture readings and prayers that might be used.

By the time we meet for Conference each District Superintendent will have received a letter from Faith and Order asking that our communities around the country reflect upon the stories of faith that inspire them and think how we might remember and celebrate our mothers and fathers in the Faith. Parallel to this Faith and Order will look at stories of the saints of the wider church that we might include in our resource.

**The latest edition of the Lectionary** includes a COCU reference for each day. This helps people preparing Worship access resources more easily. In doing this the Lectionary is not simply a list of readings but a more effective tool for preachers and worship leaders.

Some feedback we have received has brought certain points to light. There is a degree of confusion about the period covered by the Lectionary. We naturally think of a year as January 1<sup>st</sup> to December the 31<sup>st</sup>, the Lectionary year starts on the first Sunday of Advent. Also some of the abbreviations for books of the Bible are confusing – *Jn* and *1 Jn* being a case in point. There may be some merit in including a key to these abbreviations. Sometimes there are alternate readings and, on occasion, these include books from the *Apocrypha*; a collection of books which Protestants regard as “profitable” but which were removed from the biblical canon by the Reformers. In Catholic editions of the Bible these books are integral to the First (or Old) Testament whereas versions of the Bible we are likely to use would put them in a separate section or omit them completely. These books are particularly notable for an insight into the religious world of the Jewish people in the last couple of centuries BC and for their Wisdom literature; which is more extensive than that contained in our canonical books. There would be some merit on a resource to make the *Apocrypha* better known.

**One fruit of the ecumenical relations in New Zealand is the publication of a common baptismal certificate.** Though there is not a mutual recognition of ministry amongst all the churches and there is not a full sharing at the table of the Eucharist we have baptism in the name of the Father, the Son and the Holy Spirit in common. It is easy to be dismissive of this, but baptism is incorporation into the Body of Christ and to acknowledge we share one baptism is to acknowledge we share a common fundamental identity as Christians, that in a real way we belong to one another. The common baptismal certificate is issued in the name of a wide range of churches in New Zealand and can be obtained from the Administrative Division office in Christchurch. It still names the parish community and denomination under whose auspices the baptism was celebrated.

Conversation and feedback about the Common Baptismal Certificate has celebrated this common witness and revealed points of difference. The certificate is available to and can be used by churches which practice infant baptism and those which only practice believer’s baptism, the churches have a wide range of practices and theologies about the other steps of Christian initiation; namely reception of Holy Communion and Confirmation. In the face of these differences though we can affirm and celebrate our common baptism.

The churches talk about membership differently. One way this has come up was through an inquiry about whether a child who has the Common Baptismal Certificate would be accepted as Catholic in terms of admission criteria for a Catholic School. No, not if the baptising community wasn’t Catholic and if the parent or parents haven’t subsequently joined the Roman Catholic Church.

**Part of the remit of Faith and Order is to equip the Church to engage theologically with the issues of the day,** with questions that arise in our society from time to time. One such issue this year that has presented itself with a fresh urgency is the question of medically assisted dying; no doubt you recall the story of the late Lecretia Seales, who when close to death took a case to the High Court hoping to establish that her physician would not face prosecution should s/he help Ms Seales end her life.

It is probably only a matter of time until the issue of medically assisted dying is discussed in Parliament. Changing the Law will require a process of public consultation, which doubtless people in our parishes will want to be part of. Appendix Two is a discussion on this issue, it is offered with the hope it helps people think and engage with the issue. It is offered not as a definitive answer but as an overview, a respectful consideration of the state of the debate amongst Christians.

### **Suggested decisions:**

1. That this report be received.
2. Membership of Faith and Order for 2016 shall be as follows; David Poultney (Convenor,) Robyn Allen Goudge, Norman Brookes, Tony Franklin-Ross, Jan Fogg, Andrew Gamman, Cathie Hoggard, Trevor Hoggard, Paulo Ieli, Goll Manukia, Ruby Manukia-Schaumkel, Val Nicholls, Ikilifi Pope, Utumau'u Pupulu, Rowan Smiley, Paula Tamoeapeau, Aliverati Uludole. Other persons as appointed by the President.  
Corresponding members: Margaret Birtles (for the Deacons,) Gary Clover, David Kitchingman (for a study group at Mornington Church in the Dunedin Parish,) Amos Muzondiwa, Diana Tana (for Taha Maori,) Terry Wall, Alan Webster (for the Evangelical Network.)
3. Conference appoints the following as members of the Anglican – Methodist dialogue team; Tony Franklin-Ross (Co-Convenor), Prince Devanandan, Setaita Kinahoi-Veikune, Abhishek Solomon, David Poultney and others as appointed by the President.  
John Roberts, Diana Tana and Terry Wall as corresponding members.
4. Conference appoints the following as members of the Catholic – Methodist dialogue team; Trevor Hoggard ( Co-Convenor,) Tovia Aumua (in recess during his Presidential term,) Anne Griffiths, David Poultney, Terry Wall, Tony Franklin-Ross and a person appointed by Te Taha Maori.
5. Conference warmly endorses our dialogues with the Anglican and Roman Catholic churches.
6. Mindful of our ecumenical dialogues and to further our own self understanding as a church, Conference encourages the Church to reflect upon how episcopate is expressed in the life of Conference and in the function of the Presidential team.
7. Conference affirms the ecumenical witness of the Common Baptismal Certificate and encourages our parish communities to consider using it.
8. Conference thanks Gary Clover for the work he has done on preparing a resource to remember the Methodist martyrs of this country and encourages our parishes to engage with their stories and consider remembering them in their Sunday worship on the last Sunday of January.
9. Conference encourages rohe, synods and local church communities to reflect upon their history and ask who their “saints” have been and how their stories might be remembered and shared.
10. Conference is mindful of the debate happening in New Zealand society about medically assisted dying and commends the document *Physician Assisted Dying: Resources for a Conversation* to our parish communities for their reading and reflection.
11. The Methodist Church of New Zealand, *Te Haahi Weteriana O Aotearoa* recognizes that all three expressions of personal, communal, and collegial episcopate are effective in the polity of *Te Haahi*, in the person of the ordained presbyter in the Presidential Team whether that person be the President or Vice President; and his or her predecessors and successors.
12. Further, the Methodist Church of New Zealand affirms that the term 'Episcopal Minister' gives expression to the office and function of the ordained presbyter in the Presidential Team (including those of Past Presidential Teams). Therefore the charge given to the incoming ordained President or Vice President is to “exercise your pastoral, prophetic, sacramental, episcopal ministry and administrative tasks for the care and oversight of The Methodist Church of New Zealand – *Te Haahi Weteriana O Aotearoa*.”
13. The induction of the Presidential Team in 2016 will reflect this affirmation.
14. As a visible expression of this understanding, the induction of the ordained presbyter who is President or Vice President will include the laying on of hands as a reflection of the traditions of the church through the ages, and at least two presbyterally ordained Past Presidents/Vice Presidents (episcopal ministers) also be invited to participate accordingly. Faith and Order is charged with developing an accompanying prayer as part of a review of the order of service for the Induction of the President and Vice President.
15. The Methodist Church of New Zealand, *Te Haahi Weteriana O Aotearoa* affirms consonance and equivalence between the Episcopal Ministers in *Te Haahi* vested in the ordained

presbyter of the Presidential Team with that of Bishops in the Anglican Church of Aotearoa, New Zealand and Polynesia, *Te Haahi Mihinare ki Aotearoa ki Niu Tirenī, Ki Nga Moutere o te Moana Nui a Kiwa*.

16. The Methodist Church of New Zealand invites the Anglican Church of Aotearoa, New Zealand and Polynesia to affirm there is sufficient consonance and equivalence of a common ministry of oversight between Methodist Episcopal Ministers and Anglican Bishops, and that in the future both churches invite such Methodist Episcopal Ministers and Anglican Bishops to participate in the respective inductions and ordinations to such offices. Further, that through such recognition that all past and future ordinations of Presbyters and Priests be affirmed as of consonance and interchangeable.
17. The Methodist Church of New Zealand, *Te Haahi Weteriana O Aotearoa* makes this significant step of affirmation of episcopal ministry that brings the aspirations of the Anglican-Methodist Covenant to a deeper expression of unity, through a fulfilment in the deepening of communion, and in sharing a common life and mission. This step of receptive episcopacy is also reflective of our ecumenical relationship with other churches, including our sister churches in the Methodist and Wesleyan family.
18. The Methodist Church of New Zealand, *Te Haahi Weteriana O Aotearoa* invites the Anglican Church of Aotearoa, New Zealand and Polynesia, *Te Haahi Mihinare ki Aotearoa ki Niu Tirenī, Ki Nga Moutere o te Moana Nui a Kiwa* to draw our people together between and within our churches in active and mutual reception of this proposal.

## **APPENDIX ONE**

### **A Foundation for our Calendar of Saints**

#### **Commemorating Wesleyan Methodist Early Missionary Martyrs of the Faith**

Every 13 March the New Zealand Anglican Church's lectionary encourages congregations to commemorate the martyrdom of Kereopa (Hemi) Patene and Te Manihera, two Church Missionary Society (CMS) Ngāti Ruanui Māori missionaries, by Ngāti Tuwheretoa assailants on 12 March 1846 near Tokaanu, Lake Taupo.

New Zealand Methodism also has early nineteenth century Wesleyan Missionary Society (WMS) martyrs, Māori and English, ordained and lay, class leaders and mission teachers, who deserve to be similarly commemorated. They were killed or died prematurely in the course of their ministries during the heroic, early years of missionary endeavour in Aotearoa-New Zealand - at least six early WMS Māori missionary martyrs, and three English ordained missionaries, not to forget the many English missionary wives and children who died prematurely on the New Zealand mission field during the early nineteenth century. Each year on 22 January, or the Sunday closest, New Zealand Methodists, too, might remember their martyrs for the faith. Those Methodists might commemorate are:

1. On 22 January 1837, a Sunday afternoon, musket shots rang out near the Hokianga Māori village of Mangataipa near the Mangamuka River beyond the upper Hokianga Harbour. Four young Wesleyan "native" teachers and lay catechists were ambushed outside the non-Christian village of chief Kaitoke, an associate of the influential traditional Māori tōhunga, Te Atua Wera (or Papa-huri-hia), as they attempted to take the Gospel message to Kaitoke's people. Matiu (Matthew), appointed a Wesleyan Native Teacher at Oruru beyond the Mangamuka River, was shot and died almost immediately. A companion, Rihimona (Richmond), was severely wounded & died eight days later. A third member of the party, Wiremu Patene (William Barton) Kairangatira, escaped unharmed but with three musket holes through the blanket he was wearing. A fourth, Hohepa Otene (Joseph Orton) Tito-kō-warū, a formerly enslaved young chief from Ngā Ruahine in South Taranaki freed by missionary influence about 1833, was out of range at the rear of the little party, and raced back to Mangataipa to tell of the incident.

Gary Clover's full article of this tragedy was published in the WHS *Journal 2011*, Proceedings 93, December 2011, pp.5-12.

2. In 1836-1837 and 1838-1839, four WMS Ngā Ruahine and Ngāti Ruanui Māori missionaries from South Taranaki were martyred near the mouth of the Whānganui River, two each in two separate incidents. During the summer or autumn of 1836-1837 Te Pūtakarua and Te Awaroa were martyred for their faith by the Ngāti Raukawa chief, Nepia Taratoa, a nephew of Te Rauparaha, at Te Oneheke pa (today near the Heads Road cemetery in Whānganui). According to the CMS's Rev Richard Taylor, based at Putiki from 1843 on the eastern side of the Whanganui River opposite, when told that Te Putakarua and Te Awaroa were Christians, Nepia Taratoa famously declared "they would eat all the sweeter." About a year later during the summer or autumn of 1838-1839 Ngā Rauru Māori on the order of their chief, Mare, ambushed and martyred Te Mātoe and Te Hau Maringi of Ngāti Ruanui at Te Ahituatini pa, a high sand hill alongside the Whānganui River (today Mason Terrace next to the State Highway 3 Whānganui River bridge).

Gary Clover's account of these four Whānganui martyrs was published in the *WHS Journal 2010*, Proceedings 92, December 2010, pp.6-19.

3. Along with Matiu, Rihimona, Te Pūtakarua, Te Awaroa, Te Mātoe and Te Hau Maringi, also worthy of commemoration each 22 January, might be, Rev John H. Bumby (drowned 26 June 1840 when the waka conveying him across the Hauraki Gulf was swamped); Rev John Skevington (died 21 September 1845 of heart failure in the High Street Wesleyan Chapel, Auckland, during the Sunday evening service at the 1845 AGM of the New Zealand WMS); and Rev John Whiteley (killed on 28 February 1869 by Pai Marire soldiers at Pukearuhe, north Taranaki).

Lectionary Readings:

Hebrew History:	Psalm	Epistle	Gospel
Genesis 45:4-8; 50:19-21;	Psalm 7:1-11;	Revelation 2:8-11;	John 15:7-17

Alternative Readings:

Micah 7:5-7;	Psalm 23:1-4;	Philippians 1:19-24 - 2:4;	John 11:45-53
		or: Romans 14:7-9	

See also suggested readings in *A New Zealand Prayerbook*, p.681.

Prayers: (Adapted from *A New Zealand Prayerbook*, p.680)

Eternal and faithful God, we remember on this day your holy martyrs of our Wesleyan faith who died in early Aotearoa-New Zealand during the carrying out of their ministries.

We name our faithful martyrs: Māori Wesleyan class leaders and teachers, Matiu and Rihimona of Hokianga Ngapuhi; Te Pūtakarua, Te Awaroa, Te Mātoe and Te Hau Maringi of Ngā Ruahine and Ngāti Ruanui in South Taranaki; and the English Wesleyan missionaries, Revs John H. Bumby, John Skevington and John Whiteley; also the many wives and children of the early Wesleyan missionaries.

Everloving God, by your grace and power these our ancestors in the faith were faithful unto death; Strengthen us with your grace that we too may faithfully witness in our day to Jesus Christ our Saviour.

Jesus our Redeemer, who suffered, was crucified, and gave your life as a ransom for us; You have called people of all ages and all times to drink your cup and undergo your baptism. Thank you for our Wesleyan witnesses who were faithful even to death; May we have their level of faith and resolution to keep the faith as did they in spite of the cost.

God, our Friend and Guide, you gave your servants in past ages courage to confess Jesus Christ as your Son, and resolution sufficient to die for his faith; May we, too, be ready to give a reason for the hope that is in us, and to suffer gladly for Christ's sake as in our lives we witness in the steadfastness of our own New Zealand Wesleyan martyrs.

## APPENDIX TWO

### Reflections on Physician Assisted Dying: Resources for a Conversation.

*This is offered not as a definitive statement on Physician Assisted Dying but as an overview and reflection. We would note the Christian tradition and much of the current Christian perspective is against physician assisted termination of life. Yet we note there is a growing debate on the issue between Christians as there is in our wider society.*

*This debate needs to be undertaken carefully and respectfully that we truly listen to one another.*

*A note on language: this paper avoids the word euthanasia, a word often used to talk about physician assisted dying. The word is highly emotive and has connections to eugenic theories popular in the early twentieth century which – in Nazi Germany – led to the large scale murder of physically and mentally handicapped people*

*Likewise though suicide is used we wonder whether this is an inadequate or loaded word, physician assisted dying seems to be as neutral a term as we can use.*

The question of whether a physician might, without risk of prosecution, assist a terminally ill person to end their life has recently presented itself with some urgency when the case of Lecretia Seales was considered by the High Court. Ms Seales was a 42 year old lawyer in the late stages of a terminal brain tumour. If she had lived longer her condition would have deteriorated to the point where she would have suffered cognitive impairment, she would not have known those around her, and she would have been physically incapacitated. The prospect of this was unbearable to her and she took a case to the High Court to establish whether or not her physician would face prosecution if he or she helped Ms Seales end her life at a time of her choosing.

The High Court found against her case, though Ms Seales died within a few hours of the verdict. In describing how she took the news her husband – Matt Vickers – said her response was; “*Isn’t this my body? My life?*”

However we feel about the question of “*a right to die*” or physician assisted dying we cannot but be moved by Lecretia Seales’ plight and her eloquence. It is in these – almost her last words – that we see questions at the heart of ethical deliberation about this topic. Whose body is this, whose life?

This paper is offered as a reflection from Faith and Order in response to the Seales case and in awareness that there is a growing body of public opinion in Aotearoa New Zealand pressing for a change in the law to allow people in the latter stages of terminal illness to be assisted by medical intervention to end their lives.

If and when this leads to a bill being presented to the House of Representatives then individual citizens and groups will be encouraged to make submissions to further deliberation on the issue. Beyond that many people may wish to write to or email their MP.

We acknowledge that, in good faith, Christians hold a range of opinions on this subject. In a way this range of opinions reflects a conflict of goods between what we can see as a traditional approach stressing life as gift and ultimately as belonging to God and a more recent discourse informed by the language of human rights and personal autonomy.

The longstanding Christian resistance to suicide and assisted dying draws on the biblical witness. A helpful framework for looking at the relevant biblical literature is provided by in Interchurch Bioethics Council paper *Euthanasia. Unethical Intervention or Dying with Dignity?*<sup>1</sup> which looks at the biblical witness under four different categories relevant to this conversation. None of these references are offered as a “proof text,” it is clear there are biblical references which mandate taking life, sometimes in circumstances which seem quite monstrous to us. (Remember how Saul

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<sup>1</sup> April 2004. Accessed on line at [http://www.interchurchbioethics.org.nz/wp-content/euthanasia\\_1.pdf](http://www.interchurchbioethics.org.nz/wp-content/euthanasia_1.pdf)



displeased God by not carrying out the genocide of the Amalekites.) There are limits to citing chapter and verse in a complex ethical debate, however Christians can note that the biblical witness is that human life has a particular significance, that each human life should be weaved into the fabric of community and should be afforded protection.

**The Sovereignty of God and Human Freedom.** The Bible presents an understanding of life as being a gift of God; a gift that includes sharing in some way in the Divine nature.

“ ... *Let us make humankind in our image according to our likeness ...*”<sup>2</sup>

Both the beginning and end of human life are to be understood as within the scope of the Divine intention.

“ ... *Naked I came from my mother’s womb, and naked I shall return there; the Lord gave, and the Lord has taken away; blessed be the name of the Lord.*”<sup>3</sup>

For other biblical references on this theme see Genesis 2:15-17, Psalm 104:24-30, Jeremiah 10:23-24, Acts 17:24-28, Romans 14:7-9, Philippians 1: 20-22.

There is a real sense in the biblical literature of our lives not being truly our own, of our existence being within the scope of the providence of God. This is central to the general resistance of the churches here and overseas to legalising assisted suicide.

**Social Responsibility and Individual Rights.** *Aotearoa* New Zealand is a fusion of cultures, however *Pakeha* New Zealanders, who are the greater part of our society and who have formed much of the structure and institutions of state and society, are inheritors to a broader “western” culture which has levels of individualism which are quite without precedent. While we can rightly celebrate the freedoms and possibilities this brings we need to be aware that the biblical texts were written for and received not by individuals but communities. Individual freedom cannot be separated from social responsibility, our actions and choices happen in a social milieu.

In Exodus 20: in the Ten Commandments we read in Ex 20:12-13 “*Honour your father and your mother, so that your days may be long in the land that the Lord your God is giving you. You shall not murder.*”

In 1 Corinthians 10:23-24 and 10:31-11:1 Paul exhorts the church in Corinth to seek not individual advantage “*but the advantage of the many.*” We could ask what this means in the context of the debate on medically assisted suicide. It challenges us to see that no story, however moving or compelling, is told in isolation and that what is permitted here or there is not discreet and contained, but happens in a society and has implications for that society.

**Suffering**<sup>4</sup> The harsh reality of suffering is at the heart of our debate about assisted dying. We heard compellingly in the case brought by Lecretia Seales of the profound suffering and distress she experienced in the face of her terminal illness and how the prospect of the next stage of her illness, was utterly unbearable. Not all pain, even physical pain, can be adequately dealt with by medical intervention. Though we can rightly celebrate the growth of palliative care as a medical and nursing speciality it cannot always provide the peace and acceptance necessary for a “good death.”

Critics of Christianity accuse Christians of a tendency to sentimentalise suffering, even of looking at the suffering of others as edifying somehow. In the words of Jonathan Romain; “*It is a cruel God who uses human agony as a divine blackboard for relatives looking on*”<sup>5</sup>.

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<sup>2</sup> Genesis 1:16a.

<sup>3</sup> Job 1:21.

<sup>4</sup> For relevant texts see Ps 10:14, Luke 22:63-24:53, John 18:1-20,31, Romans 8:18, 2 Corinthians 4:13-18, Hebrews 2:14-18, 4:14-16.

<sup>5</sup> Jonathan Romain. *A Jewish View of Assisted Dying* in **Modern Believing** Issue 56, Vol 2, 2015. P.106.

We can reject the generalisation that Christians sentimentalise suffering while acknowledging there are excesses in certain forms of Christian spirituality which may be mawkish or even psychologically unsound.

It is important when looking at the biblical witness on suffering that we look clearly at the harrowing reality of human suffering. We must acknowledge the reality of it and honestly accept that there are limits, even now, to how well physical, mental and spiritual suffering can be addressed in those in the latter stages of terminal illness.

The Christian paradigm for understanding suffering is found in reflection on the death and resurrection of Jesus; Gerald Lutzenberger reflecting on this wrote; "*Suffering may still evoke confusion and darkness, but a Christian understanding of suffering, in the light of Jesus' resurrection, will interpret it ultimately as an occasion on which one is not abandoned by God.*"<sup>6</sup>

As Christians we may assert the truth of this, but carefully and with humility. Doing theology on suffering is not the same as experiencing it. Those of us engaged in pastoral care who have worked with the dying and the loved ones they leave behind will attest to this. Also most New Zealanders do not share our faith and while we might draw meaning from this understanding it is a weak argument in influencing public policy.

It is important to place the suffering person at the centre of our reflection about suffering and our actions to alleviate it. Suffering is never to be an example, even an inspiring one.

**The Nature of Compassion**<sup>7</sup>. Every Holy Week we ponder the story of Jesus in Gethsemane<sup>8</sup>, in acute mental distress at the prospect of his imminent death, here is Jesus in need of the reassurance of loving friends who cannot stay awake, even in the face of his evident pain. Compassion demands presence and engagement, it is not a simple awareness and feeling for. It is a standing with one who suffers.

The Gospels present the ministry of Jesus as one of bringing in, of inclusion, of restoring people from the very margins of life to the community. We might reflect on what this means to us in terms of how we should engage with people facing the prospect of their dying.

**Other Concerns – Dignity.** A lot of the debate around assisted dying focuses on the concept of dignity. Margaret Somerville<sup>9</sup> writes that dignity tends to be defined differently across the debate. For those opposed to change human dignity is intrinsic, it is of the very nature of our being human whereas for supporters dignity tends to be extrinsic; it is about the conditions and possibilities of a life. For Christians this intrinsic dignity is rooted in our sense of life as gift and of human life being somehow made in the Divine image.

Some concern is expressed that an extrinsic concept of dignity leads to categories of lives being seen as "not worth living" and to create space for a wider medical termination of life. Some of this concern might seem alarmist to us, however we should ask what sense of vulnerability might be heightened amongst older, frail people or people living with significant disabilities.

**Professional Integrity.** Some resistance to assisted dying is about its impact on the medical and nursing professions, both of which are vested with high levels of trust by the public. They each have traditions of ethical reflection about their disciplines in which there is no place for the intentional ending of a human life. Legally sanctioned assisted dying would require the involvement or complicity of doctors, nurses and pharmacists.

**Resistance to assisted suicide does not mean life must be extended, or dying deferred, as long as humanly possible.** An opposition to legalising assisted dying does not mean that we

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<sup>6</sup> Gerald H. Lutzenberger. *An Introduction to Christology in the Gospels and Early Church*. Mystic: Twenty Third Publications. 1998. p.257

<sup>7</sup> For relevant texts see Matthew 8:5-13, 9:35-6, 15:32, 20:29-34. Mark 1:40-42, Luke 4:18, 7:11-15.

<sup>8</sup> Matthew 26:36-46, Mark 14:32-42, Luke 22:39-46,.

<sup>9</sup> Cited in Helen Bichan. *The Euthanasia Debate – Why Now?* Interchurch Bioethics Council. Accessed on line at <http://www.interchurchbioethicscouncil.org.nz/wp.content-ICBCeeuthanasiaSummary4pub.July11.pdf>

assert a life must be prolonged by every available means in every circumstance. Upholding the sanctity of life does not mean prolonging the dying process – that stage at the very end of life where it is clear that an individual is close to the end. We do not need to endorse “artificially or officiously prolonging life<sup>10</sup>” in the denial of the clear immanence of death.

The InterChurch Bioethics Council notes that there is a “*significant difference between actively /assisting in killing another person and withdrawing (or withholding) treatments so that the person dies as a result of their illness.*”<sup>11</sup>

*How does this work in practice?* A person with terminal cancer may be told that another course of chemotherapy may give them a little more time but knowing the impact of the treatment she or he might quite legitimately decline it, trading a little extra life for less physical and emotional distress.

You have probably heard of the medical instruction “Do not resuscitate.” There are clearly situations where intervention might not be appropriate. A frail elderly person with pneumonia may not be a good candidate to receive CPR.

It is important to keep clear the distinction between not prolonging life, or prolonging the dying process, and ending life. To resist assisted suicide is not to assert that each and every life must be prolonged for as long as medically possible.

**An Alternative Voice: Christian support for Assisted Dying.** It would be erroneous to claim Christians are of one mind on this issue. There are Christians who support steps towards legalising Assisted Dying. The Australian Catholic philosopher Max Charlesworth writes; “*it is not playing God to seek freely to control the direction of my life, and it is not playing God to control the mode of my dying.*”<sup>12</sup>

However in reading some material I find there is confusion between the implications of resisting assisted suicide and seeking to prolong life as far as can be done. Even in a quote cited from Hans Kung; “*.. I am not so concerned by the endless prolongation of life – certainly under conditions which are no longer compatible with human dignity.*”<sup>13</sup>

In response it could be said that, especially in a hospital situation, active taking of life and the passive permitting life to come to an end are not as easily and clearly delineated in practice as they are in theory.

Some Christian support shows a tendency to read the Bible and tradition for personal meaning over community narrative and a “buy in” to the language of rights with the choice to die when faced with suffering being an exercise of a right. It could be argued that in the face of our suffering and dying the language of rights has little to say that is congruent with the Christian tradition.

There is no justice in our suffering and dying, what there can be is compassion and mercy and our tradition gives language and resources to nurture this response in the face of our dying.

Christians who believe there is some place for assisted dying could cogently say how the “mind” of the Christian community has moved on over time. It is instructive to note that while most mainstream Protestant churches would always regard abortion as not just another surgical procedure, but a serious consequential choice their members would generally not advocate for a return to the days when the procedure was illegal and would acknowledge that there are cases where the choice to terminate a pregnancy is clearly a compelling one.

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<sup>10</sup> Massachusetts Council of Churches. **Physician Assisted Suicide: A Christian perspective from the Massachusetts Council of Churches.** November 30 2000. Accessed on line at [http://www.masscouncilofchurches.org.doc\\_suicide.html](http://www.masscouncilofchurches.org.doc_suicide.html)

<sup>11</sup> Interchurch Bioethics Council. **Press Release regarding Euthanasia.** Accessed on line at <http://www.presbyterian.org.nz/speaking-out> 2015.

<sup>12</sup> Cited on the website of Christians Supporting Choices for Voluntary Euthanasia. <http://www.christiansforve.org.au>

<sup>13</sup> Ibid.

Some Christians are uncomfortable with how the use of images and language to talk about God is used by opponents of change. To some progressive or liberal Christians talk of a “sovereign God” who is “like a feudal king determining the beginning and end of life” is unconvincing and unhelpful<sup>14</sup>. Also some would argue that to talk of human beings as sharing in the “*Imagio Dei*” – the image of God – implies autonomy and the ability to engage in painstaking and complex ethical reflection.

### Questions for Reflection

1. Whose life, whose body? Who does your life, your body, “belong” to? How might your answer to this question impact on how you think about the question of assisted suicide?
2. How does culture determine our answer? A *Pakeha* understanding might be different from a Maori, Pacifica or Asian understanding where, in different ways, more emphasis is placed on the person as a member of a family with specific roles related to their age and life stage.
3. Are you clear in your own mind about the difference between an intervention to end a life and not intervening in order not to prolong the dying process?
4. What is a “good death” to you?

## APPENDIX THREE

### ANGLICAN-METHODIST DIALOGUE SUPPLEMENTARY REPORT AND PROPOSAL TO CONFERENCE

#### THE INTERCHANGEABILITY OF ORDAINED MINISTRIES AND RECEPTIVE EPISCOPACY

*“Unity is a gift of God that permits within it both liberty and diversity, while the mission of the Church in the world provides motivation for the recovered unity.”<sup>15</sup>*

The objective of this paper is to further the mutuality and interchangeability of ordained ministries between the Methodist Church of New Zealand, *Te Haahi Weteriana o Aotearoa*, and the Anglican Church in Aotearoa, New Zealand and Polynesia, *Te Hahi Mihinare ki Aotearoa ki Niu Tirenī, Ki Nga Moutere o te Moana Nui a Kiwa*.

An understanding of interchangeability has been offered by the Joint Implementation Commission of the Anglican-Methodist Covenant between the Methodist Church of Great Britain and the Church of England as:

*A situation in relations between churches whereby the ordained ministers of one church are eligible to be appointed to ministerial offices in the other without undergoing re-ordination. The ministerial orders or ordinations of each of the churches concerned are mutually recognized as meeting all the requirements of the other for its own ministry.*

John Wesley’s ability to accept and draw on various traditions is reflected in his sermon on “The Catholic Spirit”. Here he states:

*Every wise man, will allow others the same liberty of thinking which he desires they should allow him; and will no more insist on their embracing his opinions, than he would have them to insist on his embracing theirs. He bears with those who differ from him, and only asks him with whom he desires to unite in love that single question, ‘Is thy heart right, as my heart is with thy heart?’ I dare not therefore, presume to impose my mode of worship on any other. I believe it is truly primitive and apostolical; but my belief is no rule for another. I ask not therefore, of him with whom I would unite in love, Are you of my church, of my congregation? Do you receive the same form of church government and allow the same church officers with me? Do you join in the form of prayer wherein I worship God? I enquire not, Do you receive the supper of the Lord in the same posture and manner that I do? Nor*

<sup>14</sup> Glynn Cardy. Physician Assisted Dying, a sermon on Col 3:12-15, Luke 5:25-34. The Community of St Luke. <http://www.stlukes.org.nz/sermon/physician-assited-dying> 2015

<sup>15</sup> J J Lewis, A K Petch and R D Rakena, *The Search for Unity: Methodism and Ecumenism in NZ*. Auckland – Wesley Historical Society, 1983. p12

*whether in the administration of baptism, you agree with me in admitting sureties for the baptized; in the manner of administering it; or the age of those to whom it should be administered. Nay, I ask not of you, whether you allow baptism and the Lord's supper at all. Let all these things stand by. We will talk of them if need be, at a more convenient season. My only question is this, 'Is thine heart right, as my heart is with thy heart?'*

This paper and proposal is infused with this ethos or *mahi* of Wesley's affirmation of variegated richness as we share in the ecumenism pilgrimage. This was reinforced by the Methodist Church of New Zealand in the 2004 Conference statement *To be Methodist is to be Ecumenical*,<sup>16</sup> which includes the affirmations:

*Methodism has always seen itself as part of a greater whole. In our history, concern for unity has seldom been absent.*

*Through ecumenical encounter we have come to cherish our roots and our distinctive way of being church. Participation in ecumenical bodies and dialogue with sister communions has immensely enriched the life of our Church. We have not yet received all that is offered. Nor have we exhausted what we have to give from our tradition. ...*

*We declare our resolve to reform our common life and structures to allow sister communions to see more clearly the apostolic faith and mission among us.*

We note and celebrate that deep ecumenical dialogue shows each partner something of itself. We affirm the challenge of dialogue in prompting us to re-frame and tell something of our story in new ways which recognise the deep Christian witness of the other party and respond to its challenges to us. As Methodists we honour and acknowledge steps taken in Anglican ecclesial theology to affirm the authentic faith, authority and true ministry of other churches.

#### From whence we have come – The Anglican – Methodist Relationship as Pilgrimage.

In 2008 a Covenant was agreed between the Methodist Church of New Zealand, *Te Hahi Weteriana o Aotearoa*, and the Anglican Church in Aotearoa, New Zealand and Polynesia, *Te Hahi Mihinare ki Aotearoa ki Niu Tireni, Ki Nga Moutere o te Moana Nui a Kiwa*, on the basis of our shared history, our agreement on the apostolic faith, our shared theological understandings of the nature and mission of the church and of its ministry and oversight, and our agreed vision of a greater practical expression of the unity in Christ of our two churches.

Like many other agreements internationally between Anglican and Methodist churches, there is much that we already affirm in common. The Covenant reminds us of the agreements that have previously been achieved:

1. Acceptance of each others church as part of the one, holy, catholic and apostolic Church. (AGS 1976 / MC 1980)
2. That the ministry of each of our churches is a real ministry of Word and Sacrament. (AGS 1976 / MC 1980)
3. The apostolic content in the ordained ministry of each of our churches. (AGS 1986 / MC 2004)
4. That each church exercises a ministry of episkope. (AGS 1986 / MC 2004)
5. The commitment of our churches to seek a unification of ministries. (AGS 1980 / MC 1980)
6. A mutual recognition of baptism and church membership. (AGS 1980 / MC 1980)
7. That baptised members of each church are free to receive the Eucharist in each other's churches. (AGS 1980 / MC 2004).<sup>17</sup>

We acknowledge a relationship that has existed much longer than the formal Covenant of 2008. History bears witness to two denominational identities at times in mutual competition, and times exercising fraternal forbearance; but always in the background an awareness of common origins, compatible theologies, parallel liturgies, and collegial missionary outlook.

<sup>16</sup> See [http://www.methodist.org.nz/mission\\_and\\_ecumenical/to\\_be\\_methodist\\_is\\_to\\_be\\_ecumenical](http://www.methodist.org.nz/mission_and_ecumenical/to_be_methodist_is_to_be_ecumenical)

<sup>17</sup> The Anglican Methodist Covenant (Aotearoa - New Zealand), 2008.

Our denominational *whakapapa* in Aotearoa includes our linked origins in the United Kingdom. Methodism began as an evangelical movement within the Church of England; its founders remained Anglican clergy and laity.

The origins of Christianity in Aotearoa lie with Anglican and Methodist missionary endeavours. Our relationship is further grounded in the longstanding relationship of the two churches dating from 1819 when the Wesleyan missionary Samuel Leigh linked with the Anglican missionaries in the Bay of Islands. The ministry activity of the early nineteenth century gave rise to at times urgency and pragmatism that invoke the first witness to the journey of unity. The collegial relationships between Anglican and Methodist missionary workers in the early days has ever remained a thread of connectedness linking our two churches.

Further, from this period of history is the relationship of Methodist and Anglican missionaries with the signing of the Treaty of Waitangi. The close relationship of both churches with the Treaty can also be a challenge to our churches today in working together to live out the nexus of covenant represented by *Te Tiriti*. Do the Anglican and Methodist churches owe a relationship with and to each other as 'godparents' to the arising of *Te Tiriti o Waitangi*? Is that relationship only vertical between the individual churches, the Treaty and Maori; or also horizontal between each other as being commonly related through the Treaty?

Though the 1960's and 70's saw both the hopes and disappointments of ecumenical work towards the Plan for Union in New Zealand, the 1967 Act of Commitment by the five negotiating churches symbolised a strong desire on the part of many towards being brought into one church. The statement included:

*...with the obedience we offer, we acknowledge our obligation to receive new insights and now do together many of the things which in the past we have done separately.*

Our action in mutual mission has been witnessed through the shared life of Cooperating Parishes (the first being the Glenfield Anglican-Methodist Cooperating Parish in 1975), as well as the common location of our theological colleges. More recently ecumenical hospitality has been expressed since 2011 at Conference through the invitation for an address by Bishops at the Induction Service of the Presidential Team, and since 2012 Presidents have been invited to address the General Synod / *Te Hinota Whanui*.

Since 2009 there have been various combined services under the Covenant, including an annual service in Auckland hosted alternatively between Pitt St Methodist Church and Holy Trinity Cathedral, and a five-year anniversary service of the Covenant's agreement was held at Napier's Waiapu Cathedral in 2013. The Covenant has also been the basis of corporation of the Board of Administration and more recently the Wesley Historical Society with their Anglican counterparts.

If we were to be imagining the creation of a *tukutuku* panel to represent our Anglican-Methodist journey, what would it be looking like? If we were building a *whare karakia* to represent the coming together of our prayer for unity, *taonga*, *whakapapa*, insights and gifts; as well as a place to hear Christ's prayer that we might be one that the world might believe: would this *whare* look something like that which Rt Rev John Bluck shared in his sermon at the service to mark the signing of the Covenant in 2009?

*Will the new ecumenical space this covenant creates help us to listen more carefully and respectfully to each other and the communities we serve? Will it help us to get out of the house for a while, our church houses, and into places where New Zealand values and directions are being shaped? ... Who knows, this covenant might take us all out of ourselves, out of our own Anglican and Methodist importance and closer to the heart of the living God, the God who waits for all his different people to realize they are one in Jesus Christ.<sup>18</sup>*

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<sup>18</sup> Terry Wall, 'The Anglican Methodist Covenant in New Zealand', in Wesley Historical Society *Journal*, Vol 96 (December 2013). 40.

## Our relationship in Covenant

The Anglican-Methodist Covenant agreed in 2008 builds on our longstanding relationship, to invoke a *mahi* that seeks a visible unity for our two churches that receives and cherishes all the gifts, insights, and treasures, and holds them together in a creative way that serves God's mission in the world. The challenge remains for lifting the words from the paper and to progress real dialogue and action that is tangible and concrete, including the issues that presently prevent closer communion between our two churches.

Moves towards removing the barriers of ordained ministry between the two churches are viewed as significant to the mission of the churches from the flax-roots through to national levels; and addresses such anomalies as currently existing with the willingness of the Methodist church to receive Anglican priests into Full Connexion but not a corresponding Anglican recognition outside of Co-operating Parishes. It is acknowledged that there is more that can be done to strengthen ecumenical relations between the two churches at all levels of the churches.

What can we learn, receive and address, with integrity, from dialogue with other church traditions? What more do we need to discern of each other, and of ourselves, that can move us towards the prayer of Jesus?

*I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me.* (John 17:20-21, NRSV)

In asking and acting upon these questions, might we be moving in ways that could open up new possibilities in relation to our unity in Christ. The questions invite us all to consider and address the challenges within our own traditions through learning from other traditions; and learning more about ourselves through listening to others.

## Receptive ecumenism – gifts from other conversations and observations

The World Council of Churches 1982 convergence document *Baptism, Eucharist and Ministry* ('BEM') gives a challenge to continue the task of convergence in understandings and agreements on episcopate. The function and reality of episcopal ministry has been preserved in many churches with or without the title of 'bishop', and with or without maintaining the historic episcopate. BEM notes the basis of frank conversations where:

Churches which have preserved the episcopal succession are asked to recognise the apostolicity of ordained ministry in those churches which have not, as well as their inherent episcopate;

Whereas churches without the episcopal succession might recognise that they may not lack the continuity of the apostolic tradition, could episcopal succession commend itself to them as a strong sign for deepening unity.<sup>19</sup>

The Methodist Church of New Zealand responded to BEM:

*We are also challenged to look closely at our understanding of ordination and ministry, and of the way episcopal oversight is exercised. We must also be open to the different styles and emphases in ministry.*<sup>20</sup>

Further, the British Methodist Church reflects whether Methodism:

*... regard[s] episcopacy as a gift which other churches can confer on her and which makes up some lack in Methodist church life, or does Methodism regard episcopacy as a feature of Methodism already which simply needs to be overtly expressed and ordered in a way that episcopal churches recognize?*<sup>21</sup>

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<sup>19</sup> World Council of Churches, *Baptism, Eucharist and Ministry*, Faith and Order Paper No. 111, (Geneva: World Council of Churches, 1982 (2007)), paraphrasing §25 and 53.

<sup>20</sup> Max Thurian (ed.), *Churches Respond to BEM: Official Responses to the "Baptism, Eucharist and Ministry" Text*, Vol. 1, (Geneva: World Council of Churches, 1986), 80.

<sup>21</sup> British Methodist Conference, "Methodism and Episcopacy," in: *Statements of the Methodist Church on Faith and Order 1933-1983*, (London: Methodist Publishing House, 1984), 202.

Methodist theologian Geoffrey Wainwright responded to BEM with four important points regarding relations between diverse church expressions of *episcopate*:

1. BEM does not encourage laxity in the transmission of ordained ministry as reflecting continuity in the apostolic tradition, which it commends as rightly taking precedence over any one particular model as the means intended to achieve it;
2. Biblical scholarship highlights however that no particular form of ordained ministry can be directly attributed to the will and institution of Jesus Christ; and the variety of forms expressed in the New Testament do not support exclusive claims of structures;
3. That the threefold ministry itself was observably prone to 'decay', and that later departures can be seen as positive responses to particular crises; and,
4. Even so, non-episcopal churches potentially could appreciate episcopal succession from the ancient church as a sign, though not a guarantee, of the continuity and unity of the Church.<sup>22</sup>

WCC's 2013 document *The Church: Towards a Common Vision* (TCTCV) affirms that though there has been variation in the development of structures of episcopate, "all communities, whether episcopally ordered or not, continued to see the need for a ministry of episcopate," and that there is converging affirmation that the faithful exercise of such ministry is fundamentally important for the Church's life and mission, and serves the continued maintenance of apostolic faith and unity of life.<sup>23</sup>

### We are not alone - observing other Anglican-Methodist dialogues

As international multi-lateral and bilateral dialogues have repeatedly observed, a key issue between Anglicans and Methodists is that of mutual recognition of ministries. The international Anglican-Methodist International Commission for Unity in Mission (AMICUM) 2014 report *Into All the World – being and becoming apostolic churches* (IATW) summarises the dialogues to date, and offers resources to assist further convergence.

Various Anglican-Methodist dialogues, particularly in the United States, Britain, Ireland, and AMICUM combine into a continuing convergence on episcopate which reflects the work that BEM encouraged. (Our own New Zealand dialogue is also contributing to this convergence). These commonly undergird the importance of historical episcopal succession for Anglicans in dialogue with the episcopate of Methodism, giving regard to the historical divisions associated with the arising of diverse expressions of episcopate, which challenges both traditions towards both self-recognition and mutual-recognition of legitimate diversity in expressing episcopate.

The Anglican tradition has defined its self-understanding based in the 1888 Chicago-Lambeth Quadrilateral, with its four marks of unity:

- The Holy Scriptures of the Old and New Testaments, as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith.
- The Apostles' Creed, as the baptismal symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.
- The two sacraments ordained by Christ himself – Baptism and the Supper of the Lord – ministered with unfailing use of Christ's words of institution, and of the elements ordained by him.
- The historic episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of his Church.

The elements are not read individually but rather integrally bound together as reflecting the interconnectedness between provinces in the Anglican Communion. Lambeth Conference 1998 affirmed these as the basis on which Anglicans would enter into negotiations with other churches for the eventual visible unity of the Church worldwide. The fourth element is often the key point of contention in ecumenical dialogues as a non-negotiable Anglican position for unity.

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<sup>22</sup> Geoffrey Wainwright, "Reconciliation in Ministry." In *Ecumenical Perspectives on Baptism, Eucharist and Ministry*. Geneva: World Council of Churches. 1983.132-134.

<sup>23</sup> World Council of Churches, *The Church: Towards a Common Vision*, Faith and Order Paper No. 214, (Geneva: WCC Publications, 2013), §52.



The Anglican Communion's body for ecumenical dialogue invites:

*For the sake of the restoration of visible unity and as a sign, though not a guarantee, of apostolic continuity, churches which maintain an episcopal ministry (episkope) without the title 'bishop' or where there has been a break in the historical succession are free to recognise the value of the sign and embrace the historic episcopal succession without denying their own apostolic continuity.*<sup>24</sup>

Nonetheless the Church of England's House of Bishops has observed that convergence on the matter of the historic episcopate in some dialogues has highlighted that:

*... representatives of a number of traditions have come to recognise on the one hand that the apostolicity of the Church is wider than the historic Episcopal succession and on the other hand that integral to the ministry of oversight is the service of helping to maintain the church in the faith of the apostles and that orderly continuity of ministry of oversight is one of the means given by God for maintaining the Church in the faith of the apostles.*<sup>25</sup>

They conclude discernment "that even seemingly insurmountable questions may find resolution if we are faithful to our calling and open to receive God's gift of unity."<sup>26</sup>

Anglican theologian Christopher Hill encourages that "[Anglicans] listen with some theological attentiveness to what our ecumenical partners are saying about the sufficiency of unity in an assembly of Christians where the Word is proclaimed and the sacraments are celebrated."<sup>27</sup> Hill reflects that contemporary Anglicanism might indeed be shifting from arguments based on historic succession to the sign of catholicity.

Hill commends 'ecumenical catholicity' as advocated by Miroslav Volf: that the minimum requirement of catholicity should be openness to other churches; whereas churches that close themselves off from other churches deny their own catholicity.<sup>28</sup> Thus the optimal expression of catholicity is to maintain and deepen ties to other churches past and present; with a view to an eschatological future catholicity. Such catholicity is visible through episcopacy, though other understandings may be compatible.

In the breadth of world-wide Methodism, there is tendency of two streams of expressing *episcopate* – one following the British tradition of Presidents exercising leadership, the other following the American model of Bishops. For both streams the Annual Conference has been a central aspect to the life of Methodist Churches since Wesley instigated them in 1744 as a means of organising oversight of the early Methodist Societies 'in connexion' with Mr Wesley. Subsequently Methodists understand apostolic tradition as being continued within the spiritual life of the church, but with the *episcopate* exercised through the Conference and through the person of the President/Presiding Bishop when Conference is not in session.

Methodists agree that a ministry of word and sacrament are essential elements in the church, and we exercise a ministry of oversight, from the corporate *episcopate* of the Conference to the personal pastoral oversight of our structures and our ministers. The issue is how the ways in which we do this is recognized by other churches (this applies, for instance, to any conversation we might have with Lutherans as well as Anglicans). The ministry of oversight for the world's Anglicans is what they term 'the historic episcopate'. In recent reports, they have made it clear that this does not involve a tactile succession of episcopal hands in a line from the apostles, nor that the episcopate alone is a guarantee of the faithful passing on of the apostolic faith. Apostolic succession is more than this.

Apostolic tradition in the Church means continuity in the permanent characteristics of the Church of the apostles: witness to the apostolic faith, proclamation and fresh interpretation of the Gospel, celebration of baptism and the Eucharist, the transmission of ministerial responsibility, communion

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<sup>24</sup> Inter-Anglican Standing Commission on Ecumenical, *The Vision Before Us: The Kyoto Report of the Inter-Anglican Standing Commission on Ecumenical Relations 2000 - 2008*, (London: The Anglican Communion Office, 2009), 87.

<sup>25</sup> House of Bishops Occasional Paper, *Apostolicity and Succession*, (The Church of England, 1997), 3.

<sup>26</sup> *Ibid.*, 34.

<sup>27</sup> Christopher Hill "Seeing the one, holy, catholic and apostolic Church: do bishops exhibit or obscure it", in Avis, Paul (ed.) *Path to Unity: explorations in ecumenical method*. (London: Church House Publishing, 2004), 122.

<sup>28</sup> To Methodists this resonates to the ethos expressed by John Wesley's sermon "The Catholic Spirit".

in prayer, love, joy, and suffering, service to the sick and needy, unity among the local churches and sharing the gifts which the Lord has given to each.<sup>29</sup>

Nevertheless, the role of bishops within the church has been a stumbling block. Various reports have addressed the breadth and variety of understandings of this role: a Methodist bishop is a bishop in the *whakapapa* of his/her own tradition. *Episcope* does not take one form; it can be expressed in ways particular to the story and place of a church, but the form in one church needs to be recognizable by another if mutual exchange of other ministries is to be achieved.

We are reminded that more than 90% of Methodist churches around the world now include in their ministry a person called 'bishop.' An episcopal structure is not a foreign concept to the wider Methodist and Wesleyan family, indeed it is increasingly normative. Notably Methodists in the USA proudly affirm their episcopacy, which arose in the historical crisis following the American Revolution yet related back to John Wesley and the then Anglican context of the Wesleyan movement.

Is this direction a way for Methodists of Aotearoa New Zealand to heighten our self-understanding? As such we would reflect insights from ecumenical theology such as the World Council of Churches documents *BEM* and more recently *TCTCV*, our Methodist sister churches as well as our ecumenical covenanted partner.

It is also worth noting that in 2013 the Lutheran Church in Australia and New Zealand adopted the title of bishop for the roles of President and District Presidents. This was done in order to better convey the actual nature of the role, especially to other churches and to the wider community locally and abroad. The Lutherans also affirmed the heritage of the title of bishop in the New Testament and the early church, which continues to be used by many churches around the world. They further affirmed that the designation of bishop was not questioned during the 16th century Reformation, when the role of bishop, properly carried out, was affirmed.

Similarly, the Methodist Church of Southern Africa in 1989 adopted the title of Presiding Bishop for the President of Conference, and Bishop for the Chairmen of District. In doing so, it felt that episcopacy was not implied as essential for the apostolicity of the Church, but none the less conveyed a linking to the universal church through the ages and was of immense value for ecumenical relationships. It also affirmed that the title of bishop held a scriptural connection (rather than one derived from secular practice), yet did not threaten the doctrine of the priesthood of all believers any more than did the existence of ordained ministers or the office of President or Chairman.<sup>30</sup>

Drawing on the amassed reports, Covenants and dialogues that involve various Methodist and Anglican churches with each other, and also with other denominations, the AMICUM report *Into All the World – being and becoming apostolic churches* makes a number of affirmations that are significant for our dialogue. These include:

- Both Anglican and Methodist churches, as human institutions are incomplete, frail and provisional, and will be so even if united. (§50)
- Our churches are both one, holy, catholic and apostolic now, in certain ways, in varying degrees of faithfulness across time, and we will be, by God's mercy, that Church of God's promise, together with all whom God calls. (§51)
- There is sufficient agreement on core or central doctrines for us to agree that each faithfully bears a living witness to the apostolic faith. (§57)
- The fact of bishops does not by itself guarantee the continuity of apostolic faith. A material rupture in the succession of presiding ministers does not guarantee a loss of continuity in apostolic faith. (§64)
- Whether a church claims an episcopal succession from apostolic times, or whether a church has formed a new pattern for itself out of its experience and particular need, its intention, we believe, has been to safeguard the faithful witness to the Gospel (§65)

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<sup>29</sup> Anglican-Methodist International Commission for Unity in Mission, *Into All the World: Being and Becoming Apostolic Churches*, (London: Anglican Consultative Council, 2014), §52

<sup>30</sup> See *Into All The World*, 41.

- Because we moved apart from a common milieu, both Anglicans and Methodists sought to justify positions, and in the process tended to caricature the other. (§45)
- It is important that we do not demand of each other a greater uniformity of interpretation than we experience in our own separate communions. (§59)

IATW also makes the observation in its preface,

*If we are honest, we are often willing to be friendly as long as nothing changes. If we do act ecumenically, we do it minimally, watching every careful step. Or, in our unity discussions we ask of each other an impossible perfection.*<sup>31</sup>

Yet we (Anglican and Methodist) are challenged as to what really prevents us from make the next steps? Do we miss the point that unity is not of our own making, but the receiving of a gift of Christ himself.

### Moving forward in Aotearoa-New Zealand

Since 2011 the current phase of the New Zealand Anglican-Methodist Dialogue's foremost concern has been the outstanding questions relating to the mutual recognition and interchangeability of ordained ministries. The Dialogue has engaged conversations at Conference, General Synod, Faith & Order, the House of Bishops, the Council for Ecumenism, and the General Synod Standing Committee.

A two day Hui held in Auckland in September 2015 brought together members of the Anglican-Methodist Dialogue to make significant progress toward an agreement on mutuality of ministry. The hui also included representatives of the Methodist Faith & Order and the Anglican Council for Ecumenism committees, Rev Michael Hughes (Anglican General Secretary), Bishop Victoria Matthews, a member of the Anglican Communion's commission for ecumenical relations, IASCUFO – Inter-Anglican Standing Commission on Unity, Faith and Order, Bishop Kito Pikaahu (Tikanga Maori), and Rev Robert Gribben, chair of the World Methodist Council's ecumenical relations committee and co-chair of AMICUM.

As has been outlined in previous reports to Conference, an agreement based on the 'Irish Model' has been favoured by the Dialogue to give ordained Anglican and Methodist ministers equal recognition and interchangeability between churches, through the mutual recognition of the episcopal ministry of Anglican bishops and the Methodist presidential team (in particular the ordained presbyter who is President or Vice President). The affirmation of the interchange of priestly/presbyteral ministry is further grounded in the recognition that, relative to each of the two churches, ordinations to the ministry of Word and Sacrament equally occurs in the context of the liturgical presidency of an appropriate episcopal minister (Anglican Bishop / ordained presbyter member of Methodist Presidency).

This requires a drawing together of the two churches in mutual receptivity. The two churches are encouraged, in the spirit of the 2008 Anglican-Methodist Covenant, to take further steps to accommodate the concerns of their partner in the dialogue to achieve the mutuality of ministry in a journey towards Full Communion.

In a pilgrimage of 'receptive episcopacy' how can we further the expansion and enrichment of the episcopal space and visibility of *episcopate*? How might the Methodist church consider strengthening our witness to the belief that in the Presidential Team there is represented the episcopal ministry that is transmitted over time and place, as a measure of conciliar ecumenism not only with the Anglican Church, but with our fellow family of Methodist churches? How might the Anglican Church respond, and assist with this discernment as together we learn to express and understand a conciliar episcopate? Can Methodism offer towards a conciliar understanding of episcopacy the affirmation of *episcopate* being reflected in a lay-ordained partnership, as expressed in the Presidential Team and layers of Methodist ecclesiology? As we respond to these questions, no one church should feel compromised or subsumed into another church's model, but both sense enrichment of how we share our common faith that we pass on the faith of the apostles.

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<sup>31</sup> *Into All The World*, x.

The proposal to MCNZ is similar to those of the Methodist Church in Ireland and the Anglican Church of Ireland, where it has been discerned there is sufficient consonance between the understandings of a threefold ministry in each tradition. The collegial episcopate, communal episcopate, and personal episcopate is recognised in the person of the Irish Methodist President (who is always ordained), his or her predecessors and successors. The title 'Episcopal Minister' is now used within the polity of the Methodist Church in Ireland to give expression to the personal episcopate that has always been present in the role of the Methodist President.

This was not creating a new concept by the Methodist Church in Ireland, nor imposing language from the Church of Ireland. Rather, it is an articulation within the Methodist Church in Ireland as to how it understands itself, helpfully providing the Church of Ireland with the language of 'episcopal', over and above the real substance of recognising personal episcopate in the role, office and ministry of the Methodist President, successors and predecessors.

In accepting the title of 'episcopal minister' as part of the role of President, MCI has not adopted the title of bishop as the term being seen as sufficiently expressing an episcopal ministry. The convergence enables Bishops of COI to welcome MCI Presidents as sharing in consonant order and ministry, in the same way that the MCI Conference of COI Bishops. This is signified through Bishops participating alongside Past-Presidents in the 'laying on of hands' for the installation of all MCI Presidents; and the President and Past-Presidents likewise invited to join other bishops to participate in the ordination of bishops. Further, the mutual recognition of the consonance between President and Bishop allows for a President or former President to be considered for the office of Bishop without further ordination.

Ireland has achieved an important ecumenical convergence that is both self-affirming as well as mutually-affirming for churches expressing different models. The outcome arguably represents a response to BEM through the two churches respectfully listening to each other. The need for the mutuality of ministry of priests and presbyters is acknowledged as being dependent on the mutuality of presidents and bishops, achieved in a conciliar manner.

In June 2014 the incoming President of MCI was consecrated as an Episcopal Minister, with the involvement in the laying-on-of-hands of Past-Presidents as well as two COI Archbishops and a Bishop. In January 2015 the President and two Past-Presidents of MCI participated in the laying of hands for the consecration of the COI Bishop of Limerick and Killaloe. Of key importance to the living out of this agreement is that this mutual participation is more than the extension of the invitation, but is intended to be acted upon at each occasion through participation.

It is significant that IASCUFO has warmly commended the work in Ireland as a basis for other Anglican and Methodist churches to achieve the interchangeability of ordained ministries precisely because it entails the reconciliation of, and thus interchangeability between, episcopal ministers.<sup>32</sup>

### The Proposal

For Methodists the proposal is of an awareness and affirmation of episcopal ministry exercised corporately by Conference, and collegially and personally through the ordained presbyter in the Presidential Team.

Practically this would not change the powers or authority of the ordained President or Vice President. In many ways this would affirm Methodist existing understanding, but would give stronger recognition through the historic sign of laying hands on the presbyter in the presidential team during the induction service. It would also mean that past Methodist ordained Presidents/Vice Presidents would have some enduring status in the life of the church as a father or mother of the church (rather than a person assuming the role only for the term of office, there is an ongoing service given to the church).

For Anglicans, the question will be whether they can recognize in the ordained presbyter in the Presidential team an episcopal ministry; an authentic episcopate. In the reconciliation of ministries which this process implies, the Anglicans will be invited to give the visible sign of continuity which they have historically required: the laying on of hands by Bishops of their own and of churches in

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<sup>32</sup> IASCUFO letter to the General Secretary of the Anglican Church of Aotearoa, New Zealand and Aotearoa, dated 20 February 2015.

communion with them. In this act, they are committed to recognize the episcopal ministry of the Methodist Church of NZ – *Te Haahi Weteriana O Aotearoa* as they do their own. They may, as with the Church of Ireland, also extend that recognition to all who have held the office of an ordained President or Vice-President. We should not underestimate the significance of these steps for Anglicans: they will offer the sign which will break down the barriers which have stood between Anglicans and Methodists since the time of John Wesley. The implications for mutual mission in Aotearoa-New Zealand are very great indeed.

There remain differences in the structure and nature within both churches of the probationary period that occurs (usually) between completion of a ministry formation process and the priestly/presbyteral ordination. In Methodism, this is the period and status of an individual having been inducted as a Probationer; in the Anglican Church it is the period of having been ordained a Deacon as a transitional period towards ordination as a priest. In both cases certain limitations and expectations apply, but for the moment the differences between the role and status of a Methodist Probationer and an Anglican (transitional) Deacon suggest that they cannot be regarded as interchangeable. Thus our proposal applies only to the mutuality of episcopal ministry and the interchangeability of presbyteral and priestly ministries.

With regard to the ordained permanent or vocational diaconate, both churches affirm this as an order of ministry in its own right. There is further opportunity for our two churches to work together on a common understanding of model and mission.

The above suggested actions will enable a unique, visible and powerful witness to the seriousness with which each partner Church holds the Covenant; at the same time the rights and protocols of each Church in respect to the employment and deployment of ordained clergy are in no way compromised. Our respective ecclesial integrities remain; our capacity to exercise ministry and mission will be enhanced.

Through the mutual recognition and accommodation of diversity without enforcing one model on another, such convergences are significant for the wider ecumenical hope of our time: that of affirming 'legitimate diversity'. The Methodist and Anglican churches can share recognition of ecclesial apostolic reality in spite of clearly perceptible variations in the expression of episcopacy. Ecumenism is not intended to "find ways of uniting Christian diversity, but rather to recognise, celebrate and learn from the legitimate diversity of our given oneness."<sup>33</sup> The challenge is not of diversity-reducing unity to create uniformity, but rather of encompassing more of the diverse richness within the common Christian heritage. Paul Avis, Anglican theologian and member of IASCUFO, expresses:

*Diversity is not opposed to unity, the opposite of unity is not diversity but division. The opposite of diversity is not unity but uniformity. If we set our face against division, on the one hand, and uniformity on the other we should find ourselves steering a course towards communion in diversity.*<sup>34</sup>

Mutuality of episcopal and ministerial ordination is not the end of the dialogue towards greater unity in mission. A future phase of our Covenantal relationship will include asking – are there further steps that we need to take before we together affirm that we are in Full Communion? There is more that can be done to strengthen flax root mission and ministry; as well as inter-church relationships in social services, boards, and governance.

Therefore we ask of Te Haahi ...

Could these affirmations and changes be offered as much for our own life as for any other ecumenical relationships, and let it grow until such time as other churches can see the equivalence?

Might *Te Haahi* regard episcopacy as a feature of Methodism already which simply needs to be overtly expressed and ordered in a way that episcopal churches recognize? Is the term 'Episcopal Minister' seen as a sufficient title, rather than 'Bishop'?

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<sup>33</sup> Michael Kinnamon, *The Vision of the Ecumenical Movements: and how it has been impoverished by its friends*, (St Louis: Chalice Press, 2003), 51.

<sup>34</sup> Paul Avis, *Reshaping Ecumenical Theology: The Church Made Whole?*, (London: Continuum, 2010), 32.



## *Social Services*

- Methodist Mission Aotearoa
- Social Services
  - Methodist Mission Northern
  - The Lifewise Trust
  - Airedale Property Trust
  - Employment Generation Fund
  - Ministry with the Deaf Trust
  - Tamahere Eventide Home & Retirement Village
  - Methodist City Action
  - Vahefonua Tonga Methodist Mission Charitable Trust
  - Sinoti Samoa Methodist Mission
  - Wesley Community Action
  - Palmerston North Methodist Social Services
  - Christchurch Methodist Mission
  - Methodist Mission Southern



## METHODIST MISSION AOTEAROA



Methodist Missions Aotearoa is the entity within the Methodist Conference responsible for the oversight of the church's social services. In addition, and maybe more importantly, its functions include: oversight of property, marketing, advocacy, research and monitoring.

Conference can feel rightly proud of what has been achieved over the years by the member organisations. The need has not diminished but nor has the commitment of MMA, to a just, fair and inclusive society. The reports of the various Services are attached, whether the Services are large or small, the staff, leaders and board members have been at the forefront of ensuring the values of the Methodist Church are upheld – the call to a “Theology of Life” still ring true.

This report has three major thrusts: the acknowledgment of the work of each Service and the appointment of the Boards for 2016, suggestions by MMA members regarding some significant social issues that affect the whole of country, and the report on the ‘Alliance’ model.

### Housing

Housing is seen as a significant social issue for the whole country. The focus is too easily taken up by the needs of Auckland and Christchurch - while the issues facing both cities are huge and demanding, that does not mean that there are not issues and concerns across the rest of the country. Earlier in the year, MMA made a public statement on housing and the view of the members has not changed (a debate about public – private provision of housing is a distraction), the real issue is that solutions must be found to address not only the shortage of housing, but insulation and safety needs, cost, community infrastructure, and the cyclical nature of the building industry.

### Children

Conference approved the ‘Let the Children Live’ programme, which drew to the Connexion's attention issues which members of MMA have been working with for many years. The strength of the programme is in its focus on local, community and parish based ideas. MMA supports these initiatives and is also involved in many of its own: early childhood education, parenting programmes, foster care, counselling, and has for some time been advocating with other groups for a change to the way in which care for older children is provided. For many people older adolescents are seen as a nuisance who should grow up. Similarly children in care are seen as the problem, not innocent victims of family stress and dysfunction. That they are often deeply harmed young people who need care, love and nurture is often forgotten. Their issues are not seen as being either important or needing to be addressed. They are therefore politically expendable. The review of Child, Youth and Family provides an opportunity to promote more family led, holistic approaches to working with children and their families through times of acute stress. Some advocacy is needed to give young people in the care system the best chance of doing well. One critical change we are lobbying Government for is lifting the age of support to children in care, from the current age of 17 to 18 or beyond. This would ensure young people are supported through school, into further education or employment to an age where they have legal status. This would go some way to preventing young people joining the growing numbers of young homeless.

MMA members believe that the Church should be very clear that current practices are unacceptable and need to be addressed by both Government departments and politicians.

### Suggested decisions:

1. The report of Methodist Mission Aotearoa is received.
2. The 2016 membership of Methodist Mission Aotearoa is: (names will be presented at Conference)
3. Conference supports the work of MMA on housing and asks parishes to advocate wherever possible for an improvement in the quality of low cost insulated and energy efficient homes.
4. Conference supports the raising of support for children in care from 17 to 21 and advocates for this change to Government.

5. The report of Methodist Mission Northern is received.
6. The 2016 Board of Methodist Mission Northern membership be: Rex Nathan, Prince Devanandan, Marion Hines, David Hunt, Greg Wright.
7. Conference records its appreciation to John Murray who has been Superintendent of Methodist Mission Northern, The Lifewise Trust and Airedale Property Trust as well as serving on many other Boards within the Methodist Mission Northern jurisdiction over the past eight years.
8. The 2016 Board of The Lifewise Trust membership be: Freddy de Alwiss, Peter Glensor, Mark Gosche, Marion Hines, Dr Katherine Ravenswood, Sao Timaloa.
9. Conference records its appreciation for the services of Prince Devanandan, Nicola Grundy and Ross Taylor to the Board of The Lifewise Trust over many years.
10. The 2016 Board of Airedale Property Trust membership be: Warren Chapman, Mel Easton, David Hunt, Keith Hooper, Sue McKinnon, John Murray, Dr Hedy (Jiaying) Huang, Greg Wright, Christina van Bohemen.
11. The 2016 Board of Microwise membership be: Angus Fletcher, Warren Dalzell, John Fraser, Brian Gould, Bryce Nicholls.
12. The 2016 Board of the Ministry to the Deaf membership be: Peter Grundy, Kathy Hohepa, Jean Masters, Barry Neal, Glenn Schischka.
13. The Report of Methodist City Action is received.
14. The 2016 Board of Methodist City Action membership be: Meteisela Tafuna, Alan Grant, Muriel Leadley, John Murray, Anne Preston.
15. The 2016 Board of Tamahere Eventide Home membership be: Beverley Attrill, Catherine Dickie, George Dipross, Emma Falconer, Neville Jack, Ken Olsen, Peter Schaare, Shane Vanin, John Walsh.
16. Conference records its appreciation of Nici Scott-Savage as Manager of Palmerston North Methodist Social Services over the past six years.
17. The 2016 Board of Palmerston North Methodist Social Services membership be: Jill White, Russell Bell, John Ross, Cathy McCartney, Helen Simmons.
18. The report of Wesley Community Action is received.
19. The 2016 Board of Wesley Community Action membership be: Peter Glensor (Chair), Rev Hiueni Nuku, Senorita Laukau, Trish Hall, Fuailalagi Saleupolu, Colin Hamlin, Kena Duignan, Murray Wu, Dr Jeremy Robertson, Rev Motekiai Fakatou.
20. The report of Christchurch Methodist Mission is received.
21. The 2016 Board of CMM membership be: Jenny Keightley (Chair until 31 January 2016), Garth Nowland-Foreman, Mary Caygill, Andrew Donaldson, Indira Sirisena, Pam Sharpe, Martin Hadlee. Two further appointments to be made by the President.
22. Conference records its appreciation of Jenny Keightley for her many years of faithful service as member and then Chairperson of the Christchurch Methodist Mission Board.
23. The report of Methodist Mission Southern is received
24. The 2016 Board of Methodist Mission Southern be: Austen Banks, Laura Black, Richard Devereaux, Natalie Karaitiana, Rachael Masterton, Keith McKenzie, Julie Pearse, Nigel Pitts, Siosifa Pole.
25. The report of Vahefonua Tonga Methodist Mission Charitable Trust is received
26. The 2016 Board membership of Vahefonua Tonga Methodist Mission Charitable Trust be: Rev Tevita Finau (Chair), Rev Ikilifi Pope, Dr Melenaite Taumoefolau, Dr Maika Kinahoi Veikune, Kathleen Tuai-Ta'ufo'ou, Edwin Talakai, Palanite Taungapeau, Senorita Henrieta Laukau, Moimoi 'Ahaui Kaufonmonga, Mosese Ngauopea 'Alatini and 2 others to be appointed by the President.
27. The report of Sinoti Samoa Mission is received.
28. The 2016 Board of Sinoti Samoa Mission membership be: Malavai P-Misikei, Mataiva Robertson, Olive Amani Tanielu, Faleatua Faleatua with one more (Convenor) to be appointed by the President.



## SOCIAL SERVICES

### METHODIST MISSION NORTHERN

AIREDALE  
PROPERTY

METHODIST  
MISSION  
NORTHERN

LIFEWISE  
*turning lives around*

The Mission, as the linking Board between the service delivery arm and the financial and property arm of Methodist social services in the upper half of the North Island and Conference, has been actively pursuing the development of services in partnership with parishes especially where those services fit with the values and ethos of the organisation. This has not been an easy task as there are complex relationships and expectations to work with: relations between parish/congregation and Synod, Methodist procedures and polity, local and central Government expectations and dreams and aspirations. This does not include an appreciation of finite resources – both human and financial. However, what is important is that parishes are often not aware of their resources, often geographic, sometimes historical and local knowledge, always community.

The range and number of church and community groups which the organisations have engaged with is interesting: Auckland Central Parish, Manurewa Parish, Waitakere Parish, Papakura Parish, Birkenhead Parish, Takapuna-Northcote Parish, Auckland/Manuaka Tongan Parish, Lotofale'ia Tongan Parish, Otara Tongan Parish, SInoti Samoa, East Coast Bays Parish, Mahurangi Parish, Auckland Council, Rotorua Council, Auckland DHB, Central Lakes DHB, Tairāwhiti DHB, Rainbow Youth, Auckland District Court, Department of Justice, Department of Social Welfare, MBIE, Methodist Community Action (Hamilton), Friendship House, Liston House, Auckland City Mission, Salvation Army, Presbyterian Support Northern, St Johns Samoan Parish Ponsonby, Mt Albert Parish, Te Taha Maori, Ngati Whatua, NZ Police, Oceania, Tamahere Eventide Home, Home Builders (Warkworth), ASB Trust, Vision West, Wise Group, CAD's, BAIS (Mt Albert), Community Housing Aotearoa, Housing NZ, Cort, Manukau and Auckland Synods Property Committee, Methodist Connexional Property Committee, Auckland Community Housing Providers Network, Community Housing Aotearoa.

The organisation, with the support and encouragement of its Kaumatua and Kuia, Pio and Chrissy Jacobs, undertook a Bi-cultural Workshop – a refresher for some and a new experience for others. The staff who attended are committed to the need for on-going events which ensure the centrality of the MCNZ commitment to the Bi-cultural journey is not lost sight of.

Splice, which began as an 'idea' in the life of St James Presbyterian Parish, Aotea Congregation and Methodist Mission Northern, has been hugely successful with support coming from the Local Community Board, businesses and residents of the downtown area of Auckland City. This success was rewarded when the partners received a Community Citizens Award from the Waitemata Local Community Board. Splice is now very much a community driven initiative! The activities over the year have included regular weekly events like Yoga on High Street, Life Drawing on Queen and Music in the Square. However larger events like the youth Peace Conference finale, the Easter Chamber Orchestra and choral performance in the Auckland Art Gallery on Easter Sunday, the Karanga Mai Art Collective exhibition and the Auckland Street Choir are examples of Splice creating opportunities for community connection.

The development of Everil Orr Village has required significant pastoral support. MMN has provided this through a part time chaplaincy position that has been carried out by Jaanine Harris and Russell Rigby. Russell has now retired and is missed by the residents in particular. This is a key service and the Board will continue to explore ways of enhancing the service.

MMN is responsible for Board membership changes within MMN, The Lifewise Trust and Airedale Property Trust. During the year, and at this Conference, a number of changes will be made: Ross Taylor, Prince Devanandan and Nicola Grundy have all resigned as Board members. Their contribution has been important to the wellbeing of the Boards which they have been members of. MMN is committed to building strong Boards with appropriately skilled people and to that end the membership is regularly reviewed, and self-evaluations are undertaken.

Of significance to Conference 2015, this is John Murray's last year as Superintendent of the Boards. His knowledge of the Church and Church processes and ability to build a strong team cannot be underestimated. The Boards wish him well for his retirement.

The Mission, in agreement with Te Taha Maori, is not pursuing a replacement Superintendent at this stage. The Board's rationale was to provide space as MMA reviewed its structure and mode of overseeing and supporting social services throughout the country. The Board has made arrangements to ensure that the theological oversight of the organisation's work is not lost sight of. However, the Board is clear – with the support of Te Taha Maori – that if the need arises the 4+4 process would begin again during 2016 subject to authorisation from the President.

### **Lifewise**

Our work in Early Childhood Education grows with a new Centre opened in Waimumu Road, West Auckland, in partnership with the Waitakere Parish. We now support 4 ECE's and have a 5<sup>th</sup> under construction, all offering affordable education in areas of low early childhood education participation.

Our work in parenting is growing including support for families going through legal separation with a new contract in this area.

We continue to work with children in care particularly under 10 year olds as our focus is supporting these children to achieve developmental milestones that match children in families. We have developed a new model of working with whole families under CYFS care and are piloting this approach in partnership with CYFS. We are active in the campaign to improve outcomes for children in care including a campaign to lift the age of support offered to children as they leave care.

Our Mental Health and Addictions Service in Rotorua has been recognised as a unique tikanga Maori service within a mainstream organisation. We have approval from Tairāwhiti District Health Board to offer our Rotorua based service to families in the Tairāwhiti area. This involved a series of hui with iwi and service providers in Tairāwhiti to establish kaupapa for engagement with Tairāwhiti whānau and support workers.

The Homelessness Service has sharpened its focus on housing support in keeping with the Housing First approach to ending homelessness. We continue to advocate for and demonstrate preventative approaches to address this growing issue. This includes the Special Circumstance Court to provide therapeutic sentencing for homeless offenders, and a trial youth supported housing project. We are leading an inter-agency process in Rotorua to address homelessness in their community. The Big Sleep Out achieved record support this year and was also run in Rotorua as an awareness raiser in that community.

Neighbours Day has gone from strength to strength under the governance of Lifewise, the Mental Health Foundation, Inspiring Communities, Neighbourhood Support, and the NZ Libraries Association. This year new partnerships such as the community website Neighbourly, dramatically increased the reach of Neighbours Day and the programme ran all summer starting with a national 'Good Neighbour' competition. It is now truly a national programme. We are keen to involve the other Missions and parishes so that our involvement in Neighbours Day also has national impact.

We have several projects underway to support decision making on the future of our work in community based older and disability care. There are challenges in the current contracts with the increased commercialisation of the contracts, leaving little room for morally responsible terms and conditions for staff. There are also however, opportunities for new partnerships and new services that add value to the lives of families we work with.

## **Airedale Property**

Airedale Property Trust has a strong Balance Sheet and is currently managing:

- 72 residential properties
- 3 retirement sites
- 25 additional residential properties
- 15 additional commercial buildings
- Non-property Investments.

Airedale Property/Lifewise is an Accredited Community Housing Organisation under Community Housing Aotearoa's Best Practice Guide (4<sup>th</sup> Edition-April 2011). The first New Zealand NGO to achieve full accreditation (3 years) by an Accreditation Panel of the Global-Mark Community Housing. This has provided Board, stakeholders and the community with confidence in our ability to develop and manage community housing.

Work is progressing on the planned re-development of the Everil Orr Village. This Village has been a prominent landmark in Mt Albert for many years, providing care and accommodation to the elderly. The buildings in their current form no longer provide the best example of a modern aged care facility and are reaching the end of their economic life.

During 2014/15 the Airedale Property Trust and Lifewise teams have worked closely with Leigh Haven residents to reduce the size of the Complex in readiness for construction to start on the first stage later in the year. The Leigh Haven tenants had a "relocation dinner" on 6 June 2015 and without exception spoke highly of the work undertaken by the Social Workers, Building Managers and Airedale.

At Beach Haven, Airedale Property Trust and Lifewise are working with the Birkenhead Parish to build three buildings to house 15 disabled people. Whilst every endeavour has been made to expedite the project, we have been hampered by Auckland Council bureaucracy. After two years of procrastination the Auckland Council has finally recognised the political risk and appears to be expediting the regulatory process. Work should start on this project in late 2015.

The Lotofale'ia Tongan Parish's Matanikolo Housing Project has already housed 123 people. Airedale Property Trust and Lifewise look forward to working with the Parish on any Stage 2 development.

In 2015 the Property Trust is has been given the opportunity to provide community housing development and property management consultancy services to Te Taha Maori Trust. This has been an exciting aspect of our work and we hope that it will grow in 2016.

## **THE EMPLOYMENT GENERATION FUND**

The fund continues the small business lending initiative started by John Wesley in 1746, and generally acts as a lending institution of last resort. Core business is to create employment through funding to help ventures become established. Some progress points to note during the year to 30 June 2015:

- The review of the fund and strategic plan was completed by the Management Committee and adopted by the Trustees at the 2014 AGM. The plan was submitted for consideration by the Methodist Mission Northern board, and subsequently the trustees have commissioned a further in depth review.
- At the 2014 AGM it was agreed and resolved that "Microwise" would be adopted as the working name of the fund; the legal name of the trust is unchanged. Subject to final confirmation, the new name has been registered as its Trade Mark. A Microwise web site [www.microwise.nz](http://www.microwise.nz) has been created, launched and well received.

- The level of funding activity this year was not as encouraging as in 2014: three advances were made totalling \$32,500, involving six Full Time Equivalent (FTE) jobs; two loans totalling \$22,500 were fully repaid early. Small grants totalling \$6800 were made for special purpose assistance to ventures. No progress was made to extend the activity of the fund to the Waikato region; the decision was left on hold.
- During the year the decision was made to terminate the involvement of the fund in the Northland wind turbine project, this type of investment being deemed as outside the risk parameters of the trust.
- Recoveries from the Auckland Mortgage Trust have made slow progress and \$2746 was received; AMT are confident that the two remaining properties will be sold during the current year and business of the trust finally concluded.

The Trustees and Management Committee members at 30 June 2015 were:

**Trustees**

Angus Fletcher (Chair)  
 Warren Dalzell  
 John Fraser  
 Terry Hoskins  
 Bryce Nicholls

**Management Committee**

Terry Hoskins (Convenor)  
 Gaelle Deighton  
 John Fraser  
 Philip Hickling (Fund Manager)  
 Jay Widanagamage

**LOOKING AHEAD.....**

- The Trustees will continue their review of the trust, including efforts to improve its financial sustainability; efforts will continue to seek out ventures needing financial support.

The Trustees acknowledge and are extremely grateful for the ongoing support received from Methodist Mission Northern, both financially and in kind, and without which the operation of the fund would be very difficult.

**MINISTRY WITH THE DEAF TRUST**

**Growing our Capital: The Good News is that this year our total fund increased by \$25,000**



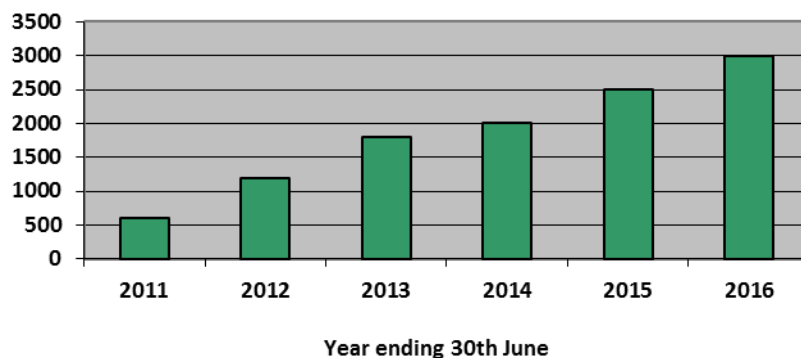
**The Trust lives to give**

This year will be the sixth in which we have assisted The Auckland Deaf Christian Fellowship. The grant has been set at 50% of the interest we receive from our Endowment Fund. Most donations we receive are for this fund and the assistance we give increases proportionately. The annual increases on the graph below shows the result of your giving.

For information on the Auckland Fellowship contact the Chaplain Rev. Sandra Gibbons or visit the website at [www.adcfonline.com](http://www.adcfonline.com)

The web site has been expanded and the video content increased; details of fellowship activities, the leadership course, the power point services and "Thought For the Week" (now in its 15<sup>th</sup> year) are all there.

### Annual Grants for Ministry with Deaf



We also support the Hamilton Deaf Christian Fellowship and this has been possible through grants from the Tidd Foundation and donations given specifically for Hamilton. We welcome the Co-operation of Rev. Nick Bruce Catholic Chaplain and the use of Hamilton West Anglican Church and St Columba's Catholic Church.

Jean Masters Co-ordinates The Hamilton Fellowship and can be contacted at [jjj3jeans@xtra.co.nz](mailto:jjj3jeans@xtra.co.nz) or [deaf@crosslight.org.nz](mailto:deaf@crosslight.org.nz)

Jean is available to work with Deaf Members of the whole community from Crosslight Trust each Thursday. The opportunity to assist in literacy for job-seekers, interviewing and negotiating skills is growing.

#### Chair's comments

Thank you to all who have contributed this year with donations or practical work, especially our Trustees who freely contribute their time and expertise. The progress made and the extra growth in our funds this year is encouraging but, we still need to widen our support base if we hope to continue growing the Trust. Any help you can give will be greatly valued.

Barry Neal (Chair)

#### Our Financial report

Summary for the year ended 30 June 2015		
<b>General Activities</b>		
Communications fund Opening Balance		477
Less Charities Commission Filing Fee		(51)
<b>Balance of Funds</b>		<b>426</b>
<b>Hamilton Ministry</b>		
Opening Balance		2,408
Less contribution Community Worker		
Community Worker Resources		(34)
<b>Balance of Funds</b>		<b>2,374</b>
<b>Endowment Fund</b>		
Opening balance		<b>80,068</b>
Donations Endowment Fund	22,320	
Interest received	5,346	27,666
		107,734
Less Grant Made		
Lifewise - Ministry With Deaf Costs		(2,500)
<b>Balance of Endowment Fund</b>		<b>105,234</b>
<b>Total Funds</b>		<b>108,034</b>

*These three remain: faith, hope, and love; 1 Cor. 13/13*

### **Our Hope is**

- that we can continue the Growth in Trust Capital
- this means that the interest we can give away (\$3000)
- and the 50% interest we retain (\$3,000) will grow.

We hope you can help us pass last year's total giving of \$13000

- we have already received \$1,000 in donations.
- our interest in beginning to grow.
- Please help us by enclosing your donation in the envelope provided.



**A Special thank you to all our donors, you helped our Capital Funds grow.**

Methodist Church for the PAC Grant of:	\$12,500
The Gordon Trust for Grants of: (2 years grants are shown in this year's accounts)	\$6,000
Crossroads Papakura Church:	\$1,300
Individual Donors for gifts of:	\$2,520
MTA interest 50% retained:	\$2,800

## **TAMAHERE EVENTIDE HOME TRUST**

### **1 July 2014 – 30 June 2015**

I believe this past year has been the 50th year that Tamahere Eventide Home, a wonderful outreach of the Methodist Church, has provided a great level of care to many, many older people in the Hamilton and Waikato area. Fantastic.

As has become the norm over recent years, the Chief Executive Officer's Annual Report contains significant detail relating to every facet of the operation of Tamahere Eventide Home and Village. Accordingly, as the facts have been covered, my comments will relate mainly to our dreams for the future and how we can further our mission to provide a quality, caring service for older people in a Christian environment. We are very aware that our task is to exceed expectations for the care of the elderly and have identified areas of our service we wish to extend.

#### **1. Dementia Care**

Construction is in progress to convert another of our rest home wings to a special care unit in order to satisfy demand in that area. This entails upgrading the existing rooms, converting an existing large lounge into a lounge/dining room, constructing a link between the bedroom wing and the newly converted lounge/dining room and adding a nurses station and other facilities. This project is to be completed before Christmas 2015.

#### **2. Hospital and Apartments**

At the design stage is a new building to house a ground floor hospital with a floor of apartments above. This will involve significant expense so it is intended to complete the construction in two stages. To assist with funding it is planned to sell most of the apartments on an license to occupy basis but possibly a number may be retained for rental purposes. As finances permit we have a desire to construct more rental apartments.

### **3. Solar Power**

It is likely, after further investigation, we will choose to fit possibly a 42kW system of photovoltaic panels to the roof of the new apartments to provide solar power to the hospital and apartments. As the hospital and apartments will be heated/cooled 24hours per day with a heatpump/air conditioning system, solar panels have potential to yield significant energy cost savings.

### **4. Retirement Village**

It is expected that the last of the villas to be built on our existing property will be completed prior to Christmas 2015. This will bring the total number of two and three bedroom homes in the village to 108. In addition, we are currently negotiating to purchase an adjacent property which, if successful, will enable the construction of a further 20 three bedroom villas.

### **5. Dedicated Education Unit**

This is an exciting new initiative by our CEO and senior staff which will commence in July 2015 and is a joint venture between WINTEC's nursing school, Waikato DHB professional development unit and Tamahere Eventide.

### **Appreciation**

The above items appear to be sufficient to keep us busy for the foreseeable future so I'll move on. I would like to express my appreciation to all the the following people who assist to make the Eventide Home and Village the vibrant, happening, caring place that it is:

### **Management and Staff**

First accolade is to our Chief Executive Officer, Louis Fick, who for many years has been doing a fantastic job as the leader responsible not only for the efficient, caring operation but also responsible for ensuring that funds are available to fulfil our wishes and dreams now and for the future. A huge thank you Louis. I would also like to mention General Manager Care, Jennifer Marshall who has a natural, caring manner with both staff and residents, General Manager Support, David Mc George who sustains his enthusiasm for his work and is a great salesman of the villas. A huge thank you to you and all the other hardworking, caring members of the management team and staff. I would also like to mention our popular and enthusiastic Chaplains, Rev Anne Griffiths and Rev Colin Neal and those who have led Church Services during the past year:

Rev Hui young Han	Lyn Pinkerton
Rev Anne Preston	Ken Webster
Rev Jo Durrant	Joan Myles
Rev Len Schroeder	Catherine Dickie
Rev George Hammond	Liz Lightfoot
Rev Tony Westcott	& Ministry Assistants:
Rev Metui Tafuna	Ailsa Campbell
Rev Ellen Bernstein	Derek Woodward
Revs Lois & Edwin Clarke	Eric Russell
Rev Susan Thompson	Beulah Baker
Rev Ken Olsen	Ann Bunney
Rev Frederick Bealing	

It is interesting that seven of the above reside at Tamahere Eventide Village.

Also sincere thanks to those who lead the Catholic Ministry at Eventide:

Father Alexander	Lyn & Colin Fromont
Violet Brown	Sandy Atkins
Margaret Bartel	Graham Butler

In addition there is another sixty or more volunteers who help in various ways to make Eventide a great place to live. Thank you all for your wonderful contribution.

## **Trust Board**

My thanks also to all the enthusiastic members of the Trust Board who I believe are doing such an excellent job.

Congratulations to everyone who is contributing to God's work in this place. You are doing a great job!

## **METHODIST CITY ACTION**

After closing the Computer School at the end of 2013, we have had the occasional enquiry for computer training which we have had to refer elsewhere. This year we were approached by Computers in Homes, now called Web Access Waikato and have provided space for a 6 week Basic Computing programme facilitated by them. We have been interested to see that this has only attracted a very small uptake, and it has further affirmed the decision to close the Computer School.

The Classroom space continues to be well used by us through the Cookery classes and Skills for Life group. We also allow use of the classroom by Progress to Health to run a Photography group each Friday afternoon.

This year we have also run three In House training seminars on Epilepsy. This has been well attended by other social service agencies and staff from Midland Health and Work and Income.

We have enjoyed some positive media this year, which has focussed on our Cookery classes. This year we have looked at how we can improve these classes and have started undertaking induction interviews to determine 'new entrants' level of skills and fit for each class. We have also moved to stream our classes in Beginners, Intermediate and Advanced, so that people are learning at a similar pace and we can tailor the classes to suit the level of skills people already have. This is working very well and we are seeing all classes progress their skills much faster.

Cookery is our most popular programme and we have had 6 groups running so far this year. Participants come from a range of organisations, including Idea Services, Enrich +, Community Living Ltd, Family Start, as well as private individuals.

## **SOCIAL JUSTICE**

Housing in Hamilton has proved to be a significant issue in 2015. We were active in the protest against the sale of Pensioner Housing, and continue in the conversation amongst various groups about the lack of affordable and appropriate housing in Hamilton. Unfortunately there are no easy solutions, and we are not in a position to be able to provide housing or associated services ourselves.

We have recently been reaffirmed in our status as an Accredited Living Wage Employer, by Living Wage Aotearoa. Despite the Methodist Church Conference 2013 endorsing the principal of a Living Wage, we remain the only Methodist Entity to so far seek and gain an accreditation.

This means that MCA pay all our staff at least \$19.25 per hour. We have committed to paying other general contractors (e.g. lawn mowing) we use at this rate as well, which is a bit more difficult to control. This does mean however that those committing to the principal and the (Living Wage) Movement are indirectly putting pressure on other sectors of the workforce to provide a living wage for staff.

In my position as Director I also continue to be involved with the Board of the Hamilton Christian Nightshelter Trust, and as a Trustee on the Hamilton Combined Christian Foodbank Trust.

We organized another successful Neighbour's Day activity with other organisations in the London St area in March. This is a great way to bring together local businesses so we can learn about each other's services and get to know our neighbours in the city.



We organize an annual 'Brown Paper Bag Appeal' to support the Foodbank. For the 2014 end of year this was estimated at providing around \$25,000 worth of tinned and dry goods to help support the Foodbank service through the December 2014 and January / February period.

We run a Community Meal every Monday and are significantly supported by the Korean and Taiwanese communities through their volunteerism to prepare the meal. Our numbers fluctuate, and we are currently host 55-65 guests each week. They each get a hot sit down meal and enjoy the hospitality of eating in a large group and the camaraderie of seeing friends who attend most meals. This is also our opportunity to engage with people and find out what they think about the issues affecting Hamilton, and issues that affect them personally.

We run a range of programmes designed to empower and engage the community and these particularly attract the disability sector.

Our programmes are many and varied and include; Indoor Team Sport, Cookery, Art and Craft, Skills for Life, Fitness and Fun and Brain Gym+. Across at St Johns in Hamilton East, Seated Easy Exercise continues and is very popular with those attending. A really nice way to involve the local community, provide a gentle fitness programme and provide some fellowship with one of our local Methodist Churches.

Our relationship with Epilepsy Waikato Charitable Trust continues. Last year we piloted 'Cooking with Confidence' and 'Living Confidently' programmes. These have been so popular that we have continued them. Cooking with Confidence has also had sight impaired people join it. One person who successfully completed last year, brought along his friend who is completely blind and Jen the tutor has been able to accommodate her and her Support Dog, enabling our lady to fully participate in cookery.

Our highlights in the last 12 months have been to have one of our Disability Cookery Groups cater for our AGM in 2014 which was a resounding success. Our Skills for Living group recently hosted our Family Start Cookery Group in their end of course celebration.

## **CHALLENGES**

As always, working with people provides many challenges. It is well documented in the media that there is growing poverty, or maybe it is just growing awareness of poverty issues. There are many complicating factors that lead people into a poverty situation, or prevent them from moving forward. Our role is to empower people to move forward, rather than enabling them to stay in the same place. Our ongoing challenge is to find the funding to support our classes to keep them low cost for our participants.

We rely on and appreciate funding from the Hamilton Methodist Trust and The Tidd Foundation to cover our general operational costs and then apply for community and philanthropic funding to help us with all other areas of our services. We compete with many other social services and community agencies.

### **For the Calendar Year to date:**

796 contacts through our Cookery programmes

1623 meals served in the Community Meal.

221 Showers provided

128 food parcels given out to feed 214 people

501 volunteer hours contributed

## **VAHEFONUUA TONGA METHODIST MISSION CHARITABLE TRUST**

The Vahefonua Tonga Methodist Mission have been working with external partners to deliver 3 key initiatives:

### **1. 2015 Education and Training Expo**

2015 saw the return of Vahefonua Tonga's Methodist Mission's key initiative with the Education and Training Expo after 5 years where the mission's strategy was to have smaller Education and Training Expo. The change in strategy saw the mission running mini expos in Wellington, Dunedin and Tamaki.

The 2015 Expo was again held at the Lotofale'ia Methodist Parish, 32 Orly St, Mangere. The Expo opened on Friday afternoon 13<sup>th</sup> Feb 2015 and was officially launched by the Hon Peseta Sam Lotu-liga, Minister for Pacific Peoples, Minister of Corrections, Minister for Ethnic Communities, and Associate Minister of Health, and was a success which had over 800 people (parents and students) attending over the two days. A big thank you to the main Sponsors, The Methodist Church of New Zealand, Massey University and Ministry of Pacific Peoples.

### **2. Improving Early Childcare Education Participation**

Vahefonua worked in partnership with the Ministry of Education to run Fun Days at six different congregations across the Auckland region to expose parents and children under 5 to various educational activities and inform parents of the many early childhood education option ranging from Playgroups, Early Childcare Centers to Kindergarten etc. The Fun Day initiative not only aligned with the New Zealand Methodist Church's 10 year mission "Let the Children Live" but also provided the opportunity for Vahefonua Mission and Ministry of Education to identify children who are not registered with any Early Childhood Education Provider.

The benefits from the initiative is that the resources purchased for the Fun Day is left with the congregation as initial resources for the congregation to start setting up a Play Groups as the first step in their journey to be licensed with Ministry of Education as a Play Group and ultimately later a fully funded Early Childhood Education provider.

### **3. Suicide Prevention Program**

Vahefonua ran 7 Suicide prevention workshops with our Glen Innes, Ponsonby, Dominion Kingsland, Lotofale'ia Parish, Onehunga, New Lynn and Northcote Tongan congregations in partnership with TOKO Collaboration Group which is one of the Pasifika groups working with families and communities in the suicide prevention space. The name TOKO comes from a widely recognized youth slang borrowed from the Tongan word "*Tokoua*" which translates to brotherhood/sisterhood. It also can refer to the steering pole of the Tongan canoe (*pōpao*), symbolizing 'enabling and empowerment'.

The workshops were very successful and popular with the youth attracting an average turnout of 80+ church members and children attending the workshops. The strategy is to run the suicide prevention program at all the Tongan congregation under the Vahefonua Synod.

### **Board of Trustees and Representatives to MMA**

Reverend Tevita Finau (Chairperson), Reverend Ikilifi Pope, Dr Melenaite Taumoefolau, Dr Maika Kinahoi Veikune, Kathleen Tuai-Ta'ufo'ou, Edwin Talakai (Secretary), Palanite Taungapeau, Seniorita Henrieta Laukau, Moimoi 'Ahau Kaufononga, Mosese Ngauopea 'Alatini, and 2 others to be appointed.

Members to MMA: Reverend Tevita Finau, Paula Taumoepeau.

### **Suggested decision:**

1. That the report be received

## **SINOTI SAMOA METHODIST MISSION**

Last year, Sinoti was blessed to have one of our own, Rev Tovia Aumua (who was Sinoti Samoa Superintendent at the time) appointed as President Elect of the Methodist Church of New Zealand.

Preparation for the role began and after some deliberation, Sinoti Samoa decided that I (Suiva'aia Te'o) would be the interim superintendent until the formal elections at the Sinoti Samoa AGM in July 2015. At the Sinoti Samoa AGM I was formally elected as the new superintendent for Sinoti Samoa. I am grateful to Sinoti for their support and have held the position with high regard and respect for our people. Since then we have worked really well with secretary and treasurer as well as the executive committee in all aspects of Sinoti life.

### **Highlights**

The highlights of the year have been:

- Presentation of Certificates to 22 Accredited Lay Preachers in various district services at the end of 2014 and the beginning of this year.
- National Youth camp at Ngaruawahia (29 May to 1 June) where over 300 young people gathered with the theme MISSION CHRIST POSSIBLE (the previous camp was in 2010). Tupulaga Talavou (Sinoti Samoa Youth) farewelled the current National Youth Liaison Officers (NYLO) Filo Tu and Lynley Tai, who have held the position for the last 3 years (this was Filo's second term). NYLO have led our young people in leadership training and other activities, developing their faith and mentoring them. Two new NYLO have been elected for the next three year term beginning in February 2016.
- The KSI Workshops [Social Issues Committee] continue to take place and our people have seen the impact of these workshops on our families. We continue to support the hard work that this committee is doing for Sinoti Samoa.
- Sinoti has witnessed quite a number of our young people graduating from Tertiary Institutions and other Education providers. We acknowledge them and continue to celebrate their achievements. Some of these young people have been invited to join some of our Sinoti Samoa working committees/task groups and will have the opportunity to apply their acquired knowledge to help implement Sinoti's plans/goals.
- Annual General Meeting 2015 in Wellington – we had a successful annual meeting this year. It was hosted by the Wellington District, held at the Christian campsite in Silverstream. This was the final Sinoti AGM meeting for one of our great leaders - Rev Aso Samoa Saleupolu. The elections for office bearers also saw a change in our leadership status. For the first time in Sinoti Samoa's history, three women have been elected to lead Sinoti Samoa (superintendent, secretary and treasurer) for the next three year term. Other positions were also elected and affirmed for the next three years.
- Two of our young people represented Te Haahi o Weteriana o Aotearoa at the YATRA Leadership Seminar on developing youth leaders which was held in Cambodia.
- Induction services for Rev Suivaia Te'o (Mangere Central Parish and Sinoti Samoa Superintendent), as well as for Rev Utumau'u Pupulu (Waitakere Parish) were held in February this year.

### **Strategies**

Stand Alone Superintendency – our Sinoti has set a strategy in place to have a half time superintendent commencing in February 2017, with the assistance of the PAC Endowment. The Sinoti finance committee will also look into other ways Sinoti can raise funds towards this.

Sinoti has also set a process for Parish Reviews for 1<sup>st</sup> and 5<sup>th</sup> year, and that the findings of these reviews are conveyed to parishes involved and a copy be kept for Sinoti records.

Climate Change – there is going to be a Workshop for climate change, and our leaders have been involved in the planning. Sinoti has offered \$2,000 towards this good course, and our people are encouraged to attend.

Komiti Tofa Mamao – this is our Visioning committee which is equivalent to Council of Conference. Sinoti has formed this committee and entrusted it with the responsibility for visioning that will help church growth. They are to work closely with convenors and different committees for the success of the Sinoti vision. They will look at an action plan especially the opportunity of theologically reflecting in the Ministry together and will look into Mission projects that will lead our Sinoti into the future.

Social Issues Committee [KSI] - have had their professional development in January this year, and are looking forward to the next one in 2016. They have also encouraged Sinoti to have Survival Kits prepared for crisis times.

Sinoti Building Project – Sinoti has met with Lifewise in regards to their building project and asked for their assistance and expertise. Lifewise is happy to assist and had some work for both our committee and themselves to look in to, to prepare for the next steps of this project.

Properties – the need to consider the future of some of our buildings in the light of earthquake strengthening requirements remains a challenge. Some parsonages need repair / renovation to meet church requirements. Some churches require new halls to be built.

### **Challenge and looking forward**

- Sinoti Samoa has been challenged and encouraged by our Tupulaga Talavou (Youth) to organise and plan activities and programmes for children and young people to put in action the 10 year focus of the Church to 'Let the Children Live'.
- Tupulaga also asked Sinoti to change a Section in the Sinoti Constitution in order to go with their plans of having a biennial youth camp commencing in 2017.
- The School of Theology for Presbyters will be from 11-13 February 2016 and the Induction service of all new Sinoti Samoa office bearers will take place on Sunday 14th February.

Sinoti Samoa is looking forward to 2016 with anticipation and excitement.

## **WESLEY COMMUNITY ACTION**

**Our Mission** – *Just and Caring Communities.*



**Our Creed** – How we bring out the best in people

We are working for a just and caring society  
We believe positive change is always possible  
We work in partnership with people,  
We listen actively  
We respond with honesty and openness  
We remain open to challenge, change and growth

We work ...  
...As members of communities  
...Out of compassion  
...As facilitators of positive change

### **Looking back on last year: what we learned**

- **People on the margins IS our mission** - nice words and platitudes only take you so far – we need to engage in the hard work of not giving up on people. Wesley Community Action has a sound reputation of working with people many groups pass over. This includes young people bounced around our care system, old people hidden and ignored in their local communities, and groups moving in and out of prison.

- **Privileging the voice of the powerless is key** – how we talk about the people we work with, how we engage with them and how we share information with them is essential to their healing journey. The dominant systems in New Zealand, despite the rhetoric, are not empowering of people experiencing stress and hardship.
- **Redesigning our organisation to be adaptive and responsive** – We need to work hard at creating a culture and systems that ensure we are at the service of the people needing help. This is easy to say but challenging to put into effect. We are making progress in this area.
- **Individual and systems change is linked** – Wesley is not a ‘service provider’ or ‘social service’ organisation. Wesley is about transformation – of individuals and society – that is the gospel message, and that is why Wesley exists.

### Looking to the future – the challenges and opportunities

- **A more effective ‘Alliance’ of Methodist Agencies** – WCA is pleased that a report and plan is in progress to create a more connected and smart national approach to Methodist ‘Social Services’. This change is critical for the on-going effectiveness of our work and needs to balance local focus with smart nationally joined up resources.
- **What does innovation in Aged Care look like? Future of Wesleyhaven** – We continue to firm up a plan for Wesleyhaven that looks to the next 40 years and how this asset can support our mission in a viable manner.
- **Creatively responding to changes in Government policies and approaches** – the reality is that Government policy impacts significantly on our work. Wesley will respond to the significant changes that have been signalled by government informed by our mission and approach – ‘The Wesley Way’.
- **Distributing Wealth** – we need to have a wider conversation about how society distributes our wealth. New technology will continue to increase productivity and we need a renewed collective agreement on how the wealth of our economy is shared while maintaining efficiency. This is wider than the ‘living wage’ movement and needs to reassess our tax system, benefit system and financial system.

More details found at [www.wesleyca.org.nz](http://www.wesleyca.org.nz)

### PALMERSTON NORTH METHODIST SOCIAL SERVICES

No report available for 2015.

### CHRISTCHURCH METHODIST MISSION

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

*Our Mission: To promote and enhance the dignity of all people through:*

- *providing compassionate care, support and empowerment of those most vulnerable in our community*
- *building communities, neighbourhoods and a wider society that are fair and inclusive*
- *challenging injustice and promoting hope*



### Dignity for Older People at WesleyCare

Vice President Arapera (Bella) Ngaha and Ruawhiti Pokaia from Rehua Marae opened and blessed the first stage of the new WesleyCare hospital for older people on 21 June 2015. This includes 60 rooms with ensuites, the kitchen, laundry and chapel. The old WesleyCare building (previously known as Fairhaven) is currently being demolished to make way for a further 40 rooms. WesleyCare is increasingly being asked to care for adults of all ages who are dying and therefore is using one of the Marblewood units (8 units with separate bedroom and lounge) for palliative care.

## **Whānau Support**

The Mission's social workers, psychologists and budget advisor have supported approximately 1 000 children and their families/ whānau in the last year. This includes children who have been taken into care of Child, Youth and Family, their parents and foster parents. A multi-disciplinary team continues to work in schools, providing child mentoring, group work and home-based social work.

Aratupu, the Mission's early childhood education centre continues to provide high quality, affordable education and significant support to low income families.

## **Post-Earthquake Support**

The impact of the earthquakes continues to be felt with many children struggling with anxiety. The Mission is coordinating a large multi-agency 'Parent Support Package' which recognises that many families have been significantly disrupted by the earthquakes or preoccupied by insurance/rebuilding issues. The package aims to support and connect parents through a number of different initiatives.

Two Earthquake Support Coordinators continue to work with people still trying to resolve insurance or rebuilding issues. Finding accommodation while their repairs are undertaken is a challenge for many older people so the Mission has made space available at Wesley Village.

## **Working with Parishes**

The Mission is committed to working closely with parishes and has recently joined with the New Brighton Union parish to establish a Community Development initiative with families. The Mission is also talking with a number of local parishes about the possibility of locating the Mission's services in parish premises.

The relationship with the Nelson/ Marlborough/West Coast Synod is also being strengthened and work is being undertaken with the Synod to identify the most effective use of the Green Gables Trust Fund which is for social development in the region.

## **Housing**

Housing, in particular unaffordable rents, is the biggest issue impacting many people the Mission works with. Community housing is therefore a developing area of work and the Mission has recently become a registered Community Housing Provider. Housing is provided at Wesley Village (24 bedsits, 12 villas and a small number of units at Marblewood) and at an inner-city complex for 8 families. The Mission has also been contracted by the City Council to lease 6 homes from private landlords for young people and families who are homeless. We are currently exploring the purchase of three new two bedroom cottages for families affected by mental health issues.

## **Strategic Plan 2015-2018**

This new plan outlines the direction of the Mission in the next four years and includes the completion of WesleyCare hospital, continuing to grow community housing, a stronger emphasis on neighbourhood development and working collaboratively with parishes to create a just and inclusive society. During this period, the Mission will relocate its services so that they are visible and accessible.

## **METHODIST MISSION SOUTHERN**

***Whāia te iti kahurangi ki te tūohu koe me he maunga teitei***

*Seek the treasure you value most dearly: if you bow your head, let it be to a lofty mountain*



Nothing in life is as important as being loved and cared for as a child.

Someone who has been raised to respect others and themselves, who has been cared for and sheltered from harm, who knows that life is nonetheless sometimes painful, who understands that the rewards for persistence are so much greater than the rush of instant gratification, stands a far

better chance of coping with life's challenges than the child brought up with only a surplus of material goods.

Nothing, of course, guarantees success, but a person's ability to deal with the misfortunes life dishes up, is immeasurably improved by a childhood cultivated with love and skill.

So what can we say of ourselves when we meet high levels of childhood poverty (27% nationwide), one of the worst child death rates by maltreatment in the OECD, and notifications to CYFS quadrupling in the last decade?

Firstly, we can say that there are groups within our society that have adversity served up to them in far greater volumes, with far greater frequency, than others do.

We have sustained a high level of unofficial unemployment and a low average wage rate for decades. We have looted people from our provinces to fuel our one international city, Auckland, and have created a property bubble that is now equal to nearly half our annual economic growth. We have deregulated our labour market to the point where zero-hours contracts are seen as normal for people living in one of the world's most unaffordable cities. We have one of the most variable within-school achievement rates in the developed world. Forty percent of those living in poverty are in full time work.

Secondly, we could remember that resiliency, that ability to bounce back from adversity, is a finite thing. Resiliency is drained by the constant decision-making that poverty demands. It is battered by those who take to the media to dismiss whole classes of people as "feral" or "bludgers" or to dog whistle to those who do. It is stifled by helping agencies who swoop in to fix things, and it is shredded by the bureaucratic maze we offer the poor when they seek help.

Yet with care, attention and skill, resiliency can be nurtured and grown. Confidence and dignity can be restored. Solutions and strengths can be uncovered and deployed. Lives can be returned.

Over the last five years, the Mission's journey has been to improve how we work with people, so that when they leave the room we can know that they've gotten what they came for, that they are able to move forward in their lives, that they are more resilient – regardless of how long we've spent with them – than when they walked into the room.

This is certainly not something we could have said of ourselves just a few years ago! But it has been an expensive journey. When we started our change process, the returns on our investments were *double* the rate they are now. The Global Financial Crisis turned over \$600,000 of our investments into \$0. Our "market" of Otago Southland has seen funding progressively stripped out and sent north as the Auckland population has grown, and with our region's size there is much work but very little "scale" (cost advantages that come from being a large operator). A change in government saw year after year, entire funding lines cancelled nationwide, often with only a few months' notice, costing Methodist Mission Southern hundreds of thousands of dollars.

Conference will know that Methodist Mission Southern has run losses for some years now as we have invested in our ability to do the work right. We have been fortunate to have the spiritual, emotional, and practical support of the parishes of the Otago Southland Synod and our Treaty Partner, Te Taha Maori.

We advise Conference that the investment made and the risks taken are now starting to pay off. We do better work now, and we do it more quickly. What used to take months of engagement, takes weeks. The people we work with tell us: *finally, help that worked!*

We are securing more contracts (work and funding), and we are regularly asked by other agencies to help them figure out how to do their work better. Our services are now spread well beyond our original Dunedin base into North, Central and South Otago, and Invercargill.

For the first time this year we are able to see the light at the end of the tunnel, and have implemented an investment policy to secure the future of the investment portfolio that has so supported our journey.

As we have rebuilt our agency, we have learnt that if we offer the people we work with their dignity back, use our skills to help grow their resiliency, and focus on their goals; their achievements will stun us both. That is a payoff that is worth far more than the cost of our investment.

**Suggested decisions:**

1. That the report be accepted.
2. That the Board for Methodist Mission Southern for 2016 be: Julie Pearse (Chairwoman), Austen Banks, Keith McKenzie, Natalie Karaitiana, Rachael Masterton, Nigel Pitts, Richard Devereux, Siosifa Pole, and Laura Black (Director).



# 'PARTS OF A WHOLE'

Towards an Alliance of Methodist Missions,  
Parish and Community based Social Services

5 NOVEMBER 2015

## Abstract

A Working Paper towards establishing a formal Alliance of Methodist Missions & Community and Parish Based Social Services to improve their individual and collective strength and effectiveness, to benefit the people they work with, and advocate for.

# Working Paper for the Methodist Alliance Proposal v4

## Executive Summary

This paper proposes and recommends the establishment of a national Alliance that includes: all Methodist social Services, large and small, cultural and regional based; that operates in way that is true to the ethos and unique beliefs of Methodism; incorporates the bi-cultural commitment of Methodist Church of New Zealand / Te Haahi Weteriana o Aotearoa; and respects the need for diversity of operation in different communities to meet the diverse needs and challenges of different communities, families / whanau and individuals.

The Methodist Church has a disproportionate role in delivering high quality social services, and an impressive history of social service innovation and effectiveness. But our national "brand" is almost invisible. The proposal for a Methodist Alliance is to make that national identity more clear and effective, engaging the whole Church, while affirming the particular strengths and local identity of each member of the Alliance.

The intention is that the Alliance will replace the current MMA (Methodist Mission Aoteroa) structure. The proposed Alliance is a significant departure and change from the current MMA model which in reality is dominated by the four longest established regional based Methodist Missions: Auckland, Wellington, Christchurch and Dunedin.

The journey to this point has been long and considered and has included discussion and direct input and feedback from Methodist based social service leaders, Church leaders and external stakeholders. It is important to note, however, that, although dialogue has been ongoing with Te Taha Maori, due to unfortunate circumstances Te Taha Maori has been unable to provide final formal feedback on this proposal. But Te Taha Maori have asked that the process continues in the meantime.

The proposed change to form an inclusive national Alliance is driven by the collective commitment to work with individuals and communities to support them to improve their life opportunities and outcomes in an ever changing and challenging social and economic environment. While the external environment is rapidly changing, what we are proposing is not driven by Government policy, income generation or a desire to centralize, control or homogenise local operations.

The change to establish an inclusive national Alliance is significant, historic and timely and it is supported by many in the Methodist Church of New Zealand/ Te Haahi Weteriana o Aotearoa. The consensus view of internal and external stakeholders is that the current model has reached its limitations in terms of enabling Methodist based Social Services to be effective, efficient and influential nationally and in some case locally, especially in smaller regions and for relatively new and emerging cultural based services.

This paper sets out the rationale and benefits for change and proposes a strategy to move forward. It also proposes a national organisation model as a place to start and a dual implementation pathway which are intended to inform the decision making process to formally establish an Alliance. The paper intentionally does not propose solutions about operational matters as these are issues which are more appropriately addressed by the members of the Alliance once the Alliance is established. We are proposing to appoint an Interim Steering Group that is representative of the inclusive membership of the Alliance as soon as possible with the aim that major policy and key operational issues are resolved within 12 months.

## Purpose of this Paper

This paper documents and recommends the establishment of a formal Alliance and operating structure for Methodist Missions, parish and community based social services and Trusts, within the life of the Methodist Church of New Zealand Te Haahi Weteriana o Aotearoa.

## Background

The notion of a formal Alliance amongst Methodist Missions has been discussed and debated by the members of Methodist Mission Aotearoa (MMA) and its predecessor WesleyCom for several years. This has included the development and discussion of several papers over the years, all of which have been reviewed and are noted in the Bibliography.

Most recently a paper prepared in December 2014 has reignited the discussion which has included extensive consultation and culminated in a workshop of MMA members on 14 August 2015.

The outcome of the workshop was a consensus of support for establishing a formal Methodist Alliance that is based on the ethos of Methodism and includes all Missions and social services that are run in conjunction with Methodist Parishes.

## Bi-Cultural Statement

In 1983, the Conference of the Methodist Church of New Zealand – Te Haahi Weteriana O Aotearoa, decided to order its life on the principles of the Treaty of Waitangi and to base its decision making, power sharing and daily life around what the Conference called the 'Bi-cultural Journey'. The Missions are by this committed to carrying out all functions based on the Treaty of Waitangi. The Missions, supported by the church, issued two key statements; *Breaking the Cycle* followed by *Cycles of Hope*, both highlighting the importance of social justice, inclusiveness, and social development. The church further approved the principle that missions should establish services that embrace a 'theology of life' (ka ora) not a 'theology of death' (ka mate). Missions are required to operate in consultation with Te Taha Maori (the Treaty Partner) and to keep both church and local iwi informed and involved in the work of the social service agencies.

## Context

Currently Methodist based social services, community development and advocacy is provided on different scales by 7 Methodist Missions and Trusts (Auckland, Hamilton, Palmerston North, Wellington, Christchurch, Dunedin, Sinoti Samoa, Vahefonua Tonga) and Tamahere Eventide Home, (see Appendix One); and a wide range of services connected to Parishes. Each Mission has a governing Board that guides and oversees the work and direction of the Mission.

Methodist Mission Aotearoa (MMA) links the Mission based services together and has the ability to review the performance of each Mission. There is no equivalent link for the parish based services. Historically, the four regional Missions (Auckland, Wellington Christchurch and Dunedin) have had MCNZ Lawbook responsibility for parish-based services in their area, however this model has struggled in recent years.

Conference has recognised that the Missions are no longer parishes, are run by Directors who do not need to be ordained Ministers, and are overseen by Boards rather parish councils. This is now reflected in the Law Book relating to Parishes.

At the same time there is:

- Increasing pressure on the most vulnerable people in our communities
- An ongoing need to challenge and inform government policy to address root causes and propose constructive alternative solutions
- Limited visibility of the community based work done by the Methodist organisations
- A desire by Government to work with fewer, more capable community based agencies and to forming long term relationships with credible national organisations and place based funding
- Recognition of the value and expertise of specific work undertaken by individual Missions
- Signalling from Government that much stronger quality assurance, outcome achievement and reporting, and productivity management, will be expected from providers in the near future.

## Key Challenges

- Being inclusive of a wide range of Methodist providers of social services and operating as an effective, agile joined up national organisation
- Embracing and articulating the Church's Bicultural Journey in service design and provision
- Respecting and embracing multi-cultural diversity in the design, policies and operation of a national Alliance
- Operating collectively and coherently nationally and ensuring local decision making to address local community needs / issues

- Ensuring all services provided by Methodist providers of social services follow recognised best practice and acknowledging the differences in size, locality, staffing and ethnicity, that is clearly within the Methodist Kaupapa and informed by Methodist theology
- Maintaining Methodist independence and working with Government
- Closer working relationships with Parishes
- Retaining the momentum and impact of the established larger Missions and integrating the newer Missions that will grow and develop in the future and work directly with specific ethnic communities including: Tongan, Samoan, Fijian, Korean
- Sharing a common identity and the associated risks of that

## Proposal / Recommendation

Based on the outcomes of the consultative research and discussion and strength of support, it is recommended that:

- i. Conference supports the establishment of a formal Alliance between all Methodist Missions, parish and community and based social services and Trusts, so that the Alliance is open to all the social services that are run in conjunction with all parts of the Methodist Church of New Zealand – Te Haahi Weteriana o Aotearoa, and
- ii. Notes that:
  - a. the Alliance replaces Methodist Mission Aotearoa (MMA), but not any individual Mission;
  - b. No change is proposed to the current direct accountability of Missions to Conference; and
  - c. Use of the name of the Alliance by social service groups is subject to their committing to the agreed Code of Conduct / Operating Protocols.

## Goals

The Alliance of Methodist Missions and Social Services will:

- Support the work of members, through the promotion of best practice and professional standards
- Leverage the collective skills, experience, imagination and resources to work towards building a just and inclusive society
- Increase the visibility of the work being undertaken by the Methodist Church of NZ/ Te Haahi Weteriana o Aotearoa
- Ensure that the voice of those without power is heard
- Enable members to work collectively.

## Strategy

The agreed Strategy to achieve the Goals is an interdependent and inclusive.

It is to set up and operate a formal National Alliance that will increase the national and local effectiveness, profile and robustness of the work that is done in communities by Missions and social services associated with Methodist parishes and groups, without controlling or limiting their direction or initiative. Participants in the Alliance will commit to a common code of conduct to ensure the quality and credibility of the Alliance brand and practice.

Achieving even greater results from the same or fewer resources will be dependent on the effectiveness of the local organisations working individually, and together, as part of the National Alliance and the Methodist Connexion.

## Rationale

The arguments in favour of a formal Alliance have been well rehearsed in previous papers noted in the Bibliography. However, amongst the most compelling is the limitation of the current approach to increase the effectiveness, quality and reach of current programmes; to develop new initiatives; have greater national voice; and develop the capability of the missions and other Methodist social service providers to meet the changing community needs and regulatory requirements. In essence the current model has reached its potential.

### Benefits

The potential benefits of establishing a formal Alliance include:

- Sustainable, agile, consistently high quality services for clients of all Methodist social services, throughout Aotearoa, that is consistent with Methodist kaupapa
- A national identity and vision for all Methodist social service and development organisations, supported by co-branding
- Stronger national voice and 'position' on social and development issues
- Greater impact and influence on Government policy
- Increased credibility through collective scale and operating to agreed standards of practice
- Clear and consistent articulation of Methodist principles in practice (word and deed)
- Formal sharing of resources and expertise between Missions to improve their efficiency and effectiveness and to help manage costs
- Clearer and supportive relationships between parishes and Missions
- Supporting realistic models for strengthening the viability of members of the Alliance
- Continuation of local decision making by services and their ability to apply cultural ideologies within agreed standards of practice
- Collective investment in the capability and development of the Alliance and its members which will provide particular benefits to small and emerging missions and services
- Greater professional development and career opportunities for staff
- Access to economies of scale for purchasing and service delivery

- Better shared capacity for tendering and delivery of national and regional services and contracts
- Access to high quality management systems and processes e.g. IT systems, Employment contracts data base, and reduced duplication of investment.

### Building Connexionalism

In many ways the Alliance will actively facilitate and support connexionalism to improve the effectiveness and relevance of what the Methodist Church does in communities and nationally, to address injustice and improve opportunities and the quality of life of the least advantaged.

Connections between:

- Methodist based providers of community development and social services
- The Services and the Church – Conference, parishes, other groupings
- Services and Government
- The Services with other community development and social service agencies, including other faith-based agencies
- Local communities and the Church

In keeping with the Methodist concept notion of connexional accountability and discipline, the Alliance will provide a formal and informal forum for sharing information, and ideas, for questioning, reviewing, learning, and developing what is done by each member of the Alliance. It will also provide an ultimate channel of accountability to Conference.

In practice what does this mean?

*It is... supporting and strengthening the ability of local Methodist organisations to work effectively locally, and nationally through working as one, as 'a whole', nationally.*

Based on discussion this is likely to include:

**1. Social Justice Issues - Advocacy**

- Agreeing a national agenda of social justice issues
- Researching and agreeing position and approach for each issue
- Co-ordinated campaigns and work
- Led by staff from with Mission and services so we can all draw on the greatest knowledge and expertise for each particular issue
- Leaders mandated to speak on behalf of the Alliance
- 'Campaigns' participated and supported by Missions and services with relevant local / national experience and involvement

**2. Social Services Delivery**

- Researching and agreeing best practice(s) in each area of service delivery, led by staff with the greatest expertise in the area
- Developing priorities for supported implementation of best practice
- Working together and supporting members to implement best practice in ways appropriate to their clients and communities
- Developing the systems, infrastructure and capability to apply best practice efficiently and effectively and meet all regulatory and compliance requirements
- Sharing learning
- Effective reporting of results and outcomes
- Advocating nationally for the funding and application of best practice

**3. Community and Neighborhood Development**

- Agreeing national joint projects, and building linkages among locally initiated projects
- Researching and agreeing position and approach for each project
- Agreeing project leadership and participation
- Co-ordinated campaigns and work
- Led by staff from services with the greatest knowledge and expertise of the particular issue
- Participated and supported by Missions and services with relevant local / national experience and involvement



#### **4. Government Relationships and Contracting**

- Agreeing process and relationship leadership roles and accountability for working with Central Government and speaking on behalf of the Alliance
- Researching and agreeing positions on key issues involving representation to central Government (Ministers and Officials)
- Supporting relationship leaders in agreed areas
- Actively sharing information and involving members within the Alliance
- Working together 'as one' to:
  - Develop long term partnership based relationships with Government departments and agencies
  - Secure contracts that will enable the viable and effective delivery of services relevant to the strengths of each service and of value to local communities
  - Influence effective contracting

#### **5. Capability Development** (as identified in Appendix 2)

- Identifying areas to strengthen the capability, (people, governance, management, systems, operational and professional practice), efficiency and effectiveness of members and the Alliance
- Agreeing capability development priorities and work programme
- Developing initiatives and resourcing approaches to improve capability in priority areas
- Seeking external resourcing and contributing collectively to support capability development
- Working together to support the implementation of capability development projects

#### **6. Church Relationships**

- Developing and implementing formal approaches and processes to:
  - Connect with 'the Church' and Conference
  - Keep the national Church organisation informed of Alliance activities, results, achievements and developments,
  - Facilitate support and participation
  - Meet formal reporting requirements

## Organisation Form

An organisation's form is made up of the internal and external relationships, shared systems and accountability structure.

The unanimous view is that the Alliance is to be a living part of the Connexion.

In many ways it exists now, but giving it a formal structure, committing to shared systems and agreeing transparent accountabilities will make it more intentional and effective as a vehicle and voice for delivering services and initiatives which will achieve social change.

### Operating / Design Principles

The design and operation of the Alliance will apply these principles:

- Inclusive
- Respectful and empowering of individuals and local communities
- Courage and Leadership
- Client informed
- Development focused
- Strengths and knowledge based
- Positive and constructive
- Interdependent
- Honest, open, transparent and understood
- Internal integrity and discipline
- Mutual accountability
- Proudly Methodist

### Membership

The principle of inclusivity and support has always been important in the Methodist Church.

Accordingly Alliance membership will be open to all Methodist based providers of social services and community development. This includes the 'traditional big Missions', new and smaller Missions and Church / Parish based or associated services.

### Commitment

Each member of the Alliance will need to commit to an agreed operating Protocol / Code of Conduct and follow it. The Protocol / Code of Conduct will confirm the commitment of the members to apply the principles of Methodism and set out the responsibilities the members have to each other. It will also include the professional and legal standards by which they will operate, and include a disputes mechanism

Missions and social service operations not prepared to commit to, and sign the Protocol / Code of Conduct will not be able to use the Alliance Brand or represent themselves as part of the Alliance in any way.

## Brand

A unique name and identity will need to be developed. However it is more than a name; it is what the organisation does and how it behaves.

The formal Alliance brand will reflect the Alliance's goals and operating principles. The actual brand will be what the Alliance does. The goal is that the two are the same.

It is intended that the Alliance brand will be used:

1. Alone to represent the views or position of all members;
2. As a co-brand in conjunction with each member's brand;
3. In a consistent way by all members in accordance with agreed guidelines, to achieve maximum effect and preserve its strength as a national Brand

## Operation and Organisation Form

The operation of the Alliance needs to balance the need of each member to be agile, flexible and timely with being informed and accountable. It must be fit for purpose and add value.

The organisational form or structure of the Alliance needs to reflect a balance between the frugal use of resources, time and money with the need to continually invest in the capability of each member and the collective in order to be more effective locally and nationally.

The proposed organisational model for the Alliance is based on the design principles set out above and is to some extent unique. It is not centrally structured or managed nor is it totally devolved. In reality it is a hybrid designed to ensure that the local organisations (missions and community based social services) can continue to be flexible and highly effective individually (and in groups) and work together as one organisation (the Alliance) nationally. In short, to have greater national coherence and retain local independence.

It is proposed that a competence based Steering Group made up of members from a cross section of services will provide the strategic direction and performance overview for the Alliance. The Steering Group includes representation from the Methodist Church, possibly Mission Resourcing, to help provide and ensure the theological base and link with the Connexion.

The Steering Group will be supported by working groups focusing on Governance, Strategic, Operational Management and other matters as required such as Professional Practice. Membership of these working groups will be drawn from the member organisations. In the longer term, a national forum for sharing ideas and information and addressing key challenges will be held annually for all members.

A particular feature of the proposed Alliance structure is that it will draw on and leverage the strengths and specialist expertise of its members using a portfolio based approach to allocate and manage leadership accountabilities rather than appointing a separate central group of experts. It will however require co-ordination and organisation and this will be provided by a small secretariat.

## Governance and Operating Framework

The intended governance and operating framework for the Alliance as a whole, and its members, is based on the “Tight-Flexible-Tight” model that is used in many modern and high performing service organisations; a Tight definition of the Goals, a Flexible approach to how the Goals are addresses, and a Tight framework of monitoring whether the Goals have been achieved.

The elements that are tight will be apply throughout the Alliance and within each member organisation, leaving flexible areas to be defined and implemented locally.

### **Tight**

- Organisation Values / Methodist kaupapa
- Strategic Goals
- National Objectives and targets
- Professional Standards
- Alliance Policies
- Risk Analysis
- National Portfolio management

### **Flexible**

- Design and delivery of local programmes to meet the specific needs of communities
- Service delivery
- Local and national Projects

### **Tight**

- Consistent Outcomes Measurement
- Consistent and rigorous Reporting
- Performance (outcomes) Review
- Risk Assessment

### **Accountabilities**

The Alliance Steering Group will be primarily accountable for designing and reviewing the tight elements, with input from the principal Working groups, **and** the Boards / Governance Groups of each Alliance member organisation.

An Operational Management Working group and in particular Individual member organisation Directors and Management teams will be accountable for the flexible elements.

The members’ Governance groups will use the same Governance principles as the Steering group focusing on the “tight’ elements and the Directors / Managers will be responsible for the flexible elements. The local and national activity and initiatives will link together through the Steering Group and working groups.

As an early priority it is intended that common performance measures and data collection is used that will enable the national and local identification and promulgation of best practice and the collective focus on building capability in areas that need development.

It is also intended that common systems and information and intelligence sharing will reduce the amount of duplication of time and cost of processing and compliance related activity

The suggested organisation form and operating model for the Alliance is set out in the following table.

It is important to note that:

1. The important connection with wider Church family will be formally provided by the Church representative on the National Steering Group and continued accountability to Conference, and informally through the intended closer connection with parishes by all members of the Social Services and parish leaders;
2. The commitment to our Bicultural Journey is formally reflected in Te Taha Maori's membership on the national Steering group, along with ongoing work of the Church, Mission and social service organisations;
3. The Meeting structure proposed is based on the principle that those participating should gain and add value. Therefore it is not intended that every organization, or staff attend every meeting, Instead the meetings are structured in accordance with the agreed accountabilities of each group. This is intended to improve the relevance and value for the participants and the Alliance as a whole; and
4. The meetings need to be convened and run in a way that is efficient and effective. Therefore it will be essential to balance face to face meetings with the use of technology while at all times to ensure real accessibility is achieved for all participants, for all cultures and regions, consistent with the principle of inclusivity.

Organisational Form	Purpose	Membership
<b>Alliance Forum</b> Meets: Annually (possibly at time of 'Conference')	<ul style="list-style-type: none"> <li>▪ Discuss the work and direction the Alliance</li> <li>▪ Review and discuss key and emerging work and organisational issues for different Alliance Members e.g. cultural based, small, voluntary approach based, large professionally supported</li> <li>▪ Update on Government policy in key areas</li> <li>▪ Get feedback on the operation of the Alliance</li> </ul>	All members of the Alliance
<b>Alliance Steering Group (ASG)</b> Meets: 4x per year	<ul style="list-style-type: none"> <li>▪ Strategic Direction</li> <li>▪ Strategic Programme Prioritising &amp; planning</li> <li>▪ Budget planning &amp; overview</li> <li>▪ Monitoring &amp; Review</li> <li>▪ Mentoring &amp; Advising</li> <li>▪ Brand Management</li> <li>▪ Alliance policy and protocols</li> <li>▪ Communications policy</li> <li>▪ Decision making</li> <li>▪ Inclusion of new members</li> <li>▪ Formal reporting &amp; connexional relationship with Church &amp; annual 'Conference'</li> <li>▪ Staff overview</li> </ul>	Mix of Chairs & CE's competencies and diversity ( cultural, geography, size of operation)  Including: Te Taha Maori, Cultural missions, large and small organisations and Church representation  Possibly an Indept Chair?
<b>ASG Governance Sub-Group</b> Meets: 3x per year	Governance related issues <ul style="list-style-type: none"> <li>▪ Discussion of Key orginsational issues</li> <li>▪ Organisation Performance Measurement and management</li> <li>▪ Governance Competency Development</li> <li>▪ Strategic and operational alignment with Church values</li> <li>▪ Outcomes/co-operation/sharing of resources</li> </ul>	All Board Chairs
<b>ASG Operational Management Sub-Group</b> Meets: 6X per year	Strategic and Operational work programme including: Direction, coordination and development of:	CE's / Directors of Missions and services that employ staff

Organisational Form	Purpose	Membership
(At least 3 face to face meeting)	<ul style="list-style-type: none"> <li>▪ Social Justice Portfolio Programme</li> <li>▪ Social Service Delivery, development &amp; funding</li> <li>▪ Community &amp; Neighbourhood Development programme</li> <li>▪ Partner relationships (Govt, other agencies)</li> <li>▪ Member and Alliance wide Capability Development</li> <li>▪ Church relationships</li> </ul>	
<p><b><i>Any other working groups as required such as: Social issues Advocacy , Corporate functions ( ICT, HR...)</i></b></p>		

### Staffing

Highly effective organisations use resources wisely to achieve intended results. In the case of the Alliance this means:

- Using the strengths and expertise of the members to lead campaigns and the development of social services and community based initiatives
- Maximizing the benefits of scale
- Minimising unnecessary duplication
- Investing in capability of the Alliance and employing or contracting skills and expertise to be responsible for Alliance specific and common tasks and projects, rather than expecting the tasks to be carried out by Alliance members and inevitably having to compete for scarce resource within each member organization.

Likely Tasks for Alliance Staff would include:

- Co-ordination of Alliance work programme
- Support / co-ordinate bids for national contracts e.g. Research
- Business Support for Alliance Steering Group, Sub groups, Working groups and Annual Forum
- Facilitating Information Sharing
- Handling and directing external enquiries
- Project management and co-ordination
- Brand management, communications, marketing

### Resourcing

The organisational form and role of the Alliance is not a traditional national structure. It is neither top down (directional) nor bottom up (communal). Instead it is a mix that supports the independence of each member within the connexional framework of interdependence and mutual accountability and enable the Alliance (as a group) to work and be seen as one 'organisation'

This brings a complexity within the working of the Alliance that to be agile and effective, and retain the integrity of the Methodist way of working, will require additional resourcing, both to get things done and ensure the intended processes is followed.

The nature and scale of resource required will change over time depending on the pace and scale of implementation, extent and complexity of work programme and the degree of centralized functions.

However core resourcing is likely to be:

- Staff: 1.5-2 FTEs
- Office and access to office equipment and services
- Travel and meeting budget for Alliance related meetings

## Implementation

There is a strong collective view that the time for change is now and that the Alliance should start as it means to continue. There is also equally strong acknowledgement that the implementation must be:

- Driven by a clear goal(s) / vision
- Inclusive
- Planned and implemented in stages, and
- Not limit or inhibit members from working together to be more effective.

### Implementation Planning & Governance

Consistent with all aspects of the Alliance the dual desire and expectation of members to immediately work together and take time to establish the Alliance in a way that will be inclusive and reflect the connexional approach of the Methodism will require a dual stream implementation process and plan within a high level 2-3 year work programme set out in Appendix 1

One work stream will need to focus on the formal creation of the Alliance while the other should support and facilitate the immediate practice of greater collaboration on agreed projects amongst willing members. The experience of this process will help to inform the ongoing development and operation of the Alliance.

### 'Governance'

An interim Steering Group should be formed as soon as possible to:

- Guide and oversee the establishment of the Alliance and the transition from the current MMA arrangements to the Alliance structure
- Agree and oversee a 1 year Alliance establishment work programme
- Facilitate the inclusion of all Methodist based services
- Develop and agree protocols and policies
- Employ and provide direction for Alliance staff
- Identify priority areas to improve the collective capability of the Alliance



- Support the Missions' Collaborative Action Programme and monitor the results
- Identify and apply key learnings to the ongoing development of Alliance policy and operations
- Ensure formal connexion to the Methodist Church nationally

### Timeframe

Within an agreed timeframe, which should be no more than one year, starting as soon as possible:

1. The Alliance organisation structure and processes should be set up and operating
2. The Alliance structure and processes will have replaced the current MMA structure and processes;
3. The two workstreams formally converge as an integrated work programme within the agreed Alliance framework, and
4. The integrated work programme should include initiatives that involve and benefit Alliance members all whom will have committed to work to an agreed Protocol / Memorandum of Understanding.

## Implementation Workstreams

### 1. Alliance Establishment

The focus of this workstream is to establish and develop the Alliance to the point that it becomes the way of operating and is integrated with the Action programme.

#### Objectives:

- To formally establish the Alliance
- To develop and promulgate the Code of Conduct
- To develop, trial and evaluate Alliance protocols and processes
- Monitor and review interim operating arrangements
- Determine final formal operating arrangements, policies etc
- Develop and implement processes and practices to include 'non-Mission' members
- Formally transition MMA responsibilities to the Alliance Steering Group
- Support Action Collaboration Workstream
- Develop and implement formal workable Church connexion

#### Priority Actions

1. Discuss draft Alliance proposal paper with MMA and Te Taha Maori, Sinoti Samoa, Vahefona Tonga.
2. Formally collectively agree to establish the Alliance
3. Develop Interim Steering Group: Terms of Reference, Competencies, Decision making / voting system and membership

4. Agree Steering Group Membership and appoint members
5. Inviting membership of the Alliance
6. Agree establishment pathway and interim work programme with clear objectives and performance measures
7. Agree interim budget
8. Commit contributory funding from members
9. Apply for MSD Capability Development funding to support the development of the Alliance and improve the collective capability of the Alliance and Alliance members
10. Prepare and submit report to Conference
11. Develop Alliance Members Code of Conduct
12. Develop brand and brand guidelines
13. Prepare Annual Budget
14. Propose basis for resourcing Alliance from differential member's contribution
15. Appoint and manage Alliance staff

## **2. Immediate Collaborative Action**

The focus of this workstream is to facilitate and achieve immediate joint and collaborative action within the intended framework of the Alliance, and to apply the learning from this process to the development of Alliance protocols and policies to the point that an integrated full Alliance work programme is established.

### **Objectives:**

- Agree action and prioritised collaborative 12 month work program
- Develop and 'test' collaborative operating arrangements
- Increase public profile on agreed issues
- Undertake joint projects
- Achieve and demonstrate increased results from working collaboratively
- Integrate learnings into the development of Alliance protocols and processes
- Support Alliance Establishment Workstream

### **Priority Actions**

1. Develop and agree 12 month work programme, objectives, intended results, leadership responsibilities and accountability expectations
2. Sharing information
3. Aligning performance measures and reporting
4. Report results to Alliance Steering Group
5. Identify learnings, integrate into processes and provide ongoing information to Alliance Steering Group

Working Paper

## **Identified Action Areas for 12 month Work Programme (MMA Meeting & Alliance Forum)**

### **MMA Meeting – ‘Learning conversation Issues’**

- Financial Wellbeing
- Community led development
- MSD Contracting
- Neighbourhood Day
- Service Delivery in Aged Care
- Social Housing model
- Parenting
- Outcomes for Children in Separation
- Operations Managers / Services / Budget
- Efficiency of Delivery of Government Contracts
- ECE ethos

### **By way of example this could include:**

#### **1. Social Justice Issues**

- Agree Alliance Social Justice Agenda (priorities)
- Agree what outcome and strategy for each of these.
- Agree lead and participants
- Develop advocacy programme

#### **2. Service Delivery**

- Agree 3-4 projects (from MMA Meeting ‘Learning Conversations’) with outcome of improved practice and exploring areas for co-operation.
- Improve practice by identifying best practice – e.g ECE
- Explore opportunities – e.g. social housing

#### **3. Community / Neighbourhood Development**

- Neighbours Day
  - National Report on Govt Group
  - National info sharing

#### **4. Government Policy & Decision making**

- Be represented on MSDs Expert Advisory Group (top 10)
- Contribute to CYF review and influence outcomes
- Influence Funding - new Community Investment Strategy
- Results reporting

## Appendix 1: Initial Alliance Members

To be joined by parish and community based social services including:

- Methodist Mission Northern
- Lifewise Trust
- Airdale Property Trust
- Tamahere Eventide Home
- Sinoti Samoa
- Vahefonua Tonga
- Hamilton Methodist Social Services
- Palmerston North Methodist Social Services
- Wesley Community Action (Wellington)
- Methodist Mission Christchurch
- Methodist Mission Southern

## Appendix 2: DRAFT 'High Level' 2-3 Alliance Work Programme

**Objectives** and key actions include:

### 1. The Methodist Alliance

***Establish the Methodist Alliance as an effective, useful and credible organisation', nationally and locally***

- Establish and review Alliance:
  - Policies
  - Practices
  - Secretariat
  - Lead accountabilities
  - Branding
  - National Work Programme co-ordination and management
  - Infra structure for managing and sharing, information, reviewing and reporting performance

### 2. Strategic Governance

***To ensure consistently high quality Strategic Governance for all Methodist Social Services locally and nationally***

- Agree and work with:
  - Common planning processes
  - National and local strategic goals and priorities
  - A Clear vision and purpose
  - Consistent performance measurement and review
  - Common risk analysis and risk management
  - Consistent policies and quality management practices
  - Common accountability framework
  - Common information
- Develop
  - The governance capability of member organisations and the National Steering Group

- The understanding of all Governance groups about the work and challenges of member organisations to provide an informed national context for decision making
  - Systems and processes to link national and local governance and strategic decision making
- Share and Review
    - Strategic governance related information
    - Internal and external environmental information and changes
    - Feedback from client, whanau, communities, funders
    - Local and national performance
    - Resources and experience

### 3. Improved Professional Practice

*To develop and appropriately apply best practice in key areas of social service delivery*

- Identify and Agree
  - Priority professional service areas for best practice development and sharing in areas including: social work, family, youth and child services
  - Best Practice options to apply
  - Competence and professional development requirements
- Develop
  - Best practice implementation tools and resources and training programmes
  - Implementation / roll-out programme
- Support
  - All member organisations offering services in priority areas to:
    - develop the capability and systems to apply best practice in a way that is appropriate to their community, client groups
    - Implement best practice within their organization /community
- Monitor, Review, Evaluate
  - Implementation and use of best practice in all Member organisations

### 4. Outcomes & Results Achievement and Reporting

*To define, measure, review and report results and outcomes consistently locally and nationally.*

- Develop and apply
  - Methodologies to know and understand the needs of communities, whanau and clients to inform the outcome and performance measures
  - Outcome definitions and performance measures

- Consistent methods to gather Qualitative and quantitative information to measure results and outcomes
- Review, Evaluate, Share and Report
  - Results
  - Progress against and outcomes
  - Initiatives to improve results

Working Paper



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Working Paper

# A

## *Mission & Ecumenical*

- Methodist Mission & Ecumenical
- Ecumenical - National
- Ecumenical - International
- Christian World Service



## METHODIST MISSION AND ECUMENICAL

Methodist Mission and Ecumenical highlighted in 2014 “To be church is to be missionary; to be Methodist is to be ecumenical”. The work of Mission and Ecumenical Board for 2015 focused on two New Testament words: Koinonia and Diakonia. These two words adequately encapsulate our work in the two areas. Our work in the area of mission involves a diaconal ministry of caring for the people particularly in the Solomon Islands and in Papua New Guinea.



### **Koinonia**

Koinonia simply means fellowship (Acts 2:42 & 1 Corinthians 1:9). Our work in the area of ecumenism is to build Koinonia. We work towards the fellowship of Christians in the churches and the effect has circles widening to the extent of fellowship with people of other religions and ideologies. The Unity statement from the World Council of Churches 10<sup>th</sup> General Assembly in Busan stated: “The unity of the Church, the unity of the human community and the unity of the whole creation are interconnected. Christ who makes us one calls us to live in justice and peace and impels us to work together for justice and peace in God’s world.” The first general assembly in 1948 declared “We intend to stay together.” The tenth general assembly affirmed “We intend to move together.” Christians all over the world are invited to join the pilgrimage of justice and peace. The tenth assembly stated further “...we challenge all people of good will to engage their God-given gifts in transforming actions. This assembly calls you to join us in pilgrimage ... Christ who makes us one calls us to live in justice and peace and impels us to work together for justice and peace in God’s world.”

The unity we envisage is described “We will no longer wait to agree on all details pertaining to our unity in theological statements and formulations before we start journeying together. Rather, we will discover our unity while walking side by side, with one another, doing and witnessing to the kingdom that is to come and to its signs manifested as a foretaste already here and now” [Fr. Ion Sauca – Ecumenical Review]. The journey towards unity needs to be undertaken even though we have our differences and we are challenged to discover unity as we move together.

## ECUMENICAL ENGAGEMENT – NATIONAL

### **(a) National Dialogue for Christian Unity**

The first meeting for 2015 was held on 2 March in Wellington. Though the hope was to establish the NDCU as an incorporated society, the plan got delayed due to Cardinal John Dew’s unexpected hospitalisation that morning and the Archbishop of the Anglican Church not being present. The meeting decided to postpone the decision to set dates for the inauguration part to September 2015. The outcome will be reported to Conference 2015.

### **(b) Winter School on Ecumenism**

Winter School on Ecumenism was held from 13 to 17 July 2015. The director in consultation with the Chairperson cancelled the ecumenical symposium on 18 July 2015 due to only 3 participants registering. The winter school on ecumenism “Towards a Common Vision” received 13 applications and only 11 attended with two being sick that week. One of the Methodist ministers registered and then withdrew due to Trinity College running a block course overlapping the school of ecumenism. The dates were negotiated with Trinity College and St. John’s College in October 2014.

The content of the course and the practical arrangements were highly commended by the participants. The evaluation forms showed ‘very high’ and ‘high’ rating for the course content. The comments are quite encouraging and appreciative of the opportunity to learn about the ecumenical journey. One has stated that it was the missing link in his/her ministry that is now found.

The three tutors from Charles Sturt University Canberra and the tutors from New Zealand did outstanding presentations. One of the tutors Dr. Dagmar Heller did her input from Geneva over Skype on the Faith and Order Paper 215 ‘Moral Discernments in the Churches’. This brought the students most up to date with the international Faith and Order conversations. The school of ecumenism 2015 has been another successful programme.

**(c) Anglican Methodist Dialogue**

This part is covered in the Faith and Order report.

**(d) Wider ecumenism – Interfaith initiatives**

A new initiative is in place to form a national inter-faith institute as a resource centre. The initial conversation brought together over 20 participants from various religions in New Zealand. A working committee was formed with one representative from each of the religions which comes to eight. The working committee is already drafting the terms of reference. Mission and Ecumenical Board also made a financial contribution.

## **ECUMENICAL – INTERNATIONAL**

**(a) World Council of Churches**

Biennial meeting of the ecumenical officers of the member churches of World Council of Churches was held from 27 April to 2 May 2015 in Bossey, Switzerland. Member church relationships executive Natasha Klukach brought together 42 officers belonging to Anglican, Methodist, Orthodox, Lutheran and various Reformed Church traditions with one identifying as from a Pentecostal Church. Besides there were staff of the WCC in attendance for various inputs and discussions on programme areas. In addition to director Mission and Ecumenical Board Prince Devanandan, for the first time Rev. John Douglas, President of the New Zealand Baptist Union, and Rev. Michael Hughes, general secretary of the Anglican General Synod Aotearoa joined the meeting.

**Pilgrimage of Justice and Peace**

Prince was invited by the organiser Natasha Klukach to moderate the first session. The input was made by Rev. Dr. Martin Robra, special adviser to the General Secretary. Martin explored the theology and conceptual thoughts of such a pilgrimage. He also highlighted the pilgrimage of justice and peace within the context of the history of World Council of Churches and then called on the ecumenical officers to commit to the pilgrimage of justice and peace.

The pilgrimage of justice and peace is a defining vision of the ecumenical movement following the Busan Assembly. The theme of the assembly “God of life, lead us to justice and peace” generated the pilgrimage of justice and peace for the next seven years of the ecumenical movement. In the first assembly of the World Council of Churches in 1948 Geoffrey Fisher, Archbishop of Canterbury declared “we intend to stay together.” In 2013 the general assembly declared “we intend to move together.”

The invitation to move together was declared by the 10<sup>th</sup> Assembly of World Council of Churches in Busan in 2013:

*“We intend to move together. Challenged by our experiences in Busan, we challenge all people of good will to engage their God-given gifts in transforming actions. This Assembly calls you to join us in pilgrimage. May the churches be communities of healing and compassion, and may we see the Good News so that justice will grow and God’s deep peace rest on the world.”* – [Message of the 10th Assembly]

Out of the discussions and planning, the message for the churches and the wider community is *Participating in God’s gift of unity and God’s mission of justice and peace (missio Dei), we intend to respond to God’s will for this world by becoming communities of justice and peace and celebrating the fellowship of such communities.*

The mission of the church needs to be looked at in a practical way to work towards peace through justice. The steps towards achieving this peace is a challenge for every Christian. The call of the 10th assembly is

*“Challenged by our experiences in Busan, we call all people – young and old, women and men, differently abled, people of different faiths – to engage their God-given gifts in transforming actions, together. We call first of all on the member churches and partners to walk together in a common quest, renewing our vocation of the church through collaborative engagement with the most important issues of justice and peace, healing a world filled with conflict, injustice and pain.”*

In the light of this call the goal of the pilgrimage of justice is:

- a. To live in justice and peace
- b. Participate in God's movement of life, justice and peace – the signs of God's reign to come

These require the people of God to visit the wounded and treat the wounds [Good Samaritan] and to transform the injustices to justice. These become the goal and objective of our own mission wherever we are placed in God's world.

World Council of Churches involves itself in two ways in this pilgrimage of justice and peace:

1. Through the involvement in the world wide ecumenical movement
2. Through the programmatic work – e.g. programme to combat racism, decade to overcome violence, rights of the children and many other programmes initiated by the programme desks in the World Council of Churches.

The ecumenical officers were informed that the World Council of Churches is involved in a facilitating role. These are:

- **Strengthening the fellowship:** while walking and working together in the pilgrimage member churches and ecumenical partners experience the gift of unity;
- **Witnessing together:** while moving together churches and ecumenical partners are able to advocate together for justice and peace;
- **Encouraging spirituality, reflection and formation:** while witnessing together the fellowship is strengthened through building spirituality;
- **Building trust and understanding:** while working together for justice and peace, partnering with all 'people of good will' is needed;
- **Inspiring and innovative communication:** while journeying, witnessing, learning, and partnering, inspiring and innovative communication is needed to become visibly effective.

These overall objectives of the Council's engagement in the pilgrimage of justice and peace express themselves through its programmatic work. As a seven-year programme emphasis, the pilgrimage of justice and peace will combine community-based initiatives and national and international advocacy for **Just Peace**, focusing on

- life-affirming economies
- climate change
- nonviolent peace-building and reconciliation
- human dignity

With on-going analysis, study and reflection on what it means to be on a pilgrimage of justice and peace for the churches in today's world.

World Council of Churches is committed to strengthening *koinonia* among churches and people of other faiths where relevant in its programme.

### **YATRA 2015**

**Youth in Asia Training for Religious Amity** – the annual programme was held in Siam Reap, Cambodia from 7 to 20 June 2015. Ruth Fa'afuata and Tumema Faioso attended the programme from Methodist Church of New Zealand. Both were grateful for the opportunity given to them for their learning and experiencing a 'different world' with diverse religious traditions. The living in experiences have given them a challenge to think about life in an Asian context.

YATRA will be an ongoing programme and the Mission and Ecumenical Board is keen to send at least two youth from Methodist Church of New Zealand each year to attend this programme.

### **(b) Christian Conference of Asia**

The 14th assembly of the Christian Conference of Asia was held from 21 to 26 May 2015 in Ancol, Jakarta, Indonesia. From New Zealand – the Methodist participants were Prince Devanandan – voting delegate, Rex Nathan, Kalo Kaisa, Alison Ranui, Keita Hotere and Diana

Tana- voting delegate for Te Runanga Whakawhanaunga I Nga Haahi o Aotearoa; Anglican participants were Bishop Kito Pikahu, Anne Mills and Neil Ballantyne; Presbyterians were Andrew Norton and Kyoung Gyun Han. In addition Casey Lita from Vahefonua Tonga attended the Asia Ecumenical Course while Aleyshia Lawson from Dunedin Anglican Church served as a steward.

**The extraordinary assembly** was held on the first day. Prince as the Aotearoa New Zealand representative serving in the general committee was elected to the Constitution and Structural Review Committee together with 5 others. Mission and Ecumenical Board from time to time sent responses to the proposed changes by discussing parts of the new constitution in a subcommittee. The work on a new constitution began in 2011. Extensive work was put in to restructuring the CCA and its operations. It turned out to be a challenging task to shift the current functionality of CCA from country representative committees to a skill based committees. The rationale for this shift is to:

1. Have good governance with required expertise
2. Utilize the reducing financial resources responsibly and cut costs of travel of large groups
3. To have a relevant structure that will deliver the Ecumenical mission to promote unity among the churches in Asia

The committee made a commitment unanimously to achieve these objectives. The committee worked hard to bring the new constitution to the extraordinary assembly. The committee placed the task of presenting the new constitution to the assembly on Prince Devanandan and for Terrance Corkin of Uniting Church Australia to second it. Though it was a difficult task to introduce the new constitution and to debate its credentials, in the end the draft constitution was approved without any amendments with 129 out of 140 voting in favour.

**The General Assembly** started with an opening service after the extra ordinary assembly. The highlight of this service was the introduction of the newly elected general secretary Dr. Matthews George. The service was with a mixture of indigenous liturgical settings of Indonesia while the music from Asia enriched it. The theme of the assembly was *“Living together in the household of God”* based on Ephesians chapter 2: 22. Some 437 participants representing the member churches and partners of the Christian Conference of Asia coming from 28 countries gathered for the 14th General Assembly in Jakarta, Indonesia. The six-day assembly reviewed the work of CCA, determined program directions, amended its constitution and elected new members of the assembly committees. The assembly was also a venue for “Sarasehan”, an Indonesian word for dialogue, in order to engage the participants in discussions on emerging Asian issues that are relevant to the witness of the church.

There were two pre assembly forums. One for women and gender justice and the other for youth. They deliberated the issues in the regions and brought reports to the assembly which were adopted to follow up over the next five years. The issues were considered under three areas with their corresponding sub themes.

### **(1) The Suffering of People**

1. Human Trafficking
2. Forced Migration
3. The Marketing of Motherhood
4. Organ Trafficking
5. Violence Against Women, Youth, Children and Gender Minorities
6. Armenian Genocide
7. Refugees and Displaced people across the Asia-Pacific region
8. Nepal Earthquake

### **(2) Peace and Security in the Asia-Pacific**

1. Militarization North and Southeast Asia
2. Peace and Justice in Myanmar
3. Peace and Human Rights for West Papuans
4. The Rise of Religious Fundamentalism and Violence

### **(3) Commitment to Climate justice**

It was an enriching experience for those who attended to be part of this assembly and to learn and contemplate on their own church's mission.

**Prince's Reflection:** The journey from assemblies 2010 to 2015 with CCA has been hard work for me. In addition to being a member of the general committee, my role in the Constitution and Structural Review Committee added to my work load. Besides I was elected to chair the search committee for the new general secretary. I had to work through the entire process in advertising, calling for applications, interviewing and chairing the selection process. In all these I see God's hand working through all those who committed to various roles to promote unity and mission in Asia. I am happy to conclude my roles on a successful note as we achieved what we intended to with the change of the constitution and to elect a suitable person as new general secretary. My nomination by the Methodist Church and the election into committees helped me to work with a wide range of people. I value very much the commitment and the leadership of these people. The opportunity I received to learn and get experienced is something that will enrich my ministry further not only in the Methodist Church of New Zealand but also in the global ecumenical ground.

### **Diakonia**

Diakonia means service. It is rendering service to those in need. The biblical basis of selecting the servants to serve is in Acts 6:1-6. Further St. Paul in his letter to the Philippians (2:4 – 7) wrote Jesus Christ was the image of God, but He humiliated Himself by taking the nature of a servant, by "being made in human likeness and being found in appearance as a man", by "becoming obedient to death - even death on a cross". Diakonia cannot overlook issues of justice and only care to deliver service. The concept of Christian service is to model oneself on Christ and be obedient unto God. It is not only to visit the wounded and treat the wounds [Good Samaritan] but also to transform the injustices to justice.

### **Diakonia in the Pacific**

#### **(1) Helena Goldie Hospital**

The hospital is managed by the administrative staff and the nurses since November 2014. Doctors Graham and Jenny Longbottom left after their time in Solomon Islands concluded. M&E continues to pay out the nurse's salary of Helena Goldie Hospital and has committed to do so till the end of 2017. In the absence of doctors, it is the nurses who do the healthcare for both out patients and in patients. The attempts to find doctors who are willing to go to Solomon Islands is continuing.

**SEA AMBULANCE PROJECT** – There has been an unexpected surprise in this area of our funding partnership. Dr. Graham Longbottom wrote to the director M&E on 21 July saying "the canoe and engine will be ordered as soon as the "H.S.S.P." grant is received by the hospital. I will follow this up when I am in Honiara on 3rd & 4th August. I will also try to meet the Australian Mark Davies who has been asked to install the "tie-in" solar power system that will be paid for by the grant from Taiwan which the hospital received last year. I will also try to meet the Swiss doctors (husband and wife) who may be able to work at H.G.H. next year."

When the director received this email, it was understood that some clarification is needed in regard to the purchase of the sea ambulance. The director wrote back to Dr. Graham Longbottom. His reply stated that the HSSP funding from Australia is a grant of Solomon Dollars 1Million and it was now received into the hospital account. Part of this funding will cover the cost of the purchase of a new sea ambulance.

The question for Mission and Ecumenical Board is, what we must do with the \$ 42,000 raised for the sea ambulance.

#### **(2) Sasamuqa Hospital**

Lyn Scott from Christchurch attended the 3<sup>rd</sup> National Seminar of The United Church Women's Fellowship from June 1<sup>st</sup> to 8<sup>th</sup> at the village of Sasamuqa on the island of Choiseul. Her reflection was "It is hard to know where to start in sharing with you the joy of 2793 Solomon Island women (as well as some children and men) celebrating their faith." Lyn has written the

details of her experience in Touchstone. She also passed some information on the solar power project at the hospital. The photo Lyn sent to M&E shows the installation of the solar batteries at the hospital and that power generated for the use of the hospital. The rest of its function is something the director M&E will assess during his visit in 2016.

### **(3) Helena Goldie College of Nursing**

The good news is that the three students have passed their first year. The not so good news is that Grace Bea developing tuberculosis. The hope is that she will recover and continue her studies. The fees for the second year of studies to be paid. Mission and Ecumenical Board has already received a donation to pay for the third year for the three to complete their training.

### **(4) Tabaka Rural Training Institute**

Since the launching of the Annual Appeal 2015, the amount collected to date stands around \$ 25,500. Our target is \$ 40,000. The Board wish to state that the fund raising in 2015 has been quite slow compared to the past. The Board is rethinking about fund raising for the future with a question of whether Mission and Ecumenical Board will be able to sustain the support for specific projects.

### **(5) United Church – Papua New Guinea**

**Director's Reflections:** The visit to Papua New Guinea gives a different experience each time I visit. This time I was asked to visit two places where I have never connected before – the New Ireland Region and the Papuan Gulf Region.

New Ireland region has connections with New Zealand Methodist Church with teachers going to teach in the primary and secondary schools. The bishop and the secretary of the regional synod were very happy to receive me from the Methodist Church of New Zealand Te Haahi Weteriana o Aotearoa. The region is growing rapidly due to the two gold mines already in operation and the third one to be opened shortly which will be an undersea operation. The United Church in the region is estimating a membership of 86,000 within its 34 circuits. The way ministry is planned and organised shows the commitment of the people and their stronger belief in the Triune God. Having seen the life of the church in this part of the world it is hard to agree that faith is irrelevant in the contemporary world. The church is still in need of not financial assistance but human resources particularly in teaching ministry.

Most of the information could be shared by way of emails or reports being forwarded electronically. But the problem of communication continues to be a barrier. Moreover, the visit gives an opportunity to experience church life in these remote places and to share knowledge and experience in mission. What I value very much is the human relations and the experience of God's love in practice in these places. The growth of the church is a sign of hard work of the people in the church. All of the above I can say as someone who has been in the context and experienced the church life.

Our partnership in mission with the United Church Papua New Guinea is valued at every level. The leaders look forward for this partnership to continue. The hospitality and local support for mission partnership is outstanding. The United Church covered most of the accommodation cost for me during this visit for which I am thankful to the church.

### **(6) Rarongo School of Theology and Mission**

Rarongo School is going through a period of transition. After the director of education Api Maha left, Rev. Arua Morea is appointed. It was pointed out that the school is having a dearth of teaching staff. M&E was asked to help by way of finding at least visiting tutors who could stay for a semester or two or to visit the school regularly to teach. The principal is still in an acting role since 2013. There is no qualified person to be appointed as principal. The possibility is to look for visiting teachers from India to come for a semester or two to teach. To train local tutors in higher education is also growingly becoming difficult due to the cost involved in sending them out of PNG and to find scholarships. This needs further exploring to help the school. Rev. Koloma Markewin has been identified as a potential teacher to go for a PhD programme. The moderator and secretary are looking for possibilities overseas for Koloma.



## **(7) Bougainville Mission**

The centenary of the arrival of the gospel in Bougainville will be celebrated from 20 to 26 of September 2016. The arrangements are in place. The moderator will be sending formal invitations to the leaders of the partner churches to attend the celebration and then to attend the general assembly of the UCPNG from 1 October 2016.

## **LOOKING INTO 2016**

A grant over the next three years from PAC is an assurance that Mission and Ecumenical Board can continue its work over the next three to five years. The Board will carry on the work in the areas of Koinonia and Diakonia. Mission and Ecumenical Board appreciates the affirmation from the wider church.

The work for unity among Christians and the involvement in the pilgrimage of justice and peace will be a priority in relation to ecumenical work.

The assistance for the church and the institutions in Solomon Islands and Papua New Guinea will continue with the available resources. This work will get strengthened further with the support received from the people in the Methodist Church of New Zealand Te Haahi Weteriana o Aotearoa.

## **Mission and Ecumenical Board STRATEGIC PLAN 2016 to 2018**

**To be church is to be missional; to be Methodist is to be ecumenical**

### **Vision**

#### **1. Diakonia**

Promote the overseas mission of the Methodist Church of New Zealand providing for human need, working for justice and help in disaster relief.

#### **2. Koinonia**

Promote the ecumenical relationships of the Methodist Church of New Zealand "That all may be one so that the world may believe that God sent Christ."

Be involved in the Pilgrimage of Justice and peace locally and globally.

### **STRATEGIES – Long Term**

1. Maintain mission partnership with the United Church of Solomon Islands and United Church of Papua New Guinea and such other partners as and when identified.
2. Continue to work for the promotion of Christian unity as spelt out in the Mission statement.

### **STRATEGIES – Short Term**

#### **Overseas Mission**

1. Support the ongoing work with Tabaka Rural Training Institute.
2. Assistance to Helena Goldie Hospital
3. Assistance to Helena Goldie College of Nursing
4. Scholarships to student nurses at Helena Goldie College of Nursing
5. Assistance to Goldie College
6. Assistance to Sasamuqa Hospital
7. Assistance to Rarongo School of Theology and Mission
8. Partnership in mission with Bougainville Regional Synod
9. Partnership in mission with the United Church of Papua New Guinea

#### **Ecumenical**

1. Continue to promote the National Dialogue for Christian Unity.
2. Together with the Faith and Order Commission support the ongoing bilateral dialogues with Anglican and Roman Catholic churches.
3. Promote ecumenism through school of ecumenism and ecumenical symposium.
4. Work with World Council of Churches on its Pilgrimage of Justice and Peace and promote participation of Methodists from New Zealand
5. Work with Christian Conference of Asia on the programmes by providing leadership and promote participation of Methodists from New Zealand.

6. Work with World Methodist Council in its mission and ecumenical partnerships by promoting participation of Methodists from New Zealand.
7. Promote Interfaith Relations and develop ways of working together on common issues.

### **Resourced by**

- a. Fund raising for specific overseas mission projects, grants and bequests
- b. Utilise the designated funds for the specific purposes of overseas mission.
- c. Grants through Connexional budget and PAC and income from investment towards stipend, administration and operational expenditures.

### **Carried out by**

Governance – Mission and Ecumenical Board members  
 Service delivery – Director

### **Time Frame**

The work of Mission and Ecumenical Board to be reviewed in 2018.  
 Review will assess the work and measure the achievement of the goals.

Endorsed by the Mission and Ecumenical Board  
 On 28 August 2015

### **Suggested decisions:**

1. The report is received

### **United Churches in the Solomon Islands and in Papua New Guinea**

2. Conference affirms the significant relationships with the United Church in the Solomon Islands, and the United Church in Papua New Guinea.
3. Conference calls the people called Methodist to continue to support the overseas mission of the Methodist Church of New Zealand Te Haahi Weteriana o Aotearoa to provide assistance to the United Church Solomon Islands and United Church Papua New Guinea through Methodist Mission and Ecumenical Board.

### **Ecumenical**

4. Conference affirms the discussion and work to date and the ongoing dialogue toward the formation of National Dialogue for Christian Unity in Aotearoa New Zealand.
5. Conference affirms that Rev. John Roberts and Rev. Prince Devanandan be the representatives of Methodist Church of New Zealand in the National Dialogue for Christian Unity.
6. Conference affirms the ecumenical education through School of Ecumenism with Centre for Ecumenical Studies of Charles Sturt University, Canberra and Trinity Theological College.
7. Conference thanks Hugh Dyson for his commitment and service to Mission and Ecumenical for over 15 years.
8. Conference thanks Rev. Kalo Kaisa for her role in the Mission and Ecumenical Board.

### **Membership of the Mission and Ecumenical Board**

9. The Mission and Ecumenical Board membership for 2016 be: Rev. Terry Wall (Chairperson), Linda Hall, Poulima Salima, TeRito Peyroux, Rev. Uesifili Unasa, Lisi'eli Samiu, Jackie McGeorge, Te Aroha Rountree, Prince Devanandan (Ex officio), one to be named by Te Taha Maori and one other to be named by the President.

## **CHRISTIAN WORLD SERVICE**

This year has been marked by global emergencies. Cyclone Pam hit Vanuatu in March, earthquakes rocked Nepal in April and growing numbers of refugees sought safety from war and persecution. In September the United Nations endorsed a fifteen year Sustainable Development agenda. The first goal is to end poverty. We are preparing to celebrate the seventieth anniversary of the first Christmas Appeal with lectures by Rod Oram in Auckland and Christchurch.



Our partners have found it more challenging to respond to community needs. Although climate change, conflict and the lack of resources have made their work harder, they have the expertise and networks to improve people's lives and livelihoods. CWS is grateful for the support of the Methodist Church that provides core funding to our work.

Your contributions to the Vanuatu Appeal helped ACT (Action by Churches Together) Alliance meet the almost US\$1 million appeal to provide emergency relief. The very generous donation from Vahefouna Tonga was especially appreciated. CWS worked closely with ACT for Peace our Australian counterparts and the Vanuatu Christian Council, participating in the Vanuatu government disaster management arrangements. The majority of the assistance went to 14 communities on Tongoa Island.

On April 25 we launched an appeal after a magnitude M7.8 earthquake hit Nepal. Immediately after it struck Nepal, ACT Alliance started work distributing hot meals, food items, and non-food items like cooking utensils, blankets, water, sanitation, tarpaulins and medical care. Later on they distributed corrugated iron and other materials to protect people in more isolated areas ahead of the monsoon rains. CWS initiated an agency request to the NZ government asking them to support immediate debt relief through the Asian Development Bank, IMF and World Bank.

CWS appreciated the generous response from supporters, including the Methodist Church to these appeals. CWS was able to launch these appeals quickly because we have your email addresses. Being a member of the ACT Alliance meant that we were able to ensure funds raised would be deployed well even though we did not have direct partnerships in Nepal or Vanuatu. The ACT Alliance is the third largest aid and development agency in the World and has considerable funding and expertise to save lives and helping communities prepare in case of disaster.

### **Ebola – West Africa**

CWS launched an appeal to help the Council of Churches in Sierra Leone respond to the spread of Ebola. Churches helped with community awareness and assisted families in quarantine as well as survivors.

### **Refugees**

In my speech to last year's conference I quoted Antonio Guterres, the UN High Commissioner for Refugees has warned, "The world's humanitarian community has "reached its limit" and is no longer able to cope with a massive rise in the number of refugees being forced out of their homes by global conflict." Today, the situation is even worse

In July this year the United Nations Human Commissioner for Refugees [released](#) figures showing record numbers of refugees in 2014. In total a staggering 59.5 million people had fled their homes, up 8.3 million from 2013. One in every 122 persons on the planet is a refugee, internally displaced or seeking asylum.

CWS has supported the campaign to double the number of refugees accepted under the quota system – currently 750. New Zealand churches played a leading role in settling refugees over many decades and CWS appreciated the way they spoke out in this campaign. We are ranked 90<sup>th</sup> in the world for our help to refugees on a per capita basis

The need for more humanitarian aid to refugees particularly in the first countries of refuge is urgent. With no sign of an end to conflicts from which they flee, the international community needs to be more generous in its support to them.

Our partners are providing vital aid to Syrian, Iraqi and Palestinian refugees in Iraq, Jordan, Lebanon and Palestine as well as other places.

In June worship resources for Refugee Sunday featured a reflection by retired Bishop John Bluck entitled 'Their only security is us'. It was printed in the Christchurch Press. CWS produces resources for Refugee Sunday and Peace Sunday for parish use. They are available on our website.

Our Christmas Appeal materials this year feature a young Sudanese girl from the Nuba Mountains who has found shelter in a refugee camp in South Sudan.

### **Ration Challenge**

CWS is preparing to launch a new fundraising initiative next year. The challenge is to get

sponsorship to live on the same rations as a Syrian refugee from 14-20 June 2016 and raise money for refugees. It is modelled on a successful campaign run by our Australian counterparts, Act for Peace the challenge has already been enthusiastically received by youth groups and church schools. We are aiming to have 100 participants in the first year and raise \$40,000.

### **Climate Change**

CWS has continued to remind people of the urgency of action on climate change, especially in the lead up to the Paris summit in December. We are encouraging people to sign the ACT Alliance [petition](#) for climate justice.

### **Community Development**

CWS continues to support the work of 19 partners in 16 countries. Income generation and food production are high priorities for many of our partners. Planning for disasters has become a high priority. A number of our partners are helping people develop the skills needed to deal with violence in their communities and campaigning for fairer treatment of women and girls.

This work is greatly helped through contributions from the William Walters Trust and the Prince Albert Trust, the Special Project of the Methodist Women's Fellowship, the World Day of Prayer and the Connexional contribution.

### **Sustainable Development Goals (SDGs)**

Last year I spoke about the Sustainable Development Goals (SDGs), built on the Millennium Development Goals (MDGs) that expire this year. The first of the 17 goals is to eliminate poverty by 2030. There are seventeen goals that provide a road-map that aims to improve the lives of the poorest people. The government has been reluctant to discuss the SDGs in New Zealand, but they are universal. They recognise the need to address the structural drivers of poverty. It is an opportunity to promote sustainable development across the board including tackling poverty within New Zealand.

We hope that next year there will be some public discussions involving all the actors to map New Zealand's response to the SDGs.

### **70<sup>th</sup> anniversary**

This year's Christmas Appeal is our 70<sup>th</sup>. The first was for war-torn Greece in 1945. Seventy years later we are continuing to respond to people displaced by conflict. The theme for this year's appeal, 'Help Rebuild Lives' could have been the first. Please give it your full support.

Moreover, to celebrate 70 years of working together to make change happen across the world, we have launched a new logo and tagline: Justice in Action. The new logo allows us to cobrand with the ACT Alliance.

### **Supporters' Council**

As part of CWS's commitment to greater accountability, the first Supporters' Council was held in Christchurch last September in conjunction with the AGM. It was very well attended. Trish Murray, International Programmes Coordinator spoke about her recent trip to the Middle East which provoked some lively discussion and dissent. This year's Supporters' Council will be held in Wellington on Saturday 21 November and will provide an opportunity to respond on our work.

### **Thanks**

I would like to acknowledge the contribution of Rev Prince Devanandan as the Methodist representative on the CWS Board and to the Methodist Women's Fellowship who with Presbyterian Women have raised \$20 402, for our partner Neythal in South India. I would also like to express our thanks to World Day of Prayer (Methodist representatives Leatrice McIntyre and Roz Wilkie) who contributed \$19,000 to our partner in Haiti. I would also like to express my thanks to Rev David Bush, the staff of the Connexional office and in particular Elaine Knegt who is responsible for our finances. Thanks to Paul Titus for the regular space in Touchstone.

Finally as always to our most loyal and active supporters the members of the Methodist Church of New Zealand our grateful thanks for your support over the past 70 years. I look forward to meeting you at Conference and discussing the issues raised in this report.

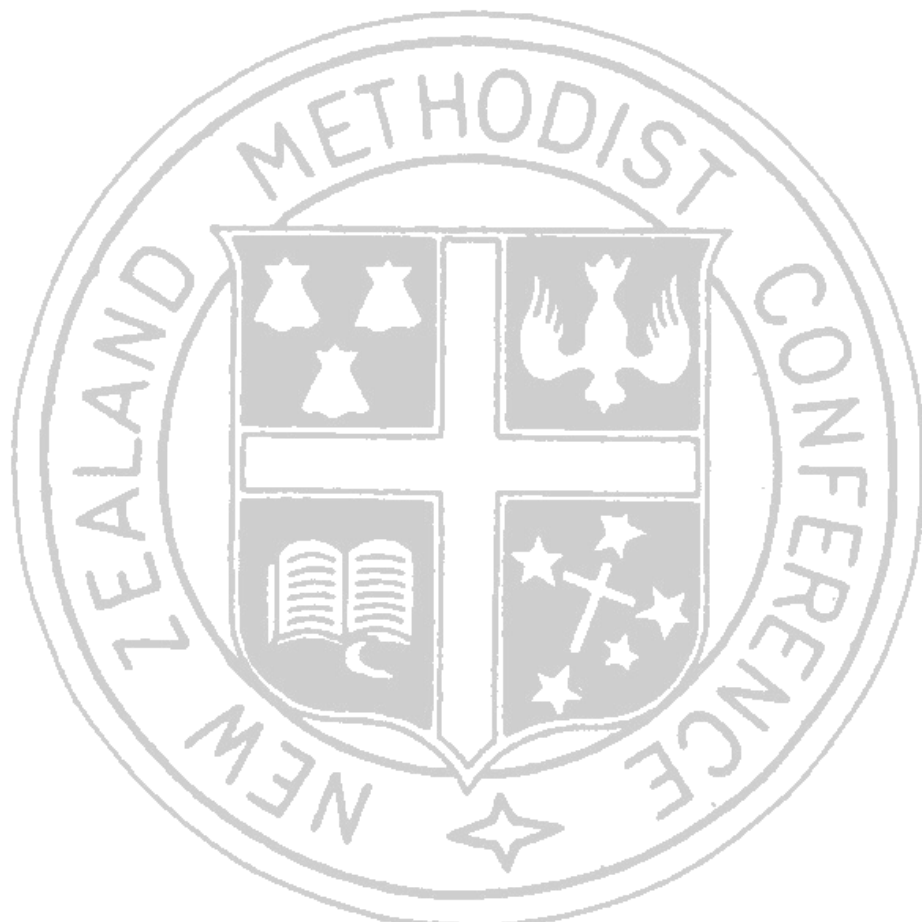
**Suggested decisions:**

1. The report is received
2. **Refugees:** That the Methodist Church writes to the New Zealand government asking it to increase the annual quota for refugees and support for agencies providing humanitarian assistance to refugee communities.
3. That the Methodist Church encourages parishes to mark Refugee Sunday with prayer and appropriate action and encourage people to take part in the Ration Challenge.
4. **SDGs:** That the Methodist Church encourages parishes to consider the Sustainable Development Goals and find ways to advocate for wider debate in New Zealand society.
5. **Christmas Appeal:** That the Methodist Church encourages all parishes to promote this year's Christmas Appeal, Help Rebuild Lives.



# *Communications*

- Methodist Publishing Board
- Media & Communications Endowment Fund



## **METHODIST PUBLISHING BOARD (TOUCHSTONE)**

The Methodist Publishing Board maintains publication of 'Touchstone' to a high standard, thanks to our Editor, Paul Titus. 'Touchstone' is available digitally, but we acknowledge that many of our readers prefer the printed version. The Board does not charge parishes for 'Touchstone' – it belongs to the Connexion which in turn supports it with continuing grants.

The MPB Endowment Fund and an annual grant from the Connexional Budget enables the Board to employ our Editor and his team in this era of continually rising prices. The Board also acknowledges our other generous donors, and funding from the PAC Trust. We would also wish to commend the careful management of the Editor, Paul Titus, and the convenor of advertising, Pieter van den Berg.

Your Connexional newspaper is committed to keeping the parts of our wonderfully diverse Connexion in touch with each other. Please keep on giving us your feedback and suggestions – and, even better, your Parish, Rohe and Synod news.

Part of our brief is the oversight of the MCNZ Web page. The updated version was launched in July and I recommend that you take the time to familiarise yourselves with it.

As I now complete my term as Board Chair, I wish to take this opportunity of thanking the Editor and the members of the Methodist Publishing Board and also Jane O'Neill who produces our financial reports and takes the extra time to attend the meetings and explain the details. MPB takes up hours of Jane's time! Special thanks to Brian Turner who is retiring from the Board at the end of the year.

### **Methodist Website**

In July the website was re-engineered so that it is functional on smart phones and tablets, as well as larger screens. The new menus and layout have also enhanced the website.

The website can be the first place to look for all sorts of useful information, the latest Law Book, Information Leaflets, details of organisations and committees and large sections featuring parish history and Connexional archives.

The website is provided free to parishes. The interest from the original PAC grant of \$50,000 pays all the costs, including this year's upgrade. A big thank you also to the many volunteers who update information and add new material.

One plea – in a short time a website can become a 'cobweb' populated by out of date information and data. If you are responsible for part of the website please do your best to keep it up to date.

## **TOUCHSTONE EDITOR'S REPORT**

Touchstone is the forum where people in Te Haahi Weteriana and Uniting Congregations tell their stories and share their opinions.

As Touchstone editor I stand at the centre of a wide network of volunteers and professional writers, artists and designers who contribute in ways large and small to gather those stories and produce our monthly editions.

A team of journalists writes the lead news items in Touchstone but many of the stories we carry on parish life around the Connexion are prepared (or suggested to us) by people in the pews. These stories come from the top of the north to the bottom of the south. For example, in the August edition we carried a story on a fire at Kaitaia Union Church, and in the September edition we ran a story written by parishioner Raewyn Birss about Invercargill Methodist Parish's Friday Club.

This year we also saw several lively exchanges of opinion in letters to the editor on such topics as evolution, homophobia and Immaculate Conception. We were also able to run theological

reflections on a range of topics. Again, these contributions come to Touchstone thanks to the lay and ordained people who are willing to put their thoughts on paper and share them with the Connexion.

A number of others deserve special thanks for their input. These include liaison people Rev Paulo Ieli, Edwin Talakai and Niko Bower who coordinate the stories we have run on the activities and accomplishments of people and parishes in the Pacific language synods.

President Tovia and Vice President Bella have been diligent correspondents. They have shared their thoughts and experiences as they have travelled around New Zealand and visited neighbouring churches in the southwest Pacific.

Betsan Martin has regularly provided provocative articles on behalf of Publish Issues. They challenge us to think about how we as Church can be force for good in society.

Our team of proof readers should also be mentioned. Their attention to details helps ensure the quality of Touchstone.

With the oversight of the Methodist Publishing Board Touchstones strives to meet its obligation to be financially sound. The Connexional Budget and Prince Albert College Trust provide a large share of our budget but we also depend on revenue of advertisers and grants from Methodist trusts boards and individuals.

Christian World Service, Methodist Missions Aotearoa, Trinity College, and the Methodist Trust Association are regular advertisers. Their support is very welcome, as is the opportunity to tell their stories in the pages of the newspaper.

Finally, this year sees the departure of Gillian Watkin, who has written the 'From the Backyard' column for Touchstone since February 2010. I wish Gillian all the best in the next stage of her life and I also extend a welcome to Rev Jan Fogg who has undertaken to write a column on aging.

Touchstone will continue to tell the Church's good news stories and explore the issues we face as Church, society and global community. Suggestions are always welcome on topics that we can address.

**Suggested decisions:**

1. That the report be received.
2. That the Methodist Publishing Board thanks retiring member Brian Turner for his contribution and service.
3. That the Publishing Board for 2016 be: David Hill (Chair), David Bush, JooHong Kim, Paul Titus, John Wilson, Siu Williams-Lemi, Pieter van den Berg, Barbara Peddie, Jim Stuart and Alec Utting (Corresponding Members).

**MEDIA & COMMUNICATIONS ENDOWMENT FUND**

Separating the Media & Communications Fund Application Form, from the main PAC fund, has proved most successful and we appreciated the parishes recognising this difference. Please ensure you check the list of requirements before emailing your application.

The Media & Communications Committee reminds parishes that any money granted from the Media & Communications Fund, that is not spent on the project in the Connexional year, needs to be returned to Media & Communications for reallocation. It is very much appreciated those parishes who in the past have done this.

Congratulations to those groups who were successful and received grants towards their projects.

Waiwhetu Methodist Parish	\$2000	upgrade of sound system
Taukau Union Parish	\$1000	advertising their church and its activities



Richmond Stoke Parish	\$2000	upgrade sound system
Mangapapa Union Parish	\$1000	data projector
Palmerston North Methodist	\$1000	additional costs to produce final copy of Music in the Air
St Stephen's Wainuiomata	\$400	Radio microphone
Wesley Blenheim Parish	\$3000	upgrade sound system, cabling,
St Paul's Taumaraumu	\$1030	create a media centre
Hamilton East Parish	\$1000	large TV
Tawa Union	\$1000	Computer
Wesley Community Action	\$1000	Produce information resource to attract foster Parents
St Andrew's United, Hokitika	\$1000	ceiling mounted data projector
St Luke's, Northcote	\$1000	data projector
Orakei Parish, Auckland Engagement with	\$1000	Resource book of Reflections and Theological issues
Waiuku & District Churches	\$1000	data projector
Mahurangi Methodist Parish	\$1000	large screen TV
Mangere Central Samoan Parish	\$1000	microphones, mixer
Mangere East Samoan Parish	\$1000	computer
Ellesmere Co-operating Parish	\$1000	microphones
Paeroa Co-operating Parish	\$2000	large screen TV, moving sound system
Wanganui Methodist Parish	\$1000	Microphones
Chartwell Co-operating Parish	\$1000	audio visual items
Central Parish, Christchurch	\$2500	High Quality Data Projector
St Paul's Methodist, Otara	\$2000	speakers, microphones to improve sound system
Mt Albert Methodist	\$2000	new processor, speakers to improve sound system
Auckland Manukau Synod	\$1000	laptop
Auckland Deaf Christian Fellowship	\$1000	data projector
St Francis Co-operating Parish, Hamilton	\$500	website
Pukekohe Methodist Parish	\$360	portable sound system
Manurewa Methodist Parish	\$2000	upgrade sound system
Petone Methodist Congregation	\$1000	laptop
Student Christian Movement, Wellington	\$1000	laptop
Christian Broadcasting Assoc.	\$2500	towards scholarships for Christian students studying Media at Tertiary level
Mangere Tongan Parish	\$1000	data projector

### **Suggested decisions:**

1. That the report be received.
2. That the Committee for 2016 be: Graeme White, Te Rito Peyroux, Robyn Allen Goudge, Gillian Laird, Trish Moseley Taylor (Convenor)



## *Social Issues*

- Public Issues Network
- Interchurch Bioethics Council



## **PUBLIC ISSUES NETWORK**

Pope Francis's *Laudato Si* gives a fine theological reference for the pivotal year of Climate negotiations. Pope Francis following his namesake, celebrates the sun and the moon, plants and creatures, water and oceans and earth as brothers and sisters. In this understanding of an inter-related universe climate is the underlying life support system that sustains the fabric of life of the planetary system.

As this report goes to press Public Issues is working with the President Aumua and Vice-President Arapera and MM&E for a Methodist church response to Refugees.

### **CHURCH NETWORKS**

#### **Te Taha Māori**

PIN Reports to Hui Poari and meets with Tumuaki Diana and members of Te Taha Māori as often as needs and opportunities allow. Topics for 2015 include the proposed Methodist hosted Climate Workshop, transitions to Low Carbon, Fresh Water governance.

**Tauivi – Sinoti Samoa, Vahefonua** Public issues works actively with Sinoti Samoa Social Issues Group and Vahefonua Social Issues Group. The congregation and parish base for Sinoti and Vahefonua is an inspiration for addressing the aspirations and needs in these communities. Regular, ongoing work for education, support for families and community initiatives with the use of professional expertise to support such initiatives, are a feature of the social issues committees.

#### **Parishes**

The engagement and contributions of parishes are the life and soul of Public Issues, as they bring a grounded, local reality to issues that are often activated at the national level.

A big vote of thanks to all parishes and parishioners who contribute to Public Issues, and who bring attention to local issues as well as to the scope of national issues.

A few parishes initiate links with Public Issues. For example:

- The Palmerston North and Kapiti Social Issues and Let the Children Live groups meet regularly to discuss topics at hand and to put issues on the agenda. Response to Syrian refugees is on the agenda of both groups. They engaged in consultation child vulnerability, the Child Hardship bill. Palmerston North is active on the Convention to End All Discrimination Against Women, they work with the City Council to monitor election promises for children.
- A New Brighton group met throughout the year to revise the Green Church criteria for Aotearoa NZ.
- Members of the Papatoetoe parish raised matters of youth unemployment and public health.
- Wesley, Taranaki St is involved with the Living Wage and contributes to local Public Issues, as well as submissions.
- Trinity Newtown – on child hardship and the broader issues of the need for change in economic direction
- Mataiva Robertson, Sinoti Samoa regularly prepares Samoan language articles on Public Issues for Sinoti.
- Soana Muimuiheata is on the Vahefonua Social Issues Committee, Siola, and will bring matters to the attention of Public issues, as well as requesting engagement in national issues.
- Parishes in Hamilton, including Chartwell, St John's and the City parish are interested and active on Public Issues. Chartwell engages on environmental and social issues.

Often the Public Issues Co-ordinator will contact parishes on topical issues. There have been contributions on Family Violence, Climate responsibility, local and national issues of freshwater, child hardship and vulnerability, Living Wage, Trans Pacific Partnership. Jan Fogg, Thames parish, gave input into the building guidelines resource (Green Church Aotearoa)

Public Issues prepares regular communications with messages for bulletins and links and

websites. This year we were active on the Child Hardship Bill, the Strengthening the Law for Family Violence and the Climate consultations. Many parishioners responded to the opportunity of our Submission on Child Hardship. We do not think that \$25 per week per family will reduce hardship, as the government proposes. Rev. Motokiai and some of the Wesley Taranaki parishioners attended the hearing for Public Issues.

### **Methodist Mission and Ecumenical**

Appreciation is expressed to Prince for his ongoing support and engagement with Public Issues. Prince's support for the involvement in Public Issues in the WCC PCC Auckland Workshop, September 2015, is much appreciated. Betsan gave a presentation on climate change at the Auckland Workshop, and contributed to drafting the Statement of the Auckland Workshop for the WCC and COP21, and for the New Zealand Church Leaders.

## **PUBLIC ISSUES COMMUNITY ENGAGEMENT**

### **Migrants and Refugees**

The migrant crisis worldwide, in Europe Syria and parts of Asia is a most compelling humanitarian crisis requiring a social justice response. As this Report goes to Press we note the strong calls to the NZ Government to double our minimal refugee quota of 750.

Amnesty is calling for the quota to be doubled. We ask Conference to consider how the church can contribute to alleviating the refugee crisis. In September President Tovia Aumua and Vice President Arapera Ngaha sent a media statement, circulated an eMessenger and sent a letter to the Prime Minister calling for increasing the New Zealand quota.

Clearly the real solutions lie in solving poverty and war – both beyond the immediate gambit of New Zealand's influence. We should not use our remoteness and smallness to sidestep taking a step in solidarity with desperate people. In the coming months, with the small increase in the number of refugees New Zealand will take (effectively 600 over 2.5 years, announced Sept 2015) we need to attend to the capacity of parishes to respond, and the kind of support that a parish can provide.

### **The Living Wage**

Wellington meetings have been given a great boost with the appointment of a Wellington-based Living Wage co-ordinator (funded by J.R. McKenzie Trust). The early part of the year was focussed on the Wellington 10 year Plan and ensuring that there is commitment to follow through on agreements for the Living Wage, including both directly employed and contracted employees. A 'Mop March' in July, led by cleaners went along with submissions to the Wellington Plan. Ministers and parishioners from Porirua, Wellington and PIN supported ensuring the Living Wage is in the Council Plan.

Living Wage Porirua was launched in Porirua in August to engage with the Porirua City Council. Although the Porirua Council has turned down the Living Wage they haven't heard the last of the action! There was a big public turnout for the launch identifying a large business or company will be important for taking the Living Wage further into the business sector. A similar response can be heard in Lower Hutt – Hutt Valley City Council Chief executive David Kiddey said, in 2013 raising wages from the minimum wage of \$13.50 to \$18.40 an hour would cause massive unemployment in Lower Hutt and limit new job creation. Living wage is underway in Lower Hutt.

Although the focus in this report is on Wellington, Christchurch and Auckland are both dynamic centres for Living wage action.

### **Just Transitions**

A group associated with the CTU and the Union-Enviro Group is running occasional workshops on Just Transitions. This is a major step forward for Unions to be looking at the interests of workers with an environmental lens. In the past, the priority of jobs have trumped climate issues. Now there is an emerging drive to integrate the interest of jobs and worker protections with climate justice. They are very interested in what the Methodist church is doing on the transitions pathway.

## **Trans Pacific Partnership**

Mobilization on the TPP has mounted this year with Marches throughout the country as information on the likely impacts of the TPP are exposed. There are almost daily articles from different sectors: medical professionals concerned about the undermining of public health, the over-riding of human rights, aggressive commercial interests over-riding state social and environmental responsibilities, such as restrictions on tobacco, sidelining of human-trafficking and many forms of labour exploitation. The details are formidable.

The main rallying points continue to be the secrecy of the negotiations, and Investor Stated Disputes Tribunals, in which companies can sue a government for laws and regulations which effect profits. Many New Zealanders oppose a deal for which the terms are not be open to democratic engagement.

Public Issues works with partners on the TPP including the CTU (Union-Enviro Group), and a coalition that meets periodically: Ora Taiao, Nurses Association, CTU, NZ Education Institute, Environment and Conservation Organizations', Churches, Coal Action network, University Students Assn. This group is given briefings by Jane Kelsey periodically.

## **Inequality**

Inequality continues to be a reference point for Public Issues work on poverty. It is very important because it invokes a whole of system approach by accounting for the disproportionate allocation of wealth is accounted for. Poverty is to a large extent a function of distribution and the social and economic systems that rely on unjust inequality.

## **ECOLOGY AND ECONOMY – JOINING TOGETHER STEWARDSHIP RESPONSIBILITIES**

### **Public Issues and Climate / Low Carbon**

This is an optimum year for mobilizing on climate. Rev. Aso Saleupolu has championed the Methodist church hosting an ecumenical Climate Workshop and the committee for this has met twice. We have postponed the Workshop until 12 March 2016 (to be confirmed). A longer lead-in will have the benefit of more time to circulate information, and also to have the perspective after the December COP21 summit in Paris.

When the government held a public consultation on New Zealand's Nationally Determined Contribution there were groups all around the country wanting to give a clear message for a strong commitment from New Zealand. Public Issues hosted 3 discussions with groups and organizations we work with (including Gen Zero, 350.Org, church people, ECO, Enspiral) and expert advisors to prepare a submission. In essence the government focused on a target for reducing emissions and does not propose a pathway to achieving a target. The discussion document was framed only in terms of the costs to business of climate change responses in policy. It does not identify the costs of inaction, from economic and moral perspectives. At the consultations there was widespread disgust with the inaction and lack of planning for a low carbon economy.

At present NZ meets 4/5ths of our emissions target (currently 5% below 1990) by buying carbon units; not by reducing emissions. Indeed NZ is currently about 25% above 1990 levels, so we are dramatically failing to meet even a low 5% target.

When New Zealand announced our Contributions, these are

- A provisional post-2020 target of 30 per cent below our 2005 greenhouse gas emissions levels by 2030
- An unconditional target of five per cent below our 1990 greenhouse gas emissions levels by 2020

The rather convoluted language means that we have lowered the bar by going for a benchmark of 2005, which was when our emissions peaked at nearly 80 mega-tons of CO<sub>2</sub> (compared to 60 mt in 1990).

Public Issues worked with the Green Church Aotearoa Group to produce a Building Guide for the Church. This will be reported on under Green Church Aotearoa.

## **Freshwater**

Public Issues attends key meetings in Wellington on Freshwater. It is an area of great importance to iwi Māori, to farmers and commercial users of water such as power generating companies, and is of great concern to environmental organizations and academic researchers who consider the National standards set for freshwater, as 'wadeable' level, are too low. The high stakes are linked to irrigation and NZ's growth Strategy to double farm exports by 2025.

We keep a watching brief and where possible engage with the Land and Water Forum, a coalition of environmental NGO's, with Iwi Leaders and with the Sir Eddie Durie and the New Zealand Māori Council visionary proposal for freshwater governance. It addresses commercial interests, restitution of Māori interests, and wider public good interests in Freshwater.

## **Principle of Responsibility**

The far-reaching aspect of stewardship is expressed in a principle of responsibility alongside that of rights. Responsibility is a relational value, a foundation stone laid with God's inquiry to Cain and the response, 'Am I my brother's keeper'. It is a custodial value for contributing to sustaining the planet from every level of our capability and spheres of influence: personal, organizational, governmental and global. Rights are important for social justice; however social justice rights are expanded to refer to commercial rights which can outweigh custodial responsibilities.

Responsibility for earth as our home expresses a divine quality of creation and the interdependence between all forms of life, and it sits well with the world view of a 'woven universe' and the centrality of obligation in indigenous societies.

Responsibility is about the exercise of power at all levels including governance roles. It is intended to engage support for integration across sectors and disciplines, and to advance transitions to sustainable societies.

## **LET THE CHILDREN LIVE**

### **Coalition for Children**

Public Issues is part of the coalition for Children, which uses the name *Tick4Kids*, which was developed during the election. Collaborators include UNICEF, Ora Taiao, Public Health Association, Nurses Organization, Child Poverty Action Group, Child Poverty Network, Child Wellbeing Network, Every Child Counts, NZ Education Institute, Council of Trade Unions.

This group held meetings around the Children in Hardship Bill, the Vulnerable Children's consultation and the Family Violence consultation. A Strategic Priorities Session was held early in the year to keep momentum going on action for children. Child poverty and parenting were priorities for the group as a whole. It is very valuable to work with these groups.

### **Other Associated Let Children Live Activities**

- Contributions to the Children in Hardship Bill.
- Family Violence Consultation
- The important programme of work by Sinoti Samoa, and other programmes by the church, including by Vahefonua, on family violence is valuable for feeding into the major work being led by the Ministry of Justice and the Minister of Social Development. We are in discussion about enabling this work to be documented and identify key contributors and barriers to successful family violence work and to improving safety for children and families.

## **SUBMISSIONS**

- Children in Hardship
- Korea Free Trade agreement
- Climate consultation
- Strengthening the Law on Domestic Violence
- Vulnerable children (Treasury consultation)

## COMMUNICATIONS

- Regular items to parishes for bulletins
- New style monthly PIN News & via
- Touchstone
- PIN items on website
- e-Messenger

### Suggested decisions:

1. That the report be received
2. **Refugees**
  - (a) That the Methodist church supports doubling the annual NZ Refugee quota with an appropriate increase in funds to support settlement.
  - (b) That the Methodist church will continue take appropriate steps to advocate and support these increases.
  - (c) Conference asks Public Issues to clarify how parishes can contribute to supporting refugee resettlement.
3. **Climate**

Conference encourages Public Issues to continue involvement in:

  - (a) Climate responsibility and Green Church Aotearoa Initiatives.
  - (b) The work to identify practical steps the Church can take to move to Low Carbon
4. **Oversight Group membership**
  - (a) Public Issues thanks Rev. John Murray for his support for Public Issues.
  - (b) Membership of the PIN Oversight Group for 2016 to be: President Tovia Aumua, Vice President Arapera Ngaha, Tumuaki Diana Tana, Prince Devanandan, Soana Muimuiheata, Mataiva Robertson, Marion Hines, David Bush, Betsan Martin. Others may be appointed by the President.

## GREEN CHURCH AOTEAROA

Green Church was given a mandate to work on pathways for the church to transition to low carbon.

The Committee for Green Church met in April 2015. The following items were identified for action in 2015:

1. Prepare a guide as a resource for low carbon building for the church.
2. Review the Gronkirke criteria <http://www.gronkirke.dk/english/> for recognition as a Green Church
3. Prepare 4 children's resources for the month of the Season of Creation
4. Engage with Te Taha Māori and representatives of all synods to host a workshop on Climate Change
5. Propose the church offers the opportunity for two parishes to become models of community building around initiatives for low carbon transitions.

### 1. Building Guide

With the assistance of an architect who works on low carbon design, energy systems and building materials we prepared a resource. The resource includes a theological introduction and engaging with parish community, sections on optimizing potential of the sight, making the most of space and materials, enhancing the indoor environment, energy systems, conserving water, and operations and maintenance.

We prepared a draft resource which was reviewed by the Methodist Church Property Committee. Following advice from Greg Wright, adjustments were made to bring the resource into line with Methodist Policy. The resource will be available on the Methodist church website on the Public Issues page.

## **2. Criteria for Recognition as Green Church**

Mark Gibson has worked throughout the year with a group from his New Brighton Parish to consider the 48 criteria set out in the Danish Grøn Kirk programme. The working group came up with 46 criteria, a copy of which is appended to this report. The purpose of these criteria is to encourage parishes to become active on whatever scale is feasible, from theology, creation-affirming worship, community building, to planting apple trees and installing solar systems. It is proposed that Conference supports the principles of a green church programme, such as Gronkirke, and encourages parishes to engage and further develop action plans suitable for their parish during 2016. A Report to Conference in 2016 will incorporate further parish suggestions for activating the Green Church Aotearoa Movement.

## **3. Children's Resources**

Work to develop these resources will continue in 2016

## **4. Methodist Climate Workshop**

Rev. Aso Saleupolu has led an initiative for a Climate Workshop. The Workshop is to be Methodist hosted and ecumenical, and organized in reference to the Pacific. It is open to all, with a special interest in resourcing Topics are:

- (a) Update on the science and impacts for New Zealand and Pacific situations
- (b) Appropriate responses
- (c) Climate commitments and strategies for engagement
- (d) Theological considerations

The Pacific exposure to the impact of climate change is recognized through the eloquent and strategic advocacy of their leaders. As a church with strong connections to Pacific nations, we have a special interest in climate impacts for fanau. Nationally determined climate commitments of major powers and of neighbor countries for COP21, Paris December 2015, are not sufficient to turn the climbing graphs of projected emissions towards stabilizing at a 2 degrees Celsius rise in temperature.

The Workshop will be held 12 March, 2016. This will have the benefit of review of the COP21 agreements in Paris and a new year to mobilize the church's pathways for low carbon economies.

## **5. Model Parishes**

A proposal was submitted to PAC for two grants of \$30,000 to resource two parishes (or collaboration parishes) to take the lead in becoming climate-just parishes.

Climate-just includes:

- (a) processes for engagement of parish and community in transitions to low carbon
- (b) decision-making that takes account of the health of ecosystems and the planet – ie acting at the local level by taking account of global interdependence, and in the interests of equitable global responsibility
- (c) purchasing decisions – such as fair trade goods, no plastic, recyclable materials
- (d) support for people displaced and impoverished by climate impacts

Our proposal is to put out a call for Expressions of Interest for such an initiative, with the parish community itself determining its priorities.

The idea is for both infrastructure and for community building, which are often overlapping. For example, a small fleet of free bikes available to the community as both energy and networking benefits. A choice to use parish grounds for food production is a visible message of food sustainability, sharing and hospitality. A solar installation is a visible sign of transition with positive benefits of using renewable energy and lower power costs.



### **Suggested decisions:**

1. That the report be received
2. That Conference notes the building resource 'Guiding Light' as a reference for all decisions on building and renovations
3. That Conference supports in principle, proceeding with the Climate-Just model for parishes. This includes progressing the development of parish guidelines and initiatives for Green Church Aotearoa that contribute to low carbon and renewable energy use.
4. That Green Church Aotearoa continues to work with Council of Conference to identify a plan of action and consults with Synods, Hui Poari and Parishes in 2016 as it proceeds with Climate-Just with this initiatives.

## **Appendix**

### **A Model Using Criteria and Certification for Green Church**

The idea of developing criteria, such as these, is that they form the basis for developing an action plan which is relevant and effective in a parish. Discernment is needed in identifying actions which will contribute to transitions to low carbon. The Grønkirk model proposes a system of certification based on selecting items from the seven categories

If a certification system is adopted in Aotearoa with a list further developed, we might prefer to identify one significant area of activity which is of more value and significance than several activities.

### **New Brighton Points for becoming a Green Church**

#### Church services:

1. Arrange four seasonal services, which celebrate the particular season, with creation, climate change or the environment as a theme.
2. Arrange or take part in an open-air service at least once a year.
3. Arrange or take part in an annual service focusing on climate and environmental justice.
4. Climate change, environment and justice themes regularly incorporated into services e.g. prayers and songs.
5. Arrange special offerings to support climate, environmental and humanitarian projects in the third world.
6. Acknowledge tangata whenua and relationships with place within your locality.

#### Education, Environment and Social Care:

7. Draw up a plan of action for working as a Green Church.
8. Integrate climate change, environment and justice into the church's educational programmes.
9. Promote material on climate change, environment and justice in the church magazine or bulletin; and on the church's website or facebook page, and in other appropriate channels of information.
10. Arrange at least one annual event focusing on climate change, environment and justice.
11. Participate in public appeals for the benefit of climate and environment projects in the developing countries.
12. Arrange fund-raising events for the benefit of climate- and environment projects in the third world.
13. Adopt a local waterway or beach, research issues relating to its well-being and degradation, educate the parish on what you learn, and then implement actions that contribute to restoration.

#### Church purchases:

14. In the spirit of "reduce, reuse, recycle" church purchases and disposal of items are regularly critically appraised.
15. Choose fair trade products where available.
16. Choose locally-produced foods where available.
17. Choose eco-labelled products where available.

18. Choose organic foods where available.
19. Limit the use of chemicals in cleaning by for instance using eco-labelled cleaning products.
20. Make eco-friendly and/or organic improvements on the church property such as gardens and the church grounds.
21. Carry out nature conservation such as tree planting to attract bees and native birds, securing open areas on church properties and/or securing organic farming on church farmland.
22. Use rechargeable batteries and make sure that these are disposed of appropriately, when they can't be recharged any more.
23. Choose local, environmentally-approved, organic or fair trade supplier of goods and services, when possible.

#### Church use of energy:

24. Undertake an annual energy-saving survey of the church buildings (worship centre, parish hall, parsonage, manse etc.).
25. Give priority to low energy consumption and good fuel economy when purchasing electronic devices, such as fridges, washing machines, computers and machines for the church property.
26. Investigate power company options in your region to identify where their energy supply comes from; and to contract a supplier that is as close to 100% renewable as possible.
27. Use energy-saving light bulbs and energy saving sockets where expedient; and switch off the lights, heaters, computers and other machines when rooms are not in use..
28. Install a solar panel or micro-wind turbine on a church building to supplement other energy sources; and to if possible produce enough power to sell back to the grid.
29. Reduce the use of meat, dairy products, and especially beef in parish meals.

#### Church transport:

30. Install user-friendly, bicycle-parking at the church for worshippers, volunteers, staff and the wider community
31. Purchase and hire cycles for local use.
32. Walk, or use bicycles, busses, trains where possible in preference to private cars and planes in the course of parish life. To support this measure implement a bicycle or public transport allowance for paid church workers; and provide one or several cycles for local transport of church personnel and volunteers.
33. Arrange vehicle-share transport on church outings.
34. Establish an accessible refuelling station for electric cars on your site.
35. Pay CO2 emissions compensation, when booking flights.
36. Implement where possible electronic meetings and training events to minimize travel costs and carbon emissions.

#### Church waste (reduction and management):

37. Use eco-certified or/recycled paper.
38. Copy on both sides of the paper sheet, when expedient.
39. Compost small organic waste, or utilise local organic waste services.
40. Fully utilise local-body recycling systems.
41. Take chemical waste and used toner/printer cartridges to approved receivers; and investigate options for refilling or recycling as a regular practice.
42. Establish collection, and/or exchange containers on your parish site, for clothes, books, or any other second-hand goods, to facilitate the sale and exchange of used goods. Sale goods could stock a church Opportunity Shop, or be given to local second-hand shops.

#### Water Use:

43. Install necessary equipment to harvest rainwater from church building roofs and use for watering church garden and lawns.
44. Create a rain-garden for the diversion of storm-water collected on site, in order to reduce pressure on the public storm-water system, and the pollution of local waterways.
45. Limit the use of water by installing an efficient dishwasher, using dual-flush toilets, and refrain from irrigating parish lawns from the main supply.
46. Regularly check all taps – internal and external – and promptly repair any that are leaking.

## INTERCHURCH BIOETHICS COUNCIL



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 between them, considerable expertise and knowledge in science, ethics, theology, medicine, education and mātauranga Māori (Māori knowledge). Biotechnology is the term that 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.

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.

The Bioethics Roadshow, which was initiated by the ICBC now comes under a separate Trust and has extended its work with young people beyond Years 12-13 to Years 9-10 and Year 8. The Roadshow has gained recognition within both state and independent schools – and there is now competition between schools wishing to host the workshop. Feedback from participants is always enthusiastic. The significance of this programme is in raising awareness among young people of the importance of these biotechnical ethical issues. This is a group which, in general surveys, is notable for its absence; an indication that without being exposed to the issues they consider them to be ‘irrelevant’.

For Church members the most important part of our work will be found on our website. Every congregation should include <http://www.interchurchbioethics.org.nz/> as a resource. Find us on Facebook at [www.facebook.com/InterChurchBioethicsCouncil](http://www.facebook.com/InterChurchBioethicsCouncil). The website is continually updated. Among the most recent additions are reports on mitochondrial donation (3-parent babies) and perinatal ethics (where beginning and end of life issues can merge). The website has 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. In the coming months, this could be particularly relevant to discussions on end-of-life issues

The webpage is linked to the web pages for the three churches, and also has links to other relevant sites. It also has a complete list of the ICBC membership.

The ICBC would be happy to facilitate local meetings dealing with specific issues. We are there to help you!

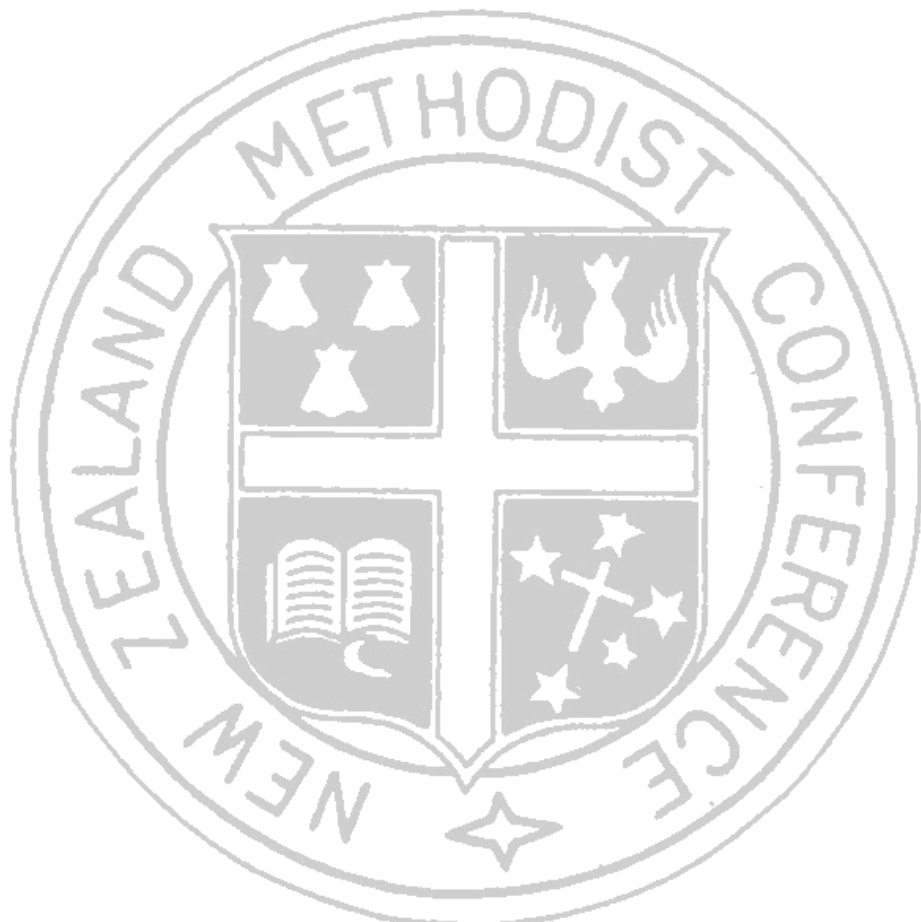
### **Suggested decisions:**

1. The Report is received.
2. The Methodist members of the InterChurch Bioethics Council for the next year will be: Rev Dr Barbara Peddie (Co-Chair), Shirley Rivers, and Filo Tu.

# K

## *Nominations for...*

- President
- Vice-President



# **NOMINATIONS FOR PRESIDENT & VICE-PRESIDENT 2015**

## **PRESIDENT**

## **NOMINATED BY**

**Prince Devanandan**

Waikato Waiariki  
Auckland  
Northland  
Manukau  
Te Taha Maori  
Nelson Marlborough West Coast

**Trevor Hoggard**

Central South Island

**Alan Webster**

Sinoti Samoa

## **VICE PRESIDENT**

## **NOMINATED BY**

**Viv Whimster**

Sinoti Samoa  
Waikato Waiariki  
Central South Island  
Auckland  
Northland  
Manukau  
Te Taha Maori  
Nelson Marlborough West Coast

## ***Prince Devanandan***

Prince was born on 9 December 1961 in Sri Lanka. After high school he pursued theological education in Theological College of Lanka and completed B.Theo. He was ordained deacon in 1987 and priest in December 1988 in the Anglican Church of Ceylon, Diocese of Colombo. Prince is married to Ramani since 1989 and they are blessed with two daughters: Devashini and Devanjali.

Since 1987 served in Parish ministry for 11 years in urban and rural parishes in various parts of Sri Lanka. While on study leave from September 1993 to February 1994 completed Diploma in Ecumenism at the Ecumenical Institute, Bossey, Switzerland. In 1997/98 completed Bachelor of Divinity as an external student of Senate of Serampore, West Bengal, India. From 1995 to 1998 worked for National Christian Council of Sri Lanka (NCC–SL) as Executive Secretary of the Commission for Justice and Peace and as acting general secretary of for 7 months. While working for NCC–SL served as chaplain of CMS Ladies College, Colombo (Anglican girls' school yr. 1 to yr. 13).

Prince arrived in Auckland with family in 1999 with a scholarship from St. John's College Te Rau Kahikatea to read for M.Theo. In December 2000 completed M.Theo at the University of Auckland and returned to Sri Lanka. From January 2001 worked in the Anglican Diocese of Colombo as vicar of two urban parishes.

Prince with his family migrated to New Zealand in January 2003 to serve as Presbyter in the Waitakere Methodist Parish. During this time completed his Master of Philosophy (M.Phil.) through AUT undertaking part time studies. He was transferred to Trinity Methodist Church Pakuranga in January 2008 and served as Presbyter till end of 2011. In addition from February 2009 to January 2012 he was Superintendent of the Manukau Synod. He relinquished these positions when appointed secretary of Methodist Mission and Ecumenical since February 2012. Prince is also member of the governing boards of Methodist Mission Northern since 2007 and Lifewise Trust until May 2015. Besides Prince represents the Methodist Church in the Friendship House Trust, Manukau since 2008.

In addition Prince served as the representative of the Methodist Church of New Zealand in the General Committee of Christian Conference of Asia from 2010 to 2015. He also convened the search committee for new general secretary for Christian Conference of Asia in 2014/15. As a member of the Constitution and Structural Review Committee from 2012 to 2015 presented the new constitution to the general assembly of Christian Conference of Asia in May 2015. Prince is a Methodist representative in the National Dialogue for Christian Unity of Aotearoa New Zealand and holds the responsibility as interim secretary. He is also in the Anglican Methodist Dialogue group. Prince teaches Community Development and Social change at Trinity College and organises the biennial school of ecumenism through Mission and Ecumenical.

Passionate about community development, public policy, living wage, human rights, climate justice and gender justice. Committed to ecumenism.

## ***Trevor Hoggard***

### **Marital/Family Information:**

I am married with 3 adult children and two grandchildren.

### **Ministry or Work Experiences:**

I have been in ministry since 1981 and my posts have included hospital, industrial, school and Armed Forces chaplaincies. I have served in small town, rural and city centre mission appointments. I have taught theology on a part time/occasional basis at the University of Durham, Parkin Wesley College Adelaide and the Pontifical University of the Angelicum, Rome.

I have been on the Faith & Order Committee since 2002. I served as Synod Superintendent of Manukau. Spent 5 years in Rome as Methodist Representative to the Holy See and member of the European Methodist Council.

I am currently Director of Mission Resourcing English-speaking Ministries, thereby serving on a number of Connexional committees such as the Partnership Committee, Tauwi Strategy & Stationing, Pastoral Committee. I convene the MCNZ-Korean dialogue, co-chair the Methodist-Catholic Dialogue in Aotearoa/New Zealand and am a member of the International Methodist-Catholic Dialogue.

**General Information:**

I am willing to offer my name for the Church's consideration for the office of President, but do so with the understanding of the Mission Resourcing Board that should I be so designated this time, I would return to complete my time as Director.

My passion in ministry is and always has been a desire to bring the life and theology of John Wesley to today's generation of believers, to explain Methodism's contribution to the worldwide and historic Body of Christ, and to inspire people to enjoy a personal relationship with our Lord Jesus Christ within the Methodist tradition.

***Alan K Webster***

I was born in Rawene in 1954: the Waima is my river, Moehau is my mountain. I grew up in Wellsford and then Cambridge in the Waikato, and earned an MA in English and Zoology at Auckland University before marrying my wonderful wife Glenys who was a nurse at the time.

I became a secondary school teacher, and we began a family with our first daughter Nichola. We believed that God was calling us into ministry, so the family went to live in at Baptist Theological College for training for three years, and I graduated with a Bachelor of Divinity.

Our first church was Thames Baptist in 1984, where we ministered for five years, and I was given the additional responsibility as Waikato Superintendent. I went on to serve in Epsom Baptist and Green Bay Interdenominational Church respectively in Auckland, and then Opawa Baptist in Christchurch.

After concluding our five year appointment at Opawa Baptist in 2007 we believed that we should stay in Christchurch for the sake of our younger daughter Alys's education, but there were no appropriate vacancies at the time. God provided a solution when the neighbouring minister invited me to meet his regional superintendent with an eye to supply in a nearby Methodist church for the necessary two years. The neighbouring minister? Rev Andrew Doubleday, and the superintendent at the time, Rev David Bush...and so we began an eleven years ministry at Beckenham Methodist, initially on supply and ultimately into full connexion in 2009.

Ecumenical relationships have always been important to me, and over the years I have ended up convening the inter-church ministerial groups in every place we have ministered in. I have worked with other churches for community programmes in many different ways: with concerts, dramas, musicals, community galas and river clean-ups.

I have been fully involved in the life of te Haahi Weteriana from early days. I was appointed Evangelical Network Superintendent in 2008, and have been privileged to maintain and develop this role in the meantime. Together with Rev Andrew Gamman and leaders from the Wesleyans, the Church of the Nazarene and the Korean Methodists, we organised and ran a very successful training event, Equipt 09, in Ngaruawahia with the World Methodist Evangelism Institute. I have also been able to represent New Zealand in international expressions of Methodism, including the World Methodist Institute of Evangelism in Georgia, USA in 2011 and then again in Jerusalem in 2013. In 2014 I convened the inaugural event of the Christian Missionary Society's bicentennial celebrations, bringing across young Kenyan worship leaders for a big youth rally that we called "Gospel 200" at the Vodafone centre in South Auckland. I have helped organise and run district

youth camps with the young adults of Beckenham and the CSI Synod, and have helped in other synod events. I have also been able to contribute to the Haahi Weteriana church life by lecturing at Trinity College in preaching and evangelism, and am currently running two lay preaching courses: one online in Auckland, and the other in Christchurch with a more face-to-face emphasis

I have been part of Strategy and Stationing since 2008, and have been serving the church as a member of the Candidates Assessment team for the last nine years. It has been a privilege to watch “our” candidates come into full connexion over this time!

In the meantime our two daughters have grown up and given us great sons-in-law and five incomparable grandchildren from ages two to ten.

After thirty years of continuous pastoral ministry I am currently working half-time for the Central South Island Synod, equipping lay people in post-earthquake Canterbury in a ministry that I have called CLEAR (Canterbury Lay Empowering and Resourcing) for a three year term that concludes February 2016. My wife is a Pastoral Practitioner for St John of God Healthcare in Halswell.

I’m evangelical, ecumenical, enthusiastic, energetic, and enfolding. I have retained my passionate belief in the relevance of the gospel for today’s world: and am keenly interested in new ways of bringing that energy to a culture that has changed enormously since I came to faith as a child. I love the breadth of Methodism, and have a growing admiration for how John and Charles Wesley read their times to ground the gospel so effectively in their context. We have great resources in our heritage and in our ethos: I look forward to continuing to play my part in journeying with the Haahi Weteriana o Aotearoa towards the best imaginable future that God has for us.

## ***Viv Whimster***

### **Marital/Family Information**

- Married to Jeremy.
- We have four adult children and five grandchildren.
- We have lived in Tauranga and belonged to Wesley Methodist Church since 1974.

### **Ministry or Work Experiences**

#### Work and life experience

- First career of several years as a hospital pharmacist.
- Home-maker and parenting.
- Varied volunteer roles which include: youth leader, study group leader, coffee morning group organiser, and worship committee convenor.

#### Ministry experience

- Completion of four-year Ministry Internship Diploma through the Bay of Plenty branch of the Bible College of New Zealand (now Laidlaw) and subsequent appointment as Lay Minister/Family worker at Wesley.
- Co-ordinator of the children’s and youth ministry at Wesley and responsibilities as a member of the Wesley Ministry Team, including pastoral care and hospital visiting.
- Accreditation as a Lay Preacher in 1998.
- Secretary of the New Zealand Lay Preachers’ Association Executive 2004-9.
- Currently Convenor of the Methodist Lay Preachers’ Network.
- Trainer for the *Seasons of the Spirit* resource for Christian education and worship, and part of the writing group for Lent-Easter 2014.
- Methodist Conference representative since 2003.
- Currently on the Waikato Waiariki Synod Executive and Synod Steward (Lay Representative) for 5 years, which involved being on the Tauwi Strategy and Stationing Committee.
- Served for 5 years on Council of Conference and currently substitute member.
- I have been part of the Spirit and Spice group, the Children’s Ministry Workgroup and the Consultative Group on Youth Ministry.



- Completed a BTheol in 2003 through the Otago Distance Learning programme and a Post-Graduate Diploma in 2015, majoring in Pastoral Studies. Other study includes: computing and adult education.

### **General Information**

- Although I originally joined Te Hāhi because I married a Methodist, I have increasingly become Methodist by choice – I value the social conscience, lay participation and cultural diversity of a church that has the courage to embark on a bi-cultural journey and seek to live in partnership.
- Among the challenges ahead for Te Hāhi, as a Pakeha/*palangi* I see these to include finding ways to:
  - Work for justice in a world of increasing inequality;
  - Express our bi-cultural commitment in multi-cultural communities;
  - Continue to work together with theological diversity;
  - Express faith and witness to God's transforming love in a postmodern society that tends to be spiritual but not religious;
  - Resource ministry in the cultural synods and also in congregations at the limits of viability.

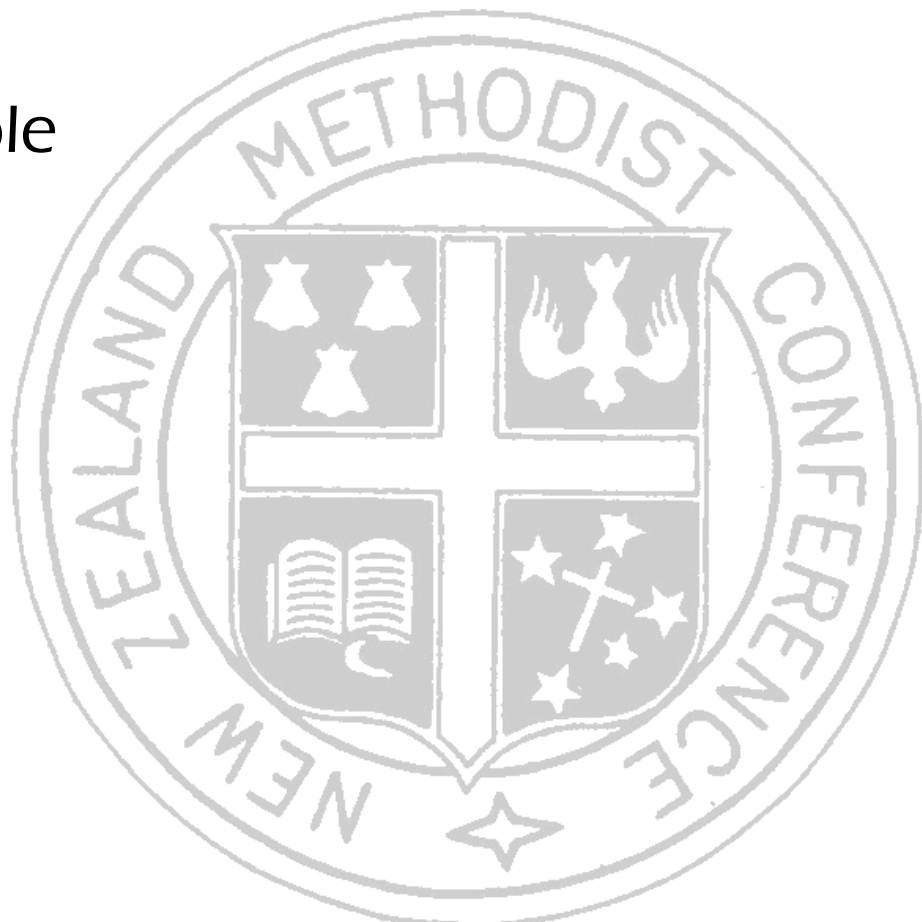
The Methodist Church is not alone in facing these challenges and I believe it has the heart in its people and leaders to hear what the Spirit is saying and to be the people of God for this time and place.

- To relax, I enjoy music and choral singing, cycling, reading, crossword puzzles, movies and time with family and friends.

# L

## *Tributes to Deceased*

- Presbyters
- Minita-a-Iwi
- Deacons
- Lay People



# *Ralph John Ballinger OBE*

1915 - 2015

Ralph Ballinger OBE was a war hero both on sea and land. He helped feed wartime England when he applied his agricultural degree to advising farmers on how to grow essential vegetable crops.

Ralph was born in North Canterbury and was keen to go farming when his father persuaded him to go to Lincoln College instead. The war broke out and in 1940 Ralph applied and was accepted to go to England and join the Royal Navy. He was a seaman on the destroyer HMS Kipling, a participant in the first ever battle between aeroplanes and ships off Crete. The Kipling was the sole surviving ship, which, after rescuing Lord Louis Mountbatten from floating wreckage, was left by the planes to sink, but instead limped into Alexandria. On return to England, Cambridge Agricultural Institute made a request for Ralph because of his degree. His Captain said, "No-one ever gets out of the navy", but the next day he was transferred to Seed Testing and advisory work that would help feed the English people. After the war Ralph worked for the DSIR in USA and back at Lincoln setting up a Vegetable Research Centre there.

He married Pat in 1948 and moved to Blenheim in 1949. Tomatoes, onions, walnuts and gypsophila were among his many vegetable, flower and seed crops, but he earned fame in supplying fresh asparagus for the Queen. More discrete was the growing of trial seed crops for medicinal morphine poppies under official licence.

Weekdays were for work, Saturdays for church and Sundays for church in his family.

Ralph became a Methodist Lay Preacher, with most of his preaching activity being in the 1950s and 1960s in Marlborough. Ralph was presented with his 40 years Long Service Certificate in June 2009. His children report that their father led the Youth Group, would be in charge of the current fund raising activity, and when they sat down in church dad would disappear and then pop up at the pulpit, leading the service. He was also generous with his time on the Building Committee for the Wesley Centre and Wesley Property Committee, among others.

Ralph wrote books on horticulture, and upon retirement wrote two autobiographies. He was always interested in learning.

Ralph attended church at Wesley regularly right up until the last two years of his life. Even when he was unable to attend he enjoyed chatting about theology and believed that spirituality is embedded in nature. In the hospice at the age of 99, two days before he died, Ralph enquired of Rev Ian Boddy, "Ian, tell me, the Holy Spirit; how does that work?"

The answer given was swiftly found in Ralph's own book, 'The Sea and the Soil':

*The spirit is an integral part of all creation. We say 'yes' to life and all that it brings. The spirit, even after the collapse of the whole universe, will continue to exist for all eternity.*

We are thankful for Ralph's life, a life filled with learning, adventure, hard work and danger, growing, developing, and advising, alongside joy, romance, love, and doing good and kind deeds for others. Ralph Ballinger lived a wonderful life, which benefited so many people. Amen.

*Anthony (Tony) Dale*

*Died April 2015*

*Supplementary Tribute*

## *Richard Brian Glover*

1935 - 2015

Richard Glover was born in Dewsbury in West Yorkshire in a traditional Methodist home and was a true son of John Wesley all his life. His educational interest as a boy was in science, and he was to graduate with a PHD in Chemistry from Bristol University

He came to New Zealand to in 1960 to work with the DSIR at the Wairakei laboratory at the beginning of New Zealand's world leading geothermal energy programme. His outstanding contribution as a scientist in the harnessing and use of geothermal energy was recognised within New Zealand and internationally. He was elected a Life Member of the Geothermal Association in 2011 and was a consultant in many parts of the world including Kenya, Ethiopia, Italy, El Salvador, Japan and the Philippines. His scientific work was accurate and detailed and his published papers were important to the growth of our understanding of the use of this resource.

He attended St Pauls Union Church in Taupo, where he was a valued and hardworking member. There - as in Glen Eden later, Richard undertook many duties and held numerous positions of leadership and responsibility all of which he undertook quietly and efficiently as service to his Lord.

On retirement he moved to Glen Eden in 1997 where his special qualities were quickly recognised. Parish Steward, Organist, Op Shop Manager, Food Bank deliverer, Worship Leader, and doer of any task that needed doing - that was Richard. He was heavily involved in Hospital Chaplaincy and was a Waitakere Parish Representative on the Auckland Synod, and a member of the annual Conference for many years.

Richard greatly valued and practiced the Methodist ethic of inclusiveness...no one was to be excluded from God's love and grace.

A humble and devout Christian he had a wide interest in peace, ecology, the environment, international affairs and in social services. Richard Glover had a strong sense of justice and stood for the equality of opportunity for all people. Much loved in the Glen Eden Church and the Ekalesia he is sadly missed. He was eighty years of age.

He married Gwyneth Williams a daughter of Rev J C A Williams and they have shared over fifty years together. To Gwyneth, and their family Ceri and Chrissy, David and Jane, Andrew, Rachel and the late John, and the five loved grandchildren the Church offers its love and support.

He was a good man.

## *Graham Earl Hawkey*

1937 - 2015

One of Graham's ministerial colleagues described him as a "Good all-rounder in ministry." Many of his associates would support this affirmation. Another of his colleagues spoke of him as "a cheerful and caring man." Graham was all these things and more.

He was born and educated in Timaru. In his youth he didn't have a lot of self-confidence. This changed when, in his own words, he had "a profound experience of the grace of God in Jesus." After leaving school he worked in the State Insurance office in Timaru. Graham's family were active members in the Marchweil Union Parish in the city. In 1958 he candidated for the ministry and attended Trinity College from 1959 – 1961.

Music was a great love of Graham's. His fellow students at Trinity College remember him as someone who loved playing the piano in the College's common room. His exuberant playing often amused his fellow students. He enjoyed choral music and during his three years in Auckland he sang in choirs singing the great religious oratorios.

At the beginning of 1962 he married Margaret Aspden and they moved to their first appointment in Apiti. From there Graham served in the following parishes; Palmerston North (Trinity) Porirua (Paekakariki), Stratford, Timaru (Bank Street – Temuka), Greymouth Uniting Parish, Ashburton (Baring Square) and Alexandra-Clyde–Lauder Union Parish. He and Margaret returned to Ashburton when he retired.

In addition to his Parish ministries, Graham served as District Superintendent, Chaplain of the Order of St Luke, an Industrial Chaplain, and keeper of the daily record at Conference for eight years.

Graham had a great sense of humour. He could laugh at his own foibles and never took seriously the pomposity and religious pretense in others. He loved socializing with others, though some of his more serious colleagues dreaded being partnered with him in the card game of '500'!

Sport was another one of Graham's passions. For years he was a keenly competitive squash player. He enjoyed playing competitive tennis, as well as bowls and golf.

From his college days Graham enjoyed expressing himself in writing. Many of his meditative and reflective writings were used to great effect in his parish appointments.

The record of service that was prepared for the 2000 Conference at which he retired, noted that his ministry had been characterised by "a concern for the sick, troubled and bereaved, the understanding of spiritual growth as a developing journey in the Eternal Love in time and beyond time, the importance of small group ministries where people can work out personal faith and understanding and addressing issues of justice and Christian service." The record went on to note that his greatest gift was his ability to relate to people of all ages, variety and need.

Graham had the gift of focusing on the person he was conversing with, paying careful attention to what they were saying, showing real interest in them as a person. Many will remember the warmth and strength of his friendship. He will be remembered in parishes by his passion for preaching and worship, his compassion for the troubled and the generous giving of himself.

## *John Sedgley Hickman QSO*

1927 - 2014

John Sedgley Hickman was born into Methodism in Whanganui in 1927 – the second of five children to Don and Nell Hickman. The late Don J Hickman was a Home Missionary and later Ordained as Presbyter.

His early years were spent in the far North – in Rawene and Kaeo during the 1930's global economy depression. They were the 'sugar bag' or 'Depression' years which were a major shaping influence in John's life. He exemplified the Christian values of Service and the importance of family, sharing, giving and lending. He had a deep commitment to the practical manifestations of Gospel values.

In his early years John, like his Father was a builder which sparked his interest in the weather as he struggled with the elements on the building site. Consequently he wanted to be a forecaster and towards this end, finished a degree in mathematics and geology.

John spent most of his distinguished career in the NZ Metrological Service and became its Director in 1977 where he introduced new technology, new services and fostered research to support new developments.

In this role he had a significant contribution to International meteorology and chaired a number of prestigious international Committees including the tripartite inter-governmental Programme on climate change. He retired from this position in 1998 and in 1990 was awarded an Honorary Doctorate of Science from Victoria University for his outstanding contribution to the development of meteorological and atmospheric sciences in New Zealand. The Citation emphasized his intensely

practical skills, his foresight and his powers of strategic judgement. He was also awarded the QSO for his Services.

These qualities were brought to the Methodist Church throughout his life especially during his active years in Wesley Church in Taranaki Street Wellington and where he was appointed to Wesley Church Trust (1976-1995) and a Parish Steward (1970-1982). John was committed to the work of the Inner City Ministry (ICM) and believed the Church should be at the 'coal face' in tackling justice and social issues in the City. It was John's vision and strategic judgement that enabled the Wesley Trust to establish a new commercial property in Manners Mall that would ensure the future viability of Wesley Church.

As a member of the Wesley Social Services Trust Board John utilised his superb management, people skills, and visionary approach in facilitating the movement from a Trust Board to a Methodist Mission in its own right. As a result Wesley Wellington began shaping a new vision and projects that went beyond the traditional bounds of Social Services. This has had profound implications for Methodism in Wellington.

John was steeped in Methodism throughout his life and his faith and commitment were nurtured by worship, liturgy and theology. It was not a blind faith but an ongoing search for truth and understanding of the meaning of life. He embraced new theological insights and progressive Christianity.

His mantra throughout his life were the words from Micah, "To do justice, and to love kindness, and to walk humbly with God". John set out to make a difference in life for others. In all that he did was the Vision of a "making all things new". For John "the future lies in front of us not behind us".

Of paramount importance to John in his life was his commitment to family. His wife Joyce died 6 years ago after being together for 57 years. They were a very close unit and she was a great loss to John. Typically, John created for himself a positive outlook on life finding many reasons for living despite episodes of poor health.

John Sedgley Hickman: A good man who lived a good life. A compassionate and generous man.

We give thanks to God for his commitment and service to the Methodist Church; his highly principled behavior, honesty and integrity, and his commitment to fairness and acceptance of responsibility in the work place.

For John's love of nature and this land of Aotearoa and for making our world a better place. We honour John's life of service to the Church, his commitment to his family; Joyce, Michael and Jacky and to the National and wider International Community.

*Lana Lazarus*

1970 – 2015

*Supplementary Tribute*

*Harry Lendrum*

1920 - 2014

On 16th of December Harry Lendrum passed away. Harry was 94. Harry was an active member of the Methodist church in Dargaville and before that the Methodist Church in Te Kopuru. Harry had a beef and sheep farm at Red Hill/ Te Kopuru. The lake that supplies the water to the Red Hill Methodist camp was on their farm and many campers walked over the farm to access the lake. Harry was one of the founding members of the Red Hill campsite, one of the original trustees of the camp. While at the farm he would look after the camp and with his wife Ella was the

treasurer/secretary for the camp for many years. He spent many hours working up at the campsite, making sure campers had a great stay there.

Harry has also been a parish delegate to the then Union District Council, (later became CTN) which is the body that functions as Northland Synod.. At one time served as the president of UDC for a few years; at that time it was not normal for lay people to have such positions as there were plenty of ministers.

He was also a lay preacher for many years and conducted services for congregations in the Kaipara and all over Northland.

Harry loved his church and was a faithful servant.

## *Stewart John McCallum*

1929 – 2015

Stuart was one of a large number of young Methodist men who became Lay Preachers shortly after World War II. Stuart began Lay Preaching aged 18. When he preached for the final time at Okaramio less than ten years ago he had led services at 64 different places of worship (Methodist, Presbyterian and Union). Many of these were small and remote – including Akitio, Pongaroa, Pohangina, Halcolme, Makomako, Carluke, Onamalutu, Tua Marina and Wairau Bar. Pahiatua, Woodville, Fielding, Blenheim and Picton were among the larger settings. Stuart's wife Fay recalls Stuart, Lester Holdaway and Mick Jellyman going to jointly lead a service at Mahakipawa, to be matched by a congregation of just three, including a woman whose loud singing drowned out all the other voices. It was standard for Stuart to have five MHB hymns, prayers, a 20 minute sermon based on the text of the day, and still complete the service on the hour as expected. Stuart was recognised with Lay Preaching service certificates from both the Methodist and Presbyterian churches.

It was Stuart's farming ventures which took him and his family to these Marlborough, Wairarapa and Manawatu localities, and always he was on school committees.. He was also on the instigating committee in Masterton for the Golden Shears contest and a local competitor in the International Silver Plough preliminaries over a number of years. In more recent years he and Fay had leading roles in Marlborough Pakeke Lions. Stuart's keen interest in farm vehicles and machinery translated into his retirement involvement in the Brayshaw Park Riverside Railway as driver and engineer on the train's Sunday afternoon family and visitor excursions. Every Saturday he was on a Railway working bee. Stuart received timely recognition for his Railway work during his increasingly failing health early this year. Stuart is fondly remembered by the many people he knew. He is survived by Fay and sons James, Duncan, Philip.

## *Jean Isobel McInnes MBE*

1925 - 2014

Jean Isobel Penson was born in Dunedin in 1925 and was the only child of Margaret and Joseph Penson of Green Island. She was educated at Green Island Primary School; then later she attended King Edward Technical College in Dunedin. Her involvement in the Methodist Church began at an early age with Sunday School and Bible Class. She particularly enjoyed Bible Class Camps, continuing to attend these even when she left school to commence employment, as she could spend time with friends in a fun-filled, relaxed environment.

Jean married in 1948 and relocated to Oamaru. She immediately joined the Oamaru Methodist Church which was to become a significant part of her life. She also qualified as a Speech Teacher, working from home, combining caring for her family with tutoring and church commitments. Her involvement in numerous outreach programmes of the church, as well as in a number of support services for disadvantaged people in the local and regional areas, resulted in the awarding of an MBE to her in the Queen's Honour List. This was presented at Government House by the

Governor General and was a proud moment for her and her family.

To further her role within the church, Jean studied to become a Deacon. She was ordained in 1990 and this acceptance by the Methodist Church gave her much pleasure, as she was able to respond to the needs of others in so many different ways. She was well known for her desire to help people in a respectful, kind and quietly caring manner.

A number of Life Memberships and Commendations from a wealth of organizations decorate her office, including groups such as St. John, NZ Police, Birthright, IHC and CCS. While her involvement in both the church and community were demanding, she also worked as the School Secretary of Oamaru Intermediate School for 25 years. She was passionate about this work and became well known to hundreds of local children who spent time at the school as part of their educational journey. Her legacy at the school was her professional approach to her work and her kindness to staff and pupils.

In recent years she had a number of health concerns. Jean passed away in November 2014, having led a faith-filled and fulfilled life. She is sadly missed by her husband, her daughters, her grandchildren and her great grandchildren.

## *Alan Newman*

1927 - 2015

Alan was born in 1927, in a house his father built on a 6 acre farmlet in Eskdale Rd, Birkdale, the youngest of five children. Being a child of the Depression years saw him attending to his share of chores at home chopping wood, feeding stock, etc, with little time for playing. He could recall only 3 family picnics, no family holidays. When opportunity allowed, he enjoyed exploring the bush reserve at the bottom of the farm; this likely introducing him to his lifelong love of the bush. He was a creative handyman; his gardening was exceptional; *“their sheer size and the volume of produce grown was staggering”*.\*

Alan was Man of the People – a defender of the poor and disadvantaged and those who couldn't defend themselves, influenced strongly by his experiences of the haves and have not's of the depression years. He had strong moral standards, a dogged determination, and the courage to live by his views; from the pulpit, in meetings and with his pen, he *“waged war on Social injustice and shone the moral spotlight on institutionalised inequality”*.\*

He also provided a strong pastoral ministry, nurtured initially under the training of Rev. Dr D.O. Williams, and exercised in parish, Hospital Chaplaincy, telephone ministry, and in the community. He organised several trips for people into areas of native bush which also helped foster friendships among them.

His social consciousness also led him to the cause of Maori people – both in Taranaki, and with Tuhoë in the Ureweras. While in Palmerston North he began what became a Master's degree with First Class honours – his Thesis being on Maori Spirituality and the early Ringatu Church. His research led him to many places in the back blocks of the North Island and resulted in many stories.

Alan was also a Man of the Earth. His strong environmental values were nourished by his genuine love of the natural world. He was at his happiest in the deepest parts of our native forests, with clean streams and raucous bird song. In retirement he devoted much of his time to environmental causes. He was the local chairman of Forest and Bird for 7 years and was active in many programmes including Kokako at Rotoehu and Saddleback & Stitchbirds on Mokoia Island. He was an active DOC volunteer doing pest baiting and track clearing all over the place including Little Barrier Island. He spent a summer as Hut Warden in a DOC hut up the Whirinaki in Urewera country. He also knew how to catch trout, and how to cook it!

In respect to family, he worked hard all his life to balance the requirements of home life and his social conscience. From the garden there was always plenty of food on the table, while minds



were fed with music, a library of books, lots of adventures, and fun; he had a delightful sense of humour.

He died suddenly in Rotorua hospital, in his 88th year, leaving behind Heather, his supportive wife of 62 years, and a well educated and strong family.

The parishes he served in were Greytown, Westport, Greymouth, Hawera, Rotorua, Palmerston North, and Fielding, thence followed a couple of short stints on Stewart Island, and in Opotiki. He retired into Rotorua (Ngongotaha, Owkata, and recently, the Redwoods Retirement Village in Owkata).

## *Rosaline Mary Vingoe (Vin) Percy*

1932 - 2015

Vin Percy was born in Waikari on 11<sup>th</sup> June 1932. In 1950 Vin moved to Christchurch to work, advancing to head typist at Dalgety's before starting her Nursing training in 1956.

She graduated in 1959 as top of the class, winning the Hospital medal and Florence Nightingale medal, and was then appointed Staff Nurse of a 40 bed women's surgical ward. Then she did 6 months maternity training in Lower Hutt returning to be Sister in charge of a 40 bed male surgical ward.

In 1961 she married Bill Percy and gave support to his carrying business in Christchurch for some 8 months when Bill was unable to drive. They have three children, Gail, Christine and Peter, and five grandchildren.

Vin became a receptionist typist at the Methodist Church Connexional Office and many will remember her role when she became Personal Assistant to the General Secretary. This was a position she held for many years and during that time became a respected friend of a great many people.

It could be said that Vin was the person to contact for information, as over the years she gained a wide understanding of the Church and a close knowledge of its people. It was often Vin who was the first port of call, because she would probably know.

Vin gave 21 years of service at the Connexional Office. She always cared about and looked after people. In many ways Vin was better at looking after others than herself. She was there to help and to encourage as a supportive person, whose concern was for accuracy and the importance of getting it right. That trait was very much part of all of her work.

At the Annual Conference people sought Vin out for information or called by just to say hello. The significant thing was that no matter how busy she was, somehow she found time to respond. In the days before Computers she typed all the reports from The Committees of Detail so they could be photocopied and distributed to all Conference members. It was an enormous task diligently undertaken year by year.

During the farewell to her at her last Conference, the question was asked, "how many people here have phoned Vin?" and almost half those present put up their hands.

Those who knew Vin experienced a professional touch, as she kept confidentially. Her style allowed us to trust her totally. She was thorough and careful. How useful this was for the church. She listened so we knew she understood issues and responded appropriately. We knew her friendly smile and warmth.

When Vin left the Connexional Office she became Secretary for the North Canterbury District Synod for 2 years.

Vin was a totally committed in her life to her family, to the work she did for the Church and in her community activities. She was dedicated, and lived out her faith in a practical way in the wider world. Bill and Vin enjoyed 44 years of Square Dancing making many lifelong friends.

Along with Bill, Gail, Christine, Peter and their families, we give thanks for her life.

## *Russell Clifton Pitt*

*Died December 2014*

Russell Pitt was born into a Methodist heritage, with links to the Olds and Russell families. He had formative years in the Ngaio Methodist Sunday School and church (before it became Ngaio Union), in the District CYMM Movement and in Boys' Brigade. He chose Margaret McColl, another Ngaio Methodist youth and Boys' Brigade Team Section leader, as his wife and they would faithfully serve the church in many capacities.

Russell followed in his father's footsteps as a youth leader. When it was time to start work, Sunday School superintendent Tom Kennedy - one of Russell's valued mentors - found Russell a job with AH and AW Reed Books. Forty-eight years later Russell was still travelling in books and was highly respected in the book trade.

Ngaio Union families and young people benefitted greatly from Russell being part of the high calibre team of Sunday school and youth workers. Teenagers benefitted from the well-rounded Ngaio Union Bible Class (NuBic) programmes covering spiritual, social, sporting and community service activities. Their evening youth services were outstanding - and at this time another mentor, Derek Taylor, encouraged Russell to begin preaching.

Russell's captaincy and wise care of the Boys' Brigade members was outstanding and one occasion, having taken a group of 11-12 year olds on their first tramp, he called for a helicopter - at his own expense - to airlift the stranded lads out of the Waiohine Gorge! He also had concerns for the wider community and wider world, and just as NuBic had its 'Ministry of Works' practical community programme, so he had the 28<sup>th</sup> Company involved with Civil Defence. Under Russell's leadership several boys achieved their Queen's Man awards.

From Boys' Brigade Russell moved into Sunday school work. For 50 years his love of young people has been to the fore. What a delight it was when he and Margaret welcomed their own sons. He has been a role model for hundreds of young people, a great many of whom attended his funeral on 7 January.

In the 1990s he began more formal training in worship leading, first attending Wellington Bible College and later studying for a Licentiate of Theology through Eidits - enjoying broadening his theological and biblical knowledge, while never achieving less than A and B pass rates. Church members watched with growing admiration as he grew in his ability and confidence to express the depths of his faith in music, prayers and sermons. As a qualified lay preacher he and his guitar were in popular demand at churches district-wide. He was also secretary of the Lay Preachers' Association when it was based in Wellington 2000-2003.

Like his preaching, his musical ability grew over the years from singing with a simple guitar accompaniment to performing with the Celtic Plus band around Wellington. His love of Celtic music and spirituality grew and visiting Iona, Scotland gave him extra insights and resources to draw on. This, and his ability to teach a new song was again appreciated not only by Ngaio Union's music group but by the people in the parishes he visited.

Russell was a Parish Councillor - right from Ngaio Union's 1971 inauguration - giving increasingly wise and practical leadership, informed by his deep faith in God, his life experiences and recently, his ongoing study - all this while travelling the bottom half of the North Island and top half of the South Island with his book selling.

He ably chaired Ngaio Union's Worship and Education Committee - a role valued by successive ministers as much as they valued having him on the preaching team. Having an extra lay person authorised to administer communion made it so much easier to maintain the regular sacraments and services with three-quarter-time paid ministry. The team worked well together, blessing the parish and community with their leadership.

On 29 December Russell - always a keen, fit, outdoorsman - was with Margaret enjoying climbing the Okiwi Track, near Kaikoura, when 45 minutes down from the summit he collapsed and died from a sudden, totally unexpected heart attack.

His loss is keenly felt in all the circles within which he moved and served, but all who knew and value him would say, "Well done good and faithful servant - enter into the joy of your Lord."

## *Jean Rickard*

*Died November 2014*

*Supplementary Tribute*

## *Edith Sealey*

*1929 - 2015*

Edith Sealey was an extraordinary woman whom many were privileged to know.

She was born on 10 February 1929 in Timaru as Edith Pratley. Her father left the home when Edith was three and life became very tough for her mother, Lucy, as a solo mother with three children, during the depression.

At the age of nine, Edith was hospitalised with a bone marrow disease, osteomyelitis, and spent the next four years in hospital. At the end of the war, antibiotics were made available to civilians, Edith made a good recovery.

After leaving school, Edith worked as a seamstress in Wellington; there she met Victor Sealey they married in 1951. They moved to Waitoa where they farmed for 43 years. In retirement they moved to Morrinsville. Edith and Victor were married for 62 years. They had 7 children Edith was an amazingly competent mother. She made chores seem like fun. Edith sewed all the children's clothes, mostly during the night when they were sleeping. She made birthdays and Christmases such fun, because she was as excited about them as were the children. Whilst caring for her large family, Edith took full responsibility for feeding and rearing around 100 or more calves every year on the farm.

When her mother was unable to look after herself in her later years, Edith did not hesitate to become carer for her.

Edith was extremely involved in local actives, charity work and crafts. She was a member of the Women's Institute for over 60 years. Edith was a great sewer and knitter, and a perfectionist in both. She won a number of national first prizes for knitting and sewing including the New Zealand Wool Board prize three times. Edith also did a great deal of work for the Red Cross Society. In 2000 she was awarded Honorary Life Member.

Originally a Presbyterian, Edith became a Methodist in 1951. She became a member of Waitoa Methodist Women's Fellowship. She was Thames Valley District Treasurer, NZMWF National Treasurer for 2 years, Waikato & Thames Valley District Treasurer for 7 years, NZMWF National Treasurer for 2 further years and a member of the Smethurst Grants Committee for 9 years.

Edith had many health problems which few knew about, she suffered a cerebral trauma whilst under anaesthetic leaving her unable to speak for 6 months - imagine running a family of

headstrong children under those circumstances. She broke her leg whilst chasing the ducks out of the section one morning. Her leg took 2 years to repair, after which osteomyelitis recurred, and after many years of failed treatments, resulted in a high amputation of one leg. She continued to manage the family, feeding the calves every spring, keep up with all of her community activities.

Edith joined the Amputee Society where she was a member for 25 years and Treasurer for many years. In recognition of the contribution Edith made to the Amputee Society of Waikato, BOP and Districts she was awarded with a Life Time membership of the society, and to date she is the only person to receive this honour. At the age of 70, Edith was diagnosed with diabetes. At that time, getting in and out of her wheel chair was also becoming increasingly difficult.

Before Victor died he suffered gradual deterioration due to dementia. Edith had a very strategic, pragmatic and loving approach to supporting him. Edith was also a project manager. She project managed Victor's last few years to perfection.

Edith always said that when she died, she would simply go to sleep one night and not wake up. Well, even that she project managed to perfection - she went to bed on the night of her birthday, and never woke up.

Edith taught her family and friends many lessons 'you have to be very careful how you treat elderly people, as you do not know what you will be like yourself, when you get old'.

Edith is reported as telling her family 'that her husband may not be perfect, but he was the man she loved and chose to spend her life with' this comment is a reminder for me and each of us.

Edith Sealey has been a living example of a committed wife, a truly dedicated and loving mother and the most amazing example of a Christian woman I have had the good fortune to know.

## *Lane Tauroa*

1925 - 2015

A Good man. He was always a good man. That is what is said over and over again, of Lane Tauroa. He was a good husband, a good father, and a good presbyter. Lane was kind and thoughtful though he could be outspoken! Lane had all the qualities necessary for the wide-ranging situations into which he was drawn.

Born at Russell in 1925, he suffered as a child with poor health. As a consequence, he was sent to Rapaki to recuperate and recover. There he built up his strength with daily hill climbs – a hint of the determination and practical approach to life that carried him through his education, including a year at Wesley College, and eventually, his ministry.

Lane began work as a Freezing Worker, and then with encouragement from the late Dr Maharaia Winiata, he returned to Wesley College as a part-time student and gardener. From there he attended Auckland University College and a year later entered Trinity College training, graduating with a BA. He was ordained in 1956, and his father Matarae Tauroa, who was a Maori Methodist Minister, assisted at the ordination.

Two years later, Lane travelled overseas to study at the Union Theological Seminary in New York. While there, he wrote a letter of proposal to Deaconess Mavis Dickie – they were married in 1959, had three children, one of whom sadly died soon after birth, and three adopted children.

Lane's next adventure was later awarded a World Council of Churches Scholarship to study at Union Theological Seminary. The Maori Section of the National Council of Churches showed its confidence by sponsoring his time overseas.

In 1963 Lane was appointed by the National Council of Churches to work at Bandung, Indonesia, and continued his ministry there till 1966 as a Fraternal Worker, becoming proficient in the language of the people. His writings during this time were published. He had a great love for the

Indonesian people and their culture.

In 1967-8 Lane was stationed in New Plymouth in the Taranaki Maori Circuit and this was followed by an appointment as Chaplain to the Waikeria Youth Centre near Te Awamutu for eight years. He and the family became a huge part of the strong community spirit that existed there. Following that, he was appointed in 1977 to the Pakeha Circuit of Hawera.

Throughout the whole of their married life, and Lane's ministry, Mavis was by his side, ably giving full support to all he did. They were well-matched, Mavis with her strong Deaconess ministry, and Lane, able to effectively straddle the Maori and Pakeha worlds.

Lane had a great sense of humour, sometimes very dry; he could be drawn into debates and exchange of thought, which, say his family, always left one feeling privileged. He always wanted others to draw their own conclusions. Whanaungatanga and Manaakitangi were very important to values to him. He had a questioning and challenging nature, though never with arrogance or self-righteousness, and great generosity with which he gave of his time, love and support to his whanau, congregations and friends.

His knowledge of the Bible and Biblical times was encyclopaedic. His wisdom; you could always rely on a well thought-out answer. It has been written of Lane "A diligent hard worker, a good preacher able to use simple concise language, a good participant and listener on the Marae, fluent in the Maori language, good in the counselling situation - these are some of the deep impressions made upon those amongst whom Lane lived and worked. We give thanks for his ministry.

## *Basil Clifford Teague*

1934 - 2014

A genuinely "good guy" whose energy for service was not confined to serving just his church

Basil, over more than fifty years became a patriarch of the Papanui Methodist Church and in due course the Christchurch North Methodist Parish. With Pat, his wife of 57 years, he came to Papanui and their first home, in 1958 where they joined the local congregation, and established a family of five, 3 boys and 2 girls.

Basil came from the Sydenham Methodist Church (where he had met Pat) and where under the influence of Rev Andrew Johnson and then Rev Colin Clark he took up leadership roles in Bible Class, Boys Brigade, and the Badminton Club. As part of a group of young men he was encouraged to consider lay preaching. His lay preaching career took him all over the North Canterbury region. He was known for his innovative ideas throughout the span of his fifty plus years as a lay preacher. His preaching was always down to earth and well balanced, leaving his hearers with practical insights to take away.

Basil served his Papanui congregation as Lay Preacher, Sunday School Superintendent (in the 1960's the Sunday School numbered more than 200), Parish Steward, and a Property Trustee, Leaders' Meeting, Synod and Conference member. Basil served his local Methodist Church in almost every capacity. In his work in the Parish he encouraged the establishment of new areas of outreach, through the Men's Breakfast, Jigsaw Puzzle Library, the Parish Opportunity Shop, monthly community Musical Afternoons. He contributed quietly without fuss, and was always dependable. His witty, quiet humour often flickered through his contribution to discussions and debates.

Family was always Basil's prime concern. He supported and encouraged Pat when she was elected Vice President (1987), and was pleased and delighted when his daughter Nicola was elected Vice President (1999). He supported his children in all their activities and loved being a grandfather.

His concerns and interests were wide and varied. Over the period from 1978 to 1997, he and Pat hosted eight overseas exchange students who have now become a special part of their extended family.

The wider community benefitted from his natural abilities as they were demonstrated in his voluntary work. He chaired PTA's, Sports Clubs, the local Credit Union and AFS Canterbury where his particular gift was fund-raising. With Pat he gave service through AFS (the international student exchange programme) being the recipients of the International Galatti Award in 1990. This was in recognition of their leadership and his fund-raising efforts in New Zealand which provided scholarships to enable other students to experience this cultural exchange.

In whatever interest or activity Basil was involved, he always set goals and responded to a challenge. The onset of Parkinson's Disease early in 2008 was no exception. His sheer determination not to let it beat him helped tremendously in assisting him through the later period of his life.

He sang in choirs, and was a keen gardener. His motivation was always to help others. Reflecting James 1:22: in all his undertakings he was a thorough "doer" never just a hearer.

Basil Teague – supportive, ever ready to serve, a quiet and deep disciple.

## *Neville Thornicroft*

1923 - 2015

As a young local preacher in training in 1949 – 50 I first met Neville Thornicroft at Local Preachers meetings which were held regularly in those days – monthly, if I remember correctly. He was a kind, considerate member of the Association, especially to an unsure female. – There were very few females into preaching in those days. Of course it could have helped that he was the brother-in-law of the young man I was walking out with and eventually married.

Neville was a good local preacher who presented a good message and fulfilled his duties of at last two service a month and often more, at any Methodist church in the City and beyond with diligence and reverence. In those days he had a good voice and was able to lead singing at some of those small churches we all served.

He and Rosalie left Dunedin in 1952 or '53 when he was accepted for training as a married student at Trinity Theological College in Auckland.

This was a huge move for then and life was not easy with a young family, (they already had a young son and Rachel was born in Auckland soon after). They had no income, apart from I believe, five shillings a week student allowance. This was a walk of faith.

It says a great deal for his and Rosalie's commitment to their God and to their church, because for the first year that was all they had.

Stationing appointments from the records of the Connexional office show Neville was called in 1955 – at Bombay Tuakau (1<sup>st</sup> Year of probation), 1957 stationed at Motueka, 1962 stationed at Geraldine-Temuka

Neville and Rosalie were always a team. In every Circuit or Parish, Neville was called to, Rosalie assisted him wholeheartedly, playing the organ or piano, and even gained her Lay Preacher's certification to better help in the work.

Neville's first parish as a probationer was at Bombay/Tuakau. The parsonage was not the greatest, it was very inconvenient especially with a young family. One of the things I remember about the house was the stable type door – I think it led into the kitchen.

None of the parishes they served were easy and they were mostly in out of the way places. You will no doubt say – well Waipawa is not out of the way, and possibly it is not, but they were far from family in every place they served.

Their home was always a refuge for people who were finding life hard. They did not turn people

away. Jesus Christ was their example of caring and giving. Both Neville and Rosalie gave of themselves freely to the people of their parishes and were loved wherever they went.

I think the most accessible was Picton where they had a lovely home and lots of visitors. We were living in Wellington at the time and sometimes went across on the ferry to visit for the day. The most inaccessible was Motueka. A beautiful area, but not easy to get to by any stretch of the imagination.

Neville loved books and read widely. As his hearing deteriorated, he spent more time with his books and was a fount of knowledge on many things historical, especially the history of Methodism.

Neville and Rosalie retired in Warkworth in 1983 and later moved back to Waipawa in the lovely Hawkes Bay where they loved happily in what had been their parsonage when they were minister and wife here.

Neville Thornicroft, a man who loved his Lord and served God with his heart and soul. It is the tireless workers in small parishes who are the backbone of the church. No one's ministry is gone unnoticed by our all-seeing and all-loving God. Rest peacefully friend, you have run the race and finished the course, you can take your ease in the presence of Almighty God.

To you, Paul, Rachel and Esther, you are the older generation now. Those gifts and graces that you most admired in your Dad and your Mum, make them your own – in that way they will not be forgotten. God be with you.

Grandchildren and Great-grandchildren, remember your Grandparents with love in the way they loved and cared for you. God bless you all

## *Kristofer Ngahau Exham Rere Wichman*

1978 - 2015

*When Jesus's parents found him, they were amazed. His mother said, "Son why have you done this to us? Your father and I have been very worried, and we've been searching for you!" Jesus answered, "Why did you have to look for me? Didn't you know I would be in my father's house?" Luke 2: 47-49*

**K**ristofer Ngahau Exham Rere Wichman, was a blessed name that echoed off the walls of St Helens hospital on the 3<sup>rd</sup> of June 1978 in Wellington.

**R**obina and Tu Wichman devotedly raised Kris with his five brothers and one sister, in the knowing of both their Maori and Cook Islander way of being, in Lower Hutt.

**I**n 1986 Kristofer's awakening to his spiritual journey came to light, where his beloved 3 year old brother Michael-Lee moved between realms in an accidental house fire.

Silent inner questions flooded Kristofer's soul, and yet this was the turning point where he dedicated time, to see answers beyond his years.

**T**he determination to rise above the mist of unforeseen doubts, embraced the wind of change, so all could see and celebrate in his baptism at the age of 9 in the Hutt River, near Taita Rock.

**O**ver time Kristofer's seed of hope continued to reach heights beyond mountains. He had the attitude of gratitude, he was like King David, a man who was said to be after God's own heart.

**F**aith was demonstrated on a daily basis by Kristofer, which evidently allowed him to journey a path to explore the true beauty of our bi-cultural journey, which bonds us as a Methodist family.

**E**ndless hours of commitment was a given, by Kristofer. He was honoured to serve as an active member of Poneke Rohe, where doors of opportunities opened for him to spread his wings.

**R**epresentation on Hui Poari, Rangatahi Planning Group and Council of Conference were some areas he touched. Climate change and social Issues captured his attention at Annual Conferences also.

Widely it was known about his passion towards youth ministry. As the Poneke Rangatahi Coordinator he encouraged, motivated, entertained, and inspired the hearts of many. Indeed he reflected love; even in challenging times he had no time to doubt his potential, especially training towards a Kaikarakia leadership role within the heart of Te Taha Maori. Changes happen, due to life challenges he faced, which were not all tasting of candyfloss. He questioned others and his own understanding of theology, and yet his faith remained strong. He lived his life like a superhero and a sidekick joint at the hip. He was seen as a jack of all trades and master of none. He was a multitalented water rat, you name it and he did it! Music flowed in Kristopher's blood, from Kapa Haka performances with the Patea Maori Club and holding a note in karakia, to shaking it on the dance floor. He was even a gifted guitar player. Acknowledgment of Kristopher's courageous act of self-sacrifice, saving his two daughters Izzy and Ava, and niece, Kiri-Tepanninga, from drowning in heavy seas off Patea, will never be forgotten. Now and forever we will celebrate, a brother we loved as Kris. With God's love, the church says thank you, to Kristopher's parents, siblings and his beautiful daughters Grace, Izzy and Ava. May Kris's heart reflect like the beating warm sun light on the ocean waves, and his life remembered like an echo in every sea shell that homes our shores.

*"Tawhiti rawa tōu haerenga ake te kore haere tonu"*  
We have come too far not to go further.  
We have done too much not to do more.

*Jack Wright*

1927 - 2015

*Supplementary Tribute*

*Lourdino Yuzon*

*Died January 2015*

There are number of New Zealand people, both clerical and lay, who recall with affection and delight Lourdino's year at Knox Presbyterian College in 1963. Even the long passage of time has not dulled the memory of this astute, hard-working, fun-loving student from the Philippines.

When therefore I first met Lourdino at a Manila meeting of the Christian Conference of Asia in 1986, I had already heard of him from NZ friends and read some of his writings. At the time he was Secretary for Mission and Evangelism of the CCA and had gained a reputation as far afield as Aotearoa New Zealand for sharp social analysis and as someone adept at building relationships among regional churches and encouraging the sharing of resources, both in terms of people and printed material. It was evident to me at the Manila meeting that people were drawn to him because of his learning and wisdom, and his many other gifts including his inspired preaching and sense of humour.

It was to our unqualified surprise and delight therefore that Lourdino agreed to take up an appointment as national Secretary of the New Zealand (Methodist and Presbyterian) Council for Mission and Ecumenical Cooperation. At the time I recall how surprised the NZ churches were at landing such a wonderful catch in the large ocean of the Asian-Pacific region!

So began a very happy and stimulating relationship between Lourdino (and his family) and the wider NZ churches and communities. From 1991 to 1994, he was the national Joint Secretary of the Council for Mission responsible for the oversight of the partnership between NZ churches on one hand and the churches of Melanesia, South East Asia and (some) south African churches on the other.



This necessitated an understanding of and ability to comment on the issues confronting our NZ churches and our partner churches in those countries; issues such as racism, corruption, aspects of the colonial past, inequality of resources, interfaith dialogue, militarisation and care of the environment.

At national Assemblies and Conferences, Lourdino and his team confronted and challenged people to think about and act on these issues, in the spirit of Christ, and he did so with grace, humour and insight into the fundamental causes of injustice. Someone said that he packed a punch well beyond his weight! He impressed the NZ churches with his well-rounded Biblical interpretation, and the earthing of the Gospel of peace, love and justice in everyday societal issues. His memorable teachings remain in the hearts and minds of many New Zealanders.

Lourdino will be particularly remembered for the way he helped the NZ church to affirm that salvation is both individual and social, for God is concerned about individual persons *and* the human communities to which they belong. For him, the issue was not the either/or but the both/and of God's saving purpose and mission in the world. The dialectic truth of the 'both/and' approach helped us deal with difficult questions such as homosexual law reform and how to bring conservative and progressive views of 'mission' together.

Lourdino and Mercia returned to New Zealand in 2006 to take up an appointment in Matamata Union Parish. In a letter at the end of his tenure in 2009, the Parish Council declared that *"we have been extremely privileged to have had Lourdino, accompanied by his wife Mercia, working in our parish and our community for the last three years, in faithful, loyal and dedicated service to us. They both have a humbling and unassuming manner that radiates God's love and we have been blessed to have experienced it first-hand."*

On the global scene and in his work with the NZ Council for Mission, Lourdino made a profound contribution to our understanding of the social, economic, political and religious causes of conflict, and what each of us can do to work for the wellbeing of all people and the sustainability of the whole created order.

His ability to communicate in word and deed the fundamental Gospel truths will always be held in the collective memory of Kiwis. As a follower of Christ, Lourdino was, in his daughter Mily's words, *"the best example of what a Christian should be, bearing the fruit of the Spirit in full measure. His life's purpose was to be a faithful servant of his Servant Lord."*

## **Supplementary Tributes**

*(Continuation from page L-15)*

### *Donald Heaton Bennett*

*1928 – 2015*

Donald was born on the 4<sup>th</sup> September 1928 in Hastings. He was the elder's son of Walter and Linda Bennett. Don's Dad Walter died when Don was aged 12. His Mum and her 3 sons (Don, Graeme and Geoff) moved to New Plymouth in 1940. The move was at the well-meaning insistence from the rest of the Bennett family who resided there

In 1945 Don left school and for an apprenticeship at the Taranaki Herald in the printing department.

Hi future was to work alongside people as a teacher and Social Worker. After teacher training college and taught at Benneydale and then Mangorei school in New Plymouth

1965–1968: Moved to Whangarei – worked for The Department of Social Welfare as a field officer

1968 – 1973 Don was in Papua New Guinea working for the United Church as a teacher and Principal of the United Church Primary School at Hoiebia, Tari in the Southern Highlands. This was an appointment on behalf of the Conference, responding to the need of our partner church in the Pacific

At the conclusion of his appointment in Papua New Guinea Don returned to New Plymouth workin for The Department of Social Welfare as an adoptions officer

Donald and his wife Gwenda (deceased) adopted four children (Boys) Murray and Ross and the (Girls) Kaye and Christine and were blessed to have their own (daughter) Robyn in 1972.

Don was a caring and loving person not only to his own family but to his church family as well.

He was very active in the life of the church. He was accredited Lay Preacher in 1950 and he retired in 2007. 57 years of preaching the word of God.

Don passed away peacefully on the 3<sup>rd</sup> August 2015 at Tainui Village Rest Home. His funeral was held on the 7<sup>th</sup> of August 2015 at the New Plymouth Methodist Centre.

### *Anthony (Tony) Dale*

*Died April 2015*

Tony Dale was an active member of the Methodist Church of New Zealand Te Haahi Weteriana O Aotearoa. Within his local Parish (Wellington) he provided financial help and support. He helped shape a new direction for the Parish and guided them with a calm and happy disposition. This was a key ingredient of a diverse parish with a multicultural community. He was busy in Church life in terms of providing accounting and administration advice.

When Tony's and Carol's children were young, Tony coordinated children's activities for the Wesley 10am Congregation and was a member of the Leaders' Meeting from 2000 - 2002. He was also a member of the Leaders' Meeting in 2013/2014 and Congregational Treasurer. He then took on the task of Stewardship Recorder. Tony represented the congregation at the Lower North Island Synod. He was also involved in the organisation of the 2012 Conference. Tony was an enthusiastic member of the Parish and used his leadership skills in running events.

Tony also provided significant input into two significant national Committees of his church: The Methodist Connexional Budget Task Group and Methodist Connexional Financial Review Committee. This Review Committee is tasked with the review of financial accounts within the

Methodist Church. In 2015 this amounted to over 1600 pages for over 140 entities within the Church. His wisdom and experience provided this committee with a new way of thinking about the possibilities for the future. Tony was looking at streamlining and “decluttering” what had happened in the past to not only improve performance but to make things more transparent. The Budget Task Group in addition to developing strategy for and allocating the annual National Budget was also asked to form a ‘think tank’ to imagine and scope new futures for the Church. Tony excelled at this, pushing the other members of the group to see beyond and to imagine new futures. The report and its outworking is part of his living legacy.

His willingness to provide support to staff within the Board of Administration on financial reporting issues was always gratefully received and as Peter van Hout has remarked, “Tony was always on the end of the phone and it always amazed me that I could pick up the phone and talk directly with a Chief Executive of a Public Service and always receive a warm reply.”

## *Lana Margaret Lazarus*

1970 – 2015

Kua ngaro i a tatou he taonga

Lana Margaret Lazarus was born on 22 January 1970. Belonging to the iwi of Ngati Kuri, Ngapuhi of the Hokianga region, Ngati Paoa and Waikato, Lana was raised in Beach Haven on the North Shore of Auckland. She was nurtured by her parents Evalene and Tom Haula and was the youngest of 5 siblings.

Lana attended karakia at Whakatuora centre in Mangere and at Te Kopua Wairua, firstly at St Paul’s in Northcote, then to St Luke’s. In recent times as Minita-a-iwi she took regular service in the homes of some of the members in Birkenhead. Within Te Taha Maori her rangatahi involvement as a member of Rangatahi Planning Committees enabled her to offer support to local, national and ecumenical youth and young adult ministry development.

Lana had a wealth of knowledge and experience within church circles gained through her employment within Te Taha Maori which had begun when she first left school and joined the Maori Division Church Office team. Under the guidance, first of Ruawai and Joy Rakena and later strongly influenced by Te Rua Winiata. She was the Administrative Manager for Te Taha Maori offering a committed service of more than 25 years. Lana was very approachable and worked well with others. Her warmth and openness were widely appreciated throughout the Connexion.

As an Administrator she had an eye for details and an ability to meet timelines.

As a communicator she had an ability to understand a situation and convey that understanding to others. Her love and commitment to this church and in particular Te Taha Maori and the bicultural journey were clearly evident in all she did. Lana expressed her faith and love for others in the great care she took in attending to any tasks allotted to her.

Lana was a Past Vice President, 2009/2010 alongside President Alan Upson. Her outreach was wide and engagement on several Boards and Committees spans many years. A member of Council of Conference for 17 years, Lana served as Co-convenor from 2001 - 2008, a task which she performed with excellence, bringing her strong organisational skills, perception, insight and the capacity for facilitating wise decision-making to task.

Using her skills and expertise Lana served as a member of Hui Poari, Kurahuna Scholarship Fund (Convenor), Te Runanga Whakawhanaunga I Nga Haahi o Aotearoa, Mission & Ecumenical Board, Media & Communications Endowment Fund, Wesley College Trust Board, PAC Distribution Group and several others. As a member of many 4+4 appointment panels and bicultural workgroups, being open to discussing the possibilities of engaging in Bicultural relationships factored into much of her work.

Lana’s ecumenical journey began in 1996 as a youth attending the Conference on World Mission

and Evangelism in Salvador, Brazil and as a youth delegate to the WCC 8<sup>th</sup> General Assembly in Harare, Zimbabwe in 1998. She later served as a member on the Communications Advisory Group (CAG) of the World Council of Churches (WCC). The church offered Lana travel opportunities which she embraced whole heartedly sharing the learnings and experiences with us all at various times and events.

Lana always maintained a deep seated concern for listening to 'grassroots' perspectives. She had a capacity to listen and advocate for youth, women and indigenous spirituality and theology, laity perspectives in which all had equal value and opportunity. Her wide range of gifts was matched by her generosity of spirit.

Amongst her community involvements Lana was the National Assistant Co-ordinator for Aoteara Maori Netball Oranga Healthy Lifestyles (AMNOHL) and Rohe Co-ordinator/Executive committee member for Poi Tarawhiti O Te Raki Paewhenua (North Harbour Maori Netball). While Lana had a great love of netball, her overarching love was for her whanau. A devoted daughter she was laid to rest in her whanau wahi tapu Pukewheki in Taheke, Hokianga.

*Moe mai ra e te tuahine*

## *Jean Margaret Rickard*

1915 - 2014

Jean Margaret (Moston) Rickard, Queen's Service Medal (QSM), 19 December 1915 to November 2014.

Jean and Malcolm Arnold Rickard were married in the Hataitai Methodist Church in March 1940 and initially lived in Oriental Bay but most of their married life Jean and Malcolm lived in Hataitai. They had a daughter Patricia (Tricia). In 1949 the Methodist Church Conference approved the Constitution of the Methodist Women's Guild Fellowship. Jean was actively involved and was the local president from 1955-1959. A lot of time was spent in fundraising for items mainly for the Parsonage but also for the Church. Jean was a skilled embroiderer. She was very hospitable and was renowned for the dinner parties she gave when Malcolm, who was Director of Music at both Hataitai Methodist Church & Wesley, Taranaki St., had special musicians visiting. In both congregations Jean was a member of the choir and contributed to the life of the congregations.

In 1962 Jean was inducted as the National President of the MWGF and when the Guild joined with the MWMU to form the New Zealand Methodist Women's Fellowship she was a Vice-President for one year. Jean was the MWF Representative on the Christian Education Board. When the Fellowship group at Wesley Taranaki Street no longer met as an affiliated group, she instituted monthly luncheons in the Chapel to maintain contact and fellowship.

In the 1998 Queen's Birthday Honours she was awarded the QSM for her contributions to the Community. Even when she shifted to Ropata in Lower Hutt she continued to take an interest in the various Church activities.

Jean died in November 2014 and we give thanks for her life and the contribution she has made in the life of the Church and the Methodist Women's Guild Fellowship and the NZ Methodist Women's Fellowship.

# *Jack Wright*

1927 - 2015

Jack was born in 1927. The youngest of five children 3 boys and 2 girls. The family were farming near Wanganui until 1938 when they shifted to a property at Rawhitiroa road west of Eltham in Taranaki.

Jack finished school after completing standard 6. His early working life was stock work with cattle and sheep initially near Wanganui but latterly Eastern Taranaki. He was working for his father's cousin near Whangamomona when he met Dawn Pullyn a newly graduated Dental Nurse from Palmerston North. Despite Dawn not being keen on marrying a farmer or a minister. She in fact married both.

They were married in 1952 after a long courtship. They moved to Porangahau in Hawkes Bay where their first child Grant was born. Then moved back to Taranaki until the late 1950s and their second child Glenda was born in Stratford.

A slight change came when Jack and Dawn looked at leasing a property at Bulls. This was the beginning of a very testing time for the family as the owner did everything possible to break the lease agreement. It was during this time that Dawn who had grown up as part of the Presbyterian Church gently tried to persuade Jack to seek help with her bible. Although reluctant at first Jack began to read. This along with a visit from the local Presbyterian minister lead to an invitation to attend church. The invitation was accepted and as Jack says in his own words "I accepted the invitation not knowing just how this might change my life".

This led to taking responsibility for the Sunday School and before he knew it being asked to take a church service. From this small step Jack went on to be part of the board of managers, then an Elder and eventually a Session Clerk. During this time a new Minister had been called to Bulls. He thought Jack should consider Ministry in the Presbyterian Church. Initially things looked promising as Jack was seen as suitable if he did some papers to equate to University Entrance. The family moved to Palmerston North in 1966 while Jack studied and worked part time and Dawn worked as a Dental Nurse. The Presbyterian Church had some concerns about Jack's age and ability and eventually a minister who had been supporting his application suggested approaching the Methodist Church who offered a programme for lay people interested in missionary work. The idea being that if Jack completed the course successfully he could look at candidating for Ministry. It was a stressful time but eventually the move was made to Auckland in 1967.

The School for Christian Workers was completed and Jack was accepted as a candidate for Ministry. Late in 1967 Dawn had a major heart attack. However she made a good recovery and in 1968 Jack began his training. He loved college and the impact of his lecturers was carried with him for the rest of his life. He frequently quoted them or shared stories.

In 1971 the family moved to Jack's first Parish of Okato in Taranaki. It was a small town in a rural community and as such matched Jack's love of farming and faith. The next appointment was in 1977 to Rongotea in the Manawatu. Again another small rural town with a stock sale yard. As with Okato a good match for Jack's skills. The appointment at Rongotea allowed both Dawn and Jack to be near their elderly parents until their deaths. Jack's final official appointment before retirement was to Te Aroha in the Waikato. As with the other Parishes this was also a smallish rural town. While in Te Aroha Jack became an industrial chaplain at the Waitoa factory. He found this aspect of his ministry very rewarding.

In each parish Jack was able to facilitate the transition to becoming cooperating parishes. In Okato it was in partnership with the Anglican Church and Rongotea and Te Aroha. The other visible legacy was building work. At Okato it was a large Church Hall which is now used as a church in its own right. In Rongotea the Presbyterian Church building was newer, but the Methodist Hall was more suitable so it was moved and linked to the church building creating a useful complex. In Te Aroha the Presbyterian Church was seen as the best option for the cooperating parish but unlike Rongotea the hall and offices were new builds.

Possibly Jack's less visible legacy was his counselling. The ability to help people was something Jack was very proud of. The rural parishes allowed Jack to use his farming knowledge and in doing so put people at ease.

In 1988 after 5 years at Te Aroha Jack and Dawn looked forward to retirement in Palmerston North near their daughter, son in law and grandchildren.

Not long into his retirement Jack was approached by Wing Commander Don Hall who was the chaplain at Ohakea Air Force Base. He was looking for someone to fill in at Ohakea for 6 months. 16 years later Jack retired from Ohakea as the longest serving chaplain as he provided some continuity as air force chaplains came and went. Jack was proud and humbled to be the only chaplain ever to be given the base commanders award.

While Jack was working at Ohakea he was asked to be superintendent of the Hawkes Bay Manawatu Synod as no one else was available. He held this position for two years. He also helped out in the life of the Palmerston North Parish as Presbyters came and went.

Jack was also doing pastoral care work at Summerset retirement village right up to the time that his health forced him to stop. He was working 1 day a week and loved meeting and talking with residents.

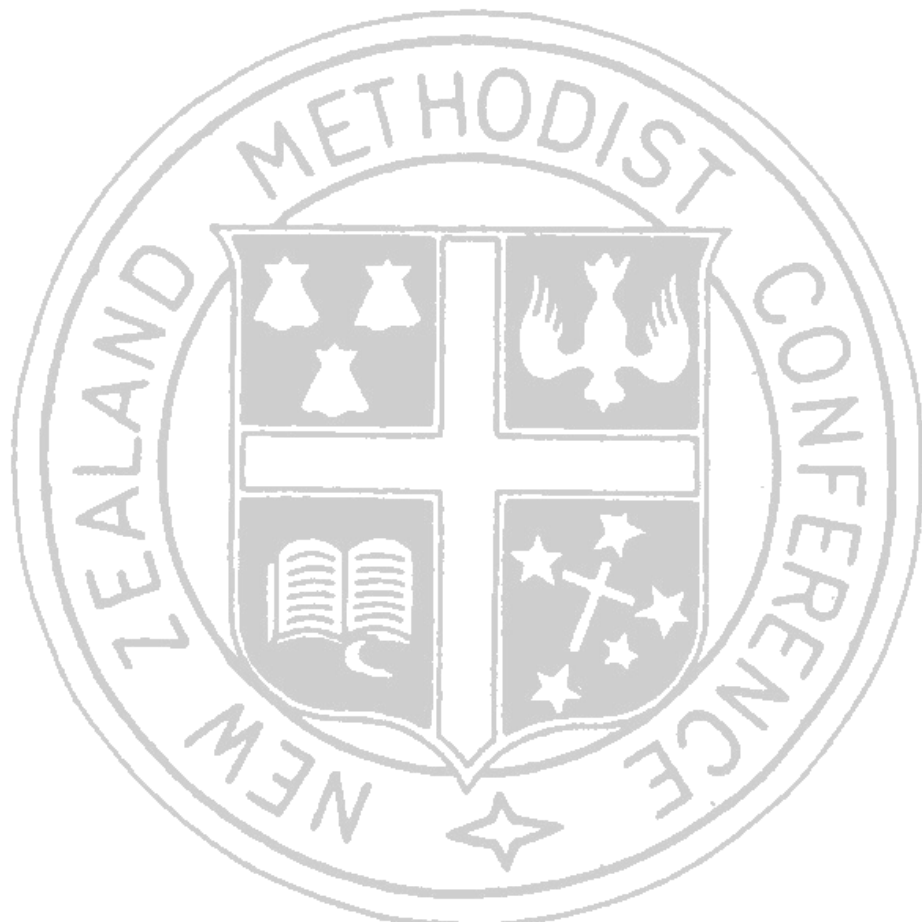
In 2014 he was still regularly taking services as well as weddings and funerals up until he was admitted to hospital in August with bowel cancer. The tumour was removed but the cancer had spread and after a brief illness Jack died peacefully on New Years day 2015.

His funeral was a celebration of a full life and was full of stories and memories and terrible jokes. He leaves behind his son daughter son in law favourite older and favourite younger grandchildren and three great grandchildren.

Jack a true steward of all the tasks he did be it farming, friendship, pastoral care, Presbyter but mostly as a husband, father, grandfather and great grandfather.

M

*Record of Service for Retirees*



## *Robert Andrew Ferguson*

Rob moved from Secondary School teacher into ministry, strongly influenced by presbyters at Caversham Methodist in Dunedin – Len Shapcott, David Besant and Clive Smith, who helped shape his understanding of ministry and church.

Two years at Trinity at St Johns during which time Rob met and married Dawn Gibson. Rob was appointed to Eltham – Kaponga for five years, then a move to Palmerston North for eleven exciting and stimulating years. It was during this time that Rob along with Robyn Brown developed and ran the TELM programme – Training and Education for Lay Ministry. These years gave shape to much of the rest of Rob's ministry, focussing on equipping, empowering and developing gifts.

A one year exchange with the United Church of Canada at Port Coquitlam was an enriching experience for the whole family.

During Rob's time at Beckenham, his work with TELM continued. When the parish appointment reduced to half time Rob was appointed as National Education Resource Person for the Connexion half time. When this concluded after 2 years, he took up a half time position with the STOP Trust as a clinical worker with male survivors of sexual abuse. Later this became full time for a year.

Following training as a Transitional Minister, there were transitional appointments to Malvern and St Albans Uniting, then an appointment under Mutuality of Ministry with St Ninian's Presbyterian Parish in Christchurch. The interest in transitional ministry and spiritual growth and development continued as Rob became a Transitional Ministry trainer, was contracted to provide a spirituality class to the Salisbury House Violent Offenders Programme and was 'Boundaries in Ministry' trainer for Waikato and Christchurch Anglican Dioceses.

Rob has written three books; *Life at Depth – Spirituality*, *Beyond the Shed – Riccarton Men at Work*, and *Roads and Stones – a Resource for Worship*. He collated and wrote *Resources for Funerals*, published by the Methodist Church and has 5 hymns in *Hope is Our Song*, published by NZ Hymn Book Trust. More recently he has initiated two blogs [robfergiealoud.com](http://robfergiealoud.com) and [roboutandabout.wordpress.com](http://roboutandabout.wordpress.com).

For the wider church co-organiser of two Methodist Youth Conferences - Blockhouse Bay and New Plymouth, Convenor of the Making Disciples Task Group and District Superintendent in both Hawkes Bay – Manawatu and North Canterbury. On behalf of the Presbyterian Church a member of the HR Committee, Convenor of Complaints Committee, Ministry Development Reviewer, member of ITIM Board.

Ministry for Rob has never been about the status quo, but how to lay hold of new possibilities.

In 'retirement' a transition ministry appointment as a resource person for the United Reformed Church in England and Scotland.

We wish Rob, Dawn well as they change pace and focus in the years to come.

## *Anne Griffiths*

With the support and love of her husband, Rob, her family and the members of the Cambridge Union Church, Anne Griffiths entered the Methodist Ministry journey in 2003.

Her first appointment was at St John's Methodist Church in Hamilton East. A member of her congregation has written:

"Anne showed us what was possible if you have a presbyter with pastoral care as one of their chief focuses and key competencies. Our congregation grew rapidly during the time of Anne's ministry to us because of her exceptional skill in showing care, concern and love to many, many people on



an individual level and word of her wonderful ministry spread widely through the Hamilton community. Her own faith and Christian convictions shone through in all aspects of her life. I believe her strong and firm beliefs were a huge influence on our beliefs and encouragement for us all. Under her leadership and her regard for us all as spirit filled people our faith and spiritual connectedness was able to grow and flourish in turn. Her husband, Rob, was a wonderful support and engaged fully in the life of the parish too, so we were doubly blessed.

Anne's care and devotion to everyone who attended St Johns was absolutely remarkable. On arrival in our parish she learnt everyone's (Palangi, Tongan, Fijian, in fact everyone) names. She visited us in homes, workplaces and if you had anyone in hospital or bereavement she was often there within the hour to comfort and support. She was even there for parishioner's extended families. Just amazing. Her unique gift was in establishing a rapport with individuals which meant we all felt she knew the whole person and who we were. We felt worthwhile and valued. Anne had the gift of accepting every single person as they were and encouraging them to grow from the point they were at. I believe her philosophy was all about empowering people. She would look for ways for people to become involved. So many pastors are there to be in charge: Anne was there to give opportunities for members of her congregation to shine. People who had been disenfranchised began to flourish again as a result of her encouragement. Many people became involved in lead worship training and took responsibility for large chunks of services. Musicians were consulted and involved. Members of our three congregations worked with each other and got to know each other better.

Anne spoke to us from her heart, not from the heart of the Internet so messages were personal and relevant. Amazing reciprocal relationships were formed, not only with Anne, but with each other.

Anne was a wonderful presbyter and the loss of her exceptional skills was a great loss to us and is a great loss to the Methodist Church of Aotearoa, New Zealand.”

Following five years of hard work, Anne's next appointment was as chaplain to the Whakatane Hospital, where again she was challenged and used her many skills for the advantage of others. One of her colleagues reflects on her time there:

“Anne Griffiths is an exceptional person. From the first moment we met, I knew she had incredible spiritual presence and insight. Unaware of her qualifications, but based on universal praise for a transformational tour as the Whakatane Hospital chaplain (where she gathered a great following) and my own observation, I asked her to be my Professional Supervisor. This she has done with distinction. She allows a free-flowing monologue from me, punctuated by the most pertinent interjections, in which she always stimulates positive outcomes. I have found her skill in understanding human relationships invaluable in conquering the most taxing leadership conundrums.

I was unaware that Anne has formal counselling training, however this is entirely consistent with her ability to cut through presentations of the most demanding nature and achieve personal growth for both me and my team. I cannot speak highly enough of her skills.”

Following a three year term in Whakatane, Anne and Rob settled in Te Awamutu with Anne being appointed as Chaplain (part time) to Tamahere Eventide Home, a position she retains in retirement along with the development of ministry providing Professional Supervision. We give thanks to God for the many skills Anne has shared with us all and we wish her well in her retirement or 'reassignment' as Anne calls it.

## *Kepu Moa*

I was born in Tonga on 19 June 1946, 5<sup>th</sup> child of Rev Penisimani Suli Moa and Loti Cocker Moa. I was raised in a strong faithful Methodist family, my father was a Minister of the Methodist Church in Tonga [Free Wesleyan Church of Tonga]. My eldest brother was also a Minister in the Methodist Church in Tonga and my youngest brother is currently a Minister in the United Methodist

in Salt Lake City, Utah. I and most of my siblings were born where my father was stationed during his Ministry so there, began my experiences of 'Ministry Life'.

I was educated at the Methodist College in Tonga, Tupou College and further on to Tupou Tertiary Institute where I achieved the Victorian Intermediate and Leaving Certificates and also the NZ University Entrance (UE).

In 1973 I migrated to NZ and was a founding member of the New Lynn Methodist congregation of which from 1987 to 2003, I held a variety of roles from Stewart/ Treasurer and Superintendent. I was employed by the Auckland/Manukau Tongan Methodist Parish as their General Secretary and Parish Treasurer for over 10 years, the Secretary of the Auckland/Manukau Tongan Property Committee and also a member of Tongan Advisory Committee. For 5 years, I was a member of NZ Methodist Church's Faith and Order Committee and a Board of Administration member for 3 years. One of my biggest challenges in my Ministry career was the completion of a 1.9million church complex for New Lynn Methodist congregation which 6 months after the grand opening, the complex was freehold.

In 1989 I was trained for religious ministry at St John Theological College [Trinity] for 4 years. I was ordained in 1993 at the NZ Methodist Conference held in Christchurch which is ironic, that I should end my Ministry journey at the very place I started!

In 2006 to 2010, I was stationed to Gisborne Methodist Multicultural Parish as a Superintendent based at the Wesley Congregation. While I was there I lead the building of a car park, renovated the hall and repainted the church building.

In 2010 I was transferred to the Tongan Methodist Parish, Kosipeli in Christchurch as a superintendent. Unfortunately in 2011 the earthquake destroyed our Church and hall. So at the moment our congregation's main mission is to fund raise for the 'rebuild' however, we believe that with God's strength and guidance, we will conquer these goals.

I would like to acknowledge and express my gratitude to the Methodist Church of New Zealand and the Tonga [Free Wesleyan Church in Tonga] for the support and training given to help fulfill God's work through me. I only hope and pray God's healing and grace continues in new and younger Ministers as there are so many more souls needing God's truth and Jesus our saviour. I speak with John Wesley, that with every breath I have and my every ability left, I will always give all Glory to God for all Glory goes to him until my last breath.

Last, but not least....my utmost appreciation goes to my wife of over 45years Mrs Savelina Maa'imoa Guttenbeil Moa for her life sacrifices and her love and loyal support of me, she has endured and grown and I would not have reached today without her. Thank you to our children for their sacrifices and supporting my ministry of 28 years because there are many family milestones I have missed due to Church commitments but never a complaint.

To conclude, I speak together with Jesus's last words from the cross.... **"It's Finished"**. He had completely fulfilled His ministry. God Bless you all and also my wife and I on our retirement today!

## *John Murray*

John Murray was raised in Otorohanga the son of farming parents. During this time he had little church contact, and his world view was very much influenced by his rural upbringing and the stories his father told of World War 2. On leaving school John moved to Auckland for his first job. He was abruptly confronted with a new life-style and saw first-hand the effects of wealth, poverty, emerging cultural diversity and an urban world view. In this complex and confusing world he found comfort and support in an evangelical group of young Christians. In this group he discovered that he enjoyed the experience of leadership, and began to feel confident in preaching. This lead to his candidature for prebyteral ministry.

Training at Trinity Methodist Theological College (combined with St Johns Anglican Theological

College) was an eventful place for John; it was a time of enthusiastic ecumenical debate, the height of the Charismatic Renewal, the protests over nuclear ship visits, the 'invasion' of Bastion Point. Being students, what better thing to do but join in! In his final year he became the college combined Student Association President and the Methodist Senior Student.

Parish ministry was to take John and his family the length of New Zealand: Waiono (Western Southland), Willoughby (Ashburton), Whakatane (where he took some time out from ministry), and Thames. This brought him into contact with a wealth of lay, diaconal and presbyteral leadership as well as exposure to the Treaty of Waitangi and the Bi-cultural journey, feminist theology and power sharing, homo-sexual law reform and inclusiveness, all of which prepared him well for his appointment, firstly as Convenor of the Committee on Ministry, then to Superintendent of the Development Division (Mission Resourcing Unit), which was followed by a time as the Superintendent of Waikato/Waiariki Synod, and finally to the position of Superintendent of Methodist Mission Northern.

Mission Resourcing was demanding and exhausting, but hugely satisfying. It gave John the opportunity and privilege of working with many inspirational people from across the denominations. It was a time when John became even more convinced of the importance of the local community, local leadership and the importance of leadership that liberates and empowers. During his time in Mission Resourcing he was appointed to the board of Wesley College and served as Trust Board Chair for a number of years, for his services he was made a Companion of Wesley College. He gained widespread trust and support as Director and was greatly appreciated across the whole church.

Methodist Mission Northern, while the most satisfy of Johns positions, was also the most difficult. During his time there would a name change to the service delivery and property sections of the mission's work – something that many felt deeply about as it changed the views of "Methodist" and "Mission". It was also a time of selling the Mission property on Queen St, an act that hurt and angered many. Yet, despite all that, it released new energies for the Mission and its work. Over this period John was thankful that he had a very supportive board, wonderful staff and the appreciative and humbling experiences of the people the mission worked with.

Throughout his ministry he involved himself in other activities, ranging from chair of the Electorate Committee of the East Cape Labour Party, a member of the Whakatane Arts Council, being a member of a number of School Boards of Trustees, to Hockey Association President in Central Bay of Plenty, an active member for a number of years of the Auckland Hockey Umpires Association, and a senior coach within club hockey in Auckland.

John is supported by his wife (Susan) and family (Suella, Jared and their families) who accepted the whims of the Stationing process, the days of absence as John travelled throughout New Zealand, provided endless support and listened patiently as he talked with either enthusiasm or frustration about the work or task he was involved in.

Now, as his time in connexional ministry ends, John will walk away deeply thankful and appreciative for all the opportunities the church gave him and the way he was embraced by the various cultures which make up the rich weave of te Haahi Weteriana O Aotearoa kete. The church wishes John well in retirement having been enriched beyond measure by the gift of his ministry.

## *Val Nicholls*

Rev. Val Nicholls' association with Whangaparaoa Methodist Parish goes back to 1982 when she and her husband, Bryce settled in Manly to raise their family. They both became fully involved in the life of the Parish. Val had leadership roles in children's ministry, worship, pastoral care and administration. She was Parish Secretary and Parish Steward for several years, and Bryce became Parish Treasurer. Val studied part-time through St John's College and gained a B.Theol, being awarded the top prize in theology. She completed a TELM course in 1993 and encouraged others to do this, also. Then from 1993 to 1999 she underwent training for the ministry in the Home Setting, with Rev Gillian Watkin, and with Rev Graham Brazendale as her mentor and encourager.

Val was inducted as the Presbyter for the Parish in 1999 and was ordained at the 1999 Conference in Auckland. This was at a time when the Parish had been through an upsetting time of controversy and division. Val played an important role in helping to settle things down and move the Parish forward during her ministry, from 1999 to 2010. Her leadership gifts soon became recognised by the wider church and the responsibility of being Superintendent of Northland was added to her Parish duties. She also became one of the trailblazers for Local Shared Ministry, and a member of the Faith and Order Committee. The Parish accepted the fact that Val had skills that needed to be shared more widely.

The Parish remembers, with deep gratitude, the many aspects of Val's ministry over the years : her creative, innovative worship services ; the Holiday Programmes in which she gently persuaded a bunch of very senior citizens to work with her to provide activities for crowds of children ; Easter Dawn services on the beach ; Cafe Church services ; window displays for Advent and Easter ; wayside pulpit signs ; thoughtful and challenging 'Reflections' proclaiming the gospel of Christ in word and action, with inclusive, non-judgmental language.

The Parish gives thanks for Val's genuine compassion, her sensitive, caring way of helping people who are ill or frail or grieving or facing hard times. We give thanks, too, for her skill at leading us to new understandings of our faith, helping people to grow spiritually and giving us encouragement.

Val's car has the number plate "VAL U" and it's true that we, in Whangaparaoa Parish have valued her ministry greatly. We were sad to lose Val as Presbyter at the end of 2010 but we are glad her ministry has continued in the wider church, and she is still a member of this Parish Standing beside her all the way has been her wonderful husband, Bryce sharing the load and supporting Val. Bryce has managed the finances of the Parish with skill and wisdom over many years and he has greatly assisted Red Beach Church in many practical ways. They have both set a fine example of selfless love, in the way they have cared for their extended family.

The Whangaparaoa Methodist Parish gives thanks to God for all the blessings we have received through the faithful ministry of Rev.Val Nicholls and Bryce and we wish them both, a happy and peaceful retirement.

Val joined the teaching staff at Trinity College at the beginning of 2011, teaching the Pastoral Care course, and as tutor in Lay Ministry studies, field worker for student parish placement and Professional Development of probationers. During this time she has tutored and counselled a great number of students, who have become our valued presbyters. She has supported and encouraged the Deacons and the ministry of the Deacon for the wider Church. Val has proved her adaptability, particularly during her term of office within Trinity College, as it entered a new era in ministry training.

Val's ministry during her time in the College was something very close to her heart, as she gave the student's her full attention and commitment – as indeed she has demonstrated throughout her whole ministry. She has been a loyal team member of the College staff, a caring tutor, clear-sighted, unfailingly well organized and prepared. It is very appropriate that, in the last five years of Val's ministry, her knowledge, experience and expertise has been shared in teaching the students at Trinity College. Ministry, in whatever shape or form, can be very demanding and Val, in her inimitable way, has never failed to rise to the challenge! Congratulations Val.

### *Asofia (Aso) Tauamiti Samoa Saleupolu*

Aso Samoa Saleupolu was born and bred in the village of Vailele in Samoa, where his father was one of the high chiefs of the village. Aso was educated in Samoa where he gained a Diploma of Trop. Agriculture from the South Pacific Agricultural College in 1971. He married Vaotane Unasa-Samoa Saleupolu and they had two daughters before deciding to migrate to New Zealand. Upon arrival in New Zealand they attended Papakura Cross-Roads church.

It was while worshipping at this Parish that Aso candidated for ordained Ministry with the Methodist Church of New Zealand. He became the very first Samoan to be accepted by the Methodist

Church of New Zealand for ordained ministry training. Aso and his family were based onsite at the Trinity Theological College campus during the course of his training. He was ordained in 1982 with a Licentiate in Theology (LTh) and was subsequently posted to be presbyter at Petone, Lower Hutt from 1982 to 1986. During this time in the Hutt, he was also appointed Chaplain for the Lower Hutt Hospital from 1983 to 1986. His second appointment was to the Epsom Methodist Church from 1987 to 1989. He was the President of the Auckland and Manukau Samoan Lay Preachers Association from 1988 to 1991, and Chairperson of the then, Development Division Board from 1988 – 1989. Aso was appointed to Bader Drive, Manukau North Parish from 1990 to 1995, and was also Superintendent of the Manukau Synod from 1993 to 1995.

During this time the Sinoti Samoa was inaugurated as the first Cultural Synod of the Methodist Church of New Zealand in 1996, and Aso was inducted as its first Superintendent from 1996 to 2001. He was appointed from 1996 to 2004 as Parish Superintendent for St Pauls Parish, Otara. Aso was elected as President of the Methodist Church of New Zealand, Te Haahi Weteriana o Aotearoa in 2001. He was the very first Samoan to be elected to this position.

Following the completion of his Presidential responsibilities in 2003 he was then stationed as Parish Superintendent of the Panmure Samoan Parish from 2003 to 2005. Following the decision by the Methodist Church to create a new role - Director for Pasifika Ministries, Aso became the first person to fill this role in 2006, which he has held up until the present day

Aso has always been a fit, strong and very active person, however he was diagnosed with Parkinson's disease in 2010. He did not take this diagnosis very well at the time, but gradually came to accept it. Within the first three years of diagnosis, up until mid-2013, Aso felt he was coping extremely well with the symptoms; however, at times we could see that it was becoming increasingly more difficult for him. He said himself that when he wrote things, he felt like he was writing backwards - much water has gone under the bridge in terms of his physical ability to handle himself in public places.

Aso is a very Pastoral Person. Practical Theology has been his area of experience. He has worked as a Minister of Religion within the Methodist Church of New Zealand, in a variety of cultural settings. He has also worked in many pastoral settings within his two extended families, and within the community on a voluntary basis. In doing so he has managed to gain excellent transferable pastoral skills that were useful in a wide range of pastoral roles. Some of the pastoral responsibilities he held included: leading worship services and sometimes, preaching; supervision and counselling; leading workshops on various topics; facilitating meetings; palliative pastoral responsibilities; pastoral visits and organising events.

He was a very patient and good listener. He also has the experience of working within multi-cultural and multi-disciplinary settings, where different professionals need to work together as a team for the holistic well-being for people's needs. He was aware of many of the complexities and challenges that pastors and presbyters face in their ministry settings.

Aso was passionate about pastoral work and was competent, enthusiastic, hardworking, and very eager to learn. He has the ability to relate various theological theories to real life situations. For Aso, every job requires pastoral skills. He strived for the best outcomes for people under his pastoral responsibility, and to make them feel they have the best shepherd. He was all for the personalised approach to ministry, thus appreciating each individual member of the church and providing the right environment for spiritual growth.

Aso considered himself to be a 'goal and results' oriented person with a willingness to keep abreast with new theological developments, particularly in the field of Pastoral Studies. He was committed and worked hard to meet targets. He was a team player, who had the ability to organise, train and run specialised programmes.

Aso had good communication skills. Samoan was his first language and he spoke English well. He could write comprehensive reports and had thought provoking presentation skills, both verbal and written. He had great listening skills, worked amicably and enjoyed collegiality with other team members or related agencies, within a wide range of multi-cultural and multi-disciplinary settings.

Aso had strong leadership and organisational skills, could coordinate the work of others, work to tight deadlines and handled multiple projects and activities concurrently. Throughout his working life, as well as through his academic achievements, Aso had demonstrated his ability to plan, develop, organise and implement short and long term projects.

A very proficient IT skills person, who could use the relevant software and other applications needed to create various documents or deliver effective presentations.

He had good interpersonal skills, as well as respect and an understanding of diverse viewpoints. He had the ability to operate effectively within cross-cultural teams and across organisational boundaries, as well as the ability to work independently.

Aso had two regrets worth mentioning here: One was that he hadn't yet completed his Masters Degree (he has partially completed Masters of Ministry Studies at Melbourne College of Divinity 1990 to 1995) and two he had Parkinson's disease.

He commented that if he had taken the time to continue with his studies, not only would he had achieved a higher academic qualification, but he would have also gained more knowledge that may have led him to explore other avenues of ministry.

Aso said that if he did not have Parkinson's disease, he could see himself continuing in the work for the Church and doing so much more than what he was doing right now. He felt like he had so much to offer or wanted to offer, but was limited by the disabling limitations of this disease.

However, Aso has enjoyed every moment of serving throughout his years in ministry and looks forward to what God has planned ahead for him and Vaotane in their retirement.

Aso and Vaotane have been blessed with four adult children of their own and three adopted, who have given them wonderful grandchildren.

Aso and Vaotane, we stand in ovation and thank you from the bottom of our hearts, for your ministry within Sinoti Samoa of Te Haahi Weteriana o Aotearoa. We sing our heartfelt tribute to you in the words of our well known Samoan song...*Ua faafetai, ua faafetai, ua malie mata e vaai. Ua tasi lava oe, ua tasi lava oe, i lo'u nei faamoemoe...*

*Ia alofagia e le Atua faafualoa lou lua soifua, ma ia manuteleina malologa o le a oulua feagai ai.*  
**GO WELL – GO WITH GOD!**

*Alofa'aga molipo o le Sinoti Samoa*

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*Statistics*



# METHODIST STATISTICS 2015

Roll	Baptism, Dedication or Blessing			Other			Worship			Christian Formation			Leadership										Leadership extras...															
	Methodist	Children Under 13	Adults 13 and over	Dedications	Persons under Pastoral Care	Households involved in Church's Mission	Children (under 13)	Adults	Total	Worship events in June	Sunday or Weekday (under 13 years)	Youth 13 to 17	Adults	Parish Councilors	Lay Pastors	Other pastoral workers or visitors	Lay Preachers	Worship Leaders	Youth Leaders	Sunday School Teachers	Local Shared Ministry Team members	Administration Staff	In average week, how many people does the parish employ - paid full time?	In average week, how many people does the parish employ - part time?	As at end of June, how many people did the parish employ - paid full time?	As at end of June, how many people did the parish employ - part time?	paid full time?	In average week, how many hours of work are worked by all employees - paid full	In average week, how many hours of work are worked by all employees - paid part	In average week, how many people work as volunteers for the parish?	In average week, how many volunteer hours are worked in total by all volunteers?							
		1	0	2																												2	1	40	7	40	47	4
<b>1000</b>																																						
<b>1090</b>																																						
	Dargaville Parish	91	1	0	2	2	1	40	7	40	47	4	6	0	1	12	0	6	4	1	1	1	3	0	1	0	1	0	1	0	3	5	20					
<b>91</b>		<b>1</b>	<b>0</b>	<b>2</b>	<b>2</b>	<b>1</b>	<b>40</b>	<b>7</b>	<b>40</b>	<b>47</b>	<b>4</b>	<b>6</b>	<b>0</b>	<b>1</b>	<b>12</b>	<b>0</b>	<b>6</b>	<b>4</b>	<b>1</b>	<b>1</b>	<b>1</b>	<b>3</b>	<b>0</b>	<b>1</b>	<b>0</b>	<b>1</b>	<b>0</b>	<b>1</b>	<b>0</b>	<b>3</b>	<b>5</b>	<b>20</b>						
<b>2000</b>																																						
<b>2010</b>	Auckland Central Parish	364	21	27	4	79	238	148	60	225	285	28	54	8	155	13	2	0	15	25	5	13	0	8	4	10	4	10	170	76	90	122						
<b>2020</b>	Aotea Chapel																																					
<b>2030</b>	Wesley Roskill Parish	40	0	0	0	0	18	32	5	31	36	4	14	7	4	13	0	9	2	2	2	4	0	2	0	2	0	3	0	3	6	14						
<b>2060</b>	Orakei Methodist Parish	110	0	0	0	0	160	68	4	42	46	4	4	0	9	10	1	14	1	2	0	4	0	1	1	1	1	1	50	12	8	4	1/4					
<b>2080</b>	Mt Albert Parish	126	3	0	0	0	190	88	30	72	102	12	7	4	32	12	0	15	1	5	0	3	0	1	5	1	5	50	21	50	100							
<b>2100</b>	Waitakere Methodist Parish	184	1	0	0	0	71	65	49	146	195	20	32	13	30	13	0	0	15	10	3	7	2	0	1	2	1	2	40	35	70	148						
<b>2130</b>	Devonport Parish	53	0	0	0	0	88	237	6	44	50	8	80	0	0	10	0	0	2	1	0	1	0	1	0	1	0	1	0	40	0	26	96					
<b>2140</b>	Northcote-Takapuna Parish	136	2	0	0	0	67	306	8	87	95	8	9	11	4	16	0	12	0	0	4	8	0	2	1	4	1	4	48	64	57	72						
<b>2150</b>	Birkenhead Methodist Parish	38	1	0	0	0	50	20	2	23	25	5	2	0	1	6	0	0	0	0	0	2	1	0	1	0	1	0	1	0	9	8	19					
<b>2280</b>	Whangaparaoa Methodist Parish	111	0	0	0	0	169	169	12	77	89	9	28	2	58	12	1	2	4	5	1	3	0	1	0	4	0	4	0	71	63	62	25					
<b>2290</b>	Mahurangi Methodist Parish	98	0	0	0	0	4	22	20	79	99	10	15	16	7	8	0	0	20	6	4	9	0	1	0	1	0	1	0	16	11	14						
<b>2310</b>	Waterview Methodist Parish	99	1	0	0	0	61	113	2	53	55	5	3	0	17	9	0	14	2	3	0	0	5	2	0	3	0	3	0	24	48	64						
<b>2320</b>	East Coast Bays Parish	<b>1359</b>	<b>29</b>	<b>27</b>	<b>4</b>	<b>79</b>	<b>1116</b>	<b>1268</b>	<b>198</b>	<b>879</b>	<b>1077</b>	<b>113</b>	<b>248</b>	<b>61</b>	<b>317</b>	<b>122</b>	<b>4</b>	<b>66</b>	<b>63</b>	<b>60</b>	<b>20</b>	<b>54</b>	<b>7</b>	<b>21</b>	<b>9</b>	<b>33</b>	<b>9</b>	<b>34</b>	<b>398</b>	<b>331</b>	<b>437</b>	<b>715.5</b>						
<b>2400</b>																																						
<b>2410</b>	Howick Pakuranga Parish	134	2	2	0	4	5	80	8	92	100	4	4	4	4	0	0	10	3	2	0	2	0	2	1	1	1	1	48	10	10	40						
<b>2420</b>	Manurewa Methodist Parish	189	4	0	0	0	65	98	10	95	105	0	10	5	25	20	0	0	3	4	3	4	0	2	1	5	1	5	48	62	35	75						
<b>2430</b>	Papakura Parish	73	1	0	0	0	81	55	5	64	69	4	20	0	45	15	0	17	5	1	8	0	5	1	0	1	0	1	0	48	0	49	134					
<b>2440</b>	Pukekohe Parish	126	3	0	0	5	12	70	44	100	144	12	30	7	15	20	1	6	9	12	2	8	0	1	1	1	1	1	40	12	0	0						
<b>2480</b>	Papatoetoe Parish	<b>502</b>	<b>10</b>	<b>2</b>	<b>62</b>	<b>9</b>	<b>163</b>	<b>303</b>	<b>67</b>	<b>351</b>	<b>418</b>	<b>20</b>	<b>64</b>	<b>16</b>	<b>89</b>	<b>55</b>	<b>1</b>	<b>33</b>	<b>20</b>	<b>19</b>	<b>13</b>	<b>14</b>	<b>0</b>	<b>2241</b>	<b>1743</b>	<b>1750</b>	<b>1744</b>	<b>1749</b>	<b>1871</b>	<b>1946</b>	<b>1877</b>	<b>1823</b>						
<b>2490</b>	Mangere Olahuhu Parish																																					
<b>3000</b>																																						
<b>3060</b>	Morrinsville Parish	47	0	0	0	0	95	80	5	25	30	4	5	0	10	15	0	0	0	5	0	0	0	4	1	2	1	2	40	7.5	18	25						
<b>3080</b>	Hamilton Methodist Parish	82	1	0	0	0	245	70	5	40	45	4	0	0	7	12	0	12	2	2	0	0	1	2	2	2	2	2	80	20.5	10	56						
<b>3100</b>	Hamilton East Methodist Parish	181	5	0	0	0	239	54	45	96	141	33	45	8	34	19	0	0	14	14	5	15	0	1	2	2	2	96	20	50	200							
<b>3170</b>	Rotorua Methodist Parish	65	1	0	0	0	70	42	6	63	69	4	6	14	7	12	0	1	0	4	2	7	0	3	1	2	1	2	40	10	20	40						
<b>3190</b>	Tauranga Parish (Western Bay of Plenty)	199	0	0	0	5	287	171	16	111	127	12	15	15	40	24	1	10	7	0	1	7	0	2	0	6	0	6	0	62	90	250						
<b>3210</b>	Te Puke/Mt Maunganui Methodist Parish	56	0	0	0	0	78	51	1	42	43	10	0	0	2	10	0	12	1	3	0	0	1	1	1	1	1	50	19	70	160							
<b>3230</b>	Kawerau Parish	77	0	1	0	0	60	71	1	44	45	9	1	0	0	11	0	8	3	3	0	0	1	0	2	0	2	0	51	51	354							
<b>3250</b>	Te Awamutu Parish	1	1	0	0	0	0	0	10	15	25	4	0	0	0	0	1	0	2	0	0	0	0	0	0	0	0	0	0	0	2	13						
<b>3300</b>	Ohura Methodist Parish	<b>708</b>	<b>8</b>	<b>1</b>	<b>0</b>	<b>5</b>	<b>1074</b>	<b>539</b>	<b>89</b>	<b>436</b>	<b>525</b>	<b>80</b>	<b>72</b>	<b>37</b>	<b>100</b>	<b>103</b>	<b>2</b>	<b>43</b>	<b>29</b>	<b>31</b>	<b>8</b>	<b>29</b>	<b>0</b>	<b>13</b>	<b>7</b>	<b>17</b>	<b>7</b>	<b>17</b>	<b>306</b>	<b>190</b>	<b>311</b>	<b>1098</b>						
<b>4000</b>																																						
<b>4010</b>	North Taranaki Methodist Parish	176	1	0	0	0	91	68	10	62	72	18	10	46	18	11	0	9	5	3	4	3	0	6	1	2	1	2	40	8	17	30						
<b>4020</b>	Waitara Methodist Parish																																					
<b>4030</b>	Straitford Methodist Parish	13	0	0	0	0	0	7	0	4	4	7	0	0	0	2	0	0	0	1	0	0	1	1	0	0	0	0	1	2	0							
<b>4050</b>	Hawera Parish	12	0	0	0	0	33	13	0	14	14	4	0	0	0	6	0	0	0	0	0	0	2	1	0	1	0	1	0	5	10							
<b>4090</b>	Wanganui Methodist Parish	73	0	0	0	0	29	62	1	50	51	5	17	1	0	12	0	21	1	2	1	2	0	2	0	3	0	3	0	44	91	145						



**METHODIST STATISTICS 2015**

Roll	Baptism, Dedication or Blessing			Other			Worship			Christian Formation			Leadership								Leadership extras...											
	Children Under 13	Adults 13 and over	Dedications	Persons under Pastoral Care	Households involved in Church's Mission	Children (under 13)	Adults	Total	Worship events in June	Sunday or Weekday (under 13 years)	Youth 13 to 17	Adults	Parish Councilors	Lay Pastors	Other pastoral workers or visitors	Lay Preachers	Worship Leaders	Youth Leaders	Sunday School Teachers	Local Shared Ministry Team members	Administration Staff	In average week, how many people does the parish employ - paid full time?	In average week, how many people does the parish employ - part time?	In average week, how many people did the parish employ - paid full time?	In average week, how many people did the parish employ - part time?	In average week, how many hours of work are worked by all employees - paid full	In average week, how many hours of work are worked by all employees - paid part	In average week, how many people work as volunteers for the parish?	In average week, how many volunteer hours are worked in total by all volunteers?			
5110	0	0	0	29	80	1	11	12	4	0	0	7	10	0	4	1	6	0	0	8	0	3	0	3	0	0	16	11	60			
5120	3	0	0	0	0	3	27	30	0	0	5	6	0	0	2	2	0	0	0	0	0	2	0	2	0	18	12	30				
5130	0	0	0	20	6	0	18	18	1	0	10	8	2	2	2	0	0	0	0	1	0	2	0	4	0	0	0	0				
6010	5	0	0	282	162	79	178	257	29	73	40	100	17	0	0	46	9	12	36	0	2	5	4	5	4	200	34	50	85			
<b>873</b>	<b>9</b>	<b>0</b>	<b>0</b>	<b>3</b>	<b>549</b>	<b>110</b>	<b>501</b>	<b>611</b>	<b>80</b>	<b>110</b>	<b>108</b>	<b>145</b>	<b>89</b>	<b>2</b>	<b>39</b>	<b>66</b>	<b>21</b>	<b>20</b>	<b>48</b>	<b>3</b>	<b>22</b>	<b>6</b>	<b>22</b>	<b>6</b>	<b>25</b>	<b>240</b>	<b>195</b>	<b>224</b>	<b>464</b>			
<b>NELSON-MARLBOROUGH-WEST COAST</b>																																
7000	0	0	0	2	69	0	35	35	6	0	0	6	9	0	6	1	2	0	0	1	44	50	1	1	457	4	6	45				
7010	0	0	0	0	82	0	30	30	4	0	0	0	5	0	3	1	1	0	0	0	1	0	1	0	25	0	10	30				
7015	0	0	0	152	90	2	49	51	4	32	20	6	18	0	5	3	2	5	0	2	1	4	1	4	36	30	48	55				
7070	2	0	0	0	20	2	50	52	4	0	0	0	8	0	5	1	1	0	0	0	1	0	1	0	1	0	0	27	30			
7130	0	0	0	2	243	4	164	168	18	32	20	12	40	0	19	6	7	2	5	0	3	47	54	4	5	519	34	91	160			
<b>328</b>	<b>2</b>	<b>0</b>	<b>0</b>	<b>2</b>	<b>243</b>	<b>4</b>	<b>164</b>	<b>168</b>	<b>18</b>	<b>32</b>	<b>20</b>	<b>12</b>	<b>40</b>	<b>0</b>	<b>19</b>	<b>6</b>	<b>7</b>	<b>2</b>	<b>5</b>	<b>0</b>	<b>3</b>	<b>47</b>	<b>54</b>	<b>4</b>	<b>5</b>	<b>519</b>	<b>34</b>	<b>91</b>	<b>160</b>			
<b>VAHEFONUA TONGA O' AOTEAROA</b>																																
7500	9	0	2	0	1	126	170	260	430	20	165	128	140	0	1	92	34	3	27	2	0	1	0	0	0	0	0	65	120			
7510	0	0	0	0	126	170	260	430	20	165	128	140	0	1	92	34	3	27	2	0	1	0	0	0	0	0	0	65	120			
7520	0	0	0	0	1	126	170	260	430	20	165	128	140	0	1	92	34	3	27	2	0	1	0	0	0	0	0	65	120			
7580	0	0	0	0	151	69	4	58	62	8	4	0	82	10	0	3	0	2	0	1	1	1	1	1	1	40	16	51	292			
7630	0	0	0	0	70	45	7	56	63	0	7	0	5	16	0	1	1	0	4	0	3	40	0	1	0	8	0	23	52			
7750	0	0	0	0	291	251	8	42	50	21	4	2	9	12	0	13	6	12	6	0	2	1	2	1	2	1	96	27	52	250		
8140	1	0	0	0	170	221	6.6	70.4	77	5	8.25	0	13	14	0	27	1	4	0	10	0	2	1	2	1	3	50	23	41	115		
8190	2	0	0	0	140	69	10	45	55	11	120	0	63	15	1	11	5	3	3	0	2	1	2	1	2	40	26	95	506			
8260	0	0	0	0	59	47	0	36	36	4	0	0	9	6	0	18	0	0	0	0	0	0	1	2	1	0	35	0	40			
8270	1	0	3	0	50	150	16	56	72	4	14	5	10	12	0	6	5	4	1	5	0	1	2	1	2	48	12	30				
8310	1	0	5	0	61	115	6	51	57	4	8	10	10	10	0	2	1	2	0	4	0	1	1	1	1	50	4	10	30			
8350	0	1	0	0	40	25	0	21	21	5	0	0	8	0	0	0	3	0	0	0	1	0	0	0	0	0	0	5	8			
8380	3	0	0	19	33	72	10	40	50	4	10	0	2	15	0	6	2	4	0	2	0	3	1	1	1	48	6	21	13			
<b>962</b>	<b>10</b>	<b>1</b>	<b>8</b>	<b>23</b>	<b>1245</b>	<b>1136</b>	<b>70.6</b>	<b>556.4</b>	<b>627</b>	<b>74</b>	<b>178.3</b>	<b>18</b>	<b>228</b>	<b>142</b>	<b>7</b>	<b>79</b>	<b>22</b>	<b>66</b>	<b>12</b>	<b>38</b>	<b>0</b>	<b>18</b>	<b>49</b>	<b>17</b>	<b>10</b>	<b>18</b>	<b>430</b>	<b>200</b>	<b>363</b>	<b>1406</b>		
<b>WASEWASE KO VITI KEI ROTUMA</b>																																
8500	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0			
8510	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0			
<b>OTAGO-SOUTHLAND</b>																																
9000	1	0	0	0	97	79	3	81	84	5	2	4	17	20	0	27	4	16	1	3	0	0.25	1	2	1	2	50	22	55	120		
9010	1	0	0	0	97	79	3	81	84	5	2	4	17	20	0	27	4	16	1	3	0	0.25	1	2	1	2	50	22	55	120		
9023	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0			
9026	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0			
9039	0	0	0	0	170	70	5	53	58	4	5	0	11	14	0	10	4	1	0	10	0	1	1	3	1	3	40	50	65	300		
9110	0	0	0	0	170	70	5	53	58	4	5	0	11	14	0	10	4	1	0	10	0	1	1	3	1	3	40	50	65	300		
9230	1	0	0	0	267	149	8	134	142	9	7	4	28	34	0	37	8	17	1	13	0	1.25	2	5	2	5	90	72	120	420		

**METHODIST STATISTICS 2015**

Roll	Baptism, Dedication or Blessing		Other		Worship			Christian Formation			Leadership									Leadership extras...										
	Children Under 13	Adults 13 and over	Dedications	Confirmations	Persons under Pastoral Care	Households involved in Church's Mission	Children (under 13)	Adults	Total	Worship events in June	Sunday or Weekday (under 13 years)	Youth 13 to 17	Adults	Parish Councillors	Lay Pastors	Other pastoral workers or visitors	Lay Preachers	Worship Leaders	Youth Leaders	Sunday School Teachers	Local Shared Ministry Team members	Administration Staff	In average week, how many people did the parish employ - paid full time?	In average week, how many paid hours of work are worked by all employees - paid full time?	In average week, how many paid hours of work are worked by all employees - paid part time?	In average week, how many people work as volunteers for the parish?	In average week, how many volunteer hours are worked in total by all volunteers?			
<b>9500 SINOTI SAMOA</b>																														
9510 Panmure Samoan Parish																														
9520 Waitakere Methodist Samoan Parish																														
9530 Birkenhead Samoan Parish																														
9540 Auckland Samoan Parish																														
9550 Manurewa Samoan Parish																														
9570 Papatoetoe Samoan Parish																														
9575 Otahuhu/Mangere East Samoan Parish																														
9580 Hastings Samoan Parish																														
9585 New Plymouth Samoan Parish																														
9590 Gisborne Samoan Parish																														
9610 Mangere Central Parish																														
9615 Otara Samoan Parish																														
<b>720</b>	<b>15</b>	<b>0</b>	<b>2</b>	<b>6</b>	<b>890</b>	<b>240</b>	<b>176</b>	<b>564</b>	<b>744</b>	<b>69</b>	<b>187</b>	<b>192</b>	<b>375</b>	<b>77</b>	<b>8</b>	<b>16</b>	<b>73</b>	<b>62</b>	<b>28</b>	<b>82</b>	<b>10</b>	<b>18</b>	<b>6</b>	<b>1</b>	<b>6</b>	<b>1</b>	<b>266</b>	<b>4</b>	<b>104</b>	<b>201</b>
<b>91</b>	<b>1</b>	<b>0</b>	<b>2</b>	<b>2</b>	<b>1</b>	<b>40</b>	<b>7</b>	<b>40</b>	<b>47</b>	<b>4</b>	<b>6</b>	<b>0</b>	<b>1</b>	<b>12</b>	<b>0</b>	<b>6</b>	<b>4</b>	<b>1</b>	<b>1</b>	<b>3</b>	<b>0</b>	<b>1</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>5</b>	<b>20</b>
<b>1359</b>	<b>29</b>	<b>4</b>	<b>4</b>	<b>79</b>	<b>1116</b>	<b>1268</b>	<b>198</b>	<b>879</b>	<b>1077</b>	<b>113</b>	<b>248</b>	<b>61</b>	<b>317</b>	<b>122</b>	<b>4</b>	<b>66</b>	<b>63</b>	<b>60</b>	<b>20</b>	<b>54</b>	<b>7</b>	<b>21</b>	<b>9</b>	<b>33</b>	<b>9</b>	<b>34</b>	<b>398</b>	<b>331</b>	<b>437</b>	<b>716</b>
<b>502</b>	<b>10</b>	<b>2</b>	<b>62</b>	<b>9</b>	<b>163</b>	<b>303</b>	<b>67</b>	<b>351</b>	<b>418</b>	<b>20</b>	<b>64</b>	<b>16</b>	<b>89</b>	<b>55</b>	<b>1</b>	<b>33</b>	<b>20</b>	<b>19</b>	<b>13</b>	<b>14</b>	<b>0</b>	<b>2241</b>	<b>1743</b>	<b>177</b>	<b>17</b>	<b>1749</b>	<b>1871</b>	<b>1946</b>	<b>1877</b>	<b>1823</b>
<b>708</b>	<b>8</b>	<b>1</b>	<b>0</b>	<b>5</b>	<b>1074</b>	<b>539</b>	<b>89</b>	<b>436</b>	<b>525</b>	<b>80</b>	<b>72</b>	<b>37</b>	<b>100</b>	<b>103</b>	<b>2</b>	<b>43</b>	<b>29</b>	<b>31</b>	<b>8</b>	<b>29</b>	<b>0</b>	<b>13</b>	<b>7</b>	<b>17</b>	<b>7</b>	<b>17</b>	<b>306</b>	<b>190</b>	<b>311</b>	<b>1098</b>
<b>873</b>	<b>9</b>	<b>0</b>	<b>0</b>	<b>3</b>	<b>549</b>	<b>484</b>	<b>110</b>	<b>501</b>	<b>611</b>	<b>80</b>	<b>110</b>	<b>108</b>	<b>145</b>	<b>89</b>	<b>2</b>	<b>39</b>	<b>66</b>	<b>21</b>	<b>20</b>	<b>48</b>	<b>3</b>	<b>22</b>	<b>6</b>	<b>22</b>	<b>6</b>	<b>25</b>	<b>240</b>	<b>195</b>	<b>224</b>	<b>464</b>
<b>328</b>	<b>2</b>	<b>0</b>	<b>2</b>	<b>0</b>	<b>243</b>	<b>345</b>	<b>4</b>	<b>164</b>	<b>168</b>	<b>18</b>	<b>32</b>	<b>20</b>	<b>12</b>	<b>40</b>	<b>0</b>	<b>19</b>	<b>6</b>	<b>7</b>	<b>2</b>	<b>5</b>	<b>0</b>	<b>3</b>	<b>47</b>	<b>54</b>	<b>4</b>	<b>5</b>	<b>519</b>	<b>34</b>	<b>91</b>	<b>160</b>
<b>430</b>	<b>9</b>	<b>0</b>	<b>2</b>	<b>0</b>	<b>1</b>	<b>126</b>	<b>170</b>	<b>260</b>	<b>430</b>	<b>20</b>	<b>165</b>	<b>128</b>	<b>140</b>	<b>0</b>	<b>0</b>	<b>1</b>	<b>92</b>	<b>34</b>	<b>3</b>	<b>27</b>	<b>2</b>	<b>0</b>	<b>1</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>65</b>	<b>120</b>
<b>962</b>	<b>10</b>	<b>1</b>	<b>8</b>	<b>23</b>	<b>1245</b>	<b>1136</b>	<b>71</b>	<b>556</b>	<b>627</b>	<b>74</b>	<b>178</b>	<b>18</b>	<b>228</b>	<b>142</b>	<b>7</b>	<b>79</b>	<b>22</b>	<b>66</b>	<b>12</b>	<b>38</b>	<b>0</b>	<b>18</b>	<b>49</b>	<b>17</b>	<b>10</b>	<b>18</b>	<b>430</b>	<b>200</b>	<b>363</b>	<b>1406</b>
<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>
<b>232</b>	<b>1</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>267</b>	<b>149</b>	<b>8</b>	<b>134</b>	<b>142</b>	<b>9</b>	<b>7</b>	<b>4</b>	<b>28</b>	<b>34</b>	<b>0</b>	<b>37</b>	<b>8</b>	<b>17</b>	<b>1</b>	<b>13</b>	<b>0</b>	<b>1</b>	<b>2</b>	<b>5</b>	<b>2</b>	<b>5</b>	<b>90</b>	<b>72</b>	<b>120</b>	<b>420</b>
<b>720</b>	<b>15</b>	<b>0</b>	<b>2</b>	<b>6</b>	<b>890</b>	<b>240</b>	<b>176</b>	<b>564</b>	<b>744</b>	<b>69</b>	<b>187</b>	<b>192</b>	<b>375</b>	<b>77</b>	<b>8</b>	<b>16</b>	<b>73</b>	<b>62</b>	<b>28</b>	<b>82</b>	<b>10</b>	<b>18</b>	<b>6</b>	<b>1</b>	<b>6</b>	<b>1</b>	<b>266</b>	<b>4</b>	<b>104</b>	<b>201</b>
<b>6205</b>	<b>94</b>	<b>31</b>	<b>80</b>	<b>129</b>	<b>5549</b>	<b>4630</b>	<b>899.6</b>	<b>3885</b>	<b>4789</b>	<b>487</b>	<b>1069</b>	<b>584</b>	<b>1435</b>	<b>674</b>	<b>24</b>	<b>339</b>	<b>383</b>	<b>318</b>	<b>108</b>	<b>313</b>	<b>22</b>	<b>2338</b>	<b>1870</b>	<b>1900</b>	<b>1788</b>	<b>1855</b>	<b>4120</b>	<b>2975</b>	<b>3597</b>	<b>6428</b>

**SUMMARY**

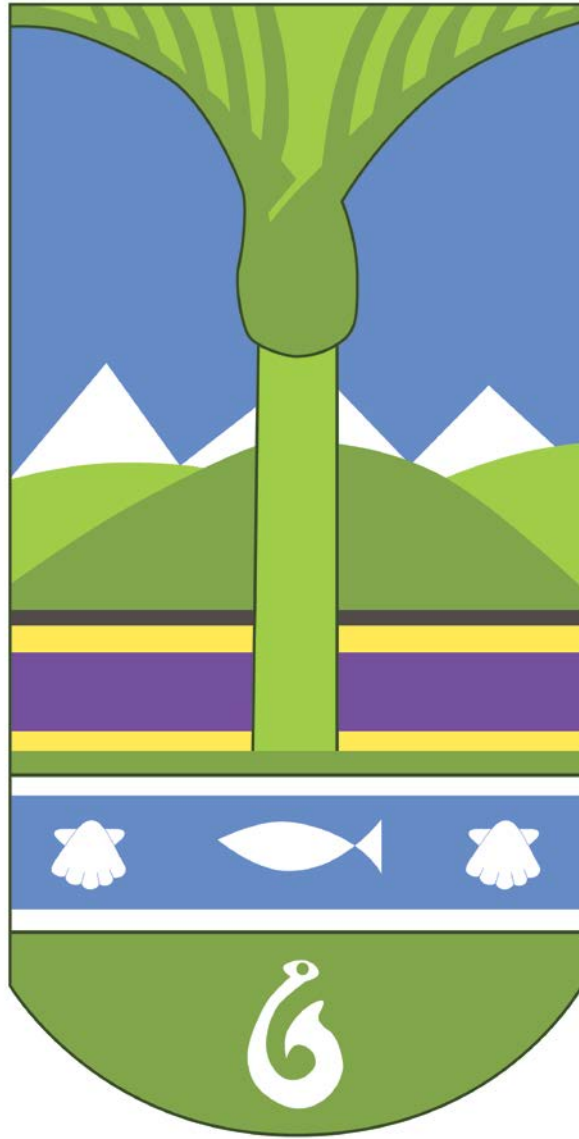
<b>1000</b>	<b>NORTHLAND</b>
<b>2000</b>	<b>AUCKLAND</b>
<b>2400</b>	<b>MANUKAU</b>
<b>3000</b>	<b>WAIKATO-WAIRIKI</b>
<b>4000</b>	<b>LOWER NORTH ISLAND</b>
<b>7000</b>	<b>NELSON-MARBOROUGH</b>
<b>7500</b>	<b>VAHEFONUA TONGA O'AOTEAROA</b>
<b>8000</b>	<b>CENTRAL SOUTH ISLAND</b>
<b>8500</b>	<b>WASEWASE KO VITI KEI ROTUMA</b>
<b>9000</b>	<b>OTAGO-SOUTHLAND</b>
<b>9500</b>	<b>SINOTI SAMOA</b>
<b>TOTALS</b>	



## Co-operating and Union Parishes

Year	Female to 25	Female 26 to 45	Female 46 to 65	Total female	Male to 25	Male 26 to 45	Male 46 to 65	Total male	Total to 25	Total 26 to 45	Total 46 to 65	Total Over 65	Grand total	Children under 13	Dedications	Adult	Confirmations	Persons Under Pastrol Care	Households in Mission	Children under 13	Adults	Totals	Number of Worship Events	Under 13	13 to 17	Adults	Parish Councilors	Lay Pastors	Other Pastrol Workers	Lay Preachers	Worship Leaders	Youth Leaders	Sunday School Teachers	LSM Team Members	Administrative Staff	Paid Full Time	Paid PartTime	Paid Full Time	Paid PartTime	Weekly Volunteers	Weekly Volunteer hours								
Patea Co-operating Parish	2015	0	0	3	4	37	0	0	5	9	14	0	0	0	0	0	0	0	20	0	1	9	10	2	0	0	0	8	0	1	1	0	0	0	3	1	0	15	0	2	0	15	9	45					
Levin Uniting Parish	2015	0	0	0	0	38	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0					
Rongotea Uniting Parish	2015	0	1	12	19	39	0	1	4	9	14	0	2	16	28	46	0	1	0	125	0	2	32	34	4	2	0	27	10	0	3	2	5	0	0	0	0	0	0	0	0	0	0	0	0	0	0		
Milson Combined Church	2015	3	3	7	27	40	4	1	5	11	21	7	4	12	38	61	0	0	1	0	71	0	5	35	40	4	15	0	6	8	1	3	1	6	2	1	23	3	0	20	0	1	0	20	28	46			
Mangapapa Union Parish	2015	9	19	37	56	41	6	11	36	26	79	15	30	73	82	200	0	3	3	253	0	25	178	203	8	25	25	77	11	1	10	5	11	4	8	1	2	1	57	1	5	40	100	310					
Presbyterian Methodist Parish of Waioira	2015	0	4	5	23	42	0	2	2	12	16	0	6	7	35	48	0	0	0	65	0	1	20	21	5	0	0	4	7	0	0	5	7	0	2	0	0	0	0	0	0	0	0	0	8	30			
Tamatea Community Church	2015	0	0	6	12	43	0	2	8	10	0	0	8	20	28	0	0	0	31	0	0	21	21	4	0	0	5	6	0	0	4	0	4	0	0	0	0	0	0	0	0	0	0	0	0	6	10		
Waipawa Co-operating Parish	2015	10	5	12	18	44	12	4	8	14	38	22	9	20	32	83	0	0	94	0	18	49	67	4	18	0	41	10	1	0	4	3	0	2	0	0	1	3	1	1	40	3	17	15					
St David Union Parish - Carterton	2015	0	7	12	18	45	0	6	3	17	26	0	13	15	35	63	0	2	0	152	0	10	36	46	6	10	0	36	10	0	3	2	3	0	2	0	1	6	1	2	40	6	3	10					
Greytown, Saint Andrews Union Church	2015	0	0	2	18	46	0	0	1	6	7	0	0	3	24	27	0	0	200	0	0	16	16	6	0	0	0	8	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	16	14	25		
St Andrews Union Church Featherston	2015	1	3	1	11	47	0	2	2	4	1	3	3	13	20	0	0	0	51	0	2	12	14	4	2	0	24	3	2	6	0	2	0	1	0	0	0	0	0	0	0	0	0	0	0	0	20	11	72
St James Union Parish Masterton	2015	0	1	5	45	48	0	2	2	27	31	0	3	7	72	82	0	1	6	0	0	57	57	4	0	0	36	10	0	0	7	0	0	0	1	0	31	0	3	0	31	34	89						
St Lukes Union Parish Masterton	2015	0	0	3	39	49	0	0	4	18	22	0	0	7	57	64	0	0	243	0	7	50	57	3	15	10	25	12	0	20	1	4	0	0	4	0	22	0	2	0	22	25	84						
Ngato Union Church	2015	6	8	11	21	50	10	5	8	13	36	16	13	19	34	82	0	0	106	0	5	38	43	8	5	0	8	10	0	6	0	4	1	3	0	0	0	36	0	1	0	36	20	40					
Tawa Union Parish	2015	1	5	14	55	51	1	3	12	31	47	2	8	26	86	122	2	0	0	250	0	2	80	82	10	36	12	29	9	0	10	2	10	4	5	0	1	20	1	43	20	60	151						
St Ninian's Uniting Parish	2015	12	14	19	35	52	18	7	11	14	50	30	21	30	49	130	0	0	60	0	4	54	58	4	4	0	0	9	0	22	0	6	0	7	0	2	0	60	0	2	0	60	0						
Miramar Uniting Church	2015	2	5	12	10	53	2	1	6	5	14	4	6	18	15	43	0	1	8	24	0	5	34	39	4	5	11	4	4	0	5	0	2	1	0	1	27	1	3	32	27	20	30						
Upper Hutt Uniting Parish	2015	0	0	0	135	54	0	0	0	66	66	0	0	0	201	201	0	0	31	0	3	81	84	8	50	18	45	12	0	4	14	5	3	16	0	3	1	58	1	5	48	58	100	200					
Kapiti Uniting Parish	2015	11	6	15	138	55	6	2	13	66	87	17	8	28	204	257	0	0	139	0	7	125	132	13	20	0	60	10	0	8	7	3	0	0	1	1	40	1	3	40	40	80	130						
Hataitai Kibrimie Co-operating Parish	2015	26	23	18	13	56	21	20	18	9	68	47	43	36	22	148	2	0	3	4	238	0	12	51	63	10	54	61	41	13	2	4	3	5	6	4	0	1	62	0	6	40	62	23	117				
St Matthew's Brooklyn Joint Parish Anglican Methodist Presbyterian	2015	4	11	8	35	57	5	7	8	25	9	16	15	43	83	2	0	0	148	0	1	13	14	4	0	0	0	4	0	0	0	0	0	2	0	1	0	33	0	3	0	33	10	29					
Motueka Uniting Parish	2015	4	1	12	55	58	2	1	3	21	27	6	2	15	76	99	1	0	126	0	4	52	56	4	4	0	50	10	0	10	2	1	0	2	0	1	0	1	0	40	0	45	320						
Union Parish of Pictou	2015	0	1	3	22	59	0	1	9	11	0	2	4	31	37	0	0	0	70	0	0	20	20	4	0	0	0	11	1	0	0	1	0	0	0	0	0	12	0	1	0	12	21	33					
Buller Union Parish	2015	0	0	0	23	60	0	0	0	0	0	0	0	23	23	0	0	0	23	0	0	0	0	4	0	0	10	8	0	2	2	0	0	2	0	0	0	0	0	0	0	0	0	11	15				
Greymouth District Uniting	2015	0	0	10	23	61	0	4	11	15	0	14	34	48	0	0	0	0	119	0	0	30	30	6	0	0	13	2	0	2	0	2	0	0	1	0	40	0	2	0	40	35	75						
St Andrews United Parish - Hokitika, Ross, South Westland	2015	2	1	16	38	62	2	1	11	18	32	4	2	27	56	89	2	0	86	0	5	43	48	5	0	0	19	12	6	0	0	11	0	0	12	0	0	0	0	0	0	0	0	38	72				
Reefton District Union Parish	2015	0	0	0	0	63	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0						
Halswell Union Parish	2015	0	3	4	24	64	1	2	4	6	13	1	5	8	30	44	0	0	55	0	2	23	25	4	2	2	0	6	0	4	1	2	0	2	12	1	0	22	0	1	0	22	15	30					
New Brighton Union	2015	0	0	0	12	65	0	1	0	3	4	0	1	0	15	16	0	0	40	0	0	13	13	4	0	0	0	12	0	1	1	0	0	0	1	0	30	0	2	0	30	11	83						
Oxford District Union Parish	2015	0	0	0	0	66	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0						
Linwood Avenue Union Church	2015	5	4	7	25	67	4	2	5	11	22	9	6	12	36	63	0	0	120	0	0	0	0	0	0	20	55	8	14	5	2	29	7	2	5	6	0	36	0	2	0	36	24	81					
Port Hills Uniting Parish	2015	0	0	5	42	68	0	0	0	21	21	0	0	5	63	68	0	0	52	0	1	35	36	4	4	0	4	15	0	0	1	5	0	0	1	1	1	1	1	1	1	1	1	15					
St Albans Uniting Parish	2015	0	7	3	32	69	0	2	1	13	16	0	9	4	45	58	0	0	11	0	12	41	53	8	2	0	6	10	0	14	0	0	0	0	1	20	1	1	48	20	6	90							

Co-operating and Union Parishes		Church of Oversight	Year	Female to 25	Female 26 to 45	Female 46 to 65	Total female	Male to 25	Male 26 to 45	Male 46 to 65	Male Over 65	Total male	Total to 25	Total 26 to 45	Total 46 to 65	Total Over 65	Grand total	Children under 13	Dedications	Adult	Confirmations	Persons Under Pastrol Care	Households in Mission	Children under 13	Adults	Totals	Number of Worship Events	Under 13	13 to 17	Adults	Parish Councillors	Lay Pastors	Other Pastrol Workers	Lay Preachers	Worship Leaders	Youth Leaders	Sunday School Teachers	LSM Team Members	Administrative Staff	Paid Full Time	Paid PartTime	Paid Full Time	Paid PartTime	Paid Full Time	Paid PartTime	Weekly Volunteers	Weekly Volunteer hours			
	Malvern Co-operating Parish	Presbyterian	2015	0	1	13	47	70	0	1	9	29	39	0	2	22	76	100	1	0	0	0	150	0	0	41	41	8	0	0	13	10	0	10	2	0	0	0	0	0	1	0	1	0	48	0	47	94		
	St David's Union Parish Ashburton	Presbyterian	2015	12	15	50	95	71	7	6	45	70	128	19	21	95	165	300	0	0	0	0	0	0	0	0	0	0	0	20	6	15	16	0	1	5	4	1	4	0	1	0	74	0	5	0	74	50	60	
	St Davids Union Church Marchviel	Methodist	2015	0	0	7	23	72	0	0	10	10	0	0	7	33	40	0	0	0	0	0	12	0	2	28	30	4	0	0	0	0	11	1	0	1	4	0	0	2	0	25	0	1	0	25	10	10		
	Oamaru Union Parish	Methodist	2015	3	3	4	4	73	3	2	6	4	15	6	5	10	8	29	2	0	0	0	34	0	20	34	54	8	8	5	8	7	0	3	2	0	0	0	0	3	0	0	0	0	0	0	0	0	6	15
	Brookville Co-operating Parish	Presbyterian	2015	13	8	3	11	74	8	5	3	19	35	21	13	6	30	70	1	0	1	1	300	0	8	26	34	4	8	24	10	10	0	1	0	8	10	1	0	1	3	1	1	48	3	30	60			
	Tokomaitiro Co-operating Parish		2015	6	3	10	28	75	4	1	7	16	28	10	4	17	44	75	0	1	0	0	250	0	4	46	50	9	12	0	73	8	0	0	4	0	4	0	2	0	50	0	2	0	50	43	94			
	Alexandra Clyde Lauder Union Parish	Presbyterian	2015	1	1	12	92	76	1	3	4	38	46	2	4	16	130	152	0	0	0	0	276	0	2	72	74	6	0	0	20	18	0	7	0	7	0	0	2	1	0	1	0	40	0	40	32			
	Teviot Union	Methodist	2015	1	0	6	15	77	0	4	4	8	16	1	4	10	23	38	0	0	0	0	0	0	1	9	10	4	0	0	7	9	1	0	3	1	1	0	0	2	0	1	0	1	0	1	5	20		
	Riverton Union Parish	Methodist	2015	0	1	12	34	78	0	1	8	18	27	0	2	20	52	74	1	0	0	0	267	0	2	26	28	4	14	20	19	7	0	5	3	9	10	0	5	0	0	0	0	1	0	0	25	92		
	Otatara Community Church	Methodist	2015	0	5	8	12	79	0	4	10	7	21	0	9	18	19	46	1	0	0	0	54	0	5	37	42	4	5	0	5	9	0	0	5	4	0	3	0	1	0	12	0	1	0	12	20	65		
	Bluff/Greenhills Co-operating Parish	Anglican	2015	1	7	1	7	80	0	3	0	2	5	1	10	1	9	21	2	0	1	0	7	0	14	14	28	4	15	1	8	7	1	1	4	2	3	3	0	4	0	0	0	0	0	0	0	5	6	



## **DECISIONS**

## **2015 CONFERENCE**

## **BLenheim**

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The Methodist Church of New Zealand  
Te Hāhi Weteriana O Aotearoa

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**QUESTION 1: Who Are Members of this Conference?**

**(a & b)** Presbyters and Deacons in Full Connexion with the Conference, Probationers and Ministers of other denominations who are appointed to Union and Co-operating Parishes or other Co-operative Ventures serving with the Conference and whose names are printed in the Reports on pages 15.

Representatives: As printed in the Reports, pages 17, together with such substitutes and additional Representatives as shall be advised by the Synod Superintendent of each Synod and are recorded in the Journal.

**QUESTION 2: What members from other Conferences and Churches are associated with this Conference?**

Those listed in the Reports on pages 16 and 20 together with any additions or deletions as recorded in the Journal.

**QUESTION 3: What candidates are now received for training?**

**(a) Deacons:**

**(b) Presbyters:**

Kaurasi Lagi  
Keith Moala  
Lopiseni Fungalei  
Oka leti  
Moimoi 'Ahau Kaufononga  
Sikeli Cawanikawai  
Simon Williams

**QUESTION 4: Who continues in training for ordained ministry?**

**(a) Deacons:**

**(b) Presbyters:**

Kimberley Chiwona	Second year (English Speaking Ministry)
Tevita Kau	Second year (English Speaking Ministry)

**QUESTION 5: Who are stationed by Conference as Probationers?**

**(a) Deacons:**

**(b) Presbyters:**

Hui Young Han	First Year (English Speaking Ministry)
Tisileli Taufu	First year (Tongan Speaking Ministry)
Oka leti	First year (Samoan Speaking Ministry)
Alipate Livani	Second year (Fijian Speaking Ministry)
Matafonua Langi	Second year (English Speaking Ministry)
Siutaisa Tukutau	Second year (Tongan Speaking Ministry)

**QUESTION 6: Who are now admitted as Presbyters or Deacons in Full Connexion with the Conference?**

**Those who have completed their training?**

**(a) Deacon(s):**

Falanisesi Fusitu Hafoka

**(b) Presbyter(s):**

Akinihi Keita Hotere  
Alivereti Uludole  
Finau Halaleva  
Hosea Tupou  
Ieremia Amani Amituana'i  
Joeli Ducivaki  
Melema'u Molitika  
Moimoi 'Ahau Kaufononga

**(c) from another Church?**

Jannet Mudavanhu [Methodist Church in Zimbabwe]

**QUESTION 7: Who are now ordained Deacon or Presbyter?**

- (a) Deacon(s):**  
Falanisesi Fusitu Hafoka
  
- (b) Presbyter(s):**  
Akinihi Keita Hotere  
Alivereti Uludole  
Finau Halaleva  
Hosea Tupou  
Ieremia Amani Amituana'i  
Joeli Ducivaki  
Melema'u Molitika  
Moimoi 'Ahau Kaufononga

**QUESTION 8: What Minita-a-iwi:**

- (a) are received as candidates?**  
Frank Gray
  
- (b) continue in training?**  
Gillian Laird  
Joanne Flay  
Piripi Rakena  
Tamati Rakena  
Terry Ryan  
Anne Peri  
David Wilson
  
- (c) have completed their training?**
  
- (d) have been removed?**  
Thomas Waaka

**QUESTION 9:**

- (a) What Deacon(s) is reinstated into Full Connexion?**  
None
  
- (b) What Presbyter(s) is reinstated into Full Connexion?**  
None

**QUESTION 10:**

- (a) What Deacon(s) now cease to be recognised as in Full Connexion with the Conference?**
  
- (b) What Presbyter(s) now cease to be recognised as in Full Connexion with the Conference?**  
Marcia Hardy (transferred to Anglican Church in Aotearoa, New Zealand and Polynesia)
  
- (c) What Presbyter(s) now cease to be recognised as a Probationer with the Conference?**  
Shadrack Davids
  
- (d) What Deacon(s) now cease to be recognised as a Probationer with the Conference?**  
None
  
- (e) What students have discontinued their training?**
  
- (f) What Presbyter(s) have been received as Associate of Synod?**  
Mike Ashburner (Auckland Synod) ( from Methodist Church of Southern Africa)  
Jan Calvert (Waikato-Wairiki Synod) (from PCANZ)  
Julius Davis (Nelson-Marlborough-West Coast Synod) from United Methodist USA)  
Jeong Whan Lee (Auckland Synod) (from Methodist Church of Korea)  
Eunshin Park (Auckland Synod) (from Methodist Church of Korea)



Don Pilgrim (Central South Island Synod) (from Anglican Church in Aotearoa, New Zealand and Polynesia)  
Gordon Watson (Otago-Southland Synod, member of Dunedin Methodist Parish) (From Uniting Church of Australia)  
Dong Jin Park (Auckland Synod) (from Methodist Church of Korea)

**QUESTION 11: What appointments are authorised to provide remuneration at a rate less than Standard Stipend?**

**A.** For full-time or part-time Local Ministries (with no remuneration) with Ministry Covenant (*all part time unless otherwise stated*)

**(a) Lay Ministers:**

**(b) Deacon(s):**

Dianne C Hight  
Ruta Galo

**(c) Presbyter(s):**

Mosese Manukia  
Hiueni Nuku  
Barbara Peddie  
Molia Tu'ipulotu  
Nehilofi E'Moala' Aholelei  
Kalolo Fihaki  
Sione Lea'aetoa  
Makeleta Lute Pole  
Mele Foeata Tu'ipulotu  
Hosea Tupou  
Tisileli Taufu  
Viliani Finau  
Siutaisa Tukutau  
Finau Halaleva

**B.** For part-time ministries (remuneration pro rata) with a Ministry Covenant:

**(a) Lay Ministers:**

Lyn Heine (Greymouth)  
Lyndon Weggery (Teviot)  
Morvan Sidal (St David's Marchwiell)  
David Elder (Otatara)

**(b) Deacon(s):**

Margaret Birtles  
Valma E Hallam  
Megan Alley

**(c) Presbyter(s):**

Donald Biggs  
'Ikilifi Pope  
Andrew Donaldson  
Mark Gibson  
Rod Mitchell  
David Harding  
Susan Thompson  
Rupeni Balawa  
Marilyn Welch  
Andrew Gamman  
Alisa Lasi  
Robyn Allen Goudge  
Tau Lasi  
Paul Prestidge  
Ilaitia Sevati Tuwere  
Alan Webster

Tony Bell  
Nomani Noa  
Tevita Finau  
Limu Isaia  
Sunia Ha'unga  
Philomena Kinera

**QUESTION 12: What Deacon(s) or Presbyter(s) is transferred to, or is now exercising ministry in, another Conference or Church, whether overseas or in New Zealand, and has the right to return to the Conference on the completion of service with that Conference or Church?**

**(a) Deacon(s):**

None

**(b) Presbyter(s):**

Neil Keesing (Presbyterian Church of Aotearoa New Zealand)

Jan Fogg (Presbyterian Church of Aotearoa New Zealand)

Sylvia Akauola-Tongotongo (Uniting Church of Australia)

**QUESTION 13: What Deacon(s) or Presbyter(s) has been received from another Conference or Church this year?**

**(a) Deacon(s):**

**(b) Presbyter(s):**

Jannet Mudavanhu [Methodist Church in Zimbabwe]

**QUESTION 14: What are the decisions of Conference on Disciplinary matters?**

**(a) Which are required to be reported to the Conference?**

None

**(b) Which have been processed during the preceding year, under the Disciplinary Code?**

None

**QUESTION 15: For what Deacon(s) or Presbyter(s) is there no appointment available?**

**(a) Deacon(s):**

**(b) Presbyter(s):**

David Bell

Alan Webster (half time)

'Inoke Siulangapo

**QUESTION 16: What Deacon(s) or Presbyter(s) are not available for stationing this year?**

*(all ministries recorded under this question shall have prepared a Ministry Covenant)*

**(a) Deacon(s):**

**(i) Chaplaincies and other ministries**

Shirley-Joy Barrow

**(ii) Other**

**(b) Presbyter(s):**

**(i) Chaplaincies and other Ministries**

Sandra Gibbons, Auckland Deaf Ministry

Greg Hughson, MSc, BD, Ecumenical Tertiary Chaplain, Otago University

Tavake Manu, Ecumenical Chaplain, Waioura Military Camp

Paul R Trebilco, BSc(Hons), BD, PhD, Professor of Theology, Department of Theology and Religion, Otago University

'Eveli Taungapeau MNZM, LTh(Aotearoa) BTheol (Melbourne) D.Min (San Francisco) Hospital Chaplain, Waitemata

Andrea Williamson, BA, Dip Tchg, MNZAC (Police Chaplain, Counties-Manukau District)

Alan Webster (Central South Island Synod) (half time)

Jill van de Geer (Supervision and Chaplaincy for the Methodist Charitable Facilities Trust)

**(ii) Other**

Lindsay E Cumberpatch, BA, LTh, Chief Executive, Bryant Trust (Hamilton)  
Ruth Sandiford-Phelan  
Siosaia Tamata'ane Tupou  
Ian MacLeod  
Alison Cable, BTheol (Auck)  
Ian Faulkner  
David Rollinson  
Hausia 'i Moana Taufu'i

**QUESTION 17: What Deacon(s), Presbyter(s) and Stationed Lay Ministers retire at this Conference?**

**(a) Stationed Lay Ministers:**

None

**(b) Deacons**

None

**(c) Presbyters:**

Robert Andrew Ferguson  
Anne Joy Griffiths  
Kepu Moa  
John Murray  
Val Nicholls  
Aso Samoa Saleupolu

**QUESTION 18: What Deacons and Presbyters continue in retirement?**

**(a) Deacons (Deaconesses):**

David Bryant	Margaret Bryant
Raewyn Cubin	Malcolm McLeod
R Harvey Dalton	Rita Reid
Edna E Evans	Rachel Tregurtha
Brenda Fawkner	Piula A Unasa-Su, QSM, JP
June Fuller	Richard Williams
June L Gibson	
Lorna Goodwin	
B June Higham	

**(b) Presbyters:**

Abbott, Bryant S L	Calman, Maureen, LTh (Auck), TTC, TCDip (distinction)	Garner, Edna J, Cert Ed
Abbott, William K	Chandler, Clive	George, Norma
Abernethy, Gordon, Dip Tchg, Dip Soc Sci	Chessum, William A, Mus B	Gibson, Loyal J
Alexander, Roy	Clarke, Edwin B., BD Hns (Melb), MA, Dip Mgmt	Gilbert, Wilfred S
Allan, Robert	Clarke, Ian L, ACA	Goreham, Norman J, BA(B'ham), BD(Lond)
Ambler, Mavis	Clarke, Lois R H, BA, LTCL	Goudge, Stanley R, BA
Ancrum, Audrey P	Clover, Gary, MA (First Class Hons) (Akl) (1973), BD (Otago) (1986), DipNZLS (1973), DipTchg (1980)	Grant, Stuart B.A.,LL.B. (Akl), L.Th. (Hons.)
Andrews, Robert S	Cooper, Desmond, BA	Greer, Michael, LTh
Ansell, David H	Corlett, Ashley, LTh	Gust, Warwick, BA, BD (Melb)
Astley, H Mary	Dargaville, B Anne	Guthardt, Dame Phyllis M, DBE, MA, PhD(Camb), HonD(Waik), Hon.LL.D (Cant)
Baker, Frederick J K	Dickinson, Mervyn, BA, BD, PhD	Hall, Margaret, BA, DipTheol, ACM
Baker, Marcia J	Dine, Mervyn L	Hammond, George M
Barnes, Stanley, BA (Rhodes)	Donald, Margaret, Dip PTheol	Hanson, E Francis I, BA, BD. TheolM, DTheol (Fellow of Trinity College)
Bell, G Basil W	Dye, Michael	Harkness, Barry, BA, BD
Bell, Anthony (Tony) N, LTh	Dymond, Michael	Heppelthwaite, Ernest
Bennett, Trevor L	Eagle, Brian	Herbert, C Brice
Bilverstone, John	Egli, Bruno	Hey, Roger J E
Blundell, Warren	Elderton, William, LTh, MA, DipNZLS, ANZIA	Hopner, Elizabeth, SRN, BTheol
Bowen, Lewis A, DipRE	Elphick, Doris, DipTheol (Otago)	Hornblow, Maxwell A
Brookes, Norman, MA (Hons)	Ferguson, I W Les, LTh, STh	
Browne, Wallis B.A., Dip Soc Wk		
Bruce, Jean, LTh, B Theol		
Burnett, Margaret E, BSc, Dip Appl, Soc Sc		
Cable, Wilfred J		

Horrell, C Seton	Pullar, Beverley	Taylor, Kerry, BA, Dip Ed
Jackson-Campbell, Michael	Rakena, Ruawai D, BA	Taylor, Philip F
Jacobson, Patricia M, BA, LTh	Richards, Gillian	Tregurtha, Paul, BA, BTheol
James, Russell E	Rigby, Russell	Tucker, Geoffrey
Jamieson, Colin G, Dip RE (Melb)	Roberts, John, BA, LTh, DipCrim (Hons)	Tugia, A Fa'aoso
Jones, Barry E, BA	Rogers, Douglas I LLB(Hons), BD(Hons), MTh	Turner, Brian, MA (Hons), Dip RE (Melb)
Kane, Graham	Rosewell, Wendie	Ungemuth, Shirley
Kerr, Jessie, Cert Theol	Rushton, Percy P, BA, BD	Upson, Alan, LTh
Kitchingman, Henry W	Russell, Kenneth H	Vickers, Ralph, LTh, ACM
Laws, Derek G, FCA, ACIS	Salmon, John MA(Hons), ThM(Princeton), PhD, LTh(Hons), STh(Hons), CA, ACIS, Fellow of Trinity College	Waaka, Napi, OBE
Leadley, Alan, MA BD	Schroeder, Leonard P BA, BD(Melb)	Wakeling, Douglas
Loader, Vilma, MA (Hons), LTh, Cert Comm Psych Care (Otago)	Sedon, Ashley, LTh (Hons), BTP	Wall, Lynne, BA, BD, PhD
Mclver, Graeme MA	Short, Robert D	Wall, Terry, MA (Hons), BSc, LTh, STM, DMinStuds (Melb)
McNicol, Derek	Sinclair, Paul	Wallace, William L, BA, DipEd
Manu'atu, Lisiate	Slinn, Stuart G	Watkin, Gillian
Marshall, C Russell	Smith, G Clive, LTh	Wedding, P Joan
Meredith, John	Smith, Kenneth, LTh	West, Norman
Miller, Barbara I	Springett, Margaret, LTh	West, Peter
Millar, Anne, LTh	Stead, Peter A, BA	West, Stan
Moala, Taniela, LTh, DipRE	Stephens, Barbara, BSociol	Westaway, Robyn
Mullan, David S, MA, Dip Ed	Stephenson, Anne, LTh, Cert Christian Min, SRN	Whaley, Graham H BA, BD, Cert Tchg
Neal, Barry W, MA, DipEd	Stroobant, Tony, LTh, MA(Hons), PhD	White, Graeme R, LTh
Nesbit, John B	Stubbs, David G	Wicks, Raymond G
Noa, Nomani	Taufa, Samiuela	Woodfield, Frank H
Osborn, Beverley, MA, DipTheol, Cert Soc Wk	Taylor, Keith, BA	Woodley, Alan K, BA
Osborne, John H, MA		Yasa, Mikaele
Peterson, Brian, LTh, DipMin		Zanders, Gloria BTheol (Melb)
Peterson, Marion BTheol (Melb)		
Phillipps, Donald J, BA, BD (Fellow Trinity College)		
Pratt, David		

**QUESTION 19: What Deacons, Minita-a-iwi and Presbyters have died since last Conference?**

**(a) Deacons / Deaconess:**

Jean Isobel McInnes MBE

**(b) Minita-a-iwi:**

Lana Lazarus

**(c) Presbyters:**

Graham Earl Hawkey

Alan Newman

Lane Tauroa

Neville Thornicroft

Jack Wright

Lourdino Yuzon

**QUESTION 20: What Laypersons who have given leadership in the Conference have died since last Conference?**

**(a) Taha Maori:**

Kristofer Ngahau Exham Rere Wichman

**(b) Tauwi:**

Ralph John Ballinger

Donald Heaton Bennett

Anthony (Tony) Dale

Richard Brian Glover

John Sedgley Hickman QSO

Harry Lendrum

Stuart John McCallum

Rosaline Mary Vingoe Percy (Vin)

Russell Clifton Pitt  
 Jean Rickard  
 Edith Sealey  
 Basil Clifford Teague

**QUESTION 21: (a) Are there any congregations where, for imperative pastoral considerations, others than Presbyters should have authority to administer the Sacraments?**

**(b) Who are now given special authority to administer the Sacraments?**

**(a) Congregations**

**Tauīwi**

The Connexion  
 Northland Synod  
 Northland Synod  
 Bay of Islands  
 Birkenhead  
 Dargaville  
 Kerikeri  
 North Hokianga  
 South Hokianga  
 St John's, Whangarei  
 East Coast Bays  
 East Coast Bays  
 East Coast Bays  
 Fiji Indian Congregation Auckland Central  
 Rotuman Auckland Central Parish  
 Great Barrier Island  
 Mangere Otahuhu  
 Auckland Manukau Tongan  
 Auckland Manukau Tongan  
 Auckland Manukau Tongan  
 Auckland Manukau Tongan  
 Trinity United Parish  
 Mt Maunganui Tongan  
 Matamata Union Parish  
 Morrinsville Methodist Parish  
 St Paul's Tongan, Hamilton  
 St John's Tongan, Hamilton  
 Waikato Waiariki Tabacakacaka  
 Ohura Methodist  
 Tokoroa Samoan  
 St. Paul's Co-operating Taumarunui  
 Lower North Island Synod  
 Lower North Island Synod  
 Lower North Island Synod  
 Lower North Island Synod  
 Lower North Island Synod  
 Inglewood Uniting Parish  
 Inglewood Uniting Parish  
 Kapiti Uniting Congregations  
 Kapiti Uniting Congregations  
 Manawatu Rangitiki  
 Manawatu Rangitiki  
 Manawatu Rangitiki  
 Manawatu Rangitiki  
 Napier-Hastings Tongan  
 Palmerston North Tongan  
 Patea Co-operating  
 Gisborne Samoan  
 Mangapapa Union  
 Mangapapa Union

**(b) Those Licensed**

Arapera (Bella) Ngaha  
 Rowan Smiley  
 Rosalie Gwilliam (CTN Chairperson)  
 Jan Gough  
 Coral Malcolm (Healing Services only)  
 Bill Simpkin  
 Jan Gough  
 Peter Hick  
 John Askew (additional to Local Presbyter)  
 Marion Green  
 Win (Winston) Davies (Waiake)  
 Margaret Smith (Waiake)  
 Don Wigglesworth (All Hallows)  
 Balchand Karan  
 Susau Strickland  
 Maurice Handisides  
 Sua Vili  
 Mafua Lolohea  
 'Uha'one Metuisela  
 Siutaisa Tukutau (Probationer)  
 Tisileli Taufa (Probationer)  
 John Watson  
 Siale Fotu  
 Matafonua Langi (Probationer)  
 Hui Young Han (Probationer)  
 Sekope Moli  
 Sione Molitika  
 Alipate Livani  
 Hazel Wilson  
 Mailata Etuale Maua'i  
 Lorraine Edwards  
 Tom Thompson  
 Ron Malpass  
 Brenda Fawkner  
 Barbara Hooper  
 Rod Fleury  
 Don Reeve  
 Pauline Cook  
 Maureen Calham  
 Syd Mephram  
 Helen Starck  
 Sydney Easton  
 Barbara Little  
 Lindsay Taylor  
 Fatongia 'Ofa  
 Saone Vaipulu (subject to confirmation)  
 John Hill  
 Oka Ieti  
 Stewart Patrick  
 Andrew Russell

Mangapapa Union	Marty Watson
Mangapapa Union	Brian Wilks
Levin Tongan	Siela Fakavale Nau
Upper Hutt Tongan	Sione Na'a Sina
Blenheim Tongan	Piutau Moli
Nelson, Marlborough, West Coast Synod	David Martin
Greymouth Uniting	Thelma Efford
Greymouth Uniting	Lyn Heine
Reefton Union	Anne Gillespie
Rangiora (Rest Homes)	Rachel Tregurtha
St David's Marchweil	Morven Sidal
Waimate	Christine Bailey
Dunedin Tongan	Palanite Taungapeau
Teviot Union	Lyndon Weggery
Riverton Union	Nola Stuart
Riverton Union	Ernest Willis
Otatara Community Church	Stephen Bond
Otatara Community Church	David Elder

#### **Te Taha Maori**

Tai Tokerau	Sonny Livingstone
Tai Tokerau	Winiata Morunga
Tamaki	Kiri Haretuku
Tamaki	Jim Rauwhero
Waikato	John Kopa
Waikato	Marangai Tupaea
Te Rohe Potae	Barney Winikerei
Taranaki	Jim George
Taranaki	Syd Kershaw
Taranaki	Jim Ngarewa
South Island	

#### **QUESTION 22:**

- (a) Does the Conference sanction the amalgamation, division or naming of any Synod, Parish.**

7080 Union Parish of Picton 1/4 time appointment withdrawn.

7130 Stoke Waimea Parish name changed to Richmond Stoke Parish.

5110, 5120, 5130 Ashhurst Bunnythorpe Pohangina, Feilding-Oroua, Marton Parishes to be amalgamated to form Manawatu Rangitikei Methodist Parish.

- (b) What other Agreements affecting Parishes and/or Use of Buildings are approved by Conference?**

- (c) What covenant relationships has the Methodist Church entered into?**

A Local Ecumenical Partnership (LEP) is established between Shirley Richmond Methodist Parish and North Avon Presbyterian Parish.

#### **QUESTION 23:**

- (a) To what Parishes/Rohe are additional deacons, Minita-a-lwi, or Presbyters appointed?:**

8010 Christchurch Central Parish: an additional full-time appointment "Methodist City Chaplain".

- (b) From what Parishes/Rohe are Deacons, Minita-a-lwi or Presbyters withdrawn?:**

**QUESTION 24: - How are the Presbyters, Presbyters in training, Deacons, Deacons in training and Minita-a-iwi stationed for the ensuing year?**

**LIST OF STATIONS  
of the  
METHODIST CHURCH OF NEW ZEALAND**

President – Tovia Aumua  
Vice-President – Dr Arapera (Bella) Ngaha  
Secretary – David Bush  
+ + +

**PRESBYTERS, DEACONS AND  
MINITA-Ā-IWI 2016**

**INTRODUCTION**

This List contains the List of Stations for 2016.

**The List of Stations is divided into two sections:**

- A. Te Taha Maori:** Records the appointments for Liaison People, Minita-ā-Iwi and Ministry Team.  
**B. Tauīwi:** Records each Station and the Presbyter/Deacons appointed to them. Unless otherwise stated the person first named in each sub-section is the Parish Superintendent or equivalent.

**Note: Without Appointment**

*Presbyters/Deacons without Appointment and Supernumeraries are recorded under the appropriate Conference Question and not on the Station Sheet.*

**A. TE TAHA MAORI**

**1510 TAI TOKERAU**

**Minita-i-tohia**

Rex Nathan, JP

Keita Hotere, DipPTheo, BEd, DipTKKM (Probationer)

**Liaison Person**

Frances Rakena

**Minita-ā-Iwi**

Sonny Livingstone

**2510 TAMAKI**

**Liaison Person**

Gillian Laird

**Minita-ā-Iwi**

Arapera (Bella) Ngaha

Kiri Haretuku (Retired)

Jim Rauwhero (Retired)

**3510 WAIKATO**

**Liaison Person**

Doreen Wilson

**Minita-ā-Iwi**

John Kopa

Marangai Tupaea

**3520 TE ROHE POTAE**

**Liaison Person**

Hinga Ormsby

**Minita-ā-Iwi**

Solomon Nelson

Barney Winikerei

**4510 TARANAKI**  
**Liaison Person**  
Frances Kingi-Katene

**Minita-ā-lwi**  
Syd Kershaw  
Jim Ngarewa  
Jim George (Retired)

**6510 PONEKE**  
**Liaison Person**  
Alamaine McGregor

**8510 OTAUTAHI-TE WAIPOUNAMU**  
**Liaison Person**  
Roslyn Wilkie

**Minita-ā-lwi**

**ENABLING MINISTRY TEAM**

Diana A Tana, LTh (Aotearoa), A.C.M, C.A.T (Advanced) VOC. SPK (Certificate)  
Rex Nathan, JP  
Arapera Ngaha  
Keita Hotere  
Te Aroha Rountree  
Marama Hotere  
Gillian Laird

**Tumuaki**

Diana A Tana LTh (Aotearoa), A.C.M, C.A.T (Advanced) VOC. SPK (Certificate)

**B. TAUIWI**

**1000 NORTHLAND SYNOD**

1010 KAITAIA UNION PARISH  
Co-ordinating Partner: Presbyterian

1020 KAIKOHE UNION PARISH  
Co-ordinating Partner: Presbyterian

1030 BAY OF ISLANDS CO-OPERATING PARISH  
Co-ordinating Partner: Presbyterian  
Enabler: Jan Gough  
Local Shared Ministry

1040 KAEO-KERIKERI UNION PARISH  
Rev Dr Robyn McPhail  
Co-ordinating Partner: Methodist

1050 NORTH HOKIANGA COMMUNITY PARISH  
Christina Morunga (Local Presbyterian) (part-time)  
Local Shared Ministry

1060 SOUTH HOKIANGA CO-OPERATING PARISH  
Awaiting clarification

1070 HIKURANGI UNION PARISH  
Co-ordinating Partner: Presbyterian

1090 DARGAVILLE PARISH  
Kuli Fisi'iahi, BD (Tonga), DipPTh

1100 RUAWAI CO-OPERATING PARISH  
Co-ordinating Partner: Presbyterian



- 1120 WELLSFORD CO-OPERATING PARISH  
Parish Superintendent: Marilyn Welch, M.Min (Melb)  
One wanted (1/4 time)
- 1130 ST JOHNS CO-OPERATING PARISH - WHANGAREI  
Mary Nicholas, DipTheol (Trinity College) (who shall Superintend 1140)
- 1140 KAURIHOHORE KAMO CO-OPERATING PARISH  
Parish Superintendent: Mary Nicholas, DipTheol (Trinity College)  
Megan Alley ½ time (Deacon)
- 1150 OTAMATEA CO-OPERATING PARISH  
Co-ordinating Partner: Presbyterian
- 1160 TUTUKAKA COAST COMMUNITY PARISH LEP  
Joint Anglican/Methodist supervision  
Enabler: Rosalie Gwilliam

#### **SYNOD SUPERINTENDENT**

**Marilyn Welch, M.Min (Melb)**

**Rowan Smiley (Area Superintendent)**

#### **2000 AUCKLAND SYNOD**

- 2008 MISSION & ECUMENICAL BOARD  
Prince Devanandan, BTh, BD (India), MTheol (Auck) M Phil (Hons) (Auck)
- 2600 MISSION RESOURCING  
Setaita Kinahoi Veikune, BTheol (Akl) Director Pasifika Ministries  
Trevor Hoggard BA (Leicester). Cert.Theol (Cambridge), M. Phil (Leicester), Ph.D (Lancaster): Director English Speaking Ministries
- 2820 MINISTRY EDUCATION (Trinity College)  
Nasili Vaka'uta, BD (Dist) (Sia'atoutai) MTh (PTC) PGDip Dev St, MA, (Univ South Pac) PhD (Auck);  
Principal  
Mary E Caygill, DipSocWk, LTh, DMin (San Francisco)
- 2010 AUCKLAND CENTRAL PARISH  
Lynne O Frith, BTheol, DipTheol. (Otago), DMin (San Francisco)  
Ilaisaane Langi, BMin, DipPTh
- 2020 METHODIST MISSION NORTHERN  
One wanted
- AOTEA / ST JAMES  
Presbyterian appt:
- 2030 WESLEY ROSKILL PARISH  
Tau Lasi, BTheol (Auck) (2/3 time) (see 2310 Waterview)
- 2060 ORAKEI METHODIST PARISH  
Uesifili Unasa, MA (Auck), BD (Otago)
- 2070 GLEN INNES CO-OPERATING PARISH – ST MARY'S  
Co-ordinating Partner: Anglican
- 2080 MT ALBERT PARISH  
Amos Muzondiwa, B-Tech (Hons), DipTheol UTC; Dip Religious Studies UZ; MMin
- 2090 AVONDALE UNION PARISH  
'Alisa Lasi (2/5) time
- 2100 WAITAKERE METHODIST PARISH  
Saikolone Taufu, DipTheol (Melb), Dip Practical Study  
Hosea Tupou, DipPTh, BTheol (part-time, self-supporting) see 11B

- 2120 TE ATATU UNION PARISH  
Co-ordinating Partner: Presbyterian
- 2130 DEVONPORT PARISH  
Tania Shackleton, BTh, DipPTh (Trinity College)
- 2140 NORTHCOTE - TAKAPUNA PARISH  
Peter Norman: DipPTh (Trinity College), MTheol (BCNZ), BMin (BCNZ)
- 2150 BIRKENHEAD METHODIST PARISH  
Parish Superintendent: Marilyn Welch, M.Min (Melb)  
Lay Ministry Team
- 2270 HELENSVILLE CO-OPERATING PARISH  
Local Shared Ministry – Co-ordinating Partner: Anglican
- 2275 ST CHADS CO-OPERATING PARISH (HUAPAI)  
Local Shared Ministry – Co-ordinating Partner: Anglican
- 2280 WHANGAPARAOA METHODIST PARISH  
Parish Superintendent: Robyn Allen Goudge, BSc, BD (1/2 time) Team Ministry  
Andrew Gamman, DipTheol (MCD), MMn (MCD), MTh (LCGS) (1/2 time) Team Ministry
- 2290 MAHURANGI METHODIST PARISH  
Abhishek Solomon, LiMS, DipPTh
- 2300 ST AUSTELL'S CO-OPERATING PARISH - New Lynn  
Co-ordinating Partner: Presbyterian
- 2310 WATERVIEW METHODIST PARISH  
Tau Lasi (1/3 time) (see 2030 Mt Roskill)
- 2320 EAST COAST BAYS PARISH  
Parish Superintendent: Marilyn Welch, M.Min (Melb)  
One wanted (1/2 time)
- 2330 LYNFIELD COMMUNITY PARISH  
Co-ordinating Partner: Anglican
- 2380 ONEHUNGA CO-OPERATING PARISH  
Co-ordinating Partner: Presbyterian
- SYNOD SUPERINTENDENT**  
**Marilyn Welch, M.Min (Melb) (1/2 time stipended)**  
**Dilys Davies (Area Superintendent)**
- 2400 MANUKAU SYNOD**
- 2410 HOWICK PAKURANGA PARISH  
Freddy de Alwis, DipSocDev (Canada), Dip.Theol (Sri Lanka), B.Th. (India)
- 2420 MANUREWA METHODIST PARISH  
'Alifeleti Vaitu'ulala Ngahe, DipTh
- 2430 PAPAKURA PARISH  
Peter Williamson, ACM, LLB, BTheol (Otago), PG Dip Th (Otago)
- 2440 PUKEKOHE PARISH  
Bertie Meyer, BA, BD, Post. Grad. Dip.Theol, HDE, Dip. Data-metrics, Dip. Career Guidance
- 2450 TUAKAU UNION PARISH  
Co-ordinating Partner: Presbyterian

2460 WAIUKU AND DISTRICTS COMBINED CHURCHES  
Richard Gray

2470 BUCKLANDS BEACH CO-OPERATING PARISH  
Co-ordinating Partner: Methodist  
(Continuing Presbyterian appointment)

2480 PAPATOETOE PARISH  
Misilei Misilei, BTheol

2490 MANGERE OTAHUHU PARISH  
'Alipate 'Uhila, BTheol (Auck)  
Ruta Galo (Deacon)

2830 WESLEY COLLEGE  
Ali'itasi Aoina-Salesa, Dip Teaching, BTheol, DMin

#### **SYNOD SUPERINTENDENT**

**Marilyn Welch, M.Min (Melb) (1/4 time – stipended)  
TBC (Area Superintendent)**

#### **3000 WAIKATO-WAIARIKI SYNOD**

3010 THAMES UNION PARISH  
Co-ordinating Partner: Presbyterian

3020 HAURAKI PLAINS CO-OPERATING PARISH  
Alofaifo Asiata

3030 PAEROA CO-OPERATING PARISH  
Co-ordinating Partner: Presbyterian

3040 WAIHI BEACH CONGREGATION LEP  
Co-ordinating Partner: Presbyterian

3050 TE AROHA CO-OPERATING PARISH  
Co-ordinating Partner: Presbyterian  
Dianne Hight, (Deacon) (See Q11A(b))

3060 MORRINSVILLE PARISH  
Parish Superintendent: Doris Elphick  
Hui Young Han, MTheol (Laidlaw) (Probationer)

3070 CAMBRIDGE UNION PARISH  
Co-ordinating Partner: Presbyterian

3080 HAMILTON METHODIST PARISH  
Metuisela Tafuna, Dip PTh (Trinity College), Post Grad Dip Social Services (Otago), BD (PTC)

3090 RAGLAN DISTRICT UNION PARISH  
Congregational Union appt:  
Co-ordinating Partner: Congregational Union

3100 HAMILTON EAST METHODIST PARISH  
Anne Preston, BTheol (Uni of Zululand), MTheol (University of South Africa) (who will Superintend 3140)

3110 CHARTWELL CO-OPERATING PARISH  
Ken Olsen  
Co-ordinating Partner: Anglican

3120 NGARUAWAHIA UNION PARISH  
Co-ordinating Partner: Presbyterian

3130 HUNTLY CO-OPERATING PARISH  
Co-ordinating Partner: Presbyterian

- 3140 MATAMATA UNION PARISH  
Parish Superintendent: Anne Preston  
Matafonua Langi, LiMS, DipPTh (Probationer)
- 3150 PUTARURU CO-OPERATING PARISH  
Co-ordinating Partner: Anglican
- 3170 ROTORUA METHODIST PARISH (INCORPORATING TOKOROA)  
Jeremia Amituana'i, Bed, DipPTh  
Ma'ilata E Maui (Tokoroa Samoan Lay Ministry)
- 3180 TAUPO UNION PARISH  
Alison Molineux, BD, BA (Hons) (who shall Superintend 3230)
- 3190 TAURANGA PARISH  
Leigh Sundberg, BTh, BA  
Valma E Hallam QSM (Deacon) (See Q11C(a))
- ST STEPHENS  
Margaret Birtles (Deacon) (1/2 time)
- 3200 ST JAMES UNION PARISH, GREERTON  
Co-ordinating Partner: Presbyterian
- 3210 TE PUKE / MT MAUNGANUI PARISH  
Augusten Subhan
- 3220 WHAKATANE CO-OPERATING PARISH  
Co-ordinating Partner: Anglican
- 3230 KAWERAU PARISH  
Parish Superintendent: Alison Molineux, BD, BA (Hons) 3180
- 3240 OPOTIKI UNION PARISH  
Co-ordinating Partner: Presbyterian
- 3250 TE AWAMUTU PARISH (Including Otorohanga and Te Kuiti)  
Jo Durrant RN, LTh (3/4 time)
- 3280 ST PAUL'S CO-OPERATING PARISH (TAUMARUNUI)  
Parish Superintendent: Susan Thompson, MA(Hons), BTheol (Melb), PhD (see 3000)
- 3290 TURANGI CO-OPERATING PARISH  
Co-ordinating Partner: Anglican
- 3300 OHURA  
Parish Superintendent: Susan Thompson, MA(Hons), BTheol (Melb), PhD (see 3000)
- 3320 MERCURY BAY  
Co-ordinating Partner: Presbyterian
- 3330 ST FRANCIS CO-OPERATING PARISH (HILLCREST)  
Co-ordinating Partner: Anglican
- 3340 PIOPIO-ARIA MOKAU CO-OPERATING PARISH  
Co-ordinating Partner: Anglican
- 3350 OMOKOROA CO-OPERATING PARISH  
Co-ordinating Partner: Anglican
- 3360 CO-OPERATING PARISH OF ST CLARE, DINSDALE  
One wanted (3/4 time)  
Co-ordinating Partner: Methodist
- 3370 PAPAMOA COOPERATING PARISH  
Co-ordinating Partner: Presbyterian

- 3390 ALL SAINTS (BRYANT PARK) CO-OPERATING PARISH  
Ian Croft, Post Grad. DipTh (Otago), BTh. (Australian College of Theology)
- 3400 TRINITY UNITED: (WHANGAMATA-TAIRUA-PAUANUI)  
Co-ordinating Partner: Presbyterian  
Local Shared Ministry

**SYNOD SUPERINTENDENT**

**Susan Thompson MA(Hons), BTheol (Melb), PhD (3/4 time stipended) (who will Superintend 3280, 3300)**

**4000 LOWER NORTH ISLAND**

- 4010 NORTH TARANAKI METHODIST PARISH  
Manoa Havea, DipPTh (who will Superintend 4030, 4110, 4130)
- 4030 STRATFORD METHODIST PARISH  
Parish Superintendent: Manoa Havea DipPTh 4010  
(Anglican's providing Ministry)
- 4040 ELTHAM-KAPONGA CO-OPERATING PARISH  
Co-ordinating Partner: Presbyterian  
LEP with Anglican Church
- 4050 HAWERA PARISH  
Parish Superintendent: Donald Biggs, NZTCC 4090  
LEP Methodist/Anglican
- 4060 MANAIA METHODIST PARISH  
Parish Superintendent: Donald Biggs, NZTCC 4090
- 4070 OPUNAKE CO-OPERATING PARISH  
Co-ordinating Partner: Presbyterian  
Local Shared Ministry
- 4080 OKATO / OAKURA CO-OPERATING PARISH  
Co-ordinating Partner: Anglican
- 4090 WANGANUI METHODIST PARISH  
Donald Biggs, NZTCC (1/2 time) (who will Superintend 4050, 4060, 4120)
- 4110 INGLEWOOD UNION PARISH  
Parish Superintendent: Manoa Havea, DipPTh 4010  
One wanted (1/2 time)
- 4120 PATEA CO-OPERATING PARISH  
Parish Superintendent: Donald Biggs, NZTCC 4090  
Co-ordinating Partner: Anglican: LEP
- 4130 BE LL BLOCK LEPPERTON CO-OPERATING PARISH  
Parish Superintendent: Manoa Havea, DipPTh 4010  
(awaiting clarification)
- 5010 NAPIER METHODIST PARISH (TRINITY NAPIER)  
Anthony G (Tony) Franklin-Ross, BCom, BTheol, BTheol (Hons), [Auckland]; CCEcumSt  
[Bossey/Geneva]; C.A.
- 5050 MANGAPAPA UNION PARISH  
Parish Superintendent: David Harding  
Stewart Patrick: Lay ministry  
Co-ordinating Partner: TBC
- 5060 WAIROA UNION PARISH  
Co-ordinating Partner: TBC
- 5080 ST JAMES UNION PARISH WOODVILLE  
Co-ordinating Partner: Presbyterian

- 5090 PAHIATUA UNION PARISH  
Co-ordinating Partner: Presbyterian
- 5100 PALMERSTON NORTH METHODIST PARISH  
Bob Franklyn  
Tony Bell, LTh (1/8 time) (supply)
- 5110 MANAWATU RANGITIKI  
Bob Franklyn  
Tony Bell, LTh (1/8 time) (supply)  
Lay Ministry Team
- 5140 RONGOTEA UNITING PARISH  
Co-ordinating Partner: Presbyterian
- 5150 FOXTON/SHANNON CO-OPERATING PARISH  
Parish Superintendent: David Harding, BD, LTh (Hons), BAgSc  
Local Shared Ministry  
Co-ordinating Partner: Methodist
- 5160 TAMATEA COMMUNITY PARISH  
Co-ordinating Partner: Presbyterian
- 5170 WAIPAWA CO-OPERATING PARISH  
Co-ordinating Partner: Presbyterian
- 5180 MILSON COMMUNITY PARISH  
Co-ordinating Partner: TBC
- 6010 WELLINGTON METHODIST PARISH  
Parish Superintendent: Falaniko Mann-Taito  
Motekiai Fakatou, BTheol
- 6020 WESLEY WELLINGTON MISSION  
(Director David Hanna)
- 6030 WELLINGTON SOUTH-LYALL BAY UNION PARISH  
John Roberts, BA, LTh, DipCrim (Hons) (Supply) (1/2 time)
- 6050 MIRAMAR UNITING PARISH  
Paul Prestidge (2/3 time)  
Co-ordinating Partner: Methodist
- 6060 NGAIO UNION PARISH  
Co-ordinating Partner: Presbyterian
- 6070 JOHNSONVILLE UNITING CHURCH  
Anna Gilkison  
Co-ordinating Partner: Methodist
- 6110 TAWA UNION PARISH  
Co-ordinating Partner: Presbyterian
- 6120 HUTT CITY UNITING CONGREGATIONS  
Kalo Falanga Kaisa, DipPTh, BMin (NZ)  
Jannet Mudavanhu  
Co-ordinating Partners: Presbyterian and Methodist
- 6140 UPPER HUTT UNITING PARISH  
Suresh Chandra, LiMS, DipPTH (Trinity College)  
Co-ordinating Partner: Methodist
- 6160 GREYTOWN ST ANDREW'S UNION PARISH  
Robert Allan (Supply) (1/3 time)  
Co-ordinating Partner: Methodist

- 6170 FEATHERSTON UNION PARISH  
Awaiting clarification  
Co-ordinating Partner: TBC
- 6180 CARTERTON UNION PARISH  
Co-ordinating Partner: Presbyterian
- 6190 MASTERTON ST LUKES UNION PARISH  
Co-ordinating Partner: Presbyterian  
LEP with Lansdowne Presbyterian
- 6200 ST JAMES, MASTERTON UNION PARISH  
Co-ordinating Partner: Methodist
- 6220 LEVIN UNITING PARISH  
Co-ordinating Partner: Methodist
- 6230 OTAKI CO-OPERATING PARISH  
(under Anglican care)
- 6240 KAPITI UNITING PARISH  
Cornelia Grant, MTh (Magister Theologiae) (Tubingen)  
Co-ordinating Partner: Methodist
- 6250 HATAITAI-KILBIRNIE CO-OPERATING PARISH  
Co-ordinating Partner: Anglican
- 6270 ST MATTHEWS JOINT PARISH BROOKLYN  
Co-ordinating partner: Anglican
- 6280 ST NINIAN'S UNITING PARISH  
Co-ordinating Partner: Presbyterian

#### **SYNOD SUPERINTENDENT TEAM**

**Ron Malpass, JP**

**David Harding, BD, LTh (Hons), BAgSc**

**Ian Harris, BE(Elect), DipMktg(CIM), MIET**

#### **7000 NELSON / MARLBOROUGH / WEST COAST SYNOD**

- 7010 ST JOHNS IN THE CITY  
David Poultney, Dip PTh, BTheol (Southampton), Dip Nursing (Coventry), P.G. Cert Mental Health  
Nursing (who shall Superintend 7040)
- 7020 NELSON, ST LUKE'S UNION PARISH  
Co-ordinating Partner: Presbyterian
- 7040 MOTUEKA UNITING PARISH  
Parish Superintendent: David Poultney (see 7010)  
David Ahn (Supply)  
Co-ordinating Partner: Methodist
- 7070 BLENHEIM METHODIST PARISH  
Ian Boddy, BA, DipPTh (who will Superintend 7080)
- 7080 UNION PARISH OF PICTON  
Parish Superintendent: Ian Boddy, BA, DipPTh (see 7070)  
Co-ordinating Partner: Methodist
- 7090 REEFTON DISTRICT UNION PARISH  
Parish Superintendent: David Poultney (see 7010)  
Co-ordinating Partner: Methodist
- 7100 BULLER UNION PARISH  
Parish Superintendent: David Poultney (see 7010)  
Co-ordinating Partner: Methodist

- 7110 GREYMOUTH DISTRICT UNITING PARISH  
Parish Superintendent: David Poultney (see 7010)  
Lay ministry: Lyn Heine (2/3 time)  
Co-ordinating Partner: Methodist
- 7120 HOKITIKA UNION PARISH  
Co-ordinating Partner: Presbyterian
- 7130 RICHMOND STOKE PARISH  
Martin Oh, MTheol (Methodist Theological Seminary Korea); DipPTheol

**SYNOD SUPERINTENDENT**

**David Poultney, Dip PTh, BTheol (Southampton), Dip Nursing (Coventry), P.G. Cert Mental Health Nursing who will Superintend 7040, 7090, 7100, 7110**

**7500 VAHEFONUVA TONGA 'O AOTEAROA**

- 7510 AUCKLAND-MANUKAU TONGAN PARISH  
Parish Superintendent: Vaikoloa Kilikiti

PONSONBY (7560)  
Siutaisa Tukutau (Probationer) (part-time, non-stipended)

NORTHCOTE (7561)  
Tevita Finau (see 11B(b))

HENDERSON (7620)  
Finau Halaleva (part-time, non-stipended)

NEW LYNN (7530)  
Molia Tu'itupou (Local Presbyterian), (see Q11A(b)) (part-time non-stipended)

ONEHUNGA (7541)  
Moses Manukia (Local Presbyterian) (see Q11A(b)) (part-time non-stipended)

EPSOM (7542)  
Makeleta Lute Pole Tu'uhoko, DipPTh, Cert BA, (Auck) BPA&E (Fiji) (see Q11A(b)) (part-time non-stipended)

DOMINION ROAD (7512)  
Vaikoloa Kilikiti

ELLERSLIE (7570)  
Vaikoloa Kilikiti

OTAHUHU TONGAN (7550)  
Kalolo Fihaki, BAg, MAppSc, DipPSM, DipPTh (part-time non-stipended) (see Q11A(b))

PAPATOETOE TONGAN (7630)  
Nehilofi 'E Moala-'Aholelei, DipPTh, DipBusAdmin & CPE (part-time non-stipended)

PANMURE (7611)  
Tisileli Taufa (Probationer) (part-time, non-stipended) (see Q11A(b))

GLEN INNES (7612)  
Sione Lea'aetoo, BTheol (see Q11A(b)) (part-time non-stipended)  
Falanisesi Hafoka (Deacon)

EAST TAMAKI (7521)  
Mele Foeata Tui'pulotu, BTheol, DipPTh (part-time, non-stipended) (see Q11A(b))

MANUREWA (7590)  
Vaikoloa Kilikiti



PUKEKOHE / WAIUKU (7600)  
Viliami Finau, DipMin (Sydney) (part-time, non-stipended) (see Q11A(b))

7520 OTARA TONGAN PARISH (including Papakura Tongan)  
Holakitu'akolo Paea

PAPAKURA TONGAN  
Holakitu'akolo Paea

7580 LOTOFALÉ'IA MANGERE TONGAN PARISH  
Goll Fan Manukia

7630 PAPATOETOE TONGAN PARISH  
Ikilifi Pope, Dip Missiology, DipPTh, BA, BTheol (1/2 time stipended)

7700 HAMILTON – ST PAULS TONGAN  
Parish Superintendent: Tevita Finau

7710 HAMILTON – ST JOHNS TONGAN  
Parish Superintendent: Tevita Finau

7740 MT MAUNGANUI TONGAN PARISH  
Parish Superintendent: Tevita Finau

7750 GISBORNE TONGAN PARISH  
Sunia Ha'unga, DipTheol (1/2 time stipended)

7760 PALMERSTON NORTH TONGAN PARISH  
(Parish Superintendent: Tevita Finau)  
Lay Minister: Soane Vaipulu (subject to confirmation)

7770 NAPIER-HASTINGS TONGAN  
Parish Superintendent: Sunia Ha'unga (see 7750)

7780 LEVIN TONGAN PARISH  
Parish Superintendent: Tevita Finau

7800 WESLEY WELLINGTON TONGAN  
Simote Taunga, DipPTh

7810 LOWER HUTT TONGAN PARISH  
Parish Superintendent: Hiueni Nuku (see 7830)

7820 UPPER HUTT TONGAN  
Parish Superintendent: Hiueni Nuku (see 7830)

7830 TAWA TONGAN  
Hiueni Nuku, BCAdmin (Vic Uni) (who shall Superintend 7810, 7820, 7840)

7840 AVALON TONGAN PARISH  
Parish Superintendent: Hiueni Nuku (see 7830)

7890 BLENHEIM TONGAN PARISH  
Parish Superintendent: Ian Boddy, BA, DipPTh

7900 CHRISTCHURCH SOUTH TONGAN PARISH  
Moi Kaufononga, PG, Dip NFP M (1/2 time stipended) (see Q11B(b))

7910 OAMARU TONGAN PARISH  
Awaiting clarification

7920 DUNEDIN TONGAN PARISH  
Parish Superintendent: Siosifa Pole, BTh (Melb), MTh (Melb), DipMin (ACTE)

#### **SYNOD SUPERINTENDENT**

**Tevita Finau (who will Superintend 7760, 7700, 7710, 7740, 7780)**

**8000 CENTRAL SOUTH ISLAND**

Barbara Peddie, BSc Hons, PhD, BTheol, PGDipTheol (part-time) Covenanted ministry with Synod (see Q11A(c)) (who shall Superintend 8110)

Alan K Webster, MA Hons (Auck), BD (Melb) (Covenanted Ministry with Synod) (1/2 time)

**8900 CONNEXIONAL OFFICE and ADMINISTRATION DIVISION**

David J Bush, BSc, Grad Dip MGMT. General Secretary and Authorised Representative

**8011 CHRISTCHURCH METHODIST MISSION**

(Executive Director: Jill Hawkey)

**8010 CHRISTCHURCH CENTRAL PARISH**

Parish Superintendent: Andrew Donaldson, M.Ed.Dist, B.A, B.Theol (Melb) (1/4 time supply)

Jill van de Geer, TTC, LTCL (organ performance), LTh, BTheol (Melb) (1998) (1/4 time supply)

**8020 CHRISTCHURCH SOUTH PARISH**

Andrew Donaldson, M.Ed.Dist, B.A, (Cant) B.Theol (Melb) (3/4 time) (who shall Superintend 8010)

**8040 NEW BRIGHTON UNION PARISH**

Mark Gibson, B.A., B.Th (1/2 time)

**8050 PORT HILLS UNITING PARISH**

Co-ordinating Partner: Presbyterian

**8060 LINWOOD AVENUE UNION PARISH**

Christian Churches of NZ appt:

Co-ordinating Partner: Christian Churches of NZ

**8080 OPAWA COMMUNITY CHURCH**

Andrew Doubleday, BTheol (Melb)

**8090 BECKENHAM-SYDENHAM PARISH**

Melema'u Molitika, DipPTh

**8110 HALSWELL UNION PARISH**

Parish Superintendent: Barbara Peddie, BSc Hons, PhD, BTheol, PGDipTheol

Co-ordinating Partner: Methodist

**8120 CHRISTCHURCH WEST PARISH**

Dale Peach, DipPTh, BTheol (Otago), CAT (Cant)

**8140 CHRISTCHURCH NORTH PARISH**

Neti Petaia, DipPTh

**8160 LINCOLN UNION PARISH**

Co-ordinating Partner: Presbyterian

**8170 ELLESMERE CO-OPERATING PARISH**

Paul Eden, DipMin (BCNZ), AdvDipNursing (CPIT)

Co-ordinating Partner: Methodist

**8180 KAIAPOI CO-OPERATING PARISH**

Co-ordinating Partner: Presbyterian

**8190 RANGIORA PARISH**

Philomeno Kinera, DipPTh (3/4 time)

**8200 MALVERN CO-OPERATING PARISH**

Co-ordinating Partner: Presbyterian

**8210 OXFORD DISTRICT UNION PARISH**

Co-ordinating Partner: Presbyterian

(Ministry provided by 8190)

- 8230 ROLLESTON COMBINED CHURCH  
Shared oversight: Lincoln Anglican and Lincoln Union Parish
- 8250 ST ALBANS UNITING PARISH  
Co-ordinating Partner: Presbyterian
- 8260 WAINONI PARISH  
Mark Gibson, B.A., B.Th (1/2 time) (Intentional Transitional Ministry, 2 years)
- 8270 RICHMOND – SHIRLEY  
JooHong Kim, DipPTh, BMin, MSc (Colorado), BSc (National Open University) (shared ministry with North Avon Presbyterian)
- 8310 TIMARU -TEMUKA  
Bob Sidal, BDiv, (PTC), DipTheol (who shall Superintend 8350 Waimate)
- 8330 ST DAVID'S MARCHWIEL UNION PARISH  
Parish Superintendent: Ian MacLeod  
Lay Ministry: Morven Sidal (1/2 time)  
Co-ordinating Partner: Methodist
- 8350 WAIMATE  
Parish Superintendent: Bob Sidal 8310
- 8380 ASHBURTON  
Tevita Taufalele, DipPTh, BTheol (Otago)
- 8390 ST DAVID'S UNION ASHBURTON  
Co-ordinating Partner: Presbyterian
- 8400 OAMARU UNION PARISH  
Parish Superintendent: Colin Hay  
Co-ordinating Partner: Methodist

#### **SYNOD SUPERINTENDENT**

**Kathryn Walters, BMin, BTheol, Dip Mgmt**

#### **8500 WASEWASE KO VITI KEI ROTUMA**

- 8510 AUCKLAND TABACAKAKAKA  
Ilaitia Sevati Tuwere, LTh (Melbourne), BD (PTC), ThM (Melbourne), DTh (Melbourne) (1/2 time-stipendiary)  
Alivereti Uludole, LiMS (non-stipended) see Q11A(b)
- 8520 PUKEKOHE FIJIAN CONGREGATION  
Joeli Ducivaki, LiMS, Grad Cert Mgmt (Monash Mt Eliza BS) (non-stipended) see Q11A(b)
- 8530 PITT STREET FIJIAN CONGREGATION  
Parish Superintendent: Lynne Frith  
Rupeni Balawa Delai, LiMS (Trinity College) (1/4 time)
- 8540 HAMILTON EAST FIJIAN  
Fijian Ministry: Akuila Bale (Under Ministry Covenant see also 8550, 8560)  
Alipate Livani (Probationer) (non-stipended)
- 8550 ROTORUA FIJIAN  
Akuila Bale (Under Ministry Covenant see also 8540, 8560)
- 8560 TAURANGA FIJIAN  
Akuila Bale (Under Ministry Covenant see also 8540, 8550)
- 8570 NORTH TARANAKI FIJIAN  
Peni Tikoinaka, BD (PTC Fiji), DipTh (Daivulevu College) Fijian Ministry (see also 6010, 8500, 8580 and 8620) (part-time)

- 8580 WANGANUI FIJIAN  
Peni Tikoinaka, BD (PTC Fiji), DipTh (Daivulevu College) Fijian ministry (see also 6010, 8500, 8570 and 8620) (part-time)
- (6010) WESLEY WELLINGTON FIJIAN  
Peni Tikoinaka, BD (PTC Fiji), DipTh (Daivulevu College) Fijian ministry (see also 8500, 8570, 8580 and 8620) (part-time)
- 8620 MORAIA FIJIAN CHRISTCHURCH  
Peni Tikoinaka, BD (PTC Fiji), DipTh (Daivulevu College) Fijian Ministry (see also 6010, 8500, 8570, 8580) (part-time)

**SYNOD SUPERINTENDENT**

**Peni Tikoinaka, BD (PTC Fiji), DipTh (Dailevu College)**

**9000 OTAGO-SOUTHLAND SYNOD**

- 9020 METHODIST MISSION SOUTHERN  
(Director: Laura Black, BA Bus St, (Massey) JP)
- 9010 DUNEDIN PARISH  
Siosifa Pole, BTh (Melb), MTh (Melb), DipMin (ACTE) (who Superintends 9160)  
Rod Mitchell (1/4 time) (supply)
- 9080 TOKOMAIRO CO-OPERATING PARISH  
Co-ordinating Partner: Presbyterian
- 9110 INVERCARGILL PARISH  
M. Peter Taylor, BMet (Sheffield), BD (Manchester) (who shall Superintend 9120, 9260)
- 9120 RIVERTON UNION PARISH  
Parish Superintendent: Peter Taylor 9110  
Local shared ministry: Methodist  
Co-ordinating Partner: Methodist
- 9150 BLUFF CO-OPERATING PARISH  
Co-ordinating Partner: Anglican
- 9160 TEVIOT UNION PARISH  
Parish Superintendent: Siosifa Pole, BTh (Melb), MTh (Melb), DipMin (ACTE) 9010  
Lyndon Weggery (for an 9<sup>th</sup> year) Lay Ministry (one-third time)  
Co-ordinating Partner: Methodist
- 9170 ALEXANDRA-CLYDE-LAUDER UNION PARISH  
Co-ordinating Partner: Presbyterian
- 9250 BROCKVILLE COMMUNITY PARISH  
Co-ordinating Partner: Presbyterian
- 9260 OTATARA  
Parish Superintendent: Peter Taylor 9110  
David Elder (1/2 time) Lay Ministry  
Co-ordinating Partner: Methodist

**SYNOD SUPERINTENDENT**

**Peter Taylor, BMet(Sheffield), BD (Manchester)**

**9500 SINOTI SAMOA**

- 9510 PANMURE SAMOAN PARISH  
Tovia Aumua, BTheol  
Nomani Noa (Presidential Supply, part-time)

- 9520 WAITAKERE SAMOAN PARISH  
Utumau'u Pupulu  
Lay Ministry Faletagoa'i Auva'a (Oratia)
- 9530 BIRKENHEAD SAMOAN PARISH  
Parish Superintendent: Faleatua Faleatua 9540  
Lay Ministry Team
- 9540 AUCKLAND SAMOAN PARISH  
Faleatua Faleatua, BTheol (who will Superintend 9530)
- 9550 MANUREWA SAMOAN PARISH  
Fatuatia Tufuga, BTheol (Melb), Cert Sup (NZIM), CertSmBus, CertTropAgr (Fiji)
- 9560 PAPAKURA SAMOAN PARISH  
Parish Superintendent: Peter Williamson, PG Dip PH (Otago) 2430  
Lay Ministry Team
- 9570 PAPATOETOE SAMOAN PARISH  
Paulo Ieli, DipPTh
- 9575 MANGERE EAST SAMOAN PARISH  
Parish Superintendent: Faiva Alaelua 9615  
Lay Ministry: Fenunuti Fiai'i
- 9580 HASTINGS SAMOAN PARISH  
Iakopo Fa'afuata, LTh, Min Dip (who shall Superintend 9590)  
Margaret Hall, BA, DipTheol, ACM (Supply) (1/4 time non-stipended)
- 9585 NEW PLYMOUTH SAMOAN PARISH  
Limu Isaia (1/4 time stipended)
- 9590 GISBORNE SAMOAN PARISH  
Parish Superintendent: Iakopo Fa'afuata 9580  
Oka Ieti (Probationer)
- 9600 WESLEY WELLINGTON SAMOAN PARISH  
Falaniko Mann-Taito
- PORIRUA  
Lay Ministry
- 9610 MANGERE CENTRAL SAMOAN PARISH  
Suiva'aia Te'o, LTH, MinDip
- 9615 OTARA SAMOAN PARISH  
Faiva Alaelua, LTh, Dip Min (ACTE) (who shall Superintend 9575)

**SYNOD SUPERINTENDENT**  
**Suiva'aia Te'o, LTH, MinDip**

**CONFERENCE WELCOMES** the following Observers and gladly associates them with all the sessions of Conference.

**OBSERVERS & GUESTS:**

<b>Presbyterian Church (Alpine Presbytery)</b>	Rev Johanna Warren
<b>Free Wesleyan Church of Tonga</b>	Rev Dr. Finau 'Aho
<b>Methodist Church in Fiji</b>	Rev Tevita Banivanua
<b>Uniting Church of Australia</b>	Rev Dr Apwee Ting
	Rev Colleen Geyer
<b>Methodist Church in Samoa</b>	Rev Apineru Lafai
	Rev Faulalo Leti

**CONFERENCE STAFF 2015**

President	:	Tovia Aumua
Vice-President	:	Arapera (Bella) Ngaha
Ex-President	:	Rex Nathan
Ex-Vice-President	:	Jan Tasker
Secretary	:	David Bush
Office Staff	:	Greg Wright
		Peter van Hout
		Wendy Keir
Journal	:	Martin Oh
Daily Record	:	Viv Whimster, Dale Peach, Philo Kinera
Legal Adviser	:	Ruby Manukia-Schaumkel

**CONVENERS OF BUSINESS:**

A: Council of Conference	:	Gillian Laird & Susan Thompson
B(i): Te Taha Maori	:	Keita Hotere & Shirley Rivers
B(ii): Tauivi	:	Jan Tasker & Opeti Amani
C: Law Revision	:	Ruby Manukia-Schaumkel
D: Administration / Connexional	:	Don Biggs
E: Ministry	:	Trinity College: David McGeorge
	:	Mission Resourcing: Marilyn Welch
F: Faith & Order	:	David Poultney
G: Social Services	:	John Murray
H: Mission & Ecumenical	:	Terry Wall
I: Communications/Organisations	:	Barbara Peddie
J: Social Issues	:	Jan Tasker

**SCRUTINEERS:**

Saikolone Taufa, Kalo Kaisa, Bill Peddie, Lyn Heine

**LEGAL COMMITTEE:**

Ruby Manukia-Schaumkel, General Secretary and Susan Thompson

**DECISIONS OVERVIEW:**

Ruby Manukia-Schaumkel & Lynne Frith

**GREETINGS:**

- A. That greetings and good wishes of Conference be extended to the following:
- Supernumerary Ministers and Widows
  - To those Ministers/Deacons who attain their Ministerial Jubilees:

***50 Years since first appointment***

Roy M Alexander  
Robert A Allan  
Keith J Taylor  
Stanley J West  
Stanley J Barnes

***50 Years since ordination***

Geoffrey W Tucker  
W J Douglas Wakeling (51 years)

**JOURNAL:**

The checking of the Journal and Daily Record shall be the responsibility of the Secretarial Staff.

**HOURS OF SESSION AND AGENDA:**

Are as printed in the Reports pages 2 to 3 or as may be decided from time to time.

## REPORT OF THE GENERAL SECRETARY TO CONFERENCE 2015

- 1 (a) I report that I have received all audited Annual Accounts for the Financial Year ended since last Conference of the Boards and Funds under the Conference.

All other audited Accounts have been placed in the Conference Journal.

- (b) Audit Certificates have not been received from the following Parishes:

	Samoa Moni I Lana Gagana Aoga Amata Trust
8510	Auckland Fijian Fellowship
2010	Auckland Central Parish Pitt Street Trust
2100	Waitakere Methodist Parish
2130	Devonport Methodist Church
2420	Manurewa Methodist Parish
3230	Kawerau Parish
7630	Papatoetoe Tongan
7900	Christchurch South Tongan
9580	Hastings Samoan Parish
9500	Sinoti Samoa
8500	Wasewase ko Viti Kei Rotuma Synod

**QUESTION 37(a) Who is elected President of the Church for induction at the next Conference?**

Prince Devanandan

**QUESTION 37(b) What arrangements are made for the President's supply?**

Arrangements to be advised

**QUESTION 38(a) Who is elected Vice-President for induction at the next Conference?**

Viv Whimster

**QUESTION 38(b) What arrangements are made for the Vice President's supply?**

Arrangements to be advised

**QUESTION 39 Who is elected the President's Legal Adviser?**

Ruby Manukia-Schaumkel and Richard Cunliffe

Conference thanks Howard Lawry for his service as Legal Advisor between January 2012 and June 2013.



**QUESTION 40****Who are elected to the following Synod and Regional positions for the ensuing year?****(a) Superintendents**

Northland	- Marilyn Welch - Rowan Smiley ( <i>Area Superintendent</i> )
Auckland	- Marilyn Welch - Dilys Davies ( <i>Area Superintendent</i> )
Manukau	- Marilyn Welch - Jackie McGeorge ( <i>Area Superintendent</i> )
Waikato-Waiariki	- Susan Thompson
Lower North Island Synod	- Ron Malpass - David Harding - Ian Harris
Nelson/Marlborough/West Coast	- David Poultney
Central South Island	- Kathryn Walters
Otago-Southland	- Peter Taylor
Sinoti Samoa	- Suiva'aia Te'o
Vahefonua Tonga 'o Aotearoa	- Tevita Finau
Wasewase ko Viti Kei Rotuma	- Peni Tikoinaka

**(b) Secretaries**

Northland	- Robyn McPhail
Auckland	- Cheryl Banks
Manukau	- Misilei Misilei
Waikato-Waiariki	- Mary West
Lower North Island	- Jenny Olsson
Nelson/Marlborough/West Coast	- Jean Faithful
Central South Island	- TBA
Otago-Southland	- Rachael Masterton
Sinoti Samoa	- Mataiva Robertson
Vahefonua Tonga	- Edwin Talakai
Wasewase ko Viti Kei Rotuma	- Kula Bower

**(c) Financial Secretaries**

Northland	- Debbie Templeton
Auckland	- Ranjit Sinaduray
Manukau	- Sarah Andrews ( <i>Connexional Office</i> )
Waikato-Waiariki	- Margaret Giles
Lower North Island	- Bruce Wilson
Nelson/Marlborough/West Coast	- Don Horne
Central South Island	- Sue Spindler
Otago-Southland	- Rachael Masterton
Sinoti Samoa	- Saunoa Tulou
Vahefonua Tonga	- Paula Taumoepeau
Wasewase ko Viti Kei Rotuma	- Sikeli Senibulu

**(d) Property Secretaries**

Northland	- John McGregor
Auckland	- Keith Taylor
Manukau	- Keith Taylor
Waikato-Waiariki	- Terry Kehely
Lower North Island	- Lindsay Taylor
Nelson/Marlborough/West Coast	- Don Shirley
Central South Island	- Janet Chambers
Otago-Southland	- Nigel Pitts
Sinoti Samoa	- Iakopo Faáfuata
Vahefonua Tonga	- Mafua Lolohea

**QUESTION 41 Who are appointed as members of the following Standing Committees and their Conveners?**

- (a) Pastoral Committee  
President, Ex-President, Vice-President, Ex-Vice-President, General Secretary, Directors Mission Resourcing, Tumuaki, President Elect and Vice President Elect.
- (b) President's Committee of Advice  
President, Vice-President, Ex-President, Ex-Vice-President, General Secretary, Directors Mission Resourcing, Tumuaki and Legal Advisor, President Elect and Vice President Elect.
- (c) Council of Elders  
*Te Taha Maori:* Anne Peri and Julie Anne Barney-Katene  
*Tauwiwi:* Vaikoloa Kilikiti and Barbara Peddie.
- (d) Budget Task Group  
The Budget Task Group for 2016 will consist of: President, Vice-President, General Secretary, the Tumuaki of Te Taha Maori, Rex Nathan, David McGeorge, Paula Taumoepeau and Saunoa Tulou, with Connexional Staff in attendance.

**QUESTION 42 When and where shall the next Conference be held?**

Wesley College, Auckland, 1 - 5 October 2016

**QUESTION 43 When shall the Annual Synod and other Synod Meetings be held?**

1-2 July or 8-9 July 2016

**DATES FOR 2016:**

Budget Task Group:

- 15 March

Pastoral Committee:

- 18 February

Council of Conference:

- 8 - 9 April
- 12 – 13 August

Tauwiwi Strategy & Stationing:

- 5 - 6 March
- 31 July – 3 August

Northland:

- 1 July (Ministerial Synod)
- 2 July (Annual Synod)

Auckland:

- 1 July (Ministerial Synod)
- 2 July (Annual Synod)

Manukau:

- 1 July (Ministerial Synod)
- 2 July (Annual Synod)

Waikato-Waiariki:

- 26 February
- 27 May
- 8 – 9 July (Hamilton)
- 2 September
- 25 November (Tauranga)

Lower North Island:

- 8 – 9 July

Nelson/Marlborough/West Coast:

- 18-20 March (Greymouth)
- 8-10 July (Motueka)
- 23-25 November (Picton)

Central South Island:

- 27 February (Ashburton)
- 8 – 9 July (Opawa)

Otago-Southland:

- 12 - 14 February (Camp Columba, Pukerau)
- 1 - 2 July (Invercargill)
- 26 November (date and venue TBC)

Vahefonua Tonga:

22 – 24 April

15 – 17 July

Sinoti Samoa:

- 14 - 17 July

Wasewase ko Viti kei Rotuma

- 19 March (Executive meeting)
- 8 - 9 July (Synod meeting)

Hui Poari:

- 19 - 20 February
- Others TBA

## **COUNCIL OF CONFERENCE:**

### **Membership for 2016 shall be:**

Te Taha Maori: Tumuaki Diana Tana, Rex Nathan, Gillian Laird, Keita Hotere, Marama Hotere, Alison Ranui, Shirley Rivers, Sharon Tito, Harry Tawhai, Te Aroha Rountree.

Substitutes: Sonny Livingstone, Piripi Rakena, Tamati Rakena, Robina Wichman, Alamaine McGregor.

Tauwi: Opeta Amani (Co-Convenor), Andrew Doubleday, Christine Peak, Mataiva Robertson, Setaita Kinahoi Veikune, Tony Franklin-Ross, Marilyn Welch, Tevita Finau, Ngaire Southon, Rachael Masterton.

Trainee: Lyn Heine

Resource People: President, Vice President, General Secretary, Principal Trinity College, Directors of Mission Resourcing, Tumuaki.

**TAUIWI STRATEGY COMMITTEE:**

Tauwi Strategy Committee for 2016 will be: Tovia Aumua (President), Bella Ngaha (Vice President), Opeta Amani (Tauwi Facilitator), Trevor Hoggard and Setaita Kinahoi Veikune (Mission Resourcing Directors), David Bush (General Secretary), Nasili Vaka'uta (Trinity College Principal), Marilyn Welch (Northland Auckland Manukau), Rowan Smiley (Northland), Dilys Davies (Auckland), Jackie McGeorge (Manukau), Ngaire Southon and Susan Thompson (Waikato Waiariki), Ron Malpass and David Harding (Lower North Island Synod), Jean Faithful and David Poultney (Nelson Marlborough West Coast), Kathryn Walters and Beverley Fergus (Central South Island Synod), Rachael Masterton and Peter Taylor (Otago Southland Synod), Tevita Finau and Edwin Talakai (Vahefonua Tonga), Mataiva Robertson and Suiva'aia Te'o (Sinoti Samoa), Peni Tikoinaka and Niko Bower (Wasewase ko Viti kei Rotuma), Alan K Webster (Evangelical Network) and the current Tauwi members of Council of Conference already named in the Council of Conference membership 2016.

**TAUIWI STATIONING COMMITTEE:**

Tauwi Stationing Committee for 2016 will be: Tovia Aumua (President), Bella Ngaha (Vice President), Trevor Hoggard and Setaita Kinahoi Veikune (Mission Resourcing Directors), David Bush (General Secretary), Nasili Vaka'uta (Trinity College Principal), Marilyn Welch (Northland Auckland Manukau), Rowan Smiley (Northland), Dilys Davies (Auckland), Jackie McGeorge (Manukau), Ngaire Southon and Susan Thompson (Waikato Waiariki), Ron Malpass and David Harding (Lower North Island Synod), Jean Faithful and David Poultney (Nelson Marlborough West Coast), Kathryn Walters and Beverley Fergus (Central South Island Synod), Rachael Masterton and Peter Taylor (Otago Southland Synod), Tevita Finau and Edwin Talakai (Vahefonua Tonga), Mataiva Robertson and Suiva'aia Te'o (Sinoti Samoa), Peni Tikoinaka and Niko Bower (Wasewase ko Viti kei Rotuma), Alan K Webster (Evangelical Network).

## CONFERENCE BUSINESS COMMITTEE "A" Council of Conference

**CONVENERS:** Gillian Laird and Susan Thompson

**QUESTION 25:** What are the decisions of Conference on matters relating to the Council of Conference?  
*Report pp A1-5*

### SUGGESTED DECISIONS:

1. That the report be received.
2. Conference thanks Council of Conference members Aso Samoa Saleupolu, Peni Tikoinaka, Julie-Anne Barney-Katene, Alamaine McGregor and Susan Thompson who complete their term of service on the Council.
3. Conference acknowledges the service of Lana Lazarus, 17 years as a member and 8 years as Co-Convenor of Council of Conference and extends its condolences to her whanau.
4. That for a trial period between 2016 and 2020 the Methodist Church of New Zealand meets for Conference every second year. (Conference would meet in 2016, 2018, 2020).
5. (a) Conference requests Council of Conference to provide a draft framework for implementation that explains what will happen at Conference 2018 and 2020, and what will happen between Conferences, and reports to Synods, Hui Poari, and Boards early in 2016, and report back to Conference 2016.  
(b) Conference requests Law Revision Committee to draft a new section 7 of the Laws and Regulations, and send to synods, Hui Poari and Boards early in 2016 and report back to Conference 2016.
6. That Conference adopts the revised Statement of Social Principles commending it as the basis for study, reflection and practice.
7. Membership for 2016 shall be:  
Te Taha Maori: Tumuaki Diana Tana, Rex Nathan, Gillian Laird (Co-Convenor), Keita Hotere, Marama Hotere, Alison Ranui, Shirley Rivers, Sharon Tito, Harry Tawhai, Te Aroha Rountree.  
Substitutes: Sonny Livingstone, Piripi Rakena, Tamati Rakena, Robina Wichman, Alamaine McGregor.  
Tauiwj: Opeta Amani (Co-Convenor), Andrew Doubleday, Christine Peak, Mataiva Robertson, Setaita Kinahoi Veikune, Tony Franklin-Ross, Marilyn Welch, Tevita Finau, Ngaire Southon, Rachael Masterton.  
Trainee: Lyn Heine  
Resource People: President, Vice President, General Secretary, Principal Trinity College, Directors of Mission Resourcing, Tumuaki.  
Te Taha Maori  
Council of Elders 2016: Anne Peri, Julie Anne Barney Katene, Substitute: Roz Wilkie.

**QUESTION 25(c):** What are the decisions of Conference on matters relating to the Connexional Budget?  
*Report pp A10-16 & 17-19*

### SUGGESTED DECISIONS:

1. The report is received.
2. The membership of the Budget Task Group for 2016 is: Arapera (Bella) Ngaha (Vice President) (Chair), Tovia Aumua (President), Diana Tana (Tumuaki), Rex Nathan, David McGeorge, Paula Taumoepeau, David Bush (General Secretary), Saunoa Tulou with Connexional staff in attendance.

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

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

**QUESTION 28(e):** What are the decisions of Conference on matters relating to the PAC Distribution Group? *Report pp A6-10*

**SUGGESTED DECISIONS:**

1. That the Report be received.
2. That the process of establishing new endowments from PAC funds be discontinued, subject to a review in 2018.
3. That up to 60% of the PAC fund for distribution is set aside for significant strategic funding, on the understanding that any funds not distributed in this manner will be added to the 25% of funds available for general distribution to the Church.
4. That Synods, Hui Poari, Parishes and Rohe be consulted on possible conversion of PAC endowments to 'cash', as outlined in the report.
5. The PAC Distribution Group for 2016 is: Leu Pupulu, Paula Taumoepeau, Te Aroha Rountree, Alison Ranui, Ex-Vice President Jan Tasker, General Secretary David Bush, Dick Clayton and Dorothy Willis.

## CONFERENCE BUSINESS COMMITTEE “B(i)” Te Taha Maori

**CONVENOR:** Keita Hotere and Shirley Rivers

**QUESTION 26(i)** What are the decisions of Conference on matters relating to the tangata whenua, Te Taha Māori?  
*Report pp B(i)3-7*

### **SUGGESTED DECISIONS:**

1. The report is received.
2. The 2016 membership and officers of Hui Poari shall be: Tumuaki Diana Tana, Rex Nathan; Tai Tokerau: Frances Rakena, Susan Dunn; and substitute Sonny Livingstone; Tamaki: Gillian Laird, Te Aroha Rountree; Waikato: Doreen Wilson, Shirley Rivers; Te Rohe Potae: Hinga Ormsby; Taranaki: Frances Kingi-Katene, Alison Ranui; and substitutes Julie-anne Barney-Katene, Robina Wichman; Poneke: Alamaine McGregor; Otautahi-Te Waipounamu: Roz Wilkie;
3. The 2016 Liaison Persons-Officers of the Rohe shall be: Tai Tokerau: Frances Rakena; Tamaki: Gillian Laird; Waikato: Doreen Wilson; Te Rohe Potae: Hinga Ormsby; Taranaki: Frances Kingi-Katene; Poneke: Alamaine McGregor, Otautahi-Te Waipounamu: Roz Wilkie.
4. The 2016 membership of Te Runanga Whakawhanaunga I Nga Haahi O Aotearoa shall be Diana Tana, Rex Nathan, Te Aroha Rountree, Piripi Rakena with Tamati Rakena as substitute.
5. That Te Taha Maori affirms the ongoing work of the vision Let the Children Live.

**QUESTION 26 (i)(a)** What are the decisions of Conference on matters relating to the Te Taha Maori Property Trust?

### **SUGGESTED DECISION:**

1. The report be received.
2. The membership of the Board for 2016 is: Bella Ngaha, Diana Tana, Rex Nathan and Dina McCarthy

**QUESTION 26 (i)(a)** What are the decisions of Conference on matters relating to the Wellington Methodist Charitable and Educational Endowments Trust?

*Report pp B(i)1-2*

### **SUGGESTED DECISIONS:**

1. The report be received.
2. The membership of the Board for 2016 is: Merita Holder, Marten Hutt, Seniorita Laukau, Danette Ngarewa, Diana Tana, Bunnie Willing, Leatuavao Viko Aufaga, Trevor Dine, Motekiai Fakatou, Neville Price, Matthew (Matt) Roberts (Chairperson), and any others appointed by the President.

## CONFERENCE BUSINESS COMMITTEE “B(ii)” Taiuiwi

CONVENERS: Trevor Hoggard & Opeta Amani

**QUESTION 26(ii)(a):** What are the decisions of Conference on matters relating to Taiuiwi?

*Report pp B(ii)1-23*

### SUGGESTED DECISIONS:

1. That the report be received.
2. Conference asks Faith & Order to produce a paper on Leadership in the Church and report to Conference.
3. Conference agrees to amend the wording contained in Property Information Leaflet 40, Clause 3.4.2 (b) on page 14. The word property shall be deleted from the second reference to “regional property strategy” to read:  
*(b) after five years from the date of sale if the parish has not ensured the use of the remainder of the funds in furtherance of the mission of the Church as set out in the regional property strategy the funds are to be released to the Synod for its use in the regional [delete: property] strategy.*

Note: Suggested Decision 3 was replaced by Notice of Motion from the Methodist Connexional Property Committee.

*Notice of Motion: Methodist Connexional Property Committee – Taiuiwi Report*  
*The Methodist Connexional Property Committee notes the suggested decision contained in Taiuiwi’s report.*

*“Question 26 (ii) (a)*

*Conference agrees to amend the wording contained in Property Information Leaflet 40, Clause 3.4.2 (b) on page 14. The word property shall be deleted from the second reference to “regional property strategy” to read:*

*(b) after five years from the date of sale if the parish has not ensured the use of the remainder of the funds in furtherance of the mission of the Church as set out in the regional property strategy the funds are to be released to the Synod for its use in the regional [delete: property] strategy.”*

*The matter referred to in Property Information Leaflet 40 follows the Conference Laws and Regulations. The Methodist Connexional Property Committee suggests that the question be referred to it for review and reporting to Synods, the Law Revision Committee and Conference in 2016.*

4. That Conference agrees that the matters in resolution 3 be referred to MCPC for review and reports to Synods, Hui Poari and Conference in 2016.

### Report to Taiuiwi and Conference from the Taiuiwi Task Group on Sexuality

1. Conference notes that there is no consensus within Taiuiwi about this matter.
2. (a) That the current members of this task group will continue this work under the umbrella of Mission Resourcing, with the authority to co-opt additional members as required. The task group shall meet face to face at least twice per year to maintain and foster existing relationships and to discuss further papers relating to human sexuality. The primary task of the group is to be available to facilitate similar conversations around Taiuiwi, at Parishes, Synods, schools of theology and Trinity College towards reaching a consensus.  
  
(b) The task Group and Te Taha Maori will meet on a regular basis to engage in dialogue to support in furthering the work of the Task Group.



**QUESTION 26(ii)(b):** What are the decisions of Conference on matters relating to the Evangelical Network? *Report pp B(ii)23-28*

**SUGGESTED DECISION:**

1. That the report be received.
2. The conference refers this report to Mission resourcing and Te Taha Maori for further consultation.

**QUESTION 26(ii)(c):** What are the decisions of Conference on matters relating to the New Zealand Methodist Women's Fellowship? *Report pp B(ii)28-31*

**SUGGESTED DECISION:**

1. That the report be received.

## **CONFERENCE BUSINESS COMMITTEE "C" Law Revision**

**CONVENER:** Ruby Manukia-Schaumkel

**QUESTION 27(a):** What are the decisions of Conference on matters relating to Law Revision?

*Report pp C1-14*

### **SUGGESTED DECISIONS:**

1. That the report be received.
2. That Conference asks Council of Conference to initiate a process to review the criteria for Ordination to ensure they reflect the current needs and priorities of the Church.
3. That Conference agrees that the membership of synods be amended "That the General Secretary and Directors of Mission Resourcing may attend".
4. That Conference adopts:
  - (a) Sections 2, 6 and 7 of the Laws and Regulations as revised.
  - (b) Conference refers Section 11(D) to Trinity College for further work.
5. That the Law Revision Committee for 2016 be: Ruby Manukia-Schaumkel, Jill van de Geer, Peter Williamson, Jan Tasker, Stuart Grant, Lynne Frith, Rowan Smiley, Fatuatia Tufuga, Kathleen Tuai Ta'ufo'ou, The General Secretary, 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?

*Report pp C3*

### **SUGGESTED DECISIONS:**

1. That the report be received.
2. Alipate Livani – appointment as non-stipended presbyter to Hamilton East Fijian.
3. Setaita Kinahoi-Veikune – appointment as Director of Mission Resourcing.
4. Appointment of David McGeorge as Chair of Trinity College Council.
5. Appointment of 'Ema Wolfgramm-Foliaki to Trinity College Council.
6. Appointment of David Ahn to Motueka Uniting Parish (supply).
7. Laura Black appointed as Methodist representative to NZ Council of Christian Social Services.
8. Appointment of Jan Leman Christiansen as Chairperson of Trinity College Student Review Panel.
9. Approved revised constitution for the Christchurch Methodist Mission.
10. Approved decision by the Board of Methodist Mission Northern to discontinue the 4+4 process for appointment of the Superintendent.
11. Change of name of Stoke Waimea Parish to Richmond – Stoke.
12. PAC Endowments dispensed with for 2015.
13. Appointment of Mr Rangī Whakaruru and Mr Andrew Caughey to the membership of Wesley College Trust Board.

## CONFERENCE BUSINESS COMMITTEE "D" Administration Division

**CONVENER:** Don Biggs

**QUESTION 28:** What are the decisions of Conference on matters relating to the Administration Division? *Report pp D1-8*

### SUGGESTED DECISIONS:

1. That the report be received.
2. That Conference endorses the recommendation that five (5) weeks leave apply to presbyters, deacons and lay ministry appointments commencing from 1 February 2016.
3. That Conference approves:
  - (a) The constitution of Methodist Church of New Zealand, Te Haahi Weteriana Superannuation Trustee Limited.
  - (b) The appointment of the initial Board: David Bush, David McGeorge, Rex Nathan, Donald Biggs, Ruby Manukia-Schaumkel, Digby Prosser, Nanette Russell, Charles Cahn (First Independent Director).
  - (c) The revised Trust Deed of the Superannuation Fund.
4. That the Complaints Review Panel for the Disciplinary Code be: Uesifili Unasa (Chair), John Bennett, Lynne Frith, Mafua Lolohea, Peter Williamson and two others to be added.
5. That the Disciplinary Tribunal members for 2016 be: Ian Gordon (Chair), Nan Russell, Jeff Sanders, Rob Ferguson, Mervyn Dine, Ken Olson, Ian Boddy, Jan Lemman Christiansen, Val Nicholls, Sharon Waaka, Marilyn Ayers, Iakopo Fa'afuata, Kathryn Walters.
6. That the Board of Administration for 2016 be: Don Biggs (Chair), David Bush, Alan Bettany, Ruby Manukia-Schaumkel, David McGeorge, Rex Nathan, Digby Prosser, Nan Russell, Diana Tana and Paula Taumoepeau.

### Connexional Financial Review Committee

*Report pp D18*

1. That the report be received.
2. In the event of an entity within the Methodist Church not supplying the appropriate financial reports by the due dates for the current and previous financial year, then Conference asks the General Secretary to make arrangements with that entity to transfer their accounting system to Xero (or other approved accounting system) commencing from the new financial year.
3. If the entity is already using Xero and still does not prepare and send annual financial statements in accordance with the standards necessary to comply with Church Law, then Conference asks the Board of Administration to prepare accounts. The cost of preparation and filing will be charged directly to the entity.
4. Conference notes that the financial information required to be completed and returned on the M4 Form need NOT be completed if the same information is contained in the Notes to the Accounts of the annual financial statements.
5. Conference asks the Connexional Office to arrange workshops with Methodist Entities whose Operating Expenditure is over \$2,000,000 during the first three months of 2016 to ensure they understand the new financial reporting standards.

### Methodist Connexional Property Committee

*Report ppD6-8*

1. That the report be received.

**QUESTION 28(a):** What are the decisions of Conference on matters relating to the Investment Advisory Board? *Report pp D10-11*

### SUGGESTED DECISIONS:

1. That the report be received.
2. That the Board for 2016 be: Hugh Garlick, Chris Gregory, Michael Greer, David Cleal, David Johnston, Jill van de Geer, Meleane Nacagilevu, David Hunt, David Bush, Secretary
3. That Messrs Norman Johnston and Jack Jenner be thanked for their service to the Church through membership of the Investment Advisory Board.

**QUESTION 28(b):** What are the decisions of Conference on matters relating to the Methodist Trust Association?  
*Report pp D11-13*

**SUGGESTED DECISIONS:**

1. That the report be received.
2. That the Board for 2016 be: Hugh Garlick, Chris Gregory, Michael Greer, David Cleal, David Johnston, Jill van de Geer, Meleane Nacagilevu, David Hunt, David Bush, Secretary.
3. That Messrs Norman Johnston and Jack Jenner be thanked for their service to the Church through membership of the Investment Advisory Board.

**QUESTION 28(c):** What are the decisions of Conference on matters relating to Connexional Trusts?  
*Report pp D9-10*

**SUGGESTED DECISION:**

1. That the report be received.

**QUESTION 28(d):** What are the decisions of Conference on matters relating to the PACT 2086 Trust?  
*Report pp D9-10*

**SUGGESTED DECISION:**

1. That the report be received.

**QUESTION 28(e) – refer Section A**

**QUESTION 28(f):** What are the decisions of Conference on matters relating to the Robert Gibson Trust?  
*Report p D13-14*

**SUGGESTED DECISIONS:**

1. That the report be received.
2. That the Board of the Robert Gibson Methodist Trust for 2015-2106 be: David Bush and Ron Malpass (ex officio as General Secretary and Synod Superintendent), Tony Bell, Preston Bulfin, John Chittenden, John Lefleming, Susan Malthus, Steven Nicholas, Mataiva Robertson and Bill Yateman.

**QUESTION 28(g):** What are the decisions of Conference on matters relating to Statistics?  
*Report pp N1-6*

**SUGGESTED DECISION:**

1. That the Report be received.

**QUESTION 28(h):** What are the decisions of Conference on matters relating to the Wesley Historical Society?  
*Report pp D14-15*

**SUGGESTED DECISIONS:**

1. That the Report be received.
2. Conference requests Council of Conference to institute planning and recommendations for the commemoration of the bicentennial of Samuel Leigh's visit to New Zealand in 1819 and his subsequent arrival on 22 January 1822, to establish a Wesleyan Missionary presence in Aotearoa/New Zealand.
3. Conference requests Council of Conference to re-visit the Connexion's role in establishing the 1922 Kaeo Memorial Church project, including the responsibilities of the Connexion in continuing maintenance and support of the Kaeo historic site.

**QUESTION 28(i):** What are the decisions of Conference on matters relating to Travel and Study?  
*Report pp D16*

**SUGGESTED DECISIONS:**

1. That the report is received
2. That the name of the Travel and Study Grants Committee is changed to Professional Development Grants Committee.
3. That the members for 2016 shall be Roger Biddle, Sonia Faulkner, Lynne Frith (Convenor), Jackie McGeorge, Suiva'aia Te'o, Mary West, Prince Devanandan (Director Mission & Ecumenical), Trevor Hoggard & Setaita Kinahoi Veikune (Mission Resourcing Directors), Diana Tana (Tumuaki), Nasili Vaka'uta (Principal, Trinity College), and two nominated by Te Taha Maori. Corresponding Member: David Bush (General Secretary)

Memorial: Central South Island Synod

In the light of changes to district plans and the increased difficulty that is likely to ensue for churches seeking to expand or develop or to plant churches, Conference refers the question of the sale of church property to MCPC inviting it to consider ways of engaging with the wider Christian church to keep existing church properties in use for worship and other complementary activities rather than sale being the default position.

MCPC is asked to report back with recommendations to Conference 2016.

4. Conference asks that MCPC reports back with recommendations to Conference 2016 on the matters raised in the Memorial from Central South Island Synod.

## CONFERENCE BUSINESS COMMITTEE "E" Ministry

**CONVENER:** Trinity College: David McGeorge  
Mission Resourcing: Marilyn Welch

**QUESTION 29:** What are the decisions of Conference on matters relating to Ministry?

**QUESTION 29(a):** What are the decisions of Conference on matters relating to Mission Resourcing? *Report pp E5-11*

### **SUGGESTED DECISIONS:**

1. That the report be received.
2. Conference expresses its gratitude to the Rev Aso Saleupolu for the sensitive, dedicated and sacrificial ministry he has offered the Church during his years of ministry at Mission Resourcing and elsewhere in the connexion.
3. Conference notes the Mission Resourcing report concerning changes to the police vetting procedures.

**Fresh Expressions Aotearoa NZ Methodist Report** *Report pp E7*

1. That the report be received.

**Trounson Trust** *Report pp E16-17*

1. That the report be received.

**QUESTION 29(b):** What are the decisions of Conference on matters relating to Ministry Education (Trinity College)? *Report pp E1-5*

### **SUGGESTED DECISIONS:**

1. The report is received
2. Conference notes and affirms the programme model adopted by Trinity College Council.
3. Trinity College Council thanks and acknowledges the contribution made by Rev Val Nicholls to College life, students (particularly in the Ministry Formation programme) and as a staff member over the last 6 years.
4. Conference acknowledges the resignations of Max Thomson as Council Chairperson and Isaiah Kainiu as Council member during 2015, and thanks them for their service to Trinity Methodist Theological College.
5. Conference congratulates: Alipate Livani, Hui Young Han, Joeli Ducivaki, Kimberley Chiwona, Sikeli Cawanikawai, Tisileli Taufua and Veitomonu Siufanga on completing the Diploma in Practical Theology and their impending graduation.
6. Trinity College Council members for 2016: Nasili Vaka'uta (Principal), Arapera Ngaha, Richard Biddle, Lynne Frith, David McGeorge, Shirley Rivers and Nicola Grundy (Secretary) and up to two more to be approved by the President.

**QUESTION 29(c):** What are the decisions of Conference on matters relating to The Churches Education Commission?

### **SUGGESTED DECISION:**

*No report received.*

**QUESTION 29(d):** What are the decisions of Conference on matters relating to the Diaconate Task Group? *Report pp E11-12*

### **SUGGESTED DECISIONS:**

1. That this report be received.
2. That members of the Diaconate Task Group continue as is for 2015/16: Co-Convenors: Edna Evans & Margaret Birtles with Brenda Fawcner, Rachel Tregurtha, Megan Alley, Ruta Galo.

**QUESTION 29(e):** What are the decisions of Conference on matters relating to The Methodist Lay Preacher's Network? *Report pp E12-13*

**SUGGESTED DECISIONS:**

1. That the report be received.
2. That the Methodist Lay Preachers Network Convenor be: Viv Whimster and Co-convenors Syd Easton and Ngaire Southon.

**QUESTION 29(f):** What are the decisions of Conference on matters relating to Tauwi Youth? *Report pp E7-9*

**SUGGESTED DECISION:**

1. The report is received

**QUESTION 29(g):** What are the decisions of Conference on matters relating to Uniting Congregations of Aotearoa New Zealand? *Report pp E22-23*

**SUGGESTED DECISION:**

1. That the report be received

**QUESTION 29(h)(i):** What are the decisions of Conference on matters relating to the Tertiary Chaplaincy? *Report pp E13-14*

**SUGGESTED DECISIONS:**

1. That the report be received.
2. That Conference affirm the importance of ongoing support for tertiary chaplaincy in Aotearoa-NZ.

**QUESTION 29(h)(ii):** What are the decisions of Conference on matters relating to the Hospital Chaplaincy? *Report pp E14-15*

**SUGGESTED DECISION:**

1. That the report be received.

**QUESTION 29(h)(iii):** What are the decisions of Conference on matters relating to the Defence Force Chaplaincy? *Report pp E16*

**SUGGESTED DECISION:**

1. That the report be received.

**QUESTION 29(h)(iv):** What are the decisions of Conference on matters relating to the Prison Chaplaincy? *Report p E*

**SUGGESTED DECISION:**

*No report received.*

**QUESTION 29(i):** What are the decisions of Conference on matters relating to the Wesley College Trust Board? *Report pp E17-22*

**SUGGESTED DECISIONS:**

1. The report is received.
2. Conference approves the amendment to the Methodist Charitable and Educational Trusts Act 1911 stating: "subject to the approval of the Conference, the board shall have the power to

borrow, with or without security, and without limitation, and in whatever manner the Board thinks fit”

3. Conference approves the Boards ability to acquire by purchase or otherwise an area of land for the relocation of Wesley College
4. The 2016 membership of the Wesley College Trust Board is: Diana Tana, Colin Telford, Norman Johnston, Gillian Laird, Wesley Mansell, Meleane Nacagilevu, Harvey O’Loughlin, Utumau’u Pupulu, Barry Shuker, Patisepa Tala’imanu, David McGeorge, Andrew Caughey, and Rangi Whakaruru.

## Grafton Downs Limited

*Report pp E19-20*

### **SUGGESTED DECISION:**

1. The report is received.

### Memorial: Auckland Synod - A review of Religion in Schools

1. That the Methodist Church of New Zealand formally relinquish its membership in the Churches Education Commission (Bible in Schools). – **Not affirmed by members of Conference.**
2. That the Methodist Church of New Zealand seek a dialogue with other Churches and Faiths within New Zealand society to see if there is a consensus to approach the Ministry of Education with a view to establishing;
  - a) a curriculum for State Primary schools that informs students about each of the major World Religions that are represented in New Zealand,
  - b) a system for teaching about Religion that brings an end to the system whereby some pupils, because of the wishes of their parents, have to leave class while the subject is taught. This may mean a system whereby children ‘opt in’ to classes held either before or after the normal school hours, thereby ensuring that within school hours there is no segregated learning periods focusing on religion.

### **Agreed by Conference.**

### **Reasons for the Memorial**

1. The present system of ‘Bible in Schools’ is not practiced in all State Primary Schools. The decision to permit, or not permit, Bible in Schools is up to the discretion of the local School Board of Trustees.

There are a significant number of State Primary Schools which have not sanctioned the teaching of ‘Bible in Schools’ in their school.  
Further, not all ‘Religious instruction’ in State Primary Schools is under the oversight of the Churches Education Commission. This has led to lack of uniformity in standards of teaching about the Christian Faith in State Schools.
2. Under the present system of ‘Bible in Schools,’ if it is permitted by the local School Board of Trustees, then teaching is permit for 30 minutes each week. Parents have the right to have their children withdrawn from the class while the sessions are held. Increasingly more and more parents are requesting that their children not attend these classes because they believe the sessions are not essential for their children’s education. Further, other parents withdraw their children because they are members of other Faiths, and feel it inappropriate for their children to be subject to classes on the Christian Faith.

One of the down-sides of this ‘segregation’ of children at Bible in School periods is that some pupils who do not attend have been ostracized and bullied by pupils who do attend!  
For some other children inadequate provision has been made for them while they are out of their class.
3. New Zealand in a secular society. It is estimated that only about 15% of those who declare themselves Christian have any active association with a Christian Church community. Paul Morris, Professor of Religious Studies at Victoria University of Wellington, talks about the New Zealand scene “where nationally a minority are Christian and an even smaller minority are conservative evangelical Christians.”

In the 2013 census, the number and proportion of people indicating that they had no religion increased since the last census in 2006. In 2013 more than 2 in 5 people (41.9%) reported that they had no religion. In the 2006 census, 27.6% of the population indicated



they had no religion. This raises serious questions about the place of 'Religious instruction' within the State School system. In a secular society, what part does religion play in the State system of education?

4. Over recent years because of the effect of migration from Africa, the Middle East and Asia, New Zealand has become a multi faith society with Christian, Hindu, Muslim, Buddhist, Sikh, and Judaism among the prominent world religions active here.

Understandably, parents whose religious beliefs and practices are not Christian are questioning why in the State School system is Bible in Schools, a Christian programme, still being taught?

5. Professor Paul Morris describes the usual distinction made by academics and trained teachers in religious studies as between "teaching religion" (formation, or religious instruction, within a particular faith community) and "teaching about religion" (Religious studies – teaching about the beliefs and practices of different religious communities)." The CEC's teaching material is clearly "teaching Christian religion."

Professor Morris was invited by the Secular Education Trust to undertake a "review of the Christian Education Commission's teaching materials." They were; "Launch 1" and "Life Choices." Having reviewed the material he came to the following three conclusions;

- a) "I do not consider that the CEC 's (Churches Education Commission) CRE (Christian Religious Education) teaching materials I have examined are at all suitable for non-Christian, non-evangelical students;
- b) I do not consider that the assurances to parents and (School) trustees are sufficient to make the content clear or honestly reflect their minority view points; and,
- c) I do not view the CEC's selectivity in relation to the New Zealand curriculum's competencies and values to validate the claim that 'Life Choices' does support the National Curriculum and it might well be at odds with it. Particularly by excluding diversity and critical contextual learning."

Professor Morris' conclusions are in themselves grounds for a review of the place of religious studies within the State Primacy School system.

6. Anecdotal evidence suggests that few Methodist Presbyters and Lay people are actively involved in the current Bible in Schools programme. Further, though the Methodist Church is currently a member of the Churches Education Committee it is not represented on the CEC's governing body, by its own choice, and neither does it make any financial contribution to CEC.

What does this situation suggest about the Methodist Church's confidence in the ethos and work of the CEC?

7. For the reasons stated above, it seems timely that there be a thorough investigation to see if there is a place for multi-faith religious studies in the life of State Primary schools. Part of that review should include reflection on the question; Can the teaching of religious studies in Primary schools be the case whereby children 'opt in' to the system, rather than the current system whereby some parents choose to have their children 'opt out' of the system. For example, if 'Religious studies' classes were held before or after school hours, this would mean that during regular school hours there would be no occasion whereby some children would have to leave the class because of the religious content of the subject.

## CONFERENCE BUSINESS COMMITTEE "F" Faith & Order

**CONVENER:** David Poultney

**QUESTION 30:** What are the decisions of Conference on matters relating to Faith & Order?  
*Report pp F1-10*

### SUGGESTED DECISIONS:

1. That this report be received.
2. Membership of Faith and Order for 2016 shall be as follows; David Poultney (Convenor,) Robyn Allen Goudge, Norman Brookes, Tony Franklin-Ross, Jan Fogg, Andrew Gamman, Cathie Hoggard, Trevor Hoggard, Paulo Ieli, Goll Manukia, Ruby Manukia-Schaumkel, Val Nicholls, Ikilifi Pope, Utumau'u Pupulu, Rowan Smiley, Paula Taumoepeau, Alivereti Uludole. Other persons as appointed by the President. Corresponding members: Margaret Birtles (for the Deacons,) Gary Clover, David Kitchingman (for a study group at Mornington Church in the Dunedin Parish,) Amos Muzondiwa, Diana Tana (for Taha Maori,) Terry Wall, Alan Webster (for the Evangelical Network.)
3. Conference appoints the following as members of the Anglican – Methodist dialogue team; Tony Franklin-Ross (Co-Convenor), Prince Devanandan, Setaita Kinahoi-Veikune, Abhishek Solomon, David Poultney and others as appointed by the President. John Roberts, Diana Tana and Terry Wall as corresponding members.
4. Conference appoints the following as members of the Catholic – Methodist dialogue team; Trevor Hoggard ( Co-Convenor,) Tovia Aumua (in recess during his Presidential term,) Anne Griffiths, David Poultney, Terry Wall, Tony Franklin-Ross and a person appointed by Te Taha Maori.

5. Conference warmly endorses our dialogues with the Anglican and Roman Catholic churches.
6. Conference affirms the ecumenical witness of the Common Baptismal Certificate and encourages our parish communities to consider using it.

7. Conference thanks Gary Clover for the work he has done on preparing a resource to remember the Methodist martyrs of this country and encourages our parishes to engage with their stories and consider remembering them in their Sunday worship on the last Sunday of January.

8. Conference encourages rohe, synods and local church communities to reflect upon their history and ask who their "saints" have been and how their stories might be remembered and shared.
9. Conference is mindful of the debate happening in New Zealand society about medically assisted dying and commends the document *Physician Assisted Dying: Resources for a Conversation* to our parish communities for their reading and reflection.

10. Mindful of our ecumenical dialogues and to further our own self-understanding as a church, Conference encourages the Church to reflect upon how episcopate is expressed in the life of Conference and in the function of the Presidential team.

**Note:** Decisions 12-19 were not adopted by Conference.

11. Conference refers Suggested Decisions 12-19 to Faith and Order asking that Faith and Order consults with Synods, Hui Poari and Parishes and reports to Conference in 2016.

12. The Methodist Church of New Zealand, *Te Haahi Weteriana O Aotearoa* recognizes that all three expressions of personal, communal, and collegial episcopate are effective in the polity of *Te Haahi*, in the person of the ordained presbyter in the Presidential Team whether that person be the President or Vice President; and his or her predecessors and successors.
13. Further, the Methodist Church of New Zealand affirms that the term 'Episcopal Minister' gives expression to the office and function of the ordained presbyter in the Presidential Team (including those of Past Presidential Teams). Therefore the charge given to the incoming

ordained President or Vice President is to “exercise your pastoral, prophetic, sacramental, episcopal ministry and administrative tasks for the care and oversight of The Methodist Church of New Zealand – *Te Haahi Weteriana O Aotearoa*.”

14. The induction of the Presidential Team in 2016 will reflect this affirmation.
15. As a visible expression of this understanding, the induction of the ordained presbyter who is President or Vice President will include the laying on of hands as a reflection of the traditions of the church through the ages, and at least two presbyterally ordained Past Presidents/Vice Presidents (episcopal ministers) also be invited to participate accordingly. Faith and Order is charged with developing an accompanying prayer as part of a review of the order of service for the Induction of the President and Vice President.
16. The Methodist Church of New Zealand, *Te Haahi Weteriana O Aotearoa* affirms consonance and equivalence between the Episcopal Ministers in *Te Haahi* vested in the ordained presbyter of the Presidential Team with that of Bishops in the Anglican Church Anglican Church of Aotearoa, New Zealand and Polynesia, *Te Haahi Mihinare ki Aotearoa ki Niu Tireni, Ki Nga Moutere o te Moana Nui a Kiwa*.
17. The Methodist Church of New Zealand invites the Anglican Church of Aotearoa, New Zealand and Polynesia to affirm there is sufficient consonance and equivalence of a common ministry of oversight between Methodist Episcopal Ministers and Anglican Bishops, and that in the future both churches invite such Methodist Episcopal Ministers and Anglican Bishops to participate in the respective inductions and ordinations to such offices. Further, that through such recognition that all past and future ordinations of Presbyters and Priests be affirmed as of consonance and interchangeable.
18. The Methodist Church of New Zealand, *Te Haahi Weteriana O Aotearoa* makes this significant step of affirmation of episcopal ministry that brings the aspirations of the Anglican-Methodist Covenant to a deeper expression of unity, through a fulfilment in the deepening of communion, and in sharing a common life and mission. This step of receptive episcopacy is also reflective of our ecumenical relationship with other churches, including our sister churches in the Methodist and Wesleyan family.
19. The Methodist Church of New Zealand, *Te Haahi Weteriana O Aotearoa* invites the Anglican Church Anglican Church of Aotearoa, New Zealand and Polynesia, *Te Haahi Mihinare ki Aotearoa ki Niu Tireni, Ki Nga Moutere o te Moana Nui a Kiwa* to draw our people together between and within our churches in active and mutual reception of this proposal.

## CONFERENCE BUSINESS COMMITTEE "G" Social Services

**CONVENER:** John Murray

**QUESTION 31:** What are the decisions of Conference on matters relating to Methodist Social Services:

- a. Methodist Mission Aotearoa
- b. Methodist Mission Northern
- c. Palmerston North Methodist Social Services
- d. Wesley Community Action
- e. Christchurch Methodist Mission
- f. Methodist Mission Southern
- g. Vahefonua Tonga Methodist Mission Charitable Trust
- h. Sinoti Samoa Methodist Mission

*Report pp G1-17*

### SUGGESTED DECISIONS:

#### **Towards and Alliance**

1. That the report "Parts of a Whole" be received.
2. Conference supports the establishment of a formal alliance between all Methodist Missions, parish and community based social services and Trusts, so that the Alliance is open to all social services that run in conjunction with all parts of the Methodist Church of New Zealand – Te Haahi Weteriana o Aotearoa, and notes that:
  - (a) The Alliance replaces Methodist Missions Aotearoa (MMA), but not any individual Mission;
  - (b) No change is proposed to the current direct accountability of Missions to Conference; and
  - (c) Use of the name of the Alliance by social service groups is subject to their committing to the agreed Code of conduct / Operating Protocols
3. The Establishment Workgroup membership be: Laura Black, Jill Hawkey, Peter Glensor, Paula Taumoepeau, Mataiva Robertson, Anne Preston, Bruce Stone, Te Taha Maori representative, Trevor Hoggard.

#### **Methodist Mission Aotearoa**

1. The report of Methodist Mission Aotearoa is received.
2. The 2016 membership of Methodist Missions Aotearoa be: Laura Black, Julie Pearse, Jill Hawkey, Jenny Keightley, Peter Glensor, David Hanna, Manager of Palmerston North Methodist Social Services, Catherine Hodges, Tevita Finau, Paula Taumoepeau, Iakopo Fa'afuata, Olive Tanielu, Marion Hines, Bruce Stone, Moira Lawler.
3. Conference supports the work of MMA on housing and asks parishes to advocate wherever possible for an improvement in the quality of low cost insulated and energy efficient homes.
4. Conference supports the raising of support for children in care from 17 to 21 and advocates for this change to Government.

#### **Methodist Mission Northern**

5. The report of Methodist Mission Northern is received.
6. The 2016 Board of Methodist Mission Northern membership be: Rex Nathan, Prince Devanandan, Marion Hines, Keith Hopner, David Hunt, John MacDonald and Greg Wright.
7. Conference records its appreciation to John Murray who has been Superintendent of Methodist Mission Northern, The Lifewise Trust and Airedale Property Trust as well as serving on many other Boards within the Methodist Mission Northern jurisdiction over the past eight years.
8. The 2016 Board of The Lifewise Trust membership be: Freddy de Alwiss, Peter Glensor, Mark Gosche, Marion Hines, Julia Ioana, Dr Katherine Ravenswood, and Sao Timaloa.
9. Conference records its appreciation for the services of Prince Devanandan, Nicola Grundy, Keith Hopner and Ross Taylor to the Board of the Lifewise Trust over many years.

10. The 2016 Board of Airedale Property Trust membership be: Warren Chapman, Mel Easton, David Hunt, Keith Hooper, Sue McKinnon, John Murray, Dr Hedy (Jiaying) Huang, Greg Wright, Christina van Bohemen.
11. The 2016 Board of Microwise membership be: Angus Fletcher, Warren Dalzell, John Fraser, Brian Gould, Bryce Nicholls.
12. The 2016 Board of the Ministry to the Deaf membership be: Peter Grundy, Kathy Hohepa, Jean Masters, Barry Neal, Glenn Schischka.
13. The Report of Methodist City Action is received.
14. The 2016 Board of Methodist City Action membership be: Meteisela Tafuna, Alan Grant, Anne Griffiths, Muriel Leadley, John Murray, Anne Preston.

#### **Tamahere Eventide Home and Retirement Village Trust Board**

15. The 2016 Board of Tamahere Eventide Home membership be: Beverley Attrill, Catherine Dickie, George Dipross, Emma Falconer, Neville Jack, Ken Olsen, Peter Schaare, Shane Vanin, John Walsh.

#### **Palmerston North Methodist Social Services**

16. Conference records its appreciation of Nici Scott-Savage as Manager of Palmerston North Methodist Social Services over the past six years.
17. The 2016 Board of Palmerston North Methodist Social Services membership be: Jill White, Russell Bell, John Ross, Cathy McCartney, Helen Simmons.

#### **Wesley Community Action**

18. The report of Wesley Community Action is received.
19. The 2016 Board of Wesley Community Action membership be: Peter Glensor (Chair), Rev Hiueni Nuku, Senorita Laukau, Trish Hall, Fuailalagi Saleupolu, Colin Hamlin, Kena Duignan, Murray Wu, Dr Jeremy Robertson, Rev Motekiai Fakatou.

#### **Christchurch Methodist Mission**

20. The report of Christchurch Methodist Mission is received.
21. The 2016 Board of CMM membership be: Jenny Keightley (Chair until 31 January 2016), Garth Nowland-Foreman, Mary Caygill, Andrew Donaldson, Indira Sirisena, Pam Sharpe, Martin Hadlee. Two further appointments to be made by the President.
22. Conference records its appreciation of Jenny Keightley for her many years of faithful service as member and then Chairperson of the Christchurch Methodist Mission Board.

#### **Methodist Mission Southern**

23. The report of Methodist Mission Southern is received.
24. The 2016 Board of Methodist Mission Southern be: Austen Banks, Laura Black, Richard Devereaux, Natalie Karaitiana, Rachael Masterton, Keith McKenzie, Julie Pearse, Nigel Pitts, Siosifa Pole.

#### **Vahefonua Tonga Methodist Mission Charitable Trust**

25. The report of Vahefonua Tonga Methodist Mission Charitable Trust is received
26. The 2016 Board membership of Vahefonua Tonga Methodist Mission Charitable Trust be: Rev Tevita Finau (Chair), Rev Ikilifi Pope, Dr Melenaite Taumoefolau, Dr Maika Kinahoi Veikune, Kathleen Tuai-Ta'ufo'ou, Edwin Talakai, Palanite Taungapeau, Senorita Henrieta Laukau, Moimoi 'Ahu Kaufonmonga, Mosese Ngauopea 'Alatini and 2 others to be appointed by the President.

#### **Sinoti Samoa Mission**

27. The report of Sinoti Samoa Mission is received.
28. The 2016 Board of Sinoti Samoa Mission membership be: Malavai P-Misikei, Mataiva Robertson, Olive Amani Tanielu, Faleatua Faleatua with one more (Convenor) to be appointed by the President.

## CONFERENCE BUSINESS COMMITTEE "H" Mission & Ecumenical

**CONVENER:** Terry Wall

**QUESTION 32(a):** What are the decisions of Conference on matters relating to Mission and Ecumenical Affairs? *Report pp H1-8*

### **SUGGESTED DECISIONS:**

1. The report is received.

#### **United Churches in the Solomon Islands and in Papua New Guinea**

2. Conference affirms the significant relationships with the United Church in the Solomon Islands, and the United Church in Papua New Guinea.
3. Conference calls the people called Methodist to continue to support the overseas mission of the Methodist Church of New Zealand Te Haahi Weteriana o Aotearoa to provide assistance to the United Church Solomon Islands and United Church Papua New Guinea through Methodist Mission and Ecumenical Board.

#### **Ecumenical**

4. Conference affirms the discussion and work to date and the ongoing dialogue toward the formation of National Dialogue for Christian Unity in Aotearoa New Zealand.
5. Conference affirms that the President, Rev Prince Devanandan and two others to be named by the President, to be the representatives of the Methodist Church of New Zealand in the National Dialogue for Christian Unity.
6. Conference affirms ecumenical education through the School of Ecumenism of the Centre for Ecumenical Studies of Charles Sturt University, Canberra and Trinity Theological College.
7. Conference thanks Hugh Dyson for his commitment and service to Mission and Ecumenical for over 15 years.
8. Conference thanks Rev. Kalo Kaisa for her role in the Mission and Ecumenical Board.

#### **Membership of the Mission and Ecumenical Board**

9. The Mission and Ecumenical Board membership for 2016 be: Rev. Terry Wall (Chairperson), Linda Hall, Poulima Salima, TeRito Peyroux, Rev. Uesifili Unasa, Lisi'eli Samiu, Jackie McGeorge, Te Aroha Rountree, Abhishek Solomon, Prince Devanandan (Ex officio) and Maungarongo Tito.

**QUESTION 32(b):** What are the decisions of Conference on matters relating to Christian World Service? *Report pp H8-11*

### **SUGGESTED DECISIONS:**

1. The report is received
2. **Refugees:** That the Methodist Church writes to the New Zealand government asking it to increase the annual quota for refugees and support for agencies providing humanitarian assistance to refugee communities.
3. That the Methodist Church encourages parishes to mark Refugee Sunday with prayer and appropriate action and encourage people to take part in the Ration Challenge.
4. **SDGs:** That the Methodist Church encourages parishes to consider the Sustainable Development Goals and find ways to advocate for wider debate in New Zealand society.
5. **Christmas Appeal:** That the Methodist Church encourages all parishes to promote this year's Christmas Appeal, Help Rebuild Lives.

## **CONFERENCE BUSINESS COMMITTEE "1" Communications and Organisations**

**CONVENER:** Barbara Peddie

**QUESTION 33(a):** What are the decisions of Conference on matters relating to the Methodist Publishing Board? *Report pp 11-2*

### **SUGGESTED DECISIONS:**

1. That the report be received.
2. That the Methodist Publishing Board thanks retiring member Brian Turner for his contribution and service.
3. That the Publishing Board for 2016 be: David Hill (Chair), David Bush, Joohong Kim, Paul Titus, John Wilson, Siu Williams-Lemi, Pieter van den Berg and Barbara Peddie. Jim Stuart and Alec Utting (Corresponding Members).

**QUESTION 33(b):** What are the decisions of Conference on matters relating to the Media & Communications Endowment Fund? *Report pp 12-3*

### **SUGGESTED DECISIONS:**

1. That the report be received.
2. The committee acknowledges with thanksgiving the sterling contribution that Lana Lazarus made to media and communications over the past 10 years and extends sympathy to her whanau and Te Taha Maori.
3. That the Committee for 2016 be: Graeme White, Te Rito Peyroux, Robyn Allen Goudge, Gillian Laird, Trish Moseley Taylor (Convenor)

## CONFERENCE BUSINESS COMMITTEE "J" Social Issues

CONVENER: Jan Tasker

**QUESTION 34(a):** What are the decisions of Conference on matters relating to Public Issues Network?

*Report pp J1 -8*

### SUGGESTED DECISIONS:

1. That the report be received
2. **Refugees**
  - (a) That the Methodist church supports doubling the annual NZ Refugee quota with an appropriate increase in funds to support settlement.
  - (b) That the Methodist church will continue to take appropriate steps to advocate and support these increases.
  - (c) Conference asks Public Issues to clarify how parishes can contribute to supporting refugee resettlement.
3. **Climate**

Conference encourages Public Issues to continue involvement in:

  - (a) Climate responsibility and Green Church Aotearoa Initiatives.
  - (b) The work to identify practical steps the Church can take to move to Low Carbon
4. **Oversight Group membership**
  - (a) Public Issues thanks Rev. John Murray for his support for Public Issues.
  - (b) Membership of the PIN Oversight Group for 2016 to be: President Tovia Aumua, Vice President Arapera Ngaha, Tumuaki Diana Tana, Prince Devanandan, Soana Muimuiheata, Mataiva Robertson, Marion Hines, David Bush, Betsan Martin. Others may be appointed by the President.

### Green Church Aotearoa

1. That the report be received
2. That Conference notes the building resource 'Guiding Light' as a reference for all decisions on building and renovations
3. That Conference supports in principle, proceeding with the Climate-Just model for parishes. This includes progressing the development of parish guidelines and initiatives for Green Church Aotearoa that contribute to low carbon and renewable energy use.
4. That Green Church Aotearoa continues to work with Council of Conference to identify a plan of action and consults with Synods, Hui Poari and Parishes in 2016 as it proceeds with Climate-Just initiatives.

**QUESTION 34(b):** What are the decisions of Conference on matters relating to the Interchurch Bioethics Council?

*Report pp J9*

### SUGGESTED DECISIONS:

1. The Report is received.
2. The Methodist members of the InterChurch Bioethics Council for the next year will be: Rev Dr Barbara Peddie (Co-Chair), Shirley Rivers, and one to be confirmed.

### 1. Memorial: Waikato Waiariki Synod – Celebration of New Zealand as Peacemaker

#### **Celebration of New Zealand as Peacemaker**

That the Methodist Church of New Zealand, Te Haahi Weteriana o Aotearoa, approve in principle programs aimed at national recognition of New Zealand's role as a promoter of peace in both international and domestic spheres and support, as it is able, appropriate activities which promote this objective.



### **Potential Peace Initiative - NZ as Peacemaker:**

Celebrating peace, as well as commemorating war.

The current WWI commemoration represents an important part of our history, honouring the losses and sufferings of the time. It also embodies important principles of commitment to values beyond oneself, and reminds us of the values of national cohesion and of NZ's ability to demonstrate distinctive capabilities. However, it also contributes to our national identity a sense of violence and dark foreboding due to uncontrollable forces beyond our understanding, and of security through military dominance.

Is this the memory we want to characterise our national identity?  
Are these the sentiments we would choose to inspire our youth?

There are much better stories about New Zealand to tell: stories of constructive achievements, of contributing to a better world of peace and cooperation; stories which look to the future with great possibilities; stories of New Zealand, as a nation and as individuals, promoting stable and peaceful relationships, internationally and domestically.

There are many dimensions to present: contributions to international institutions (League of Nations and United Nations), diplomacy, peacekeeping, human rights and the rule of law, antinuclear campaigns, independent policy and trade, as well as many domestic initiatives. There are stories that talk about past, present and future, that promote a forward looking national identity based on an international rules-based system, strong relationships and peaceful policies, as well as our "clean, green" image.

Can we tell these stories as convincingly and pervasively as our WWI stories?

**Agreed.**

## CONFERENCE MEMORIALS/ NOTICES OF MOTION

*Memorials and Notices of Motion are considered after the business brought to Conference by the Boards and Committees. Memorials are considered before Notices of Motion.*

*The Memorial / Notice of Motion in each case has been referred to the Board /Committee which normally considers the matters raised in the Memorial /Notice of motion.*

### 1. **Memorial: Waikato Waiariki Synod – Celebration of New Zealand as Peacemaker**

#### **Celebration of New Zealand as Peacemaker**

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Can we tell these stories as convincingly and pervasively as our WWI stories?

**Agreed.**

### 2. **Memorial: Central South Island Synod**

In the light of changes to district plans and the increased difficulty that is likely to ensue for churches seeking to expand or develop or to plant churches, Conference refers the question of the sale of church property to MCPC inviting it to consider ways of engaging with the wider Christian church to keep existing church properties in use for worship and other complementary activities rather than sale being the default position.

MCPC is asked to report back with recommendations to Conference 2016.

### 3. Memorial: Auckland Synod - A review of Religion in Schools

1. That the Methodist Church of New Zealand formally relinquish its membership in the Churches Education Commission (Bible in Schools). – Not Affirmed by members of Conference.
2. That the Methodist Church of New Zealand seek a dialogue with other Churches and Faiths within New Zealand society to see if there is a consensus to approach the Ministry of Education with a view to establishing;
  - a) a curriculum for State Primary schools that informs students about each of the major World Religions that are represented in New Zealand,
  - b) a system for teaching about Religion that brings an end to the system whereby some pupils, because of the wishes of their parents, have to leave class while the subject is taught. This may mean a system whereby children 'opt in' to classes held either before or after the normal school hours, thereby ensuring that within school hours there is no segregated learning periods focusing on religion.

#### Reasons For The Memorial

1. The present system of 'Bible in Schools' is not practiced in all State Primary Schools. The decision to permit, or not permit, Bible in Schools is up to the discretion of the local School Board of Trustees.

There are a significant number of State Primary Schools which have not sanctioned the teaching of 'Bible in Schools' in their school.

Further, not all 'Religious instruction' in State Primary Schools is under the oversight of the Churches Education Commission. This has led to lack of uniformity in standards of teaching about the Christian Faith in State Schools.
2. Under the present system of 'Bible in Schools,' if it is permitted by the local School Board of Trustees, then teaching is permit for 30 minutes each week. Parents have the right to have their children withdrawn from the class while the sessions are held. Increasingly more and more parents are requesting that their children not attend these classes because they believe the sessions are not essential for their children's education. Further, other parents withdraw their children because they are members of other Faiths, and feel it inappropriate for their children to be subject to classes on the Christian Faith.

One of the down-sides of this 'segregation' of children at Bible in School periods is that some pupils who do not attend have been ostracized and bullied by pupils who do attend! For some other children inadequate provision has been made for them while they are out of their class.
3. New Zealand in a secular society. It is estimated that only about 15% of those who declare themselves Christian have any active association with a Christian Church community. Paul Morris, Professor of Religious Studies at Victoria University of Wellington, talks about the New Zealand scene "where nationally a minority are Christian and an even smaller minority are conservative evangelical Christians."

In the 2013 census, the number and proportion of people indicating that they had no religion increased since the last census in 2006. In 2013 more than 2 in 5 people (41.9%) reported that they had no religion. In the 2006 census, 27.6% of the population indicated they had no religion. This raises serious questions about the place of 'Religious instruction' within the State School system. In a secular society, what part does religion play in the State system of education?
4. Over recent years because of the effect of migration from Africa, the Middle East and Asia, New Zealand has become a multi faith society with Christian, Hindu, Muslim, Buddhist, Sikh, and Judaism among the prominent world religions active here.

Understandably, parents whose religious beliefs and practices are not Christian are questioning why in the State School system is Bible in Schools, a Christian programme, still being taught?
5. Professor Paul Morris describes the usual distinction made by academics and trained teachers in religious studies as between "teaching religion" (formation, or religious instruction, within a particular faith community) and "teaching about religion" (Religious

studies – teaching about the beliefs and practices of different religious communities).” The CEC’s teaching material is clearly “teaching Christian religion.”

Professor Morris was invited by the Secular Education Trust to undertake a “review of the Christian Education Commission’s teaching materials.” They were; “Launch 1” and “Life Choices.” Having reviewed the material he came to the following three conclusions;

- a) “I do not consider that the CEC ‘s (Churches Education Commission) CRE (Christian Religious Education) teaching materials I have examined are at all suitable for non-Christian, non-evangelical students;
- b) I do not consider that the assurances to parents and (School) trustees are sufficient to make the content clear or honestly reflect their minority view points; and,
- c) I do not view the CEC’s selectivity in relation to the New Zealand curriculum’s competencies and values to validate the claim that ‘Life Choices’ does support the National Curriculum and it might well be at odds with it. Particularly by excluding diversity and critical contextual learning.”

Professor Morris’ conclusions are in themselves grounds for a review of the place of religious studies within the State Primacy School system.

6. Anecdotal evidence suggests that few Methodist Presbyters and Lay people are actively involved in the current Bible in Schools programme. Further, though the Methodist Church is currently a member of the Churches Education Committee it is not represented on the CEC’s governing body, by its own choice, and neither does it make any financial contribution to CEC.

What does this situation suggest about the Methodist Church’s confidence in the ethos and work of the CEC?

7. For the reasons stated above, it seems timely that there be a thorough investigation to see if there is a place for multi-faith religious studies in the life of State Primary schools. Part of that review should include reflection on the question; Can the teaching of religious studies in Primary schools be the case whereby children ‘opt in’ to the system, rather than the current system whereby some parents choose to have their children ‘opt out’ of the system. For example, if ‘Religious studies’ classes were held before or after school hours, this would mean that during regular school hours there would be no occasion whereby some children would have to leave the class because of the religious content of the subject.

#### **4. Notice of Motion: Methodist Connexional Property Committee – Taiwi Report**

The Methodist Connexional Property Committee notes the suggested decision contained in Taiwi’s report.

“Question 26 (ii) (a)

Conference agrees to amend the wording contained in Property Information Leaflet 40, Clause 3.4.2 (b) on page 14. The word property shall be deleted from the second reference to “regional property strategy” to read:

(b) after five years from the date of sale if the parish has not ensured the use of the remainder of the funds in furtherance of the mission of the Church as set out in the regional property strategy the funds are to be released to the Synod for its use in the regional [delete: property] strategy.”

The matter referred to in Property Information Leaflet 40 follows the Conference Laws and Regulations. The Methodist Connexional Property Committee suggests that the question be referred to it for review and reporting to Synods, the Law Revision Committee and Conference in 2016.

Moved by David Bush, seconded by Jill van de Geer.

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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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Richard Brian Glover	L2	
Graham Earl Hawkey	L2	
John Sedgley Hickman QSO	L3	
Lana Margaret Lazarus ( <i>supplementary</i> )	L4 & L17	
Harry Lendrum	L4	
Stewart John McCallum	L5	
Jean Isobel McInnes MBE	L5	

Alan Newman	L6
Rosaline Mary Vingoe (Vin) Percy	L7
Russell Clifton Pitt	L8
Jean Margaret Rickard ( <i>supplementary</i> )	L9 & L18
Edith Sealey	L9
Lane Tauroa	L10
Basil Clifford Teague	L11
Neville Thornicroft	L12
Kristofer Ngahau Exham Rere Wichman	L13
Jack Wright ( <i>supplementary</i> )	L14 & L18
Lourdino Yuzon	L14

**SECTION M: RECORD OF SERVICE RETIRING PRESBYTERS & DEACONS**

Robert Andrew Ferguson	M1
Anne Griffiths	M1
Kepu Moa	M2
John Murray	M3
Val Nicholls	M4
Asofiafia (Aso) Tauamiti Samoa Saleupolu	M5

**SECTION N: STATISTICS**

Methodist Church of NZ Statistics	N1	D22
Union & Co-op Statistics	N4	D22

**SECTION O: Q 1-23, Q 24, FIRST SHEET, LAST SHEET**

Questions 1 – 23	O1
Question 24 – List of Stations of MCNZ for 2015	O9
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**CONFERENCE MEMORIALS / NOTICES OF MOTION**

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