

The Methodist Church of New Zealand

Te Hāhi Weteriana O Aotearoa



CONFERENCE

Kerikeri, Northland

November 2022

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

Conference Staff

Kerikeri, Northland 2022

| | | |
|------------------------|---|--------------------------------|
| President | : | Peter Taylor |
| Vice-President | : | TeRito Peyroux-Semu |
| Ex-President | : | Andrew Doubleday |
| Ex-Vice-President | : | 'Etuini (Edwin) Talakai |
| Secretary | : | Tara Tautari |
| Office Staff | : | Lucille Havenga |
| | : | Peter van Hout |
| | : | Stephen Walker |
| | : | Wendy Anderson |
| | : | Trudy Downes |
| | : | Jane Pinney |
| | : | Ady Shannon |
| | : | Jill van de Geer |
| | : | Wendy Keir |
| Daily Record | : | Jan Tasker |
| | : | TBA |
| Journal Secretary | : | Pauline McKay |
| | : | Barbara Peddie |
| Business Sheet Updates | : | Ramai Tautari |
| Legal Adviser | : | Ruby Manukia-Schaumkel |
| Chaplains | : | Tovia Aumua |
| | : | Keita Hotere |

Conference Day to Day

Kerikeri, Northland 2022

Venue Location: Turner Centre, 43 Cobham Road, Kerikeri

| Thursday 17 November | |
|---|--|
| 9:00am – 4:00pm | Commemorative Event: Waitangi Pilgrimage (ticket holders only). Welcome, Karakia, Museum visit, Waitangi Treaty Grounds Bus departs Kaeo Kerikeri Union Church, 144 Kerikeri Road at 8:00am sharp |
| Friday 18 November (Plaza/Event Centre) | |
| 8:30am – 9:15am | Rehearsal Induction Service (Auditorium) |
| 10:00am – 1:00pm | Commemorative Event: at Kaeo (ticket holders only) Karakia & lunch, Wesleydale Memorial Church, 27 Leigh Street, Kaeo. Bus departs Turner Centre, 43 Cobham Road at 9:15am sharp |
| 1:00pm – 5:30pm | Registration open in foyer of Turner Centre |
| 2:00pm – 5:00pm | Tauiwi meeting |
| 2:00pm – 5:00pm | Te Taha Māori meeting |
| 3:00pm | <i>Afternoon Tea</i> |
| 5:30pm | Wesley Historical Society AGM/Dinner (ticket holders only). Kaeo Kerikeri Union Church, 144 Kerikeri Road |
| 7:30pm – 9:30pm | Commemorative event: hosted by Wesley Historical Society. Geoff Allen's play: 'Amazing love - Aroha Kaiora: Wesleydale through the eyes of Catherine Leigh'. (All welcome, no cost – Koha welcomed). Kaeo Kerikeri Union Church, 144 Kerikeri Road |
| Saturday 19 November (Auditorium) | |
| 8:30am – 9:30am | Introduction to Conference |
| 8:30am | Registration open in foyer of Turner Centre |
| 9:30am – 9:45am | <i>Families of the Deceased meet with TTM Representative, Rev Dr Arapera Ngaha</i> |
| 10:00am | Powhiri / Welcome – <i>please wait in the car park to be called in</i> |
| 10:30am – 12:00pm | Service to Honour Those Who Have Died (whole Conference) |
| 12:00pm – 1:00pm | <i>Lunch for all attendees</i> BOOK LAUNCH 1: Te Taha Māori |
| 2:00pm – 3:30pm | Induction Service for President and Vice President |
| 3:30pm | <i>Afternoon Tea - GROUP PHOTO</i> |
| 4:00pm – 5:30pm | Recognition of Retirees / End of Ministries |
| 5:30pm | <i>'Open Church' for refreshments at Kaeo Kerikeri Union Church, 144 Kerikeri Road</i> |
| Evening | Join with the local community at the 'Kerikeri Street Party'. This follows the Northland Waste Kerikeri Half Marathon and is held in the Kerikeri CBD where you can sample wonderful food, wine, and many other local specialties or just dance the evening away to live music. |
| Sunday 20 November (Auditorium) | |
| Sunday morning | Worship with local congregations |
| 10:00am | Commemorative event: Karakia at Māngungu (ticket holders only). Karakia & brown bag lunch. Māngungu Mission, 107 Motukiore Road, Horeke. Bus departs Kaeo Kerikeri Union Church, 144 Kerikeri Road at 9:00am sharp |
| 11:00am | Lay Preachers meeting/lunch (ticket holders only) Kaeo Kerikeri Union Church, 144 Kerikeri Road |
| 2:30pm – 3:30pm | Affirmation of Ministry Service and Reception into Full Connexion |
| 3:30pm – 4:00pm | <i>Afternoon Tea</i> |
| 4:00pm – 5:30pm | Trinity College Graduations |
| 6:30pm | Conference Bicentenary Celebration Dinner (ticket holders only), Turner Centre. (Plaza) |

| Monday 21 November (<i>Plaza/Event Centre</i>) | |
|---|---|
| 6:30am – 8:00am | Prayer Breakfast: (<i>ticket holders only</i>). <i>Kaeo Kerikeri Union Church, 144 Kerikeri Road</i> |
| 8:30am – 9:00am | Opening Worship (Te Taha Māori) |
| 9:00am – 9:30am | - Introduction to Conference Staff, Observers, Visitors, Council of Elders - Consensus Decision Making – reminder of Conference Process - Questions 1-24 |
| 9:30am – 10:30am | Thematic Plenary I – Bicultural Journey (including common reflections of Hikoi to Waitangi, Kaeo, and Māngungu) |
| <i>10:30am</i> | <i>Morning Tea</i> |
| 11:00am – 12:30pm | Reflections from discussions <i>Reporting: Council of Conference</i> |
| <i>12:30pm</i> | <i>Lunch</i> BOOK LAUNCH 2: Trinity College |
| 1:30pm – 3:30pm | <i>Reporting: Te Taha Māori</i> <i>Reporting: Tauīwi Strategy & Stationing</i> |
| <i>3:30pm</i> | <i>Afternoon Tea</i> |
| 4:00pm – 5:30pm | Thematic Plenary II – MCNZ Historic Abuse and Safeguarding for the Future |
| 5:30pm – 6:00pm | <i>Reporting: Ministry</i> |
| <i>6:00pm</i> | <i>Evening Meal</i> |
| 7:00pm – 8:45pm | <i>Reporting: Ministry continued</i> <i>Reporting: Mission & Ecumenical</i> |
| 8:45pm – 9:00pm | Close of Day |

| Tuesday 22 November (<i>Plaza/Event Centre</i>) | |
|--|--|
| 8:30am – 9:00am | Opening Worship (Trinity College) |
| 9:00am – 10:30am | Thematic Plenary III – Whenua & Property |
| <i>10:30am</i> | <i>Morning Tea</i> |
| 11:00am – 12:30pm | Reflections from discussions <i>Reporting: Board of Administration</i> |
| <i>12:30pm</i> | <i>Lunch</i> BOOK LAUNCH 3: Sinoti Samoa |
| <i>1:00pm</i> | <i>Lunch-time Communion</i> |
| 1:45pm – 3:30pm | <i>Reporting Board of Administration continued</i> <i>Reporting: Law Revision</i> |
| <i>3:30pm</i> | <i>Afternoon Tea</i> |
| 4:00pm – 6:00pm | <i>Reporting: Social Services</i> <i>Reporting: Communications</i> |
| <i>6:00pm</i> | <i>Evening Meal</i> |
| 7:00pm – 8:45pm | <i>Reporting: Faith and Order</i> <i>Reporting: Social Issues</i> |
| 8:45pm – 9:00pm | Close of day |

| Wednesday 23 November (<i>Plaza/Event Centre</i>) | |
|--|---|
| 8:30am – 9:00am | Opening Worship (Wesley Historical Society) |
| 9:00am – 10:30am | Thematic Plenary IV – Moving forward in Faith |
| <i>10:30am</i> | <i>Morning Tea</i> |
| 11:00 – 1:00pm | <i>Reporting: Final Decisions</i> |
| <i>1:00pm</i> | <i>Lunch</i> BOOK LAUNCH 4: Board of Administration |
| 2:00pm – 3:00pm | Covenant Service |
| 3:00pm | Close of Conference |

Conference Reporting

Kerikeri, Northland 2022

A. COUNCIL OF CONFERENCE

Convenors: Keita Hotere and Metui Tafuna
Council of Conference
Connexional Budget Task Group
PAC Distribution Group

B(i). TE TAHA MĀORI

Convenor: Keita Hotere and Arapera Ngaha
Te Taha Māori
Te Taha Māori Property Trust
Wellington Methodist Charitable & Educational Endowments Trust

B(ii). TAUWI

Convenor: Setaita Veikune
Tauwi Strategy & Stationing
New Zealand Methodist Women's Fellowship

C. LAW REVISION

Convenor: Ruby Manukia-Schaumkel

D. ADMINISTRATION/CONNEXIONAL PROPERTIES & FUNDS:

Convenor: Nan Russell
Administration Division
Connexional Trusts
Methodist Trust Association
PACT 2086 Trust
Robert Gibson Trust
Wesley Historical Society
Professional Development Grants Committee

E. MINISTRY:

Convenor Trinity College: Arapera Ngaha
Convenor Mission Resourcing: Siosifa Pole
Ministry Education (Trinity College)
Wesley College Trust Board
Mission Resourcing
Tauwi Children, Young People & Families Ministries
James & Martha Trounson Benevolent Trust
Churches Education Commission
Diaconate Task Group
Methodist Lay Preachers Network
Uniting Congregations of Aotearoa NZ
Chaplaincies

F. FAITH & ORDER

Convenor: David Poultney

G. SOCIAL SERVICES

Convenor: Carol Barron and Jill Hawkey

Methodist Alliance Aotearoa

Social Services

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

H. MISSION & ECUMENICAL

Convenor: Jackie McGeorge

Methodist Mission & Ecumenical

Ecumenical - National

Ecumenical - International

Christian World Service

I. COMMUNICATIONS

Convenor: Kathryn Walters

Methodist Publishing Board

Media & Communications Endowment Fund

J. SOCIAL ISSUES

Convenor: Arapera Ngaha

Public Issues Network

InterChurch Bioethics Council

Mission Statement

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

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

Christian community

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

Evangelism

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

Flexibility

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

Church unity

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

Inclusiveness

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

Every member a minister

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

Cross-cultural awareness

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

Justice

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

Peace

To be peacemakers between people and in the world.

Healing

To listen for hurt and work for healing.

Ecology

To care for creation.

Procedure for election of...

President & Vice-President

SECTION 7:5.1.7

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

Process

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

Guidelines for...

Conference Decision Making

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

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

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

PRINCIPLES

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

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

DECISION-MAKING STRATEGIES

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

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

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

We are prepared to accept this decision because:

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

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

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

MEMBERS' RESPONSIBILITIES

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

Members should:

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

PROCESSES

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

For example:

Discussion

Contribution which assists decision is about

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

Consensus

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

Some of these are:

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

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

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

There are 3 ways for this to happen:

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

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

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

SUMMARY

- Conference decision-making is a process which demonstrates Te Taha Māori-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 Māori and Tauwiwi caucuses. However, interest groups can meet within the Tauwiwi caucus. If an individual or an interest group in the life of the Conference wishes to raise a process issue, they should approach their caucus facilitators and express their concern. The facilitators are:

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

The facilitators will then take what action they feel is appropriate

b) Steps for making Treaty partnership decisions

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

- **Step One: Starting together**

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

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

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

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

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

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

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

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

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

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

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

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

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

Procedures to enable the business of Conference...

to be taken "En-Bloc"

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

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

FUNCTION – COUNCIL OF ELDERS

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

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

Members of Conference

Kerikeri, Northland 2022

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

NOTE: The following lists are for registrations as at 4 November 2022.

Presbyters

| | |
|------------------------------|----------------------|
| Allen-Goudge, Robyn | Ieli, Paulo |
| Amituanai, Ieremia Amani | Kaisa, Kalo |
| Aoina-Salesa, Aliitasi | Kau, Tevita |
| Aumua, Tovia | Kilikiti, Vaikoloa |
| Auva'a, Faletagoai | Kim, Joohong |
| Boddy, Ian | Kinera, Philomeno |
| Bush, David | Lagi, Kaurasi |
| Cawanikawai, Sikeli | Langi, Matafonua |
| Caygill, Mary | Lasi, Alisa |
| Chandra, Suresh | Lasi, Tau |
| Chiwona, Kimberley | Lea'aetoa, Sione |
| De Alwis, Freddy | Letalu, Sioa |
| de Groot, Julia | Livani, Alipate |
| Donaldson, Andrew | Lolohea, Mohukelesi |
| Ducivaki, Joeli | Mann-Taito, Falaniko |
| 'E-Moala 'Aholelei, Nehilofi | Manu, Tavake |
| Faafuata, Iakopo | Manukia, Goll Fan |
| Fairhall, Craig | Mausia, Sesipa |
| Fakatou, Motekiai | Minoneti, Kaumavae |
| Faleatua, Fa'atoafe Faleatua | Misilei, Misilei |
| Faulkner, Ian | Morunga, Christina |
| Fihaki, Kalolo | Mudavanhu, Jannet |
| Filiai, Falakesi | Muzondiwa, Amos |
| Finau, Tevita | Ngaha, Arapera |
| Finau, Viliami | Nicholas, Mary |
| Fisiiahi, Kuli | Norman, Peter |
| Franklin-Ross, Tony | Nuku, Hiueni |
| Fungalei, Lopseni | Oh, Martin SungChel |
| Halaleva, Finau | Peach, Dale |
| Han, Hui-Young | Peddie, Barbara |
| Han, Sooyong | Pole, Siosifa |
| Harding, David | Pope, Ikilifi |
| Havili, Sosaia | Poultney, David |
| Hickling, Darryn | Pupulu, Utumau'u |
| Hoggard, Trevor | Shackleton, Tania |
| Hotere, Keita | |

Shin, Wook
Siufanga, Veitomon
Solomon, Abhishek
Song, Hun Hoe
Tafuna, Metuisela
Tafuna, Penitoa
Taufa, Saikolone
Taufa, Tisileli
Taufalele, Tevita
Taukolo, Sione Tokanauto
Teague Grundy, Nicola
Te'o, Suiva'aia
Thompson, Susan
Tikoinaka, Peni
Toduadua, Wiliame
Tufuga, Fatuatia
Tukutau, Siutaisa

Tupou, Hosea
Tu'uhoko, Makeleta Lute
Uhila, Alipate
Uludole, Alivereti
Unasa, Uesifili
Vaka'uta, Nasili
van de Geer, Jill
van der Walt, Willem
Veikune, Setaita
Walker, Shelley
Walters, Kathryn
Williams, Sandra
Williams, Simon
Williamson, Peter

Deacons

Birtles, Margaret
Hafoka, Falanisesi
Tiedt, Wendi

Lay Ministers

Bishop, Margaret
Heine, Lynette

Members of Other Churches in Full Connexion

Subhan, Augusten

Ministers from Other Churches Serving the Conference

Carr, John
Talia'uli, Tuineau

Lay Representatives

Kerikeri, Northland 2022

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

Boards & Committees

| | |
|---|-----------------------|
| Airedale Property Trust | McKinnon, Susan |
| Board of Administration | Russell, Nanette |
| Board of Administration | Wells, Paul |
| Christchurch Methodist Mission | Hawkey, Jill |
| Climate Justice Working Group | Havea, 'Elisapesi |
| Council of Conference | Laird, Gillian |
| Media & Communications | Moseley Taylor, Trish |
| Methodist Connexional Property Committee | Dale, Carolyn |
| Methodist Mission Northern & Te Taha Māori | Rivers, Shirley |
| Methodist Mission Southern | Black, Laura |
| Methodist Mission Southern | Masterton, Rachael |
| Mission and Ecumenical Board | McGeorge, Jackie |
| MWF - Smethurst Committee | Vaitohi, Siniva |
| NZ Methodist Women's Fellowship | Salevao, Tui |
| Professional Development Grants Committee | Faulkner, Sonia |
| Tauiwi Elder | Whimster, Viv |
| The Methodist Alliance | Barron, Carol |
| Wellington Charitable & Educational Endowments Trust & HCUP | Taufalele-Vute, Lute |
| Wesley College Parish | Evans, Brian |
| Wesley Community Action | Hanna, David |

Te Taha Māori / Boards & Committees

| | |
|---------------|--------------------|
| Te Taha Māori | Flay, Hoana |
| Te Taha Māori | Peri, Anne |
| Te Taha Māori | Rountree, Te Aroha |
| Te Taha Māori | Laird, Te Wehenga |
| Te Taha Māori | Tawhai, Harry |
| Te Taha Māori | Tito, Maungarongo |
| Te Taha Māori | Te Ahu, Ngaire |
| Te Taha Māori | Blossom, Faye |
| Te Taha Māori | Smith, Aurora |
| Te Taha Māori | McGregor, Alamaine |

Youth Representatives

| | |
|--|--------------------|
| Hamilton Methodist Parish Youth | Tafuna, Gabriella |
| Hamilton Methodist Parish Youth | 'Ahokava, Lavinia |
| Central South Island Synod Youth Rep | Tanouye, Jessica |
| Tauiwi Youth Facilitator, Mission Resourcing | Lemanu, Michael |
| Tauiwi Youth Ministries | Williams-Lemi, Siu |

Northland

Kaeo-Kerikeri Union Parish
 Kaeo-Kerikeri Union Parish
 Kaurihohore/Kamo Co-operating Parish
 Northland Methodist Synod
 St John's Co-op Parish, Whangarei

Heta, Allen William
 Filimoehala, Michelle Tupou
 Gwilliam, Rosalie
 Smiley, Rowan
 Upson, Kerry

Auckland

Auckland Central Parish
 Auckland Central Parish
 Auckland Central Parish
 Auckland Synod, Tauivi Lay Rep
 Birkenhead Methodist Parish
 Northcote Takapuna Parish
 Waitakere Parish
 Waitakere Parish
 Wesley Roskill Parish
 Whangaparaoa Methodist Parish

Waters, Colin
 Wightman, Ana
 Lavulo, Mause
 Davies, Dilys
 Prangle, Kirstie
 Theunisen, Ashleen
 Dowding, Laiza
 Leiataua, Genevieve
 Hammond, John
 White, Lynley

Manukau

Papakura Parish
 Papatoetoe Parish

Peddie, Bill
 Brookes, Margaret

Waikato Waiariki

Rotorua Parish
 Te Aroha Cooperating Parish
 Te Awamutu Methodist Church
 Western Bay of Plenty Parish

Graham, Angela
 Brown, Robyn
 Herbert, Judith
 Southon, Ngaire

Lower North Island

Lower North Island Synod
 Manawatu Rangitikei Parish
 Napier Methodist Parish
 Tawa Union Church/Tongan Congregation
 Wesley Wellington Parish

Laurenson, Sarah
 Easton, Syd
 Gaudin, James
 Nuku, Seluvaia
 Pilaar, Daphne

Nelson, Marlborough, West Coast**Vahefonua Tonga O Aotearoa**

Auckland Manukau Tongan
 Auckland Manukau Tongan
 Auckland Manukau Tongan, East Tamaki
 Auckland Manukau Tongan, Epsom
 Auckland Manukau Tongan, Glen Innes
 Auckland Manukau Tongan, Henderson
 Auckland Manukau Tongan, Manurewa
 Auckland Manukau Tongan, New Lynn

Metuisela, Kevin
 Taufa, Temisi
 Kalonihea, Ofa
 Pope, Lopisoni
 Latupa, Waitemata, Harbour
 Palelei, Manusiu
 Asaeli, Samuela
 Talia'uli, Tuineau

Auckland Manukau Tongan, Northcote
Auckland Manukau Tongan, Onehunga
Auckland Manukau Tongan, Otahuhu
Auckland Manukau Tongan, Panmure
Auckland Manukau Tongan, Ponsonby
Christchurch South Tongan Methodist Parish
Lotofaleia, Mangere Tongan Parish
Lower Hutt Tongan Parish (Ututa'u)
Otago Tongan Methodist Parish
Palmerston North Tongan Parish
Pukekohe Tongan Methodist Parish
Saione Tongan Parish, Papatoetoe
Saione Tongan Parish, Papatoetoe
Vahefonua Tonga O Aotearoa
Vahefonua Tonga O Aotearoa
Vahefonua Tonga O Aotearoa

Central South Island

Beckenham Parish
Central South Island Synod
CHCH South Methodist Parish, St Marks
Christchurch North
Christchurch West Methodist Parish
Durham Street, Methodist Church
Opawa Methodist Parish
Rangiora-Woodend Parish
St David's Union Church Timaru

Otago Southland

Sinoti Samoa

Birkenhead Samoa Methodist Parish
Hastings Samoan Parish
Mangere Central Samoan Parish
Mangere East Samoan Parish
New Plymouth Samoan Parish
Panmure Samoan Methodist Parish
Sinoti Samoa
Taeaomua Auckland Samoan Parish
Wellington Samoan Parish

Wasewase ko Viti Kei Rotuma e Niu Siladi

Wasewase ko Viti kei Rotuma

Situ'a, Moeaki
Taufa, Seini
Tu'uhoko, Pole
Holi, Viliami
Kaufanga, Taniela
Nai, Tevita Mose
Fa'amasa, Saia Naeata
Sina, Sokopeti
Manumua, Nowell
Vaipulu, Soane
Inoke, Fainga'anuku
Tuipulotu, Kasipa
Pope, Simulata
Tupou, Tauataina
Nacagilevu, Meleane Paea
Kupu, Osaiasi

Aird, Kelvin
Clayton, Dick
Chambers, Janet
Scott, Lynne
Muir, Graham
McKay, Pauline
Smith, Merrett
Woodcock, Margaret
Johnson, Margaret

Meki, Fualau
Tanielu, Olive Amani
Te'o, Salemona
Leao, Leumalealofa Alisi
Robertson, Joshua
Salevao, Asiata
Ieli, Corinthian
Ieli, Faapaiaga
Vaai, Sara

Tarogi, Simione

Observers

Kerikeri, Northland 2022

Ah Mai, Angela
Anderson, Ian
Asaeli, Paea
Amani, Matila Anne
Atkinson, Matthew
Aumua, Leotele
Baltus, Peter
Chalmers, Jenny
Claughton, Dianne
Colgan, Emily
Faafuata, Rosa
Faleatua, Leungseu Amelia
Filiai, Tokanga
Finau, Valeti
Fisiinaua, Tangakina
Halaleva, Fekita
Havili, Tangaimausia
Hickling, Rachel
Hines, Marion
Hoglund, Henry
Hoglund, Amelia
Holi, Alfred
Hotere, Marama
Kaufanga, Sela Siumotoutai
Koloa, Sione
Lasi, Siona
Latu, Keni
Latu'ila, Tali ki Vaha
Lavulavu, Elifasi
Lea'aetoa, Seini
Maile, Barbara
Mahe, Niko
Maka, Christine
Manukia, Felonitesi
Mapuhola, Filimone
Matakaiongo, Ofa
Misikei, Sootaga

Misikei, Silotomua
Misilei, Vai
Moli, Lasi
Nakabea, Sianiti
Ngata, Afa
Ofanoa, Malakai
Overton, Murray
Pikula Tu'ipulotu, Tokilupe
Pouvalu, Pulupaki Liuola
Prescott-Taufa, Susan
Puamau, Make
Pupulu, Sina-i-Faleu
Siulangapo, Usipua
Small, Richard
Sugrue, Tralee
Tafuna, Ana
Takataka, Amelia
Takau, Lopeti
Tamoloua Ngata, 'Alofa'i Samoa
Taufa, Toakase
Taufalele, Moe'ia
Taukolo, Ofa
Tautari, Rowan
Telefoni, Toutai
Tesimale, Sione
Tito, Sharon
Toilolo, Rosalina
Tuai-Taufoou, Kathleen
Tuicakau, Bulou
Tuiha'angana, Fane
Tu'ipulotu, Tevita
Uhila, Kaneisini
Vaka'uta, Silia Tupou
West, Mary
White, Graeme

OFFICIAL REPRESENTATIVES

Uniting Church in Australia

Rev Sharon Hollis

Free Wesleyan Church of Tonga

Rev Dr 'Alifeleti 'Atiola

Presbyterian Church of Aotearoa New Zealand

Rev Wayne Matheson

Rt Rev Hamish Galloway

The Anglican Church in Aotearoa, NZ & Polynesia

The Rt Revd Te Kitoi Wiremu Pikaahu

The Rt Revd Ross Bay

Methodist Church in Fiji

Rev Ili Vunisuwai

Catholic Diocese of Auckland

Sr Siân Owen rsj

Rev Fr Merv Duffy

Uniting Congregations of Aotearoa New Zealand Standing Committee

Rev Heather Kennedy

The Methodist Church of New Zealand

Te Hāhi Weteriana O Aotearoa



**REPORTS FROM
CONNEXIONAL COMMITTEES
AND BOARDS
2022**

A

Council of Conference

- Council of Conference
- Connexional Budget
- PAC Distribution Group



COUNCIL OF CONFERENCE

Te Kaunihera o te Hui Tōpu

In 1993 Conference made the decision to establish the Council of Conference. In April 1994, the first meeting of the Council of Conference was held, eleven years after the 1983 inception of the MCNZ bicultural journey. Establishing the Council of Conference was the churches' response to fostering the bicultural journey, providing a forum that consolidated the power sharing relationship of Tangata whenua with Tauwiwi.

Today, a people of faith and prayer, we continue to journey together as Te Taha Māori and Tauwiwi in the church Te Hāhi Weteriana o Aotearoa. Through dialogue we wānanga, we talanoa aware that we are guided by The Methodist Church of New Zealand's Mission Statement. The bicultural commitment to Tiriti o Waitangi challenges us to vision together and discern prayerfully the concerns of the whole church, the Methodist Connexion, where we are all connected to one another in Christ. Council continues to seek answers to the Conference questions:

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

Since its formation, the Council has discussed a range of issues impacting upon all parts of the church, parishes, synods, rohe, Hui Poari, Cooperative Ventures, and our other ecumenical relationships. The Council has also explored a range of topical issues that include socio-religious, economic, political, ecumenical concerns ranging from changes to rural and urban ministry and membership, connexional leadership, human sexuality, social justice, immigration, natural disasters, pandemics, and liturgy for life. Other issues include diversity, and a multi-cultural church, consensus decision making, restructuring, constitutional change, institutional racism, social justice, de-colonisation, te tino rangatiratanga, our own property and resource management, and how these matters affect the life of the church. For close to 30 years Council has responded to a raft of government legislative documents, ecclesiastical and doctrinal documents, statements, notices of motions, memorials, which have been referred to Council from Conference.

Theology & Visioning

The first Council meeting of the year in February was conducted by zoom, and we addressed the Connexional budget. For most of the time we worked in plenary. In the spirit of open and honest dialogue and through careful listening to one another we gained an understanding of each other's points of view on resourcing the Connexion. We have not always agreed with one another but have respected each other's position on certain issues.

Our Presidential team lead us in opening and closing our time together. President Andrew's talanoa message alluded us to the vision of a church responsive to societal changes aligned with the core element of Christ's ministry. Providing a vision of hope by healing the sick, feeding the poor, housing the homeless, clothing the naked, freeing the oppressed, advocating for widow, orphan, and stranger.

This year we welcomed a lot of new members to the Council including a new Tauwiwi Co-convener Metuisela Tafuna. Through the opening whanaungatanga session Council members reflected upon who they were, what they bring to the Council and the importance of building and working in relationship. The whanaungatanga session enables new relationships to be formed, challenged, or strengthened as we listen and learn how to respond to what each other and God is saying to us now. As a Council we have struggled with the uncertainty, fear, disconnection created by the restrictions imposed upon us by the Covid-19 pandemic. It has been difficult for Council members managing meetings in person or by zoom that are cancelled or postponed. Over these past three years we have learned to adapt to a new normal which includes living in a post Covid-19 world.

Connexional Budget

In previous years, the first Council meeting of the year has been held after the Budget Task Group has met. This year Council set the Connexional budget priorities and provided advice to the Budget Task Group. Following the meeting of the Budget Task Group the report was received by the Council and discussed in our March zoom meeting. We approved the budget 2022/2023 and recommendations to Conference.

Principles were explored and the principle of *aroha ki te tangata* was posed to help guide us in our decision making. Council considered the following points.

1. All funds belong to the Church.
 2. We all must share in the cost of running the Church.
 3. We want to live up to the social principles that already exist in the Church and demonstrate this in our funding e.g., *communal, and individual responsibility to care for those most vulnerable in our society.*
 4. Self-sufficiency and sustainability need to guide our decisions for funding.
 5. Designated funds and cash reserves should be used where possible.
 6. We would rather 'burn out' than 'rust out.'
 7. Succession.
- Specific advice from the Council to the Budget Task Group included. Limited international travel for 2022-2023 budget year.
 - Council also raised concerns about the sustainability of our current model and the budget to service it. Contributions from the Parishes have been decreasing, even as costs for running the Connexion have been increasing and this fundamental issue needs to be addressed - application of levy similar to the UCANZ.
 - Identifying the load bearing walls (core work) in the Connexion and providing the necessary resources to enable the exercise of ministry and mission must be a priority. Being open to changing the structure and way we operate requires us to ask what is it the Church needs now?
 - Acknowledging the history of the PAC is important because knowing this history will shape how we move forward to use the funds particularly with regards to our bicultural partnership.
 - Council acknowledges that there are distinct levels of designated funds. There are those funds that have been given by external groups; there are funds that have been given by decision of Conference (e.g., PAC), and any changes considered would need further conversation.
 - Council graciously acknowledges the help and support of the MCNZ to Tongatapu and Haapai Island Group in January following the devastation caused by the Tsunami.

Looking Forward

Our second meeting of the year will take place at the Church Offices in Auckland in late September. The Terms of Reference for the Council of Conference Review and PAC Distribution Fund Review has been circulated to synods, Rohe, Hui Poari for response. Our Bicentennial Conference offers impetus for the coming years with significant connexional appointments and reviews planned.

Suggested decisions:

1. The report is received.
2. Conference acknowledges the work of Te Taha Māori Commissioner, Te Kani Williams.
3. Conference acknowledges the leadership of retiring Council of Conference Co-convenor, Keita Hotere.
4. Conference acknowledges the service of retiring Council member Robina Wichman.
5. Conference acknowledges the service of retiring Elder Hoana Flay.
6. Conference to convene annually. Meeting in person biennially, and on the alternative year meeting by zoom. On the alternative year the ordination service will take place in person.
7. The Council of Conference membership for 2023 is:
Te Taha Māori: Shirley Rivers (Co-convenor), Gillian Laird, Te Aroha Rountree, Hare Tawhai, Alamaine McGregor, Faye Blossom, Ngaire Te Ahu, Maungarongo Tito, Te Wehenga Laird, and one other to be appointed by the President. Substitutes: TBA.
Tauwiwi: Metuisela Tafuna (Co-convenor), Talie Aumua, Ruta Fa'afuata, Casey Fa'au, Kalolo Fihaki, JooHong Kim, Alisa Lasi, Abhishek Solomon, Hiueni Nuku. Substitutes: to be drawn from previous members.
8. The membership of the Council of Elders for 2023 is: Te Taha Māori: TBA. Tauwiwi: Viv Whimster, Temisi Taufa.

PAC DISTRIBUTION GROUP

The PAC Distribution Group of: Tara Tautari (General Secretary), Harry Tawhai, Te Wehenga Laird, Janet Marsh, Anne Amani, Victoria Tetai, Tau'ataina Tupou, Rachael Hickling and Setaita Veikune (Ex-President), met on 29-30 July 2022.

58 applications were received this year and PAC grants were disbursed to 36 applications for a total amount of \$614,735.

It is noted that a review of the work of the PAC Distribution Group will be conducted next year with recommendations to come before Conference 2023.

The Distribution Group wants to highlight:

Petone Youth & Families Trust 24/7 Youthworks – Grant \$6,000

The Petone Youth & Families Trust has for 13 years now run 24/7 YouthWorks at Hutt Valley High School. 24/7 YouthWorks is a mentoring programme. Mahi continues to be around helping students overcome the recent stresses in the schooling system including COVID impacts. Caring for broken or breaking students is crucial. The school is made up of pupils (1,700 at Hutt Valley High) plus 650 at Hutt Intermediate). One in five are under identified stress.

New Plymouth Samoan Methodist Women's Fellowship Womens Empowerment – Grant \$6,000

The New Plymouth Women's Fellowship is working towards awareness raising in their community of the United Nations Sustainable Development Goals (SDGs). This year the focus is on (i) SDG3 Ensuring healthy lives and promoting well-being for all ages, (ii) SDG 5 Gender equality and the empowerment of women and girls as well as the ongoing Covid-19 response and wellbeing activities.

Motueka Grandparents Raising Grandchildren Support Group Waka Voyages – Grant \$1200

Motueka Grandparents Raising Grandchildren support group is part of the NZ GRG Trust. This a New Zealand organisation caring for, and helping Grandparents, with the full time care of their grandchild or children. When their grandchildren come to live with them it is a complete change of life for grandparents who were thinking of retirement and taking things easier. Many of the children come with challenging behaviour. It is typically a time of whanau crisis and the grandparents carry a burden of anxiety about how they will cope with the essentials of care, legal status and difficult family dynamics. Utilising the activity of paddling waka connects whanau to a wonderful heritage and is a source of healing and comfort to members. Members cover a span of ages from a one-year-old to a 78 year old. They all take part and the children love every moment.

Applications for 2023

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

Distribution Group Membership

Janet Marsh, Matila (Anne) Amani, Harry Tawhai, Te Wehenga Laird, Wikitoria (Victoria) Tetai retire from the Distribution Group. They have made a valuable contribution to the work of the Group and are thanked for their work.

2022 DISTRIBUTION

Funds available for distribution were:

| | | |
|---|-----|--------------|
| Main Fund - Endowment | 60% | \$389,522.40 |
| Main Fund (<i>within the Church</i>) | 25% | \$162,301 |
| Main Fund (<i>outside the Church</i>) | 15% | \$97,380.60 |
| Education Fund | | \$5,264 |
| Archives Fund | | \$2,136 |

The successful applicants in 2022 were:

| MAIN FUND | | |
|---|--|-----------------|
| Organisation | Description Request | Grant \$ |
| The Petone Youth & Families Trust | 24/7 YouthWork at Hutt Valley High School and Hutt Intermediate School | 6,000 |
| New Plymouth Samoan Methodist Women's Fellowship | Women's Empowerment | 6,000 |
| The Straight Up Trust/Rock Solid Youth Development Programmes | Brockville expansion | 5,000 |
| Ignite Sport Trust | Ignite Sport Trust Fusion Initiatives supporting former Refugee young people | 5,000 |
| Auckland Central Parish - Pitt Street Fijian Congregation | Wasewase ko Viti (Fijian Synod) annual meeting camp | 8,500 |
| Wesley Historical Society NZ | Amazing Love/Aroha Kaiora play | 1,800 |
| Deacon Trust | HeartSpace | 4,500 |
| Petersgate Trust | Subsidised/free counselling to combat covid inequality | 8,000 |
| Sinoti Samoa Lay Preachers | Sinoti Samoa Lay Preacher Retreat | 10,000 |
| Mangere East Methodist Church - Samoan Parish | Parish team building camp | 9,300 |
| St Andrews Community Trust Waiuku | Senior Citizens Group establishment | 5,000 |
| Northcote Takapuna Parish | Strategic plan | 2,250 |
| Motueka Grandparents Raising Grandchildren Support Group | Waka voyages | 1,200 |
| Life Matters Suicide Prevention Trust | Building awareness and capacity | 5,260 |
| NZ Methodist Womens Fellowship Executive Team | NZMWF National Council 2022 | 14,000 |
| Kaurihohore/Kamo Cooperating Parish | Installation of awning for community and church events | 5,671 |
| Opawa Community Church/Opawa Methodist Parish | Youth & family wellbeing | 10,000 |
| Manurewa Methodist Samoan Parish | Kidz Time Day Trip | 6,000 |
| Enrich Community Chaplaincy Trust | Pastoral Ministry for those with an intellectual disability | 5,000 |
| Auckland Manukau Tongan – Moiaimeiheeki Homework Centre | Moiaimeiheeki Homework Centre | 10,000 |
| Auckland Manukau Tongan - Kumara Plantation | Kumara Plantation | 7,000 |
| Hamilton East Methodist Parish | Project Tautoko | 5,140 |
| Christchurch Methodist Central Mission | New Brighton Community Response | 35,000 |
| Mafutaga Tama'ita'I Itumalo Ueligitone (Wellington WF) | Retreat - World Study Day | 10,258 |

| | | |
|---|--|------------------|
| Interchurch Northland Urban Rural Mission Inc (NURM) | NURM housing work (especially the Kaiārahi project) | 4,000 |
| Desert Spring Ministries Trust | EQUIGEN | 4,280 |
| Christchurch South Tongan Methodist Parish | Pandemic Onboarding | 2,881 |
| Christian Social Service Whanganui (City Mission Whanganui) | Supporting people in need through operation of Wanganui Foodbank and Total Care Budget Service | 8,500 |
| Parentline Manawatu Inc. | Triple P Group Costs in 2022-2023 | 5,000 |
| Hamilton Combined Christian Foodbank Trust | Ecclesiastes 11:1 | 5,000 |
| Vahefonua Tonga Methodist Mission (SIAOLA) | Covid-19 | 10,000 |
| | TOTAL ALLOCATED | \$225,540 |

| | | |
|----------------------|----------------------------|-----------------|
| ARCHIVES FUND | | |
| Organisation | Description Request | Grant \$ |
| MCNZ Archives | No application in 2022 | |

| | | |
|-----------------------|----------------------------|-----------------|
| EDUCATION FUND | | |
| Organisation | Description Request | Grant \$ |
| | No applications in 2022 | |

| | | |
|----------------------------|--|------------------|
| ENDOWMENT FUND | | |
| Organisation | Description Request | Grant \$ |
| Methodist Publishing Board | Touchstone funding | 65,000 |
| MCNZ Supernumerary Fund | Super Fund Top up to Pensions | 132,500 |
| Trinity College | Trinity College Marketing Bachelor of Theology | 82,000 |
| MCNZ Connexional Budget | Connexional Budget | 43,694 |
| Mission Resourcing | TYCM Position | 66,000 |
| | TOTAL ALLOCATED | \$389,194 |

CONNEXIONAL BUDGET

SECTION A

2021-2022 Connexional Budget Funding Report

For the Year to 30 June 2022, contributions from parishes toward the wider work of the Church through the Connexional Budget totalled \$490,897 (2021 \$488,779) – an increase of \$2,118 (2021 increase \$5,446) from the previous year. Additional income of \$0 (2021 \$36,366) 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 noted that since 1998, \$1,316,569 has been contributed to the Connexional Budget through the Connexional Banking arrangement.

During the 2022 year the Budget Task Group granted \$940,306 (2021 \$935,816) to various Connexional groups. Despite some parishes responding positively to the call for increased contributions to the Connexional Budget, the asking's still exceed the giving. Therefore, some new initiatives are not being funded.

Budget Requests 2021-2022

The requested amounts for the 2020 -2021 and 2021-2022 year were:

| | 2020-21 | 2020-21 | 2021-22 | 2021-22 |
|--------------------------------------|------------------|------------------|------------------|------------------|
| | Amount Requested | Amount Allocated | Amount Requested | Amount Allocated |
| Recipients of Guaranteed funding | \$26,288 | \$26,288 | \$14,788 | \$14,788 |
| Recipients of non-guaranteed funding | \$1,173,968 | \$914,831 | \$1,111,360 | \$988,401 |
| Total | \$1,200,256 | \$941,119 | \$1,126,148 | \$1,003,189 |

This was funded from:

| | 2020-21 | 2020-21 | 2021-22 | 2021-22 |
|---|----------------|----------------------|----------------|----------------------|
| | Initial Giving | Anticipated Receipts | Initial Giving | Anticipated Receipts |
| Connexional Budget from Parishes & Entities | \$467,092 | \$499,239 | \$525,174 | \$575,175 |
| Uniting Congregations in Aotearoa | \$227,280 | \$227,280 | \$179,584 | \$179,584 |
| Grant - Special Account | \$40,475 | \$35,000 | \$0 | \$0 |
| Grant – PAC | | \$143,200 | | \$235,930 |
| Other Income | \$36,400 | \$36,400 | \$24,500 | \$24,500 |
| Total | \$771,247 | \$941,119 | \$729,258 | \$1,015,189 |

This was made up of:

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

| | Initial Giving | Actual Receipts | Percentage |
|---------|----------------|-----------------|------------|
| 2021-22 | \$704,758 | \$633,965 | 89.95% |
| 2020-21 | \$694,372 | \$709,961 | 102.25% |
| 2019-20 | \$629,994 | \$623,040 | 98.90% |
| 2018-19 | \$629,611 | \$578,488 | 91.88% |

Parish Receipts:

A. Results from Methodist Parishes

| | Fully Paid | Not Fully Paid |
|---------|------------|----------------|
| 2021-22 | 71 | 13 |
| 2020-21 | 72 | 13 |
| 2019-20 | 72 | 4 |
| 2018-19 | 73 | 4 |

B. Percentage of Budget Allocation reached from Parishes:

Methodist Contribution

| | Initial Giving | Actual Receipts | Percentage |
|---------|----------------|-----------------|------------|
| 2021-22 | \$525,174 | \$481,896 | 91.76% |
| 2020-21 | \$467,092 | \$538,779 | 115.35% |
| 2019-20 | \$499,994 | \$483,333 | 96.67% |
| 2018-19 | \$499,611 | \$454,395 | 90.95% |

Union Contribution

| | Initial Giving | Actual Receipts | Percentage |
|---------|----------------|-----------------|------------|
| 2021-22 | \$179,584 | \$152,069 | 84.68% |
| 2020-21 | \$227,280 | \$171,182 | 75.32% |
| 2019-20 | \$130,000 | \$139,707 | 107.47% |
| 2018-19 | \$130,000 | \$124,093 | 95.46% |
| 2017-18 | \$135,000 | \$125,702 | 93.11% |

Please note that \$261,735 was received from Union Parishes and this was distributed from the fund including \$152,069 to Connexional Budget, \$68,416 to Synods, and \$41,250 to UCANZ.

Payments to Divisions and Committees

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

SECTION B

2020- 21 Year and 2021-22 Year Budget Preparation

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

The Budget which was adopted by the Council of Conference for the year to 30 June 2021 was as per Appendix A2, and for the year to 30 June 2022 was as per Appendix A1.

Connexional Budget Task Group

The Budget Task Group for 2023 will consist of: President, Vice President (Chair) General Secretary, the Tumuaki of Te Taha Māori or their representative, Saunoa Tulou, Hiueni Nuku,, Arapera Ngaha, and one other to be appointed by the President, along with Connexional Staff in attendance.

Suggested decisions:

1. The report is received.
2. The membership of the Budget Task Group for 2023 is: President, Vice President (Chair) General Secretary, the Tumuaki of Te Taha Māori or their representative, Saunoa Tulou, Hiueni Nuku, Arapera Ngaha, and one other to be appointed by the President, along with Connexional Staff in attendance.

Appendix A1

Connexional Budget 2021-2022

| Funding | Initial Giving | Anticipated Receipts | Actual Receipts |
|--|----------------|----------------------|-----------------|
| Contributions from Parishes | | | |
| Northland Synod | 4,749 | 4,750 | 4,749 |
| Auckland Synod | 153,648 | 153,648 | 139,830 |
| Manukau Synod | 46,833 | 46,833 | 46,833 |
| Waikato Waiariki Synod | 58,284 | 58,284 | 58,356 |
| Lower North Island Synod | 61,600 | 61,600 | 61,600 |
| Nelson Marlborough Synod | 9,200 | 9,200 | 9,200 |
| Central South Island Synod | 49,270 | 49,270 | 49,608 |
| Otago – Southland Synod | 11,172 | 11,172 | 11,172 |
| Vahefonua Tonga | 65,000 | 65,000 | 65,000 |
| Wasewase ko Viti Kei Rotuma e Niu Siladi | 7,000 | 7,000 | 7,000 |
| Te Taha Maori | 30,000 | 80,000 | |
| Sinoti Samoa & Parishes | 28,418 | 28,418 | 28,548 |

| | | | |
|---|----------------|------------------|----------------|
| Administration Division | | | |
| Uniting Congregations in Aotearoa New Zealand | 179,584 | 179,584 | 152,069 |
| Other | | | |
| Special Account Grant | | | |
| Connexional Legacies and Other | 9,500 | 9,500 | 20,450 |
| Interest | 15,000 | 15,000 | 13,355 |
| PAC distribution group (requested) | | 235,930 | 235,931 |
| Total Income | 729,258 | 1,015,189 | 903,701 |

Allocations to Divisions & Committees

| | Requested | Allocation | Actual |
|------------------------------|---------------|---------------|--------------|
| Guaranteed | | | |
| World Council of Churches | 6,000 | 6,000 | 6,000 |
| World Methodist Council | 3,788 | 3,788 | 3,788 |
| Christian Conference of Asia | 5,000 | 5,000 | 0 |
| Total Guaranteed | 14,788 | 14,788 | 9,788 |

Non-Guaranteed

Partnership & Mission Expenses

| | | | |
|---|---------|---------|---------|
| Connexional Expenses | 306,057 | 278,856 | 278,856 |
| Board of Administration | 112,910 | 112,910 | 112,910 |
| Archives | 50,510 | 50,510 | 50,510 |
| Ministry Education | 170,000 | 160,000 | 160,000 |
| Methodist Mission and Ecumenical | 20,000 | 15,000 | 15,000 |
| Touchstone | 50,760 | 50,760 | 50,760 |
| Uniting Congregations of Aotearoa New Zealand | 45,000 | 45,000 | |
| Christian World Service Overseas Aid- 2% of parish contributions | 14,095 | 15,095 | 12,000 |

Tauiwi Mission & Expenses

| | | | |
|-----------------------------|------------------|----------------|----------------|
| Mission Resourcing | 282,000 | 210,000 | 210,000 |
| Evangelical Network | 17,028 | 18,770 | 18,770 |
| Hospital Chaplaincy | 20,000 | 10,000 | 10,000 |
| Travel & Study | 20,000 | 20,000 | 20,000 |
| Bio Ethics | 3,000 | 1,500 | 1,500 |
| Total Non Guaranteed | 1,111,360 | 988,401 | 940,306 |

| | | | |
|--------------------|------------------|------------------|----------------|
| Total Allocation | 1,126,148 | 1,003,189 | 950,094 |
| Other Expenses | | | 9,057 |
| Grand Total | -396,890 | 12,000 | -55,450 |

Appendix A2

Connexional Budget 2020-2021

| | Initial Giving | Anticipated Receipts | Actual Receipts |
|------------------------------------|-------------------|-------------------------|--------------------|
| Funding | | | |
| Contributions from Parishes | | | |
| Northland Synod | 4,749 | 4,749 | 4,656 |
| Auckland Synod | 123,696 | 123,696 | 141,126 |
| Manukau Synod | 45,915 | 45,915 | 45,915 |
| Waikato Waiariki Synod | 58,284 | 58,284 | 58,408 |
| Lower North Island Synod | 56,270 | 56,270 | 61,640 |
| Nelson Marlborough Synod | 7,200 | 7,200 | 7,200 |
| Central South Island Synod | 51,855 | 51,855 | 52,342 |

| | | | |
|---|----------------|----------------|----------------|
| Otago – Southland Synod | 11,172 | 11,172 | 11,172 |
| Vahefonua Tonga | 55,000 | 55,000 | 60,000 |
| Wasewase ko Viti Kei Rotuma e Niu Siladi | 0 | 7,147 | 7,147 |
| Te Taha Maori | 25,000 | 50,000 | 50,000 |
| Sinoti Samoa & Parishes | 27,951 | 27,951 | 27,690 |
| Administration Division | | | 11,483 |
| Uniting Congregations in Aotearoa New Zealand | 227,280 | 227,280 | 171,182 |
| Other | | | |
| Special Account Grant | 40,475 | 35,000 | 36,366 |
| Connexional Legacies and Other | 10,000 | 10,000 | 10,987 |
| Interest | 26,400 | 26,400 | 21,197 |
| PAC distribution group (requested) | | 143,200 | 213,689 |
| Total Income | 771,247 | 941,119 | 992,200 |

Allocations to Divisions & Committees

| | Requested | Allocation | Actual |
|---|------------------|------------|---------------|
| Guaranteed | | | |
| World Council of Churches | 6,000 | 6,000 | 0 |
| World Methodist Council | 3,788 | 3,788 | 0 |
| Christian Conference of Asia | 16,500 | 16,500 | 0 |
| Total Guaranteed | 26,288 | 26,288 | 0 |
| Non-Guaranteed | | | |
| Partnership & Mission Expenses | | | |
| Connexional Expenses | 386,754 | 234,969 | 313,512 |
| Board of Administration | 173,495 | 112,000 | 112,650 |
| Archives | 50,510 | 50,510 | 49,860 |
| Ministry Education | 165,000 | 140,000 | 140,000 |
| Methodist Mission and Ecumenical | 20,000 | 6,500 | 6,500 |
| Touchstone | 50,510 | 50,510 | 50,510 |
| Uniting Congregations of Aotearoa New Zealand | 55,812 | 55,812 | 0 |
| Christian World Service Overseas Aid- 2% of parish contributions | 13,887 | 14,530 | 12,784 |
| Tauiwi Mission & Expenses | | | |
| Mission Resourcing | 210,000 | 210,000 | 210,000 |
| Evangelical Network | 0 | 0 | 0 |
| Hospital Chaplaincy | 25,000 | 20,000 | 20,000 |
| Travel & Study | 20,000 | 20,000 | 20,000 |
| Bio Ethics | 3,000 | 0 | 0 |
| Total Non Guaranteed | 1,173,968 | 914,831 | 935,816 |
| Total Allocation | 1,200,256 | 941,119 | 935,816 |
| Other Expenses | | | 11,493 |
| Grand Total | (429,009) | 0 | 44,891 |

B (i)

Te Taha Maori

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



TE TAHA MĀORI



Tu te winiwini, Tu te wanawana, Tu te whakaputaina ki te wheiao ki te ao mārama!

We pay our respects to the many who have died in the year past and give thanks for their life, witness, and service. Expressing our deepest sympathy to the many whānau here and abroad.

E koutou mā, Bertha Te Tuhi, Susan Dunn, Ivy Maruera, Christina Wanoa, Joseph Peri, Stanley Ngarewa me te Ariki Tapairu Kuini o Ingarangi Irihapeti Te Tuarua haere, haere, haere.

Āpiti hono tātai hono, Rātou kua mate ki a rātou. Tātou e mahue nei, tēnā tatou katoa.

TE TAU KUA HURI

In the year past work has taken place with Rohe engaged in a process to reinstate Hui Poari. Our Te Taha Māori agency challenges us to vision and walk together in unity for the welfare of our people. There have been some staff changes in the Te Taha Māori Offices. We welcome Peter Baltus into the inaugural position of Pou Whakarae. We thank Te Taha Māori Office staff Sharon Tito, Leon Wijohn, Isaac Robinson for providing administrative, financial, and accounting support throughout the year.

NGĀ WHAKANGUNGU MĀTAURANGA

Covenant services took place in Taitokerau, Tamaki, Waikato, Kawhia, Taranaki Rohe and monthly online services, including a covenant service for all our members who were not able to attend these in person. After covid restrictions had been lifted and in-person karakia resumed, our people asked to continue on-line karakia as these were an added opportunity for support to our people in the shift to a post covid era. More recently, renewed signs of growth in Ponoke and Otautahi Rohe have been encouraging for all.

EMT continues to hold its education and training wānanga programme for lay ministry and has held two events this year. The first an online one-day wānanga intensive in April focusing on our understandings of who we are today; church Mission Statement, church social principles and Te Taha Māori goals. The second wānanga held at Whakatuora centre in July focused on the act of Confirmation and incorporating our Māori narratives of Matariki in common witness and service.

The third wānanga on Biblical Studies is planned for October with an aim to exploring further our understandings of He Wakaputanga o te Rangatiratanga o Niu Tirenī, the Declaration of Independence 1835 and the Doctrine of Discovery. Te Taha Māori offers an introduction paper for consideration and discussion by conference to support our recommendation to repudiate the Doctrine of Discovery.

A few of our members complete their Trinity College courses, and some attended the recent Talanoa Oceania 2022 with its theme of 'reStorying te ao moana' hosted by Trinity College. Our monthly contributions to Touchstone through 'He Whakaaroaro' provide insights into Rohe life and ministry.

NGĀ TAKE HONONGA O TE HĀHI

As the government Covid-19 restrictions are lifted much of the work of boards and committees this year has been conducted online and we have been appreciative for those times when we have been able to meet face to face. Many of our members continue to serve on business workgroups, committees of the church, Council of Conference, Council of Elders, Wesley College Trust Board, Trinity College Council, and we are extremely grateful for their service.

NGĀ KAIHAUTŪ

Enabling Ministry Team members Keita Hotere, Arapera Ngaha and Te Aroha Rountree continue to facilitate wānanga and provide resources for our Te Taha Māori ministries. Tara Tautari took part in a Waitangi Day broadcast, and Arapera Ngaha attended the first public Koroneihana Ecumenical service since the nationwide covid-19 restrictions were put in place in 2020. Alongside Uesifili Unasa, she also represented the church at the Auckland Service of Memorial for her Majesty Queen Elizabeth II.

RANGATAHI

Te Aroha Rountree and Te Wehenga Laird attended the Tauwi Youth Gathering held in Hamilton engaging with its theme of 'Metanoia' Te Aroha took part in a panel discussion. Seeking to engage our rangatahi in all aspects of our church life is an on-going challenge.

NGĀ HĀHI PUTA NOA I TE AO

On the ecumenical front Keita Hotere attended the annual forum of the National Dialogue for Christian Unity currently chaired by President Andrew Doubleday. Te Runanga Whakawhanaunga I Ngā Hāhi members Te Aroha Rountree and Tara Tautari attended the World Council of Churches 11th Assembly in Karlsruhe, Germany the theme, "Christ's love moves the world to reconciliation and unity." We look forward to the learnings from these events.

HE TITIRO WHAKAMUA

In looking forward Te Taha Māori reaffirms our strategic priority of rebuild and renewal.

- Building strong governance and leadership
- Encouragement of Rohe Liaison Person and Kaiarahi Rangatahi appointments
- Strengthening our community relationships

Suggested decisions:

1. The report is received.
2. Conference acknowledges the Connexional Office accounts and administration staff for their continued support of the business of Te Taha Māori.
3. Conference acknowledges the Commissioner, Judge Te Kani Williams, for his service to Te Taha Māori and to the wider Methodist Church of New Zealand: Te Hāhi Weteriana o Aotearoa.
4. The Liaison Persons for 2023 are Hoana Flay (Tai Tokerau), Gillian Laird (Tamaki), TBA (Waikato), TBA (Kawhia), TBA (Taranaki), Alamaine Mc Gregor (Poneke), and Roslyn Wilkie (Ōtautahi).
5. The Kaiarahi Rangatahi for 2023 are: TBA
6. Te Runanga Whakawhānaungatanga i ngā Hāhi o Aotearoa members for 2023 are: Te Aroha Rountree, Maungarongo Tito and Tara Tautari.
7. We recommend an amendment to the Mission Statement to include reference to He Wakaputanga o te Rangatiratanga o Niu Tirenī, the Declaration of Independence 1835.
8. We call on the church to repudiate the Doctrine of Discovery.

TE TAHA MAORI PROPERTY TRUST

KUPU WHAKAPUARE (Introduction)

Te Taha Māori Property Trust are vividly aware of the responsibilities we hold regarding the lands and buildings within Te Taha Māori's portfolio and the need to exercise sound stewardship of all the resources in our care. With that in mind we provide a summary of work undertaken this past year.

NGĀ WHARE, WHENUA HOKI (Properties)

Poipōia ngā kākano kia puawai – Nurture the seed and it will blossom

Over the last three years while the country has experienced major upheavals through lockdowns and shortages of building materials and tradespeople, we have continued to push through with upgrades to our properties that are in most need. Through 2020 and 2021 we carried out major renovations to our Mangere rental properties and Whakatuora Centre.

In the north, in 2021-2022 Te Rongopai Centre in Kaikohe has undergone renovations in a large part of the building that is now being leased by local Māori provider Te Putahi nui a Rehua who work in the field of Drug and Alcohol Rehabilitation. Further work on that building will be carried out into 2023 to complete appropriate spaces for the needs of the Rohe.

The upgrading of Te Atawhai Centre in Kawakawa and James Buller Centre in Tunatahi (Dargaville) are also being addressed with a view to creating safe, healthy and more community friendly spaces. Work on Te Atawhai will continue into 2023 stabilizing the hill behind the centre and extending the building by adding French doors and a low-level deck. James Buller Centre has been unused for some time and requires renovation that includes remodelling the common areas, repaint and renewing of the floor coverings and that work will extend into the new year.

Renovation work on our kaumātua properties in Moturoa, New Plymouth is currently underway that includes installing double glazing and restyling bathrooms to disability access units. This will make these much more comfortable for our elderly residents. The Hawera Church roof is a particular focus for repairs as leaks have resulted in some serious water damage.

Development of Te Rāhui Centre in Hamilton, signalled in last year's report, is yet to be addressed. Discussions and proposals have been considered, but the Hamilton and Waikato Councils are now reassessing parts of the city with a mind to extending areas that fall under heritage status. The Council are also reviewing the earthquake safety provisions for the city and the age and position of our buildings suggest we may be subject to further restrictions imposed by council. We await further discussions with engineers and notice from Council before we can progress plans further.

Kōrero Papatupu Whenua

Last year we reported our concerns over the Section 8 of the Bricks and Mortar book that offers guidelines to land story preparation and submission.

Since Conference last, a rewrite has been undertaken, and trustees Arapera Ngaha and Harry Tawhai took time to work with a few synod groups outlining the intentions and explanations of the various parts of this document. Other Te Taha Māori members were also able to speak to the report that went to August Synods. Arapera has had the opportunity to review several recent submissions of Kōrero Papatupu Whenua and notes that these are greatly improved and much more in keeping with the original intentions of the Land Commission Report to Conference 1985.

We recommend the writing of these stories should be undertaken by a small team as they can involve a lot of work to do them well. In this way more people get to engage with and appreciate the history, the heritage and our church's story in this land.

Benefits back to the people

In recognition of the benefit the church has had, for many years, through access and use of Māori land confiscated by the Crown, two funds have been set up for distribution to benefit Māori in the region. In the case of land in Franklin, Te Taha Māori in partnership with the local Ngāti Tamaoho Trust will make distribution of funds through educational scholarships. Discussions with local hapū on the use of the second fund are ongoing.

Attached to this report is the paper Kōrero Papatupu Whenua which we propose replaces the current Section 8 in the Bricks and Mortar publication. (Recommendation 2)

KAITIAKI (Trustees)

We have spent some considerable time this year addressing training in aspects of our work that impact on our governance role. Of real concern is the continued decline in our asset base because of the downturn of the economy that the whole country is facing. How best to manage our resources into the future is important, and how to do so with the least loss to our asset base has been the aim of this work. Peter Baltus, Te Taha Māori Pou Whakarae, is working on a review of all our property holdings. Assessing opportunities and possible obstacles is a considerable part of that work and these data will aid the trustees' deliberations and decision making moving forward.

PŪTEA (Finance distribution)

The budget allocation for Te Taha Māori to manage its affairs is currently being reassessed and it is likely that the current annual allocation of \$360,000 will be increased in the next financial year. There has been a considerable increase in expenditure in the last two years due to unusual and untoward events. As matters settle to 'business as usual' so too the annual allocation will reflect that change in the year to 2024.

HAERE WHAKAMUA (Moving forward)

Mā te whiritahi ka whakatutuki ai te pūmanawa a te tangata – when weaving (all the strands) together, human potential can be realised

In this year of our 200 years celebration of Methodism in this land we are reminded of how far we have come as Te Hāhi Weteriana o Aotearoa. For the last 40 plus years the church has advocated for a partnership model of a bicultural church, where the balance of power is realigned to reflect equitable relationships and responsibilities. As a bicultural church we still we have much to do and a long way to go. The 1985 Bicultural Report to Conference highlighted three areas for the church to focus on to truly engage in a bicultural relationship: language, land, and history. It is only since 2010, 12 years ago, that Te Taha Māori Property Trust have had the responsibility for our own assets. We take the charge of safeguarding the future of the asset base of Te Taha Māori seriously and we continue do so with due diligence, deepest respect and humility.

Suggested decisions:

NGĀ TOHUTOHU (Recommendations)

1. The report is received.
2. It is proposed that Conference agree to the replacement of the current Section 8 of the Bricks and Mortar Booklet with the attached paper Kōrero Papatupu Whenua.
3. It is recommended that Conference appoints the following members of Conference as Trustees for 2022-2023: Arapera Ngaha (Chair), Tara Tautari, Keita Hotere, Te Kani Williams, (Commissioner, Te Taha Māori) and Harry Tawhai.

Kōrero Papatupu Whenua

*Whatungarongaro te tangata, Toitū te whenua
People disappear, but the land remains forever*

Theology

In line with the 1983 Conference decision to work towards the formation of a Bicultural Methodist Church in Aotearoa, Conference 1986 appointed a Land Commission to address those matters that pertain to the Church's considerable land holdings and issues of inequity in that space. The Land Commission's Report to Conference 1989 noted the following.

“A theology of land, appropriate to life here in Aotearoa and to a response under the Treaty of Waitangi, is rooted in creation. The Hebrew concept of a Jubilee year recognises this and leads to a just approach to land issues. Christian responses can be nothing less. A strong theology of creation will enable us to develop a just theology of land.” (Conference 1989, p.107).

The Old Testament tradition speaks to the Jewish story of creation, where the *earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters. Then God said, “Let there be light”; and there was light* (Genesis 1.vs2-3).

Māori tradition speaks to **Te Orokohanga** (Creation), where there is a distinct evolution illustrated through whakapapa or genealogy from Te Kore (*the void, energy, nothingness, potential*) to Te Pō (*the night, darkness*) through to Te Ao-mārama (*the bright light of day*). (See Appendix1)
In that evolution, Ranginui (atua of the heavens) and Papatuanuku (mother earth) cleaved together as male and female and they had many, many offspring. Those offspring out of the necessity to grow, to develop and evolve conspired to force their parents apart. One of those children Tāne Mahuta was eventually successful in separating their parents and light flooded the world and created day. In that moment Papatūānuku was turned over, her face hidden from Ranginui and as the world turned day and night became distinct.

Māori named and personified the various elements of nature pertaining to the area that they took care of. These personifications are known as atua¹, and each had a specific role to play in the evolution of life in Aotearoa. Tāne Mahuta who separated Ranginui and Papatūānuku was accorded several names that aligned with the tasks he was given, or that he achieved, but his most well-known role is as Tāne Mahuta: guardian of the forest. The siblings of Tāne Mahuta were also given domains of authority with responsibility of care for each. Tangaroa was responsible for life within all bodies of water, Tāwhirimātea the area between land and sky, winds, rain, hurricanes, tornadoes and so on and Ruamoko the domain of volcanoes. These are examples of the atua in our world.

Geographical features are the embodiment of elements of Papatūānuku with an identity of their own and bearing names of significance to the local hapū. Pepehā² reflect these images.

*Ko Taupiri te maunga,
Ko Waikato te awa,
Ko Waikato te iwi,
Ko Potatau te tangata.*

Taupiri is the mountain, Waikato is the river, Waikato is the tribe and Potatau is the chief.

More recently the Crown has recognised the value of elements of the whenua, of Papatuanuku, through legislation: “Te Urewera (meaning the forest) will have its own legislation and exist as a separate legal identity”³. Te Awa Tupua 2014 legislation likewise is “centred on the legal recognition of the Whanganui River from the mountains to the sea, incorporating its tributaries and all its physical and metaphysical elements, as an indivisible and living whole”⁴ The whakataukī ‘Ko au ko te awa, Ko te awa ko au’⁵ coined in the evidence submitted to the Waitangui Tribunal in this claim, clearly illustrates the intrinsic value and theological imperative of the natural world to the people.

Indigeneity and Land

Māori are not alone in their consideration of the place of land in their world view. Indigenous peoples throughout the world identify their beginnings as derived from their land with many seeing the land as ‘mother’. Longchar, Indigenous theologian, notes “that indigenous people hold a very high nature-centered tradition, an ethics of responsibility and respect for creation. The land is seen as an integral part of the web of life, physical and spiritual but not inert, empty and passive” (2012, p.8). For indigenous peoples, we belong to the land, we do not own the land. The notion of owning the land was a completely alien concept to tribal Māori.

Whenua

The world views of Māori and Pākehā differ. Our whenua is not seen as a commodity to be used or traded for our use for as long as it serves our purpose, but it has significant value both spiritual and material.⁶ Stories about our whenua then are important for our local iwi and hapū and for our own Methodist people and our church history.

Whenua has a spiritual dimension, is a source of spiritual nourishment, as a part of our identity, both as people of God and people of Aotearoa.⁷ For Māori Papatuanuku is ‘mother earth’, it is from

¹ Tate (2010) refers to atua as spritual beings, Makiha (2015) considers them as the elements of nature. The translation of atua as gods or goddesses (Papatūānuku) are misnomers and misleading, ideas taken from a monocultural perspective (Ngaha, 2022).

² Pepehā – proverbial sayings that illustrate elements of one’s identity. ‘

³ <https://www.govt.nz/assets/Documents/OTS/Ngai-Tuhoe/Ngai-Tuhoe-Deed-of-Settlement-Summary-4-Jun-2013.pdf>

⁴ <https://www.govt.nz/browse/history-culture-and-heritage/treaty-settlements/find-a-treaty-settlement/whanganui-iwi/whanganui-iwi-whanganui-river-deed-of-settlement-summary>

⁵ Ko au ko te awa, Ko te awa, Ko au – *I am the river and the river is me.*

⁶ Marsden, M. *The woven Universe*, 2003, Walker, R. *Ka whawhai tonu mātou*, 2004, Tate, H. *He Puna iti i te Ao Mārama*. 2013.

⁷ Ibid

the earth that we are created (Gen. 2:7). It is from Papatuanuku that we are fed, sheltered, protected, and sustained.

Whenua is also the term used for the child's afterbirth or umbilical cord and illustrates the intimate nature of land to people and their Tūrangawaewae, their place to call home. Whenua ūkaipō speaks to the place of one's birth, land where one was suckled as a child, and where one is finally laid to rest.

The Waitangi Tribunal

In 1983 the church agreed to embark upon a Bicultural Journey, one that would seek a more just society, one that would more truly reflect that bicultural society espoused in Te Tiriti o Waitangi.

The Waitangi Tribunal has a myriad of reports that illustrate instances of unjust land taking, through various guises, by the Crown. They also record the Māori view of their obligations and responsibilities to the land. Hapū boundaries are clearly delineated, and the narratives outlined show how hapū cared for and protected their lands, their waterways and all the life contained there, within those hapū boundaries. Māori were the earliest conservationists in Aotearoa, knowing when to leave areas of whenua fallow allowing for regeneration of plant and bird life,⁸ restocking of shellfish beds and fish life⁹ and ensuring that the signs of nature were observed and taken note of to ensure sustainability of nature's resources. Land was how hapū and whānau were sustained and so it was incumbent on them to care for all life within their hapū land and seascape caring for the resources wisely and exercising responsible stewardship.

A Just record

²⁴ Throughout the land that you hold, you shall provide for the redemption of the land. Leviticus 25.24 NRSV

Te Tiriti o Waitangi is "the foundation document for this land" as expressed in our Methodist Church's Mission Statement. As responsible members of this bicultural church we must ensure that stories about our history are complete, beginning with the stories of Māori. In the early days of the Native Land Court, land titles were vested in individuals and many of the Māori inhabitants were not recorded as owners. It is this kind of treatment that rendered Māori invisible, that denied Māori their existence. It is imperative that Māori and their own stories are made visible, are brought to life, that the earliest inhabitants of each piece of whenua are not only recognised but acknowledged appropriately.

The church may have benefited from the use of this property for a very long time. It is thus our duty to record the full and complete history of our property and to do so with due diligence. Where improper dealings regarding land acquisitions in the past are discovered in the research, so be it. The Kōrero Papatupu Whenua in its entirety must be told to honour and respect the memory and the stories of the original inhabitants and a just and accurate record offers some redemption.

Guidelines for Kōrero Papatupu Whenua research

Underlying Considerations

A basic aim is to restore relationships severed by injustice. The initiative to restore that relationship needs to be taken by the parish or other body holding the land recognising that there is no one "right" response to take.

The process will take time. Take whatever time is necessary to be thorough. The process will involve wide research and listening to hear the stories of the original inhabitants. One injustice must not be replaced by another.

⁸ Tai Tokerau Papatupu Committee Minute Book No.44 Vol.2.pp 335 - 381 (pp 362-363) Rāhui was a particular form of conservation employed to allow for regrowth, regeneration.

⁹ Motunui Report of the Waitangi Tribunal 1983 speaks directly to the despoiling of the foreshore, decimating their shellfish stocks and Māori efforts to restore balance in these areas.

Take it seriously. These land stories are important for your congregation or group, and for the Church. Check that you have enough information and understand the key issues. Don't be afraid of the history and what it might mean. Think of the situation as an opportunity. It is important and unravelling the history can be exciting.

Land acquisition

There are several ways that the Methodist Church acquired land and some of that we now know was originally confiscated or obtained illegally by the Crown, through their own processes. Identifying these facts early in the research is necessary.

- **Confiscated Land:** Land taken from Māori by force or by legal decree as a punishment. Lands in the Waikato may fall into this category.
- **Gifted Land:** Land intended for a particular purpose. This includes Crown grants. This land, while still held by the church, is often no longer being used for the purpose for which it was originally intended.
- **Irregularly Purchased Land:** Land, for example, from individualised Māori title, under duress, through broken agreements. Crown grants can also be found in this category.
- **Land Acquired under Act of Parliament:** such as under the Wastelands Act, Land Claims Act, Public Works Act, etc.

Not all land acquired in these ways will require further action, but if these turn up, then you need to pause and take a closer look.

The main concern is about the way land was moved out of Māori oversight. Often this was transferred to the Crown and subsequently granted to another owner. Sometimes land was gifted by the Crown to reward Pākehā troops for their service. But the question remains, how did the Crown acquire it?

How to do the mahi

1. Set up a team to work with this task, two or three people to plan the strategy on how to undertake this work.
2. Engage in Biblical and theological reflection as part of that process. Remember, an important aspect of this work is to reclaim the integrity of the gospel in Aotearoa.
3. Consider what is known, do your research.
 - Use local resources such as museums, libraries and the Methodist Church Archives in Christchurch and Auckland as they have a wealth of information about Methodist land.
 - The reports and decisions of the Waitangi Tribunal provide significant resource material to help both in background information on land and in deciding appropriate action.
 - Check out the history of the land transfers, the titles to property can be sourced from the various Councils and LINZ online site.
4. What is the Māori history of this area where the land is situated?
 - Touch base with Te Taha Māori Rohe members to find contacts for the local hapū historians who may help with your research.
 - Hui with hapū people, on their terms e.g, on marae, in homes etc.. Listen with open hands and hearts, hear their stories and be prepared to hear narratives that have their baseline grounded in whakapapa.
 - Record their stories and then once transcribed, return to the participants with the account of their stories to ensure you have portrayed these accurately.
 - Do not add your views into the narratives. The hapū stories belong to the hapū. Consider yourself privileged to be the recipient of these treasures, the history of a people.
5. Consider what other sources may be useful to this work.
 - Other church researchers
 - Elders within your church
 - Parish records

6. Recognise that there will be different perspectives. Treat them all seriously, and with respect. Note again that there is no single historical view, but there are several perspectives. It is important to hear the different voices.
7. Draft up your Kōrero Papatupu Whenua and share it initially with those who have been involved in the work, have offered kōrero or resources. Share it more widely then and get feedback. Don't be afraid to take time over this part of the process. It is important to get people "on board" and to feel you are doing the most appropriate thing for your setting.
8. Where there may be a case of injustice recognised, take further steps to learn more and engage in discussion with Te Taha Māori as primary Treaty partner in the church, and MCPC.

Taking Action

There have been several ways that the Church has acted in the past in manner of restoration of right relationships from land transactions that have been detrimental to Māori. Illustrated here are a few examples of the Church's actions.

- **Returning the land.** This is the most publicised, but it is simply one of a number of possible options, remembering that it is not always possible to return particular pieces of land. In 1992, land gifted for a parsonage was handed back to Ngā Hau e Whā Marae, Tuakau. Similarly, land gifted for a parsonage in Waima was returned to the two whānau involved, the Hohepa and Neho whānau 1998.
- **Compensation.** This may take the form of a cash grant, perhaps from the sale of land. Rangiora Parish sold a redundant property and made a gift of a proportion of the proceeds to the Tuahiwi Marae. In the Franklin District, a portion of the proceeds from a land sale has been gifted to Ngāti Tamaoho who are dedicating these funds to education scholarships.
- **Return from rental.** This provides an ongoing sum which maintains the relationship and recognises the situation. The Hamilton Methodist Trust has in the past given a percentage of its rental income to Te Taha Māori.
- **A ritual act.** This might happen in your worship or with the local Māori people, expressing regret for the past and commitment to the future in partnership.
- **Public acknowledgement of past injustice.** This could be like the previous example but is intentionally public and with a focus on acknowledgement of the injustice. (For example, this is what took place in relation to Te Aro Park in Wellington, 2007)

Summary

There are three things to keep uppermost in your mind:

- Land and its history are significant, so we need to take these issues seriously. We will be helped in this if we search for ways of incorporating land awareness in our theology, as, for example, in reflecting on our understanding of creation.
- Consultation is key. This does not mean telling people what you are doing but going to them with open hands and minds. It means a genuine meeting, without prejudged results, and recognising that it will take more than just one contact.
- The whole process takes time. This is necessary if there is to be adequate information, good consultation and consensus decision making. Do not wait until you want to sell before beginning. Start now.

Please send a copy of your land story to:

Methodist Church of New Zealand Archives PO Box 931, Christchurch 8140
email archives@methodist.org.nz

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----- *He Puna Iti i te Ao Marama: A Little Spring in the World of Light*. Auckland: Oratia Media. 2013.

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Internet Sources

- **Methodist Church of New Zealand Archives Collection**

While few documents have yet been digitised, our catalogue lists of the Archives Collection are available: http://www.methodist.org.nz/archives/archives_collection

New Zealand Methodist Newspapers 1870-1948 Digital copies of these can be word searched: <http://kinderlibrary.outofprint.co.nz/>

- **New Zealand Newspapers**

Newspapers can also include information about the New Zealand Methodist Church. These can be searched on the National Library's Papers Past site:

<http://paperspast.natlib.govt.nz/cgi-bin/paperspast>

William Morley's A History of Methodism in New Zealand:

<http://www.archive.org/details/historymethodis00morlgooq>

- The Wesley Historical Society of New Zealand:

http://www.methodist.org.nz/organisations/wesley_historical_society/history/history_index

- Repositories holding New Zealand Methodist Archives and Manuscripts:

- Alexander Turnbull Library

Holds records of joint or union parishes in the Wellington region, ministers' papers, Wesleyan missionary records, photographs and artworks. <http://natlib.govt.nz/>

- Auckland City Library Sir George Grey Collection

Holds records for Pitt Street Methodist Church, Hokianga Mission Station. <http://www.aucklandlibraries.govt.nz/>

- Hocken Heritage Collections

Holds records of Methodist Parish archives for Otago and Southland. <http://hakena.otago.ac.nz/>

- John Kinder Theological Library

Holds publications, manuscripts and archives, photographs relating to The Methodist Church. <http://www.kinderlibrary.ac.nz/>

- National Library of New Zealand

Holds publications relating to the history of The Methodist Church of New Zealand. <http://natlib.govt.nz/>

- Archives New Zealand]

Holds the records of New Zealand Government departments including Lands and Survey Department and Land Information New Zealand. <http://archives.govt.nz/>

- **Land Information New Zealand (LINZ)**

- **Waitangi Tribunal**

- <https://www.govt.nz/assets/Documents/OTS/Ngai-Tuhoe/Ngai-Tuhoe-Deed-of-Settlement-Summary-4-Jun-2013.pdf>

- <https://www.govt.nz/browse/history-culture-and-heritage/treaty-settlements/find-a-treaty-settlement/whanganui-iwi/whanganui-iwi-whanganui-river-deed-of-settlement-summary>

APPENDIX 1

TE OROKOHANGA

| | |
|----------------------------------|--|
| Ko Te Kore | <i>(the void, energy, nothingness, potential)</i> |
| <i>Te Kore-te-whiwhia</i> | <i>(the void in which nothing is possessed)</i> |
| <i>Te Kore-te-rawea</i> | <i>(the void in which nothing is felt)</i> |
| <i>Te Kore-i-ai</i> | <i>(the void with nothing in union)</i> |
| <i>Te Kore-te-wiwia</i> | <i>(the space without boundaries)</i> |
| | |
| Nā Te Kore Te Pō | <i>(from the void the night)</i> |
| <i>Te Pō-nui</i> | <i>(the great night)</i> |
| <i>Te Pō-roa</i> | <i>(the long night)</i> |
| <i>Te Pō-uriuri</i> | <i>(the deep night)</i> |
| <i>Te Pō-kerekere</i> | <i>(the intense night)</i> |
| <i>Te Pō-tiwhatiwha</i> | <i>(the dark night)</i> |
| <i>Te Pō-te-kitea</i> | <i>(the night in which nothing is seen)</i> |
| <i>Te Pō-tangotango</i> | <i>(the intensely dark night)</i> |
| <i>Te Pō-whawha</i> | <i>(the night of feeling)</i> |
| <i>Te Pō-namunamu-ki-taiao</i> | <i>(the night of seeking the passage to the world)</i> |
| <i>Te Pō-tahuri-atu</i> | <i>(the night of restless turning)</i> |
| <i>Te Pō-tahuri-mai-ki-taiao</i> | <i>(the night of turning towards the revealed world)</i> |
| <i>Ki te Whai-ao</i> | <i>(to the glimmer of dawn)</i> |
| <i>Ki te Ao-marama</i> | <i>(to the bright light of day)</i> |
| <i>Tihei mauri-ora</i> | <i>(there is life)</i> |

THE BOARD OF THE WELLINGTON METHODIST CHARITABLE AND EDUCATIONAL ENDOWMENTS TRUST

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

Business matters

The Board met in September 2021 and March 2022; due to COVID-19 both meetings were held online. We were pleased to have several observers at our meetings, three of whom have now joined the Board. We also acknowledge the service of two faithful trustees, Trevor Dine and Marten Hutt, who both stepped down during the year.

During the year the Trust renewed the lease of its Foxton Farm for a further nine years, to the current tenants.

The Board completed the archiving of historic Trust papers. We note our thanks to Archivist Wendy Harnett for her work on this. We also acknowledge with gratitude the support and advice provided by the Methodist Archivist and the volunteers of the Wesley Archives at Taranaki Street.

2022 Grants

The Trust made 19 grants to schools, kura Kaupapa and school-related organisations in 2022. These grants supported a range of projects, including school camps, reading programmes and study-hubs, kapa haka training and competitions, and several wellbeing and leadership development programmes. Details of these grants are presented below.

Grants - year ended 30 June 2022

| Schools | | Community Partnerships | |
|------------------------------|-----------------|--|-------------------------|
| Cannons Creek School | \$23,000 | Challenge 2000 | \$10,000 |
| Corinna School | \$7,000 | House of Grace Trust | \$20,000 |
| Epuni School | \$1,600 | Kapiti Impact Trust | \$15,000 |
| He Huarahi Tamariki | \$4,000 | Big Buddy Trust | \$30,000 |
| Kapiti Primary | \$6,000 | Subtotal | \$75,000 |
| Koraunui School | \$3,000 | | |
| Lakeview School | \$5,000 | | |
| Linden School | \$2,000 | Other | |
| Makoura College | \$3,000 | Masterton Family Education and Support Centre | \$20,000 |
| Miramar Christian School | \$2,500 | | |
| Otaki College | \$2,000 | Methodist Social Services PN | \$5,000 |
| Porirua East School | \$2,000 | Wesley Community Action - Te Roopu Tiaki Rangatahi | \$60,000 |
| Randwick School | \$7,000 | Subtotal | \$85,000 |
| Rangikura School | \$3,000 | | |
| Rata Street School | \$2,000 | | |
| St Pius X | \$4,000 | | |
| Te Kura o Hau Karetu | \$5,000 | Grand Total of 2022 Grants | <u>\$248,100</u> |
| Wainuiomata High School | \$3,000 | | |
| Youth Development Trust, Wgn | \$3,000 | | |
| Subtotal | \$88,100 | | |

The Trust continued with several existing community partnerships and entered into a new partnership with Big Buddy Trust. The Trust also approved a new three-year funding support for Wesley Community Action's (WCA) Te Roopu Tiaki Rangatahi programme in Porirua.

During the year the Board was privileged to hear from Challenge 2000, Big Buddy and WCA, to hear about their work and to pray for their staff, volunteers, clients and communities.

Suggested decisions:

1. The report be received.
2. Thanks be recorded for the faithful service of Marten Hutt as Trustee and Chair of the Board.
3. The membership of the Board for 2023 is: Leatuavao Viko Aufaga, Ruth Clarke, Hayley Denoual, Rev Nicola Grundy, Kathryn Lane, Kelvin Lane, Danette Ngarewa, Semisi Pohiva, Neville Price, Matthew Roberts, Te Aroha Rountree, Lute Taufaele-Vute, John Willis and any others appointed by the President.

B (ii)

Tauiwi

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



TAUIWI STRATEGY & STATIONING

Malo e laumalie 'a e Konifelenisi 'a Te Hāhi Weteriana O Aotearoa, 2022. Talofa lava, Ni Sabula Vinaka, Noa'ia, Annyeong Haseyo, Very warm greetings, Tena koutou, Tena tatou katoa.

I am privileged to present the Tauwi Report for this Special Conference, appropriately marking the history of Te Hāhi Weteriana in Tai Tokerau, Kerikeri, Northland. We have come a long way, thanks and praise be to God.

The St Francis Retreat Centre in Hillsborough, Auckland was, once again, the home for Tauwi Strategy and Tauwi Stationing meetings in April and September 2022. It was wonderful to witness life and joy in the coming together of Tauwi leaders from all synods, and Council of Conference, after 2 years of most meetings being held via zoom.

GENERAL SECRETARY'S REPORT

GS Tara Tautari reported back to the TS September meeting on her fourth and most recent encounters at the 11th Assembly of the WCC in Karlsruhe, Germany in which there were 3-4000 participants. Susan Thompson was the other Te Hāhi delegate, and who was elected onto the Central Committee for the next eight years. Congratulations to Rev Dr Susan Thompson.

A quote from Assembly message: A call to act together, Christ calls us on. Christ offers us a constant call to movement. Come to him and abide in love.

- Commended the Assembly theme “Christ's love moves the world to reconciliation and unity.”
- Truth telling, sharing of experience – asks for the courage to act together as the Church.
- Climate Justice - WCC echoes what we are doing in Aotearoa, New Zealand.
- Indigenous peoples and truth-telling – as in our bicultural journey
- Abuse, privilege and responsibility – as we heard around the Royal Commission
- How do we understand our ecumenical heritage? – coherent strategy needed on ecumenical engagement.

Representation from Te Runanga Whakawhanaunga i Ngai Hāhi O Aotearoa (Māori Council of Churches) was present – Presbyterian and Anglicans, opportunity for further collaboration.

For continuing work, opportunities for Te Hāhi members to be involved – indigenous people, climate gender issues inter alia more strategic response - how to grow ecumenism locally? Disconnect between actions at international level, what is happening nationally and locally? How do we engage at local level so that we can pass it on through Te Runanga, NCDU, Pasifika, CCA etc.

In her report GS Tara raised pivotal questions:

- What are we wanting for our church in the future? What will it look like? How far away is the future?
- If there was one thing that we could do now to impact what the future church would look like, what would it be?

Feedback following small group discussions was:

- People at heart
- Is open, based on present
- From field to paddock to farm
- Asking the big questions
- Thriving cross cultural partnership that is denominational and intentional,
- Language not a barrier but Methodism is our connection
- Church of the future is not today's church
- Relational
- Not reliant on properties
- Shared resources
- Cross cultural ministries

- Groups, village
- Discipleship
- Mentoring
- Diverse
- Ministry
- Has clarity on core business

One thing to change

- Learn from work of missions in community
- Beginning to form relationships across boundaries within Tauwiwi
- Discipleship training
- Be a role model [for young people]
- Start national conversation on the nature of good news,
- Death of evangelism
- Share resources and learn from each other
- Relationships of structural segregation
- Nurture spirituality

It was felt that a different approach will be needed, requiring a re-look at image & resources. More about envisaging pathways rather than a destination or timeframe.

Notes from groups

Future Church

- Where are the youth?
- How are we seen?
- What is our message and who is it addressed to?

ROYAL COMMISSION OF INQUIRY ON ABUSE IN CARE

Senior Lawyer Assist, Tania Sharkey who leads the Pacific Group of the Royal Commission of Inquiry on Abuse in Care, returned to the TS meeting of September to offer updates and ways forward in working together with Te Hāhi Weteriana. Tania, together with Lawyer Assist Semisi Pohiva first addressed TS in April 2021, making known to the church the work of the Royal Commission of Inquiry on Abuse in Care.

Tania outlined the processes with its final report being received in 2023. The State agencies review has been completed, with the faith communities now to be reviewed. The Methodist Church meetings were to be held on 18th October and would examine evidence received and plan what response would look like.

Tania values a collaborative approach and hopes there will be no surprises. What the survivors want is to have their views to be (1) acknowledged and (2) an apology given, and (3) looking forward to ensuring processes are in place and barriers to reporting reduced, so that future abuse is minimized. (4) Redress may range from an apology to counselling – to other financial redress.

The Methodist Church meeting with the Royal Commission is about looking back and finding out what survivors are hoping to get out of this, (acknowledgement and apology etc. from people who were there) as well as looking forward and trying to ensure there will be 'no more falling between the cracks. GS Tara would recommend Talanoa which would achieve full, frank and non-adversarial conversation. Tara has met with cultural leaders to include more Māori Tikanga and Pasifika within Te Hāhi process.

They do not meet the survivor until the end of the process – but for Māori and Pasifika, survivors are met at the beginning of the process to commit to walking with them through the journey - significantly different process involving journeying together.

There needs to be some faith-based component to the day – some survivors from Wesley College have held on to their faith and will be strengthened by the presence of this.

Regarding the 18th October meeting, GS Tara stated we need to honour survivors and not put church interests first. She would be trying to get agreement with church as to expectations, so both survivor and church achieve what they need and to give survivors their day.

Moving forward, some major restructuring and reshaping of our ministry for the future is underway to safeguard folk. Synod and other trainings are to be piloted to assist with accompanying survivors in the church. Training and professional development are to be worked through with Trinity Theological College and Mission Resourcing.

Setaita who has been asked to be a part of the Pacific Reference Group has found most hurtful in this process, churches defending the church rather than reaching out to survivors. Moving forward, and collaborating together, Setaita has been asked by the Royal Commission Pacific Group to provide a church choir as part of the hearing process for faith communities.

ITINERANCY AND STATIONING

MR Director Siosifa shared a paper in April on Itinerancy and Stationing to lead discussions on this current topic based on the fact that this is a major issue for Synod Superintendents, Presbyters & their Families. Stationing 2022 saw more Presbyters available for Stationing, than parishes.

Acknowledging that Itinerancy is part of our Methodist identity and tradition (Lawbook Section 7 1.2), discussions raised questions:

1. Is itinerancy still relevant in our church?
2. Should we re-define to fit the current context?
3. Who should we ask to do this?

President Andrew who offered to look at the issue, brought back to TS in September a proposal for there to be a group of Six Commissioners plus Facilitator from the breadth of Te Hāhi to look into the pressing issue. They would report back their findings to Hui Poari and TSS in February 2023.

After discussions and considering of names, it was agreed that David Bush (as Convenor), Nasili Vaka'uta, Nicola Grundy and Tovia Aumua be a Tauwiwi 4, while Te Taha Māori is invited to suggest 4 members to complete a Team of 8 Commissioners for the task. The President's proposal offered Terms of Reference, which were agreed upon for a review and offering pathways forward:

1. Research and explain historical background
where did it come from?
2. Identify legal non-negotiables
 - a. Rationale
part of who we are
 - b. Explore possibilities / wriggle room
3. Identify current problems with Itinerancy and with Stationing
 - a. Canvas the extent of the problems
 - b. Future trajectory – where is this headed?
4. Explore possibilities
 - a. Tinkering
 - b. Radical remake strategies
5. Identify risks
 - a. Of change
 - b. Of not changing
6. Identify Pastoral issues
 - a. Suggest mitigation methods
e.g., if really radical and make many of our staff redundant
 - b. Calculate costs.

CLIMATE JUSTICE

Peter Lane, who is a member of the CJWG, Climate Justice Work Group, spoke to the TS April meeting about his attendance at the World Council of Churches to talk to people about ecology and justice. Experiences were shared from other parts of the world and it was where the Green Church movement was first mentioned. While collating feedbacks received from the presentation at Conference, Peter led the work pertaining to Green Sunday dates and the nature of the activities carried out, together with some practical ideas.

A follow up presentation on the current issue, was made to the September TS meeting by Dr 'Elisapesi Hepi Havea, who is also a member of CJWG. 'Elisapesi spoke on *Climate Justice from a Grass-Root Perspective*. Using a power point presentation of interviews which she carried out in Tonga for her research/thesis, 'Elisapesi interacted in a Talanoa with TS members. Personal experiences and opinions were shared, in the hope that the church can better address the dire strait.

'Elisapesi affirmed that the use of talanoa in her research gave both young and old the opportunity to have a voice, sharing their experiences, fears, and willingness to engage with the issues of concern. For example, a teacher spoke out against burning rubbish and chopping trees. They accept their own responsibility and are asking for guidance in what to do.

Talanoa feedbacks from TS included:

Preserving the intricate interactions among parts of creation is part of seeking justice for God's creation. There is much we can do daily to care for creation. Human influence, especially through industrial activity is a major factor in climate change. Greenhouse gases - in NZ 44% from agriculture. Responsible investment for climate change – not in companies that are adversely involved in climate change.

Some neighbouring areas are very vulnerable to climate change and extreme weather events. Some people in Kiribati have shifted house three times and anticipate moving again, but it is ancestral land, so where else could they go? A video clip was shown about rising sea levels in Tonga affecting the fishing industry as well as land and homes. Here in Aotearoa – some people are more vulnerable than others, viz tangata whenua who depend on primary industries for their livelihoods, culturally depend on traditional sites and access can be compromised. The effects of climate change are seen throughout the Pacific Islands as well as in New Zealand, e.g. Dunedin with its eroding beaches.

GS Tara identified two main challenges:

1. around our developing theologies of creation – from dominion to stewardship. For Māori towards identification with the whenua – I am the whenua, the whenua is me.
2. churches are not very articulate around climate crisis. Intersection of climate change with employment and poverty. Indirect effects are the underwater part of the iceberg.

Importance of Talanoa, bringing issues into our awareness.

MCNZ CJWG Statement

As the conference of the Methodist Church of NZ Te Hāhi Weteriana o Aotearoa, we affirm our love for creation and the diversity of all forms of life and refresh our guardianship responsibilities for earth as our common home. The Methodist Church as a whole, both parishes and Connexional bodies will contribute to achieving just transitions to a zero-carbon economy for Aotearoa in the period 2018-2050. Such achievements will be supported by guidelines provided by the Working Group and reviewed by reporting to Conference.

PAERATA RISE PROJECT AND MISSION OPPORTUNITY

Chris Johnston, Executive Officer, Paerata Rise Project, spoke to TS and outlined the history of this project arising from the Methodist boarding school Wesley from its inception at Three Kings through to its subsequent relocation to Paerata in 1922. Wesley is an important investment, but more money has been required for Wesley for it to be maintained rather than going the way of other Church schools.

Paerata Rise project is a joint venture between PAC trust and Grafton Downs (the name of the farm alongside Wesley College). With wise planning and changing circumstances around zoning, their work, with local iwi, and full analysis of water, transport, people movements, and full history, has resulted in assets increasing to \$86 million. A presidential committee was formed to explore options of and use resulting in the decision to go it alone. Building an advisory panel to work through the process doubled the returns.

Stage One of the developments at Paerata began on 1 Oct 2016 and builders approached to build show homes and café resulting in a boulevard of show homes. Despite a slow start, the market has dictated the costs of homes, and the returns yielded have been incredible, 455 sections sold at \$157 million. Now there is a primary school – café, playgrounds, a roundabout and shortly a retail centre. A train station is now approved to open in 2024. Chris indicated they would love to see a Methodist Church at Paerata Rise. It would be a tragedy not to use the lovely little chapel in the area – and the costs of restoration are being worked out now.

Pact 2086 trust and Te Taha Māori have an interest in this – Chris felt that if the church wanted to pursue this opportunity, then they could go to the shareholder's board. Manukau Synod have expressed their interest but felt a facility better related to community outreach might be more appropriate. Conversations around this are welcomed, to look at options, constraints, - there are a number of ideas, e.g., Sacred Heart has an initiative where swimming baths have been constructed and used jointly between council and the church school.

Where is Wesley College in this plan? It is situated in the middle of where the shopping centre would be best situated. The latest thinking is the present Wesley college site will expand to the south and give up some of the north land. As one block is built, one will be demolished. Plans to start within the next three years and possibility of other Wesley schools if finances continue. The cash flow is positive and there is no debt.

7% of affordable housing by legislation has to be under 75% of 830,000 (Auckland prices). A social housing fund has been set up from sale of land. (2% of sales are going to it).

Possibilities of sharing Wesley College facilities with Trinity College, possibly Mission Resourcing and others has been considered, e.g. a joint use chapel for Wesley and Trinity College, but for Trinity College students and for church services by opening up curtains (and possibly) installing the Aotea glass windows.

Chris explained how the name Paerata Rise came into being, along with challenge of needing to name 150 streets, so assistance is sought – could be related to land, or Methodist Church, or Bible. It cannot be a living person nor the same name as another road within 40 km. The sections range from 960 m – 330 sq. m with at least 5 m set back between properties. Affordable properties are duplex product with a shared party wall.

There is no current common demographic – which is important as the church looks to mission opportunities. A plea from Chris was 'please send me a church to Paerata Rise'.

IDEAS FOR RESOURCING

Rev Dr David Bell spoke to TS September about the Manukau and Auckland Synod initiative for 30 lay preachers (and others) to equip themselves. He commended Synod Superintendent Uesifili Unasa and Abhishek Solomon for setting up their school of theology resource. We all need to value our own indigenous treasures and David pointed to the work of Tongan radio, and the works of Uesifili Unasa and Siosifa Pole. He invited Uesifili and Siosifa to share about their contributions.

Uesifili referred to his own writing in 'Su'esu'e Manogi – In Search of Fragrance', a collection of writings from other Rhodes scholars and academics. His chapter, "The Borderlands – Relocating Border East" – addresses the ways in which Aucklanders exist in borderlands of transitions and changes – there is no one way of being church – for some of us it used to be that the Palagi was the constant – and the migrant groups had to change to fit in – but now it is the Palagi who have to exist in that borderline of transition. Palagi no longer the absolute church, but one of many that must transition to connect. So not just culture, but reality of Auckland of mission and ministry –

exist in borderland – we make compromises and moving between theologies, economics etc.

Siosifa talked about his 2020 publication– “Fisi'inaua 'i Vaha - A Tongan Migrant's Way: A Methodist Minister Applies Tongan Social Concepts in a New Zealand Setting”.

The book cover shows a canoe on the ocean which covers the journey of migrants into a new land, seeking new opportunities, and navigating challenges. As they travel, there is a focus on the new hopes, expectation of hopes and challenges but continuing on, knowing there are good outcomes ahead. This is a book which reflects his journey and the difficulties encountered in his ministry. Concepts have been developed – they are different from, yet connect with English colleagues and friends. Siosifa commenced his journey in writing following the invitation to write in the local publication and encouraged to write from a different perspective. Siosifa noted that his family was the only brown family in the parish – so this is where he was able to work with Tongan concepts within his local context of the nearby ocean, the beach and the rocks. Although coming from his own Tongan cultural background, yet they are connecting to the local context – so connecting with his parish. Siosifa explores issues like youth suicide, child abuse, colonization, displacement etc. His hope is that this will encourage presbyters and lay people to continue in ongoing conversation.

David noted that other communicators include Donald Philips and Colin Gibson making hymns over lifetime – we need to celebrate all our writers. That includes those on Synod – Kathryn's newsletters, and Kuli's preaching – those resources are loved. Susan Thompson and Norman Goreham's zines – and a range of other stories, for juniors, and music videos for juniors – all part of this. Again, content is important – we are God's resource, and he needs us to use them!

Whilst there will be those who resist, the church is challenged to move forward with a greater awareness of digital ministry which will become vital in encountering and empowering people. We will need to get better at it. Some have large digital presence – a lot to learn from each other. Enthusiasm is always contagious, but a major question is how can people recognize that the water in their own wells is worth sharing? This may take a long time to develop but it is communication that will identify what significant resources are available. Authenticity is crucial – otherwise what we say is rarely engaging.

RACISM

TSS in April had begun considering this topic, and issues were to have ongoing consideration.

Setaita shared experiences at the celebration of the anniversary of the Dawn Raids Apology by the Government to Pasifika. The Orakei Marae hosted this as Ngati Whatua partnered with government in recognizing the event which was marked through the Samoan Ifoga. The Prime Minister was covered with a fine mat representing the injustices and breach of human rights, a gesture of offering up remorse in seeking forgiveness and healing of this vā. As part of this ceremony, Setaita had been invited to be part of a group of Pacific community leaders to uncover the Prime Minister, and in doing so, she was offering forgiveness in a very moving way. Up to 40 scholarships have been offered in the Anniversary celebration to both young and older Pacific people to assist in the healing.

A challenge was put to TS with this explanation and overview of the events: - That there is acknowledgement that there is an issue of racism in Te Hāhi and (apology). In respect to healing – if this process is what the government has done, what should the church be doing about situations of racism? The discussion continued around acknowledgement of racism in Te Hāhi Weteriana o Aotearoa, and in small groups considered the questions:

- how do we feel about racism?
- what is our reaction when we see it happening?
- What should we do to address racism?

In the past, there was some discussion about whether this topic had already been adequately discussed, and a group was to be set up to provide teaching in synods, from Mission Resourcing and Trinity College.

GS Tara suggested that along with conference agenda, we look at Future Church, especially in the light of us moving from, and looking forward to a future free from trappings which church has brought from a colonial past. It will be good to have teaching of liturgy and structures at parish level. Tara advised that the church needed to be 'front-footing' the issue.

Collective responses to discussion:

- Liturgy determined by calendar from another place how to make it contextual and taking root here, maybe using Māori/Pacific authors.
- law book shows tradition of British Jurisprudence needs to change.
- consensus how this is reflected in the law book.
- how to engage with culture at a deeper level.
- Definition of racism. How can we be inclusive if from a single multicultural congregation?
- we are all Pacifika as Pakeha are in the Pacific.
- What colonial history present in the church today?
- Future church where we consider, complexities of racism, react to different power controls, social status, equal voice to people in segregated groups.
- Labels exclude in the first place, get over labels and overcome stereotypes and empower ministry. Equality is an important word.
- Liturgy asking if Faith & Order are able to look at use of language? Do we need synods? Diversity in leadership.
- How often do mixed parishes have combined services?
- Moving one small step forward is better than no step at all. Agree to do 1 thing by March next year.

It was suggested to take back to synods and put into action and at next TSS we look at the question of "What has your synod done to address racism?"

YEAR OF DISCERNMENT

A full report on the YOD programme was reported to Conference 2021.

Mission Resourcing and Trinity College would like to see the Programme rolled out in 2023.

TSS Report will not be complete without acknowledging with thanks, the years of service Richard (Dick) Clayton offered to TSS as a lay representative from the Central South Island Synod.

We wish you well and God's blessings in your retirement Dick. Dick will be replaced by Kelvin Aird who welcomed to TSS September as an observer in training.

Suggested decisions:

1. The report is received.
2. That the Year of Discernment Programme is launched in 2023.

SYNOD REPORTS

NORTHLAND

Grace and Peace

The Synod once again want to acknowledge the visit from President Andrew, inspiring official visit to connect with the local parishes, spiritual and pastoral uplift in a very trying time.

Synod

Rev Saikolone Taufua from Kaeo/Kerikeri Union Parish has been selected as the Northland Synod Superintendent to start 2023, and Rowan Smiley continue as the Assistance. The rest of Synods Officer remain in their role. The Synod was totally dependent on PAC grants for funding, however, our application for next year declined but we got this advice to use money from selling Ruawai Church property to fund Superintendent cost.

Every Parish in the synod is technically insolvent and giving does not even come close to meeting Parish expenses. Since we are open to travel and face to face meetings, we as Superintendents continue to support local parishes in taking services.

Church Together Northland

We only meet twice a year, one for business the other for training and inspiring purposes. Our next meeting is call “Spring Gathering” schedule for the 17th of September with workshops;

Reading the bible through the lens of ecology. Dr. Emily Colgan (senior biblical studies lecturer at Trinity Methodist Theological College) looking at reading and applying the bible to the ecological crisis we are facing

Results-based Accounting: As a tool for evaluating mission projects: Dr. Rod Watts executive officer Northern presbytery. Rod will be looking at Results-Based accounting as a tool for evaluating the effectiveness of missional projects. RBA is a requirement for people looking to apply for funds from the Presbytery Mission Fund.

Conference 2022, Te Timatanga – “The Beginning”

This is going to be the most significant event in the life of our church here in Aotearoa. Re-connecting to our history and remember those that gone before us. For those of you who plan to join us at the conference, we wish all a safe journey to the Bay of Islands.

Kia hora te marino me te rangimarie Kia whakapareārohi te moana o Ripiro

Kia horo te kārohirohi i mua i te takutai o Tai Tokerau E ora ana, ko te ora roa Mauritau, mauriora.

AUCKLAND

School of Theology

In May, Rev Drs David Bell and Terry Wall led a very interesting and well attended workshop on ‘*Making Theology*’. Making Theology encouraged participants to think about poetry, analyse verses, line and then turn them into a written reflection. David and Terry moved around the groups discussing ways and means, parameters and constraints of the poems.

One of the sessions asked the question: ‘How can we get published? There was the introduction to Philip Garside Resources and Siosifa Pole’s recently published book. Terry Wall also talked about sermon collections.

The next steps the Synod will take is towards collecting resources for publication and a proposal to Mission Resourcing to establish Making Theology workshops around music, addressing spiritual needs of congregations and revitalising print and email communications. We will look to invite the participation of the Manukau, Northland and Waikato-Wairiki Synod members in this initiative.

Synod Strategy

The Synod is acutely aware of the huge financial challenges facing parishes as well as identifying suitably skilled presbyters/lay ministry to vacancies. For sure, these are not confined to us in Auckland. We are committed to progressing the goals we had set in 2016 and 2020 Strategic planning workshops of looking to share people and property resources; encourage professional development opportunities for lay and ordained ministries. In addition, the Synod itself will explore ways it can release resources which will enable this process to happen easily for parishes and congregations.

We are currently undertaking four First Year ministry reviews for Mt Albert, Orakei, Devonport and Waitakere Parishes, a 5th Year of Ministry review for the Mahurangi Parish and a 9th Year Review for Northcote Takapuna Parish.

August Synod Meeting

The Synod enjoyed a lively Ministerial Synod where Supernumerary Reverend Barry Jones led the meeting in revisiting the history of the Bicultural Journey. A Notice of Motion for the upcoming Conference was presented and affirmed by both the Ministerial and Representative Synod meetings. The Representative Synod on Saturday was a well-attended gathering where Reverend Dr Arapera Ngaha preached and President Reverend Andrew Doubleday presided over the Holy Communion Service.

The service paid tribute to the outstanding work and ministry of Dr Helen Laurenson in the Central Parish (Pitt St) and the wide Connexion, acknowledged the retirement of Karl Tuinukuafe after 65 years of service as a Lay Preacher of the Methodist Church of New Zealand and celebrated the accreditation of 8 new Lay Preachers.

Dilys Davies – Lay Representative Uesifili Unasa – Synod Superintendent

MANUKAU

Synod Superintendency

Manukau synod has continued with the Co-Superintendency model, comprising of Presbyters and Lay team. We find this setup to be beneficial, in terms of sharing responsibilities.

However, we still need to refine things and there is always room for improvements. Peter Williamson is 'retiring' as co-Superintendent at the end of the Connexional year and we are in the process of filling the vacancy from the Presbyters within the synod. This process should be finalised before the end of this year. Peter's experience will be truly missed, especially his legal expertise.

Youth, Young People and Children

This is an important area for the Synod but unfortunately, change of leadership plus the covid factors, has prevented any event and activities this year.

August Synod (5 & 6th)

The Ministerial Synod was held online and the Representative Synod was held in person at Papakura Cross Road Church.

The highlight of the Synod meeting, was the 'Sharing of Our Stories' from each congregation, in terms of the mission and ministries.

Generally, the Methodist Church in Manukau is doing well, considering the ongoing effect of covid-19.

Mission Resourcing were invited to do a presentation on their roles.

As mentioned earlier, under Synod Superintendency above, we look forward to our strategic planning meeting in early 2023, to revisit our Synod Portfolio and do other work.

The Future

1. Combined Synod Events

Some Manukau synod members attended the School of Theology on Saturday, 14th May, which was organised and run by the Auckland Synod.

We anticipate and look forward to sharing more combined events in future.

2. Methodist Mission Northern

The Co-Superintendents met with Shirley Rivers, Head of Mission to look at ways the Synod and MMN can work together.

3. Mission to new areas

This is an ongoing project for the synod in the newly developed areas in South Auckland.

Rev Misilei Misilei, Mrs Jackie McGeorge, Rev Peter Williamson. Manukau Superintendency Team

WAIKATO WAIARIKI

Introduction

As a Synod we have been saddened by the passing of Rev Len Schroeder and Rev Paul Sinclair; we give thanks for them, and their commitment to church and community.

Covid restrictions have had implications for everyone, and we recognize the extra planning involved, in organizing worship options as well as pastoral care that Presbyters, Deacons and church leaders continue to undertake. The Super Team continues to provide support where necessary.

Inductions

- Shelley Walker Te Awamutu. as Presbyter in the Superintendency team.
- Mohukelesi Lolohea to Cambridge Union Parish
- John Carr to Western Bay of Plenty
- Alipate Livani Superintendent of Wasewase Synod held at Hamilton East.

Co-operating Parishes

The Super team has appreciated ongoing support and discussions with Presbyterian and Anglican partners, as we continue to provide for the 24 Union & Co-operating parishes in the synod. Ongoing resourcing for them is an issue.

Beyond our Parishes

- Te Rahui in River Road, Hamilton, is an important part of the life of the Waikato Rohe. Synod is enriched by a close relationship with these members of Te Taha Māori.
- WWU (Waikato Waiariki Unite) youth: We are grateful for the young people in our Synod and their great leadership team. During the year Tauivi Youth Conference gathered at Hamilton. The leadership had done a wonderful job planning this event.
- Supernumeraries Activities: 13 retired clergy gathered at 'The Saint' for lunch, it was lovely to see the old St Paul's church, resurrected in such a great way,

In Service Education

We are grateful that Jan Fogg has agreed to convene the Education Committee and it is anticipated there will be events to look forward to. The Workshop on *Land Stories*, led by Rev Dr Arapera (Bella) Ngaha with Harry Tawhai, was well received.

Time for refreshment was made available at our Annual Synod gathering at Epworth Retreat and Recreation Centre.

Looking Forward

As a result of a talanoa last year, it was agreed to trial Synod meetings on a Saturday, which has been well received so far.

At our June Synod meeting, members were challenged to consider what they could do to mitigate the effects of Climate change through a presentation by Dr. Elisapesi Havea, who is a member of the MCNZ Climate Change Working Group. Synod also heard reports from some of our parishes who are already quite active in becoming more sustainable and reducing waste and carbon emissions. All parishes are being encouraged to develop projects in this area.

August Synod approved the appointment of Rev Tau Lasi as the Presbyter on the Superintendency Team for the 2023 Connexional Year. Executive continues to discuss succession planning for its members.

Dcn Margaret Birtles, Rev Shelley Walker, Viv Whimster.

LOWER NORTH ISLAND

Since the last report earlier this year there have been some difficult developments and some joyous ones! (At last a mixed bag to report.)

I am pleased to report that LNIS has a very close working relationship with Presbytery through the Executive Secretary, Peter MacKenzie. Peter and I meet regularly, and Peter spoke to our recent August Synod. When it comes to areas like the Wairarapa we have to look ahead together as the normal ways of working don't work any more. A series of small Co-op ventures don't fit easily with appointment processes like Stationing or Presbyterian call, especially because aside from Masterton, there is no likelihood of a full-time settled ministry anywhere. This means we are needing to treat the whole of the Wairarapa as one appointment. Close consultation with our partner means we are committed to working on this together. We are also working closely with Presbytery to look at ways of making the property ratios work when necessary. For example the Miramar building, now no longer an active Parish, would enable more opportunities to be explored if it was in the notional hands of Methodists. Presbytery is working hard and creatively to explore asset swaps between parishes to enable this to happen without actual money changing hands. In Taranaki we work closely with the Anglican Archdeaconry.

LNIS is beginning conversations with Trinity College with the possibility of students taking time to help oversee the life of a parish, taking worship and attending to pastoral care while under the joint supervision of LNIS and Trinity College. We are hopeful that a second student will be appointed as a Supply minister in Wellington next year.

Property matters have loomed large for LNIS this year. Along with property is the question of Mission and the future outlook of a Parish. We have significant Methodist projects in New Plymouth, Whanganui and Palmerston North. Each has its different challenges. We have begun working closely with the appropriate Cultural Synods to ensure that a joint submission is made to MCPC about a particular project where more than one Synod is involved. This will take some time to fully implement but with patience and a growing understanding progress is being made.

We are finding that as Parishes become smaller and the people older, the ability they have to sustain the typical Methodist structures of governance becomes less. Getting a local Property Committee together to look at large projects is not always possible. The Whiteley Church plant in New Plymouth has sustained structural issues, particularly with its huge roof, leading to leaks and the need to get them fixed. LNIS has taken over the project, engaged engineers (at Parish cost) to report on the extent of the water issues, and is working with local parish people to see what progress can be made. While this is putting a burden on the Property Convenor for LNIS, this means things can be examined, and decisions made instead of property stagnating. In the end, property is Connexional.

In several Parishes it has become difficult to get a Parish Council together that can function well. Finance Committees likewise sometimes struggle. This has raised questions for us about what Parish viability means, about how to help without taking over, and about the possibility of a Connexional conversation about structures at the Parish level which are no longer able to work in the way they were intended. We are certain that something different has to happen sooner rather than later.

Allied to this conversation is the one about Mission direction and how to get Parishes to look creatively at what it means to be church in this century, or actually at this point in this century given how fast things are changing.

LNIS is committed to ending silos. We are working closely with Wesley Community Action, and Te Taha Māori, Presbytery, the Anglican diocese, and encouraging Parishes to call for help where possible. Slowly this approach is making progress. A member of Te Taha Māori usually attends Synod meetings, often members of the other groups are in contact with LNIS, and we work together on matters of shared interest. Many of what we sometimes think are "Methodist issues" are in fact shared by our ecumenical partners. By sharing ideas and skills across "boundaries" we are all enriched.

Looking ahead

Nicola Grundy will become the DS in 2023, and I will assume a quiet retirement role working more on missional development within LNIS. We have an enthusiastic team of Exec members. The biggest issues looking ahead are how to maintain the relevance of Synod in a District where the massive majority of parishes are co-op and don't usually see much point in attending things. How to avoid an increasing sense of irrelevance is an issue to solve as we look ahead.

Rob Ferguson

CENTRAL SOUTH ISLAND & NELSON MARLBOROUGH WEST COAST

Like many other Synods, filling the various roles within the Synod structure is becoming increasingly difficult. Add to this the costliness (but absolute need to enable solid leadership) of having a separated Synod Superintendency to provide governance and leadership, the future of Synods with small numbers of parishes becomes an issue which needs a thoughtful and considered solution.

Discussion Document Presented to the South Island Synods Regarding Possible Amalgamation

Introduction

In 2018 Nelson Marlborough West Coast Synod and Central South Island Synod agreed to a covenant that said:

“That during the period 1 August 2018 and Conference 2020 the two Synods will work collaboratively together with the intent to merge as one Synod. It is hoped that no later than August 2020 it is either time to merge or that their needs are best served as separate entities with their own arrangements for Superintendency.”

In 2020 it was decided that neither Synod was ready to merge but that they would continue to share one Synod Superintendent.

In March 2022 both Synods agreed that it was indeed time to merge. This has arisen due to several issues both Synods have identified: -

1. An increased familiarity of technology to do Synod business. A few Synod gatherings have been conducted via zoom over the past 2 years due to covid restrictions. This has taught us that distance can be traversed in this way rather than the expensive and time-consuming face to face meetings.
2. The number of parishes has reduced.
3. Finding appropriate and skilled personnel to fill much needed roles within the Synod has become increasingly difficult – Lay reps to Tauwiwi strategy and stationing, synod secretaries, treasurers, property convenor (and committee members).
4. The working together for a combined Synod every 2 years has worked well in building relationships between the Synods and has been life-giving.
5. The workload of arranging 6 synod gatherings is both time consuming and costly.
6. Attempting to have 2 separate executives and then a combined executive has failed.
7. Joint planning meeting in January for the 2 Synod executives has worked well.

In the conversation regarding merging a question arose as to whether it would be helpful to include Otago Southland Synod into the conversation regarding merging together. The two Synod Superintendents discussed this and agreed that this discussion document would include Otago Southland Synod. Therefore, the amalgamation of Synods includes a plan that includes them. If Otago Southland Synod chooses not to join, then the proposed plan will be simplified to 2 regions rather than three.

Proposal

One South Island Synod with one full time Synod Superintendent.

An Executive made up of Treasurer, Property Convenor, Secretary (paid?) plus

1. 1 representative from Nelson, Marlborough West Coast
2. 1 representative from Otago Southland
3. 2 representatives from Central South Island
4. Taiwi Strategy and Stationing rep (lay)

To enable succession planning it is suggested that the representatives have a person each to mentor and be a “back-up” as necessary. The back-ups to be approved by the Executive as they are not official representatives.

Depending on where the Synod Superintendent resides, the representatives from the other two regions will also act as Regional superintendents – particularly with regards to stationing and urgent needs.

If there are stationing requirements in the region outside of where the TSS lay rep resides, one of the regional representatives will act as the TSS representative that year (in addition to the lay rep). eg. If all three regions have stationing requirements, then the Synod lay rep and two regional reps will attend the Taiwi Strategy and Stationing. If no stationing requirements, then only the lay rep will attend. This is a departure from the current norms and will need conference/Mission Resourcing endorsement.

It will be critical that the Executive acts as a team, skilled in communication and well versed in church policy and process.

Executive will meet face to face in January and March in Christchurch each year to discuss and plan the year ahead (this is the most cost-effective destination).

Monthly via zoom

South Island Synod will gather each year

- **March** as a combined Synod face to face in Christchurch. This will be from a Friday through to Sunday. Workshops, presentations, social engagement, strategy and worship will be the key outcomes. Nominations for Executive and Superintendency will also be presented and decided on for the following year (usually held at the August Synod but with this being the South Island and winter, travel can often be hindered by snow).
- **August** Synod to be held via zoom – in much the same way as Conference 2021. Any conference or synod papers will be discussed via several zoom meetings held over the preceding weeks in which parish members and synod representatives will be invited. A summation/results of these meetings will be simply presented at August Synod for recording and affirmation

Regional Synods will meet annually in October/November face to face. This will include farewells to those moving on, an opportunity to share with each other and a time of prayer.

Ministerial Synod

Held in March pre the Synod Gathering – a time to share and pray with each other, raise concerns and to reaffirm our ordination vows.

August via zoom - Attend to any probationer reports and matters relating to conference or presbyterial ministry

Synod Superintendent

- ✓ To spend a block of time in each region to build relationships with the parishes and presbyters, addressing any concerns people have and working with the Presbyterian and

- Anglican partners in those regions as necessary.
- ✓ Will travel to regions for stationing, inductions, and urgent matters.
- ✓ As much work as possible to be done using zoom and other technology.

Finances

Finances to be combined. Those funds that are specifically designated to remain as is for at least 3 years before being reviewed by the region concerned and if agreed by them applied to the whole Synod.

All CB&L investments to be combined and interest utilised to cover Synod costs.

Synod to cover travel costs to attend the March Synod in Christchurch for those in the outlying regions.

Nominations

At the March Synod, each region will meet separately for a short time to nominate their Executive representative for the following year.

Also, at the March gathering the nominations committee will present the nominees for Treasurer, Property Convenor, Secretary, Taiwi Strategy and Stationing representative and Synod Superintendent for the following year. Each of these positions are for an initial term of 3 years with a maximum of 3 terms with one year stand down. It is understood that there will need to be some flexibility initially to ensure that a change in representatives is staggered.

Having the nominations early will allow for the current year to be a year of transition and hand over.

Nominations committee must have at least one representative from each region.

Property Committee

It would be desirable to have a representative from each region be part of this committee.

Treasurer

Financials prepared by Connexional Office. Treasurer must have some financial management experience and able to prepare annual budget in consultation with the Synod Superintendent. Annual budget presented to March Synod for approval.

Parishes

All parishes within the Synods must approve the merger. A letter will go out before the end of the year, asking parish councils to approve the merger and conveyed to their current Synod Superintendent. Responses will need to be received no later than the end of February 2023 for the March Synod gatherings.

Timing

That the agreement to merge be **finalized no later than the August synod 2023 for Conference endorsement in November 2023 and will be put into practice in February 2024.**

The nominations for Synod Superintendent be presented to the November regional Synods for discussion and that a name is finalized and brought to the combined March gathering in 2024 for approval. This superintendent will be inducted in 2025. It is suggested that the current CSI and NMW Synod Superintendent be interim Superintendent for the year 2024.

In November 2026 the nomination committee, after reviewing the current Synod Superintendent, will present nominations for the Synod Superintendent to the Regional Synods for conversation. In March 2027 either the current Synod Superintendent will be affirmed to serve another 3 years, or a new Synod Superintendent will be appointed and inducted in 2028.

The discussion document has been presented to all three Synods where it was unanimously felt that a merger was timely and the outlined process and plan for this to happen was a good way forward. With some slight changes (already made in this report), the plan will again be discussed at the March 2023 Synod gatherings for final comment and changes

In the meantime, it is business as usual.

Nelson, Marlborough, West Coast Synod - a collaborative initiative with Vahefonua in the Blenheim Parish has started with a formation of a partnership between the two Synods to enable a bi-lingual ministry to take place both in terms of parish ministry and outreach to migrant workers. The process the Synods are following is like that of a co-operative venture but in lieu of denominational partnership we are engaging in Synod partnership. Within this model both Synods are equal with no one Synod able to make a decision with regards to property, strategy, stationing and finance without the agreement of the other. Any stationed presbyter must be fluent in both Tongan and English.

This is an exciting approach with both language Synods learning from each other with an openness and respect.

The Nelson Tasman District Parish has recently sold the Richmond church property and fully committed to providing social housing in the region.

The West Coast continue to be actively engaged in the wider community in true West Coast style and culture! Greymouth District Union Church now serves the communities of Westport and Reefton.

In the Central South Island, the three new part time presbyters have settled in well. The process of mediating between the prospective presbyter and the parish council to craft a covenant agreement based on the Presbyter and Parish profiles that outlined gifts and strengths and the needs and strategy of the parish PRIOR to a face to face, has proven to be very helpful in ensuring realistic expectations and enabled the face to face to be more around relationship and vision rather than negotiating. At the first year review each parish and presbyter were asked if the covenant was working and what if anything needed to be addressed or changed. There were no changes, and all felt that the shared ministry between Presbyter and Parish was working well because of the time put in at the start.

One of the growing concerns in both regions is the growing inability for stipended ministry – whether that be full or part time. There is now no stationed presbyter between Leeston (just south of Christchurch) and Dunedin. Both Ashburton and Timaru have no appointment in their Methodist parishes and a Presbyterian appointment in both Union Parishes in each of those towns. On the West Coast Greymouth District Union Church ½ time appointment now covers Westport, Reefton and Buller – a huge geographic region.

The challenge to the church is how we might work differently and collaboratively. To resource and support our smaller rural parishes and move away from a one Presbyter on Parish model.

OTAGO SOUTHLAND

Like Synods around the country we have been seeking to conduct our life and business in the midst of the Covid pandemic. This time last year the Delta variant was in the community but the situation felt relatively contained. We have seen the impact of the Omicron variant and how it has washed over the country while both the government and Church have relaxed regulations somewhat.

Our two Synods thus far this year have been on Zoom, in both cases because of the Covid the Covid situation but other factors in August were the spread of Flu and adverse weather were also factors.

We began the new year on a very positive note with the induction of the Rev Tania Shackleton into her new appointment at Lindisfarne in Invercargill.

In the Dunedin parish the Rev Dr Rod Mitchell is just about to finish his part time appointment. The parish will not be replacing him and will be down to one FTE for three congregations.

The Synod has been heartened by the work of Methodist Mission Southern around Otago, Southland and effectively further afield.

Two Cooperating parishes in the Synod – Bluff, Brownhills and Otatara - have indicated their desire to end their present arrangements citing “theological differences” with the Methodist Church. Bluff, Brownhills intends to become a standalone Reformed congregation and Otatara will apply to join PCANZ. The Otatara situation is relatively recent the Bluff one has dragged on a little in part due to the difficulties of coordination with three partners and the uncertainty of the Covid situation.

Our Synod is engaged in conversation with Central South Island and Nelson. Marlborough, West Coast about a merger process and a future South Island Synod. Our Synod fully supports this process and is hopeful that it will be a positive development for Methodism across the South Island.

Our Synod is very happy to see one of our own, well until recently anyway, come into the Presidential role. Congratulations to President Peter and Vice President TeRito.

SINOTI SAMOA

Kia Ora tatou. Greetings and Talofa lava.

The year begun with the induction of Sinoti Samoa’s newly appointed Superintendent, Paulo Ieli with Sinoti Secretary Toleafoa Tuimauga and Treasurer Feagaimalii Naasona Te’o. Ex-Superintendent Suiva’aia Te’o led the service with President Andrew offering an encouraging and moving sermon; the service was limited to one-hundred people due to Covid 19 Traffic Light System. The service also marked the end of Rev Suiva’aia Te’os term in office; and Tuatagaloa Saunoa Tulou’s term as Treasurer. Sinoti Samoa had the opportunity to express their gratitude to both Suiva’aia and Tuatagaloa for their leadership, vision, and service over the many years in office. Fa’afetai, fa’amalo le tautua fa’afetai galulue, ua malie toa ua malo le tau.

School of Theology - 18th-20th February.

Sinoti presbyters, Lay-leaders and spouses converged at Silverstream Retreat Campsite Wellington for 2022 School of Theology. The weekend dialogue and debates centred around spiritual wellbeing of Sinoti and reflecting on the changing dynamics of our world as a result of Covid 19, and other factors.

- Reflection on Journey by Rev. Suiva’aia Te’o.
- A paper on Mission presented by Rev Sioa Letalu *‘where to from here?’*
- Presentation from the Core-Group – led by Rev Iakopo Fa’afuata and Rev Utumauu Pupulu on *- looking ahead and asking the hard questions regarding the future of Sinoti ministry.*
- Presentation from Rev Ieremia Amituana’i and Rev Fatu Tufuga - *Focussed on the possible formation of a Sinoti Mission Choir, a ministry focussed on utilizing our young people.*

We are grateful to the generosity and hospitality of the Wellington Region for hosting us.

COVID Response - Vaccination & Testing

Sinoti Samoa’s adult population is close to being 100% fully vaccinated, with 5- and 11-year-olds having almost completing their second doses. Sinoti presbyters continue to work with community Leaders and Health organization in ensuring the message regarding the importance of vaccination and testing is relayed to our families and communities.

Online services

Since the introduction of the traffic light system, Sinoti presbyters and Parishes have been in ongoing dialogue about transitioning back to church with health and safety as priority. Many of the parishes in Auckland continued to use social media for the Sunday services, while slowly transitioning back to normal Sunday services.

Properties

President Andrew led a special service in Hastings on the 19th of March to Dedicate the foundational stone for the Hastings church hall. Sinoti Superintendent Paulo Ieli offered greetings on behalf of Sinoti.

Sinoti Samoa Property Advisory Committee continues to guide and support local Parishes who have current property projects.

Exciting times as momentum picks up around the Hastings Samoan Parish Social Housing Project. Social housing throughout NZ is an increasing concern, Sinoti Samoa will continue to support the work & vision of our Parishes endeavouring to help counter the housing crisis.

Ministry of Social Development continues to support Sinoti Samoa in its Drury Tafa o Ata Project. First DRAFT Design Scheme by Deloitte was presented to Sinoti's August AGM and is now progressing through to its next stage.

Property Stewardship

We praise and give glory to God for the Mangere East English-speaking Parish for their many years of service in the Manukau region. A special service was held to mark the end of an era and acknowledged the official hand over of Property Stewardship to the Mangere East Samoan Parish.

2022 Sinoti Samoa AGM

Held at Willow Park Christian Campsite Howick from the 11th to the 14th of August 2022.

The AGM theme emerged from the Gospel of Luke 12, *May the wisdom of God Navigate our journey.*

The AGM was a success. Sinoti celebrated 20 years since the Tafa o Ata project was conceived. Hundreds of Sinoti members congregated at the campsite on Saturday evening for the Tafa o Ata celebration. Sinoti continues to fundraise towards the Tafa o Ata project. We wish to convey our appreciation to MCPC for the ongoing support and guidance they continuously provide.

Youth and Children Ministry

Children and Youth Ministry is an important component of Sinoti's ministry, Sinoti Samoa continues to invest and support our young people by producing resources for Sunday School and Youth Ministry. (KAK) Christian Educational Committee provides annual resources; these materials are taught following a set-out Timeframe.

Over two hundred children ranging from two-year-olds to year thirteens from Wellington to Auckland participated in the Sunday School Exam during the School Holiday break in July. The national exam has become a Sinoti annual family event.

NYLO and Sinoti Youth Leaders gathered at Hunua Falls from 3-6 June 2022, for Leadership Training Programmes. It was a successful event with many young leaders finding the experience rewarding. The National Youth camp is scheduled for 2024 and the organising committee is already in full swing prepping for this event.

Lay Ministry

Second Semester of the LTh Lay Preachers Programme in partnership with Trinity College has started. Preparation is underway for the Sinoti Samoa's Lay Preachers association retreat labour weekend 2022.

Computer Course - Ignite College

- Ignite College has offered Sinoti Samoa a computer course catering to our elderly members. The programme emerges out of Covid-19 after identifying that a majority of the senior community members found themselves in isolation during this time and lacked the basic technology skills to stay in contact or join via zoom or Facebook for worship.
- Many of the current students from Manukau and Auckland range from 52- to 82-year-olds.
- The 200-hour course would be completed at the end of September with graduation set for October or November.

- All participants will graduate with basic computer skills enabling them to write, check emails, connect with families and friends via social media and the ability to join ministry activities via zoom, without relying on children or grandchildren. Ignite College will gift each participant a new laptop and a pathway to ongoing learning if the participant wishes to do so.

May the Wisdom of God navigate the journey of our Church.

Ia faamanuia tele le Atua i le Koneferenisi Niu Sila ma ana galuega o lenei tausaga ma le lumanai.

Soifua

VAHEFONUA TONGA O AOTEAROA

1) Capability & Resilience

- a) Vahefonua has continued to grow and develop different strategies for providing different services using various online Platform, Facebook and YouTube. Vahefonua provides weekly Sunday services at 12pm on the Vahefonua Facebook page.
- b) Individual Parishes and congregations are providing a hybrid model by providing services and programs online during the week and onsite services during the weekend (Youth Programs, Sunday School, Choir and Brass Band and Sunday Church services)
- c) ZOOM is still the preferred platform for meetings, training platforms Wesley Classes.
- d) SIOLA Media & Broadcasting Network Team (Ataongo) are leading Vahefonua Online presence by providing regular spiritual programmers and general information that are relevant and updated to the Tongan community
- e) Parish and Congregation Online Platform.
Parishes and congregations are slowing getting back to normal with most church running programs from their church hall and chapel. There is still a number of church members who still prefer to participate in the Sunday services from home hence churches are Streaming Live the Sunday Service from Church live to their congregation social media platform for the members who are still at home.

2) Growth & Developments

- a) Opportunity for growth and development of Oamaru / Dunedin / Blenheim
- b) Ongoing development of our young couple's / parents ministry
- c) Growth in the mission arm of Vahefonua (SIAOLA)
- d) Growth and Development of Online Services (Sunday Services, SIAMEILE and Leadership Training, Synod Meetings, Parish and Congregation Meetings)

3) Health & Safety

- a) Covid Pandemic
 - i. Vahefonua Tonga is working with the parishes and congregations to encourage church members to get fully vaccinated against Covid-19.
 - ii. Parishes and Congregations have started going back to onsite church service. Church have gone back to church on the week end only.

4) Mission – Vahefonua Tonga Methodist Mission (Siaola)

- a) Slowdown in the area of Home Ownership and Financial Advisory mainly due to the impact of Covid and the changing environment making it harder for home ownership
- b) SIAOLA Food Hub continue to delivering food parcels to families self-isolating at home from covid-19. This has slowed down significantly. SIAOLA is looking for a new location as the Ellerslie Church require their hall back.
- c) Continued work looking at options and best model for setting up a Vahefonua Service Provider to support the 6 Early Childcare Centre in the Auckland Region.
- d) Accreditation Process - Achieved Social Sector Accreditation Approval Level 2
- e) New Service being developed in the Employment – Working with the community to prepare and find jobs.
- f) Growth in the new services around Health and Wellbeing, Language and Culture and Media and Communication

5) Property

- a) Oamaru re-opened its church on 25th June 2022 after being refurbished
- b) New Church Building for East Tamaki Tongan Methodist Church and the new Church all and Carpark for the Ellerslie Tongan Methodist Church are both in the final stages of the Building Consent process. The project timeline has been impacted by covid-19 pandemic.

6) Professional Development

- a) Licentiate of Theology – 30 students enrolled to this year's Licentiate of Theology (Tongan Language) are completing the final two papers of the 6 paper course. The students are looking forward to being part of the Graduation Ceremony at this year's conference in Kerikeri.

WASEWASE KO VITI KEI ROTUMA

The Wasewase continues to focus, reflect and proclaim the love of God in spiritual growth to transform its young family base fellowships, Youth ministries and the Children's Ministry to empower the future through God's Grace in education and cultural integrated spiritual settings. The Wasewase consists of 6 Parishes 16 Congregations and 2 inhouse fellowship.

Tributes

The Wasewase mourned the passing away of Rev.Dr Ilaitia Tuwere who was laid to rest 3rd September 2022. Dr. Ilaitia Tuwere spent 46 years of service to the Church for which 14 years was with MCNZ until retirement.

Wasewase Priorities for Growth and Developments Worship Space

The Wasewase acknowledges two new congregations Nelson with 50 members and Dunedin about 20 members and the ongoing discussions with the Synod Superintendent of Upper South Synod in facilitating a worship space for our emerging new congregations and its welfare.

Hamilton East Methodist Parish Wesley Church

The Waikato Waiariki Fijian Parish acknowledges the usage of this worship space from 2007 till to date and its continued relationship and hand over of continuations of traditional fellowship for the past 97 years.

Youth Ministry

The need to implement a framework to address young families into the Youth program.

Training & Development

1. Ministerial Training for new Candidates to cater for the growing numbers of congregation.
2. Indigenous spiritual theology and Church History with Davuilevu Theological College to train our Ministers and young youth leaders as well as Lay People to maintain and develop our Traditional Ministry. It will be a source of our Unity in our Diversify Communities that surrounds us today.

Ongoing Projects and Commitment

Children's Ministry

Launch a new Book for their Sunday Lesson in our own language curriculum during our AGM 2022 by the Director of Mission Resource – Rev Setaita Veikune Wad. We had start using it.

Working towards Parsonage for Presbyters

Ease moving of Presbyter and stationing.

COVID 19/ Health & Safety Acts

Each Parishes working together with the local Synods, Ministry of Pacific People, Trust Organisation and Health Authorities to deal with their local issues.

EVANGELICAL NETWORK

The Conference of 2018 asked Mission Resourcing to engage with those who might identify as evangelical and the wider church as to the future strategic direction of the Network. One of the Directors of Mission Resourcing has taken the action to follow-up the Conference' decision to ensure that members of the Network have been contacted and consulted before any further decision about the future of its existence. There was an opportunity to communicate with the only surviving member of the Executive of the Network to have his opinion. He emphasised strongly in his response that it is up to the Conference to make the decision about the future of the Network. In addition, he reminded the church about its responsibility to uphold the value of our diverse theological persuasions and be sensitive toward it. Every voice needs to be heard and respected. While it may be time for Evangelical Network to wind up, the Church also accepted the 'Evangelical Covenant' as part of its beings.

The Network has served the church for about 22 years and it has provided a space for its members to feel belonging in the Methodist family. We should acknowledge the challenges as well as the achievements the members of the Network have experienced over these years. Thanks to those who served as Superintendent of the Network and those who were members of the executive for their leadership. Now, it is time for the Conference to make decision about its future existence and I would like to propose these suggested decisions:

Suggested decisions:

1. The report be received.
2. That Conference acknowledges the work of the Evangelical Network in the last 22 years of its existence.
3. That Conference recognises that the Evangelical Network has fulfilled its function and no longer have the capacity to continue and therefore cease to exist from this Conference.
4. That the Law Revision Committee be asked to bring proposed changes by deleting the Evangelical Network from the Law book.
5. That the assets of the Evangelical Network be transferred to the General Account of the Methodist Church.

NEW ZEALAND METHODIST WOMEN'S FELLOWSHIP

"Revive and Unite"

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

2 Corinthians 13:11

Finally, brothers and sisters, rejoice! Strive for full restoration, encourage one another, be of one mind, live in peace. And the God of love and peace will be with you.

Kia Ora Koutou, Talofa lava, Malo e lelei, Nisa Bula Vinaka and Greetings to Te Hāhi o Weteriana o Aotearoa in the name of Lord Jesus Christ our Saviour as we gather for this year's Methodist Church Conference 2022.

We must give great praises to our heavenly father without him and his guidance nothing is possible and like the wonderful lyrics go – This the day that the Lord has made we will rejoice and be glad in it yes Lord we are truly glad to be here on this wonderful day. Amen and Hallelujah.

Well it's been just over 12-month's since we have been in office and leading a beautiful organisation NZ Methodist Women's Fellowship with the purpose of serving our God in any way possible that will reach out to those in need and we thank the connection for sitting up and listening to us last year and taking notice we are here and we need your support to outreach to our fellow sisters across the nation, pacific and the world who need help whether through financial means or just praying and knowing that the support is there.

It has been an eventful and inspiring year in so many ways, and it is a great sign that the New Zealand Methodist Women's Fellowship is very much alive and flourishing to serve our God

Acknowledgements

I would like to acknowledge many of our members who have struggled through ill-health this last year and still are and pray that the power of our heavenly Father continues to protect them, and we ask for your continued prayers upon our members that they are healed by the grace of our wonderful God as he watches over them.

We acknowledge the families down in Nelson/Marlborough who were affected by the devastating torrential rain that destroyed a lot of families, livelihood and pray as they try to regather and restart again.

Tributes

I would like to pay tribute to members who have passed away during the past year since our Conference in 2021.

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

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

Acknowledging the services of Esther Trim from North Canterbury, Margaret Martin from Waitemata, Margaret Hawke from North Canterbury, June Allen from North Canterbury, Selena Walker from Waikato/Thames Valley, Joyce Witten from Waikato/Thames Valley, Judith Sheat from Waikato/Thames Valley and Suisau Strickland, National President 2000-2002.

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

District visits

The greatest highlight is the opportunity to attend local or district meetings and listen to the wonderful work they are doing. In line with our 2-year theme of Revive and Unite it's about how we can work as one to support our fellow local and district fellowships to continue with the NZMWF mission.

It is sad to hear of some fellowships and district still yet to meet for various reasons and COVID being a major factor but also for our non-Pacific fellowships we are seeing the decline in numbers to be able to continue to the work.

Our team attended the following district meetings MTSSEMNS (face to face), Nelson/Marlborough (virtual), Tamaki Makarau – Auckland Central (face to face) and Manurewa Fellowship (MTSSEMNS – face to face).

We pray to get a few more visits in before our term ends in 2023 and happy to meet virtually or face to face just need to look at dates and time that would best suit your District or Fellowship.

Communications

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

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

Mission Work

Each year our local fellowships fundraise to help towards our different causes we support and each year we do Special Projects together with our sisters from PWANZ (formerly APW) for NGO organisation that have none or limited funding from the government and we choose a National and an International organisation this year was no different and the organisations we helped out for year 2021-2022 was The Anglican Trust for Women and Children (ATWC) & CWS Family Wellbeing – family violence, domestic violence and discrimination of women, focusing on the COVID 19 response and support for women, children and the disadvantaged, particularly in Fiji and wider Pacific (including other Pacific countries affected by COVID) – we collected a total of \$24,662.35 for these causes and it will be presented at our National Council in the weekend of 14-16 October 2022.

Other causes we support yearly Helena Goldie Hospital \$472.90, Medical & Education \$1,534.00 and Stamps/Vouchers \$677.00.

This year a request for an offering for Ukraine was made to districts and would like to make a special acknowledgement to MTSSEMNS for they put through an offering for this cause and collected at their Women's AGM meeting in April 2022 \$5,215.00.

Our three Grant and Scholarship Funds – Smethurst, Kurahuna and Friendship continue to enable women of all ages to further their education here and overseas. Thank-you to those serving on these three committees.

These are the outreach our women's fellowship do year on year and this is not possible without a full support from connexion in helping our women at local churches and in their districts so they can continue to do this work.

14th World Assembly Global online

It was wonderful to join the 14th World Assembly this year that was held from Tuesday 9th August to Sunday 14th August 2022. Ideally, we would have enjoyed attending the assembly in person in Sweden but attending virtually was still an enjoyable event as we still got to meet and mingle with others in breakout rooms when we were spilt in workshops.

Over 6 nights the Assembly was held in the evening starting 9pm (NZT) and programme led by World President Allison Judd who was based in England and her world officers based in their home country due to COVID and not allowing them to travel to be together. The songs was a highlight for me during the assembly they were so on point it just uplifted you and the singing was led by Rev Amelia Koh-Butler from Australia she was wonderful I remember her from the South Pacific seminar held in Brisbane back 2014 and she was able to make the assembly sing to their hearts content which was wonderful.

On Sunday we held a service in person for the commissioning service for the new World Officers and the Area Presidents & Vice Presidents and we invited districts in Auckland to attend the service held at Mt Richmond Motel, Otahuhu conference room and this service was led by Alison Judd (via Zoom) and we improvised what was required for the service so we could show our support for our newly appointed South Pacific Area President Olive Tanielu. It was a very momentous occasion and it made special to have representatives from the districts (Tamaki Makaurau, Wasewase, Vahefonua, Sinoti Samoa) and members of Olive's family and church to witness the commissioning.

We would like to acknowledge the appointment of President Olive Tanielu who is not new to these roles and to say we are so proud of her and she has our support during her term and wish her and her team all the best in leading the South Pacific Area.

We are also blessed with having another NZMWF recipient of the Helen Kim Scholarship for the next 4 years Janice Auva'a-Walters also wishing her the best with her journey.

We also had a recipient for the Bossey Study Grant usually you would travel to Geneva, Switzerland to complete the studies but due to pandemic and borders not fully open our recipient

Sharlene Malaeimi completed it online successfully before World Assembly and was acknowledged by the World President – good on you Sharlene.

Let us not forget the tireless work of 2 wonderful women that served on the previous World Executive Itamua Mataiva Robertson (6 years) as World Secretary and Leu Pupulu (11 years) as World Treasurer we were so privileged to hear the accolades given to you both over the course of the world assembly of your passion for the work and you have made us all proud of the great work you made on the world map through WFMUCW.

Constitution

Finally would like to conclude as we continue in our journey we are currently looking at the current structure of our NZMWF and the makeup of districts due to the declining members in our non-Pacific local fellowships that is affecting our Districts in continuing, so we ask for your prayers that we will be able to come to some agreed structure, however it has been brought to our attention that our current NZMWF Constitution held by the Methodist Church of New Zealand is outdated and we need to replace with our current constitution that was updated back in 2017.

I have attached a copy for it to be sent through to the Connexional Office to have a copy of the latest Constitution that NZMWF are using.

Thank you so much for the opportunity to present this report at this year's conference. We ask for your prayers and support for our final term in office and wish the new incoming President Elect as she prepares for her term.

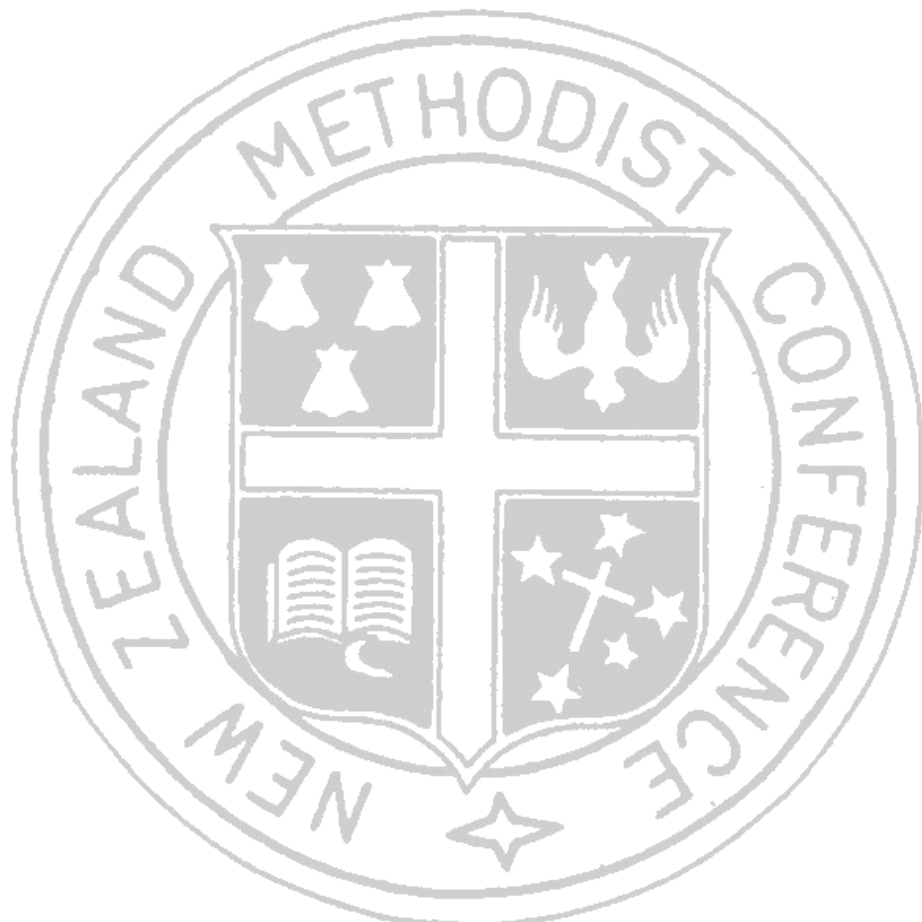
Tuituivao Salevao, National President 2021 to 2023

Suggested decisions:

1. The report is received.

C

Law Revision



LAW REVISION

The Law Revision Committee met regularly in 2022 to work on the business referred to the Committee by Conference and to ensure that the law book was updated to Conference 2021.

SECTION 8: REVIEW OF THE DISCIPLINARY REGULATIONS

Background

During 2022, a committee of Church members and others {consisting of the President: Rev Andrew Doubleday, Vice President: 'Etuini Talakai, General Secretary: Rev Tara Tautari, Rev Jill Van De Geer, Rev Susan Thompson, Legal Advisors: Ruby Schaumkel, Rachel Scott, Maria Drew KC, Commissioner Te Taha Māori: Judge Te Kani Williams, Rev Dr Arapera (Bella) Ngaha of Te Taha Māori} - met on a number of occasions to consider the Church's process for addressing alleged wrongdoing by members.

The disciplinary process in section 8 of the Law Book is largely founded on retributive justice and modelled on a process similar to that in our judicial system: serious complaints lead to charges and a hearing before the Disciplinary Tribunal with evidence given on oath. The Tribunal then has powers to issue a decision and discipline the minister or other member of the Church. For a minister, the sanction can be suspension or removal from full connexion. The process does make provision for mediation, which enables an agreed resolution in some cases.

Unlike the criminal and civil court system (save for family disputes) the charges are not publicised, and hearings are usually "in committee", that is in private.

The Church's disciplinary process is in line with processes that are adopted by professional bodies.

The process is adversarial and focused on establishing facts through evidence, making findings of fact and, where breaches of the Church's rules are proved, imposing a sanction. The process does not engage tikanga or restorative justice values. It is largely strictly confidential, involving official correspondence and process with no kano ki kano, unless mediation takes place. Te ao Māori is not reflected in the process and there is no focus on restoring relationships.

Neither the victims of the wrongdoing, the wrongdoer, or the Church (or wider) community are served well by this approach. It often destroys relationships and may leave both wrongdoers and victims worse off. It leaves the Church Community uninformed, or partly informed through gossip or one-sided accounts. This is divisive, destructive and means that useful opportunities to both heal, learn lessons and grow (as members, individuals and as a Church) are lost.

Proposal

The proposal is that the Church move to develop a new process to replace Section 8 which reflects te ao Māori and restorative justice principles. The recommendation is that this approach apply across the Church.

Restorative justice sits well alongside, and is imbedded in, te ao Māori processes for addressing wrongdoing. It is recognised and used within parts of the formal criminal justice system in New Zealand and elsewhere. Importantly, we are a Church and restorative justice is aligned with Christ's teachings.

Key Elements

Key elements of the new process envisaged at this stage would include:

- The President's role would remain pastoral and separate from the process
- One tikanga restorative process for all Church members
- Restorative (relationship, respect, responsibility, repair, reintegration), rather than punitive focus. But with the Tribunal process available where a member complained against refuses to engage in this process/admit any wrongdoing

- Kanohi ki kanohi integrated into restorative process
- Mediation remains available
- Openness and engagement within the part of the Church community affected, but with confidentiality protections included for the vulnerable where needed

Timeline

A timeline is proposed as follows with a view to presenting a full report and proposed redrafted Section 8 of the Rulebook to Conference for consideration in November 2023:

- Development of full concept by 31 March 2023 (involving tikanga and restorative justice experts within and outside the Church, with oversight of Church and lawyers)
- Preliminary draft of new section 8 by 31 July 2023 (Church's lawyers) and explanatory report (tikanga and restorative justice experts, Church's lawyers) to be passed to the August Synod and to Hui Poari
- Final draft and explanatory report by 31 September 2023 (following consultation on preliminary draft with Tikanga and restorative justice experts, the Church's Law Revision Committee and any other stakeholders)
- November 2023 – presentation of report and final draft section 8 to Conference

It was agreed that, moving forward, the committee progressing the project would be: Rev Tara Tautari, Te Kani Williams, Ruby Schaumkel, Carwyn Jones (or other tikanga/restorative expert(s)), Rev Bella Ngaha, Rachel Scott/Maria Dew (oversight only).

The Law Revision Committee is seeking Conference's agreement to proceed as outlined above.

Glossary

Te ao Māori – The Māori world view

No kanohi ki kanohi – face to face

Tikanga - Customary practices

CONNEXIONAL STANDING COMMITTEES REVIEW

The Law Book states that every seven years, Conference shall undertake a review of the purpose and functions of each Standing Committee. To do this Conference appoints a Review Committee and a report with recommendations is made at the succeeding Conference. (Section 5).

Current Standing Committees include: President's Committee of Advice, Pastoral Committee, Law Revision Committee and Faith and Order Committee. In addition, the Public Issues Network was reviewed in 2020 and the PAC Distribution Group is currently under review.

A recommendation to Conference is that a Review Committee be appointed to review the above Current Standing Committees and the Professional Development Grants Committee. The terms of reference for the respective committees are included in this report.

Terms of Reference for Conference Standing Committees

Background

Current Standing Committees that need to be reviewed include the President's Committee of Advice, Pastoral Committee, Law Revision Committee, Faith and Order Committee and the Professional Development Grants Committee.

Objectives

The objectives of the review are to:

1. To ensure that the Conference Standing Committees, are fit for purpose and have the capacity to adapt to the changing needs and contextual realities of the Methodist Church of New Zealand.
2. To assess the effectiveness of the way the bicultural partnership between Te Taha Māori and Tauīwi is modelled and demonstrated in the work of the respective Conference Standing Committees.

Key areas of consideration

The review should look at what the Conference Standing Committees do, how they do it, and how their work is supported. The scope should include, but not be limited to, a future looking view of the following:

1. The Purposes and tasks
 - a) what are the perceived and real issues with the current model?
 - b) is the Conference clear about the purpose and tasks of the respective Standing Committees (see Law Book Section 5)?
 - c) are the purpose and tasks still current and is there adequate direction provided to the Standing Committees by the Conference?
 - d) are the roles and responsibilities of the membership of the Standing Committees, clearly defined and understood?
2. Accountability to Conference
 - a) does the current accountability mechanism (e.g. reporting to Conference) enable the Standing Committees to effectively undertake their decision-making and processing role, and ensure appropriate responses to the concerns of the wider Connexion (e.g. Synods/ Hui Poari, Parishes/Rohe)?
 - b) do the Standing Committees exercise the current accountability mechanism appropriately?
 - c) do the Standing Committee members understand and act in a manner that reflects that they are accountable to the Conference and the connexion for their work?
 - d) are there accountability requirements at a Conference level to ensure that the Standing Committees are meeting their covenantal obligations to Te Tiriti o Waitangi and its bicultural partnership?
 - e) are the lines of accountability sufficiently clear, open and transparent for consensus decision making?
 - f) are there additional accountability mechanisms that could be introduced?
3. Culture of the Standing Committees
 - a) is there a working relationship based on trust and respect between members of each of the respective Standing Committees?
 - b) how well does the Conference resource the Standing Committees, with members who have the necessary skills to serve on the committee?
 - c) does the nominations process of new members and their subsequent induction to the role contribute positively to the work of the Standing Committees?

Engaging with the Connexion

In undertaking this review, the reviewers should consult with, but not be limited to:

- Connexional Committees of Conference (Hui Poari, Tauwi Strategy, Council of Elders, Budget Task Group).
- Connexional Divisions and Standing Committees (Board of Administration, Mission Resourcing Board, Trinity Methodist Theological College, Mission and Ecumenical Committee, Methodist Trust Association, Law Revision Committee, Faith and Order Committee, Public Issues Network, PAC Distribution Group, The Methodist Alliance, Professional Development Grants Committee, Pastoral Committee, President's Committee of Advice).
- Parishes, congregations and rohe throughout the Connexion.

Key Dates

- It is expected that in early 2023, the reviewer(s) should provide a mechanism for members to provide input into the review, including the issues they perceive with the model and work of the Standing Committees.
- It is expected that a draft report will be available including Connexional feedback by June 2023 to be shared with Synods/Hui Poari and then submitted to Conference 2023.

Operational Matters

The review will be supported by the Connexional Office.

Review team and process

It is recommended that two review teams of 4-6 people (as nominated by Te Taha Māori and Taiwi) be tasked with conducting the reviews. One team should review the Pastoral Committee, President's Committee of Advice and the Law Revision Committee. The second team should review the Faith and Order Committee and the Professional Development Grants Committee. The review teams may call on other people to conduct components of the review e.g. focus group interviews.

Profile of reviewers

- Knowledge of the Connexion and Church structures, including the Law book
- Experience and/or expertise in the substance of the review
- An awareness of the wider context in which the Church works

Law Revision would like to acknowledge and thank the work of the General Secretary and contribution of the committee members.

Suggested decisions:

1. The report is received.
2. Conference notes and accepts the updated Law Book to Conference 2021.
3. That Conference agrees to proceed with the Key Elements and Timeline proposed in the report to move to putting tikanga and restorative justice as the central principle of Section 8.
4. Conference directs Te Taha Māori and Taiwi to appoint members for the reviews of Standing and Connexional Committees of Conference as outlined in the Terms of Reference. The completed reviews are to be brought to Conference 2023 for decision. The General Secretary will coordinate the reviews.
5. That the Law Revision Committee for 2023 be: Ruby Manukia-Schaumkel, Jill van de Geer, Peter Williamson, Jan Tasker, Rowan Smiley, Rev Paulo Leli, Tuluvao Futi, Te Aroha Rountree, General Secretary, Donald Phillipps (Corresponding member).

Terms of Reference Review of Council of Conference

Background

At Conference 2021, a decision was taken to undertake a review of the Council of Conference. Noting that it is more than 25 years since the Council of Conference was implemented (Law Book Section 6.2.1.1); Conference directed that a review of the Council be commenced in 2022.

As a first step, Conference appointed a Working Group to formulate Terms of Reference to be brought to Conference 2022 for decision.

Objectives

The objectives of the review are:

1. That Council of Conference is fit for purpose and has the capacity to adapt to the changing needs and contextual realities of the Methodist Church of New Zealand.
2. To assess the effectiveness of the way the bicultural partnership between Te Taha Māori and Taiwi is modelled and demonstrated in the work of the Council of Conference.

Key areas of consideration

The review should look at what the Council of Conference does, how it does it, and how its work is supported. The scope should include, but not be limited to, a future looking view of the following:

1. *The Council of Conference model, purposes and tasks*
 - What are the perceived and real issues with the current model?
 - Is the Conference clear about the purpose and tasks of the Council of Conference (Section 6.2.2.1 and 2.2.2)?

- Are the purpose and tasks still current, and is there adequate direction provided to the Council of Conference by the Conference?
- Are the roles and responsibilities of Council of Conference members, the Presidential team, General Secretary and resource people clearly defined and understood, including the delineation of discussion and decision making.

2. Council of Conference accountability

- Does the current accountability mechanism (e.g. reporting to Conference via Synods/Hui Poari) enable the Council of Conference to effectively undertake its visioning, decision-making and processing role, and ensure appropriate responses to the concerns of the wider Connexion (e.g. Connexional Committees of Conference, Synods/ Hui Poari, Parishes/Rohe)?
- Is Council of Conference exercising the current accountability mechanism appropriately?
- Do Council of Conference members understand and act in a manner that reflects that they are accountable to the Conference and the connexion for their work?
- Are there accountability requirements at a Conference level to ensure that the Council of Conference is meeting its covenantal obligations to Te Tiriti o Waitangi and its bicultural partnership?
- Are the lines of accountability sufficiently clear, open and transparent for consensus decision making?
- Are there additional accountability mechanisms that could be introduced?
Are there other ways to improve the Conference to Council of Conference relationship?

3. Culture of Council of Conference

- Is there a working relationship based on trust and respect between Council of Conference members?
- How well does the Conference resource the Council of Conference with members who have the necessary skills to serve on the council?
- Does the nominations process of new members and their subsequent induction to the role contribute positively to the work of the Council of Conference?
- How well do the Presidential team, General Secretary, Elders and resource people support the work of the Council of Conference and contribute to a positive working culture?

Engaging with the Connexion

- In undertaking this review, the reviewers should consult with, but not be limited to:
 - Connexional Committees of Conference (Te Taha Maori, Taiwi Strategy and Taiwi Stationing, Council of Elders, Budget Task Group).
 - Connexional Divisions and Standing Committees (Board of Administration, Mission Resourcing Board, Trinity Methodist Theological College, Mission and Ecumenical Committee, Methodist Trust Association, Law Revision Committee, Faith and Order Committee, Public Issues Network, PAC Distribution Group, The Methodist Alliance, Professional Development Grants Committee, Pastoral Committee, President's Committee of Advice)
 - Parishes, congregations and rohe throughout the connexion

Key Dates

- It is expected that early 2023, the reviewer(s) should provide a mechanism for members to provide input into the review, including the issues they perceive with the model and work of the Council of Conference.
- It is expected that a draft report will be available including Connexional feedback by February 2024 to be shared with Synods/Hui Poari and then submitted to Conference 2024.

Operational Matters

The Review will be supported by the Connexional Office.

Review team and process

It is recommended that a core review team of 4-6 people (as nominated by Te Taha Māori and Taiwi) be tasked with conducting the review. The review team may call on other people to conduct components of the review e.g. focus group interviews.

Profile of reviewers

- Knowledge of the Connexion and Church structures, including the Lawbook
- Experience and/or expertise in the substance of the review
- An awareness of the wider context in which the Church works

Terms of Reference Review of Prince Albert College Funds

Background

At Conference 2021, a decision was taken to undertake a review of the Prince Albert College Funds. As a first step, Conference appointed a Working Group to formulate Terms of Reference to be brought to Conference 2022 for decision.

The Prince Albert College Fund came into being in 1987 after land owned by the Church was leased for 100 years. Each year income from the fund is distributed for the furtherance of the Mission of the Church at local, district or national level. Methodist Parishes and Co-operating Ventures with a Methodist component are able to request consideration for a grant. Funds are also available for distribution outside the Church. The distribution of the funds are to be in accordance with the following Touchstones:

- The Methodist Church of New Zealand's current understanding and priorities of Mission;
- The teaching of the Bible relating to the Christian use of money;
- Wesley's Sermons on wealth and the use of money;
- Commitment to the Bicultural Church and Society.

Objectives

The objectives of the review are to:

3. To ensure that the distribution of Prince Albert College Funds via the PAC Distributions Group and the PAC Media and Communications Endowment Fund Allocations Committee, are fit for purpose and have the capacity to adapt to the changing needs and contextual realities of the Methodist Church of New Zealand.
4. To assess the effectiveness of the way the bicultural partnership between Te Taha Māori and Tauīwi is modelled and demonstrated in the work of the PAC Fund Distribution Group and the PAC Media and Communications Endowment Fund Allocations Committee.

Key areas of consideration

The review should look at what the PAC Distribution Group and PAC Media and Communications Endowment Fund Allocations Committee do, how they do it, and how their work is supported. The scope should include, but not be limited to, a future looking view of the following:

1. The PAC Funds, purposes and tasks

- what are the perceived and real issues with the current model?
- is the Conference clear about the purpose of the funds and tasks of the distribution group (see Law Book Section 5 6.11.1.1-6.11.3.5 and Information Leaflet No.105) and allocation committee (Information Leaflet No.106)?
- are the purpose and tasks still current and is there adequate direction provided to the PAC Distribution Group and PAC Media and Communications Endowment Fund Allocations Committee by the Conference?
- are the roles and responsibilities of the membership of both distribution group and allocation committee, clearly defined and understood?

2. Accountability to Conference

- does the current accountability mechanism (e.g. reporting to Conference) enable the PAC Distribution Group and PAC Media and Communications Endowment Fund Allocations Committee to effectively undertake its disbursement of grants decision-making and processing role, and ensure appropriate responses to the concerns of the wider Connexion (e.g. Synods/ Hui Poari, Parishes/Rohe)?

- does the PAC Distribution Group and PAC Media and Communications Endowment Fund Allocations Committee exercise the current accountability mechanism appropriately?
- do the PAC Distribution Group and PAC Media and Communications Endowment Fund Allocations Committee members understand and act in a manner that reflects that they are accountable to the Conference and the connexion for their work?
- are there accountability requirements at a Conference level to ensure that the PAC Distribution Group and PAC Media and Communications Endowment Fund Allocations Committee are meeting their covenantal obligations to Te Tiriti o Waitangi and its bicultural partnership?
- are the lines of accountability sufficiently clear, open and transparent for consensus decision making?
- are there additional accountability mechanisms that could be introduced? For example, how does data gathering and narrative based impact assessment (i.e. storytelling) help share the fruits of the work of the fund to Conference, and enable the building of relationships with grant recipients?

3. *Culture of PAC Distribution Group and PAC Media and Communications Endowment Fund Allocations Committee*

- is there a working relationship based on trust and respect between members of the respective groups?
- how well does the Conference resource the PAC Distribution Group and PAC Media and Communications Endowment Fund Allocations Committee, with members who have the necessary skills to serve on the council?
- does the nominations process of new members and their subsequent induction to the role contribute positively to the work of the PAC Distribution Group and PAC Media and Communications Endowment Fund Allocations Committee?
- how well do the resource people support the work of the PAC Distribution Group and PAC Media and Communications Endowment Fund Allocations Committee and contribute to a positive working culture?

Engaging with the Connexion

- in undertaking this review, the reviewers should consult with, but not be limited to:
 - Connexional Committees of Conference (Te Taha Maori, Tauwiwi Strategy and Tauwiwi Stationing, Council of Elders, Budget Task Group).
 - Connexional Divisions and Standing Committees (Board of Administration, Mission Resourcing Board, Trinity Methodist Theological College, Mission and Ecumenical Committee, Methodist Trust Association, Law Revision Committee, Faith and Order Committee, Public Issues Network, PAC Distribution Group, The Methodist Alliance, Professional Development Grants Committee, Pastoral Committee, President's Committee of Advice)
 - Parishes, congregations and rohe throughout the connexion

Key Dates

- it is expected that early 2023, the reviewer(s) should provide a mechanism for members to provide input into the review, including the issues they perceive with the model and work of the PAC Distribution Group and PAC Media and Communications Endowment Fund Allocations Committee.
- it is expected that a draft report will be available including Connexional feedback by February 2024 to be shared with Synods/Hui Poari and then submitted to Conference 2024.

Operational Matters

The Review will be supported by the Connexional Office.

Review team and process

It is recommended that a core review team of 4-6 people (as nominated by Te Taha Māori and Tauwiwi) be tasked with conducting the review. The review team may call on other people to conduct components of the review e.g. focus group interviews.

Profile of reviewers

- Knowledge of the Connexion and Church structures, including the Law book
- Experience and/or expertise in the substance of the review
- An awareness of the wider context in which the Church works

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

Appointments:

- Sacramental License for Margaret Woodhouse, Rangiora Parish - 24 November 2021
- Sacramental License for Robyn Brown, Te Aroha Parish - 24 November 2021
- Approval of Rev Stuart Grant and Pauline Mackay to Supplementary Membership of Methodist Charitable Care Facilities Trust (MCCFT) - 4 February 2022
- Approval of amendments to stationings for Waikato-Waiariki Synod - 8 February 2022
- Approval of Markus Rogers reinstatement to Minitā-ā-lwi - 25 February 2022
- Sacramental License for Lyn Price , HCU Parish - 1 March 2022
- Appointment of Sylvia O'Leary to James and Martha Trounson Benevolent Fund - 9 March 2022
- Removal of Shirley Douglas Gillard as trustee from Te Aroha Springs Community Trust - 10 March 2022
- Sacramental License for Margaret Woodcock, Rangiora Parish - 11 March 2022
- Ratification of replacements members - Murray Reade to replace Jo Denvir, and Shirley Rivers to replace Marion Hines - to Alliance Steering Group - 17 March 2022
- Appointment of Faaalualuo Berith Petaia, Wiliame Toduada, to Mission Resourcing Board and affirm Marilyn Welch as Chair - 17 March 2022
- Appointment of Dr Sebastian Gehricke to Methodist Mission Southern Board - 7 May 2022
- Ratification of replacements members - Haehaetu Barrett to replace Murray Reade, and Rikki TeTau to replace Kim Penny - to Alliance Steering Group - 31 May 2022
- Sacramental License for Peter Archer, St Pauls Cooperating Parish Putaruru - 7 June 2022
- Board of The Wellington Charitable and Educational Endowments - High Court Declaration - confirmation of Board members - unsigned (21 June 2022)
- Sacramental License for Fou-Ki-Moana, New Plymouth Parish - 31 August 2022
- Appointment of Patria Tamaka and Eugene Ryder as Additional Board members to Wesley Community Action Board - 24 September 2022

Other:

- Ruling on Covid-19 Traffic Lights and Vaccine Passes - update to MCNZ – 25 November 2021
- Statement to Church following on the future of Mission Resourcing following the resignation of the Mission Resourcing Board – 23 September 2022

Suggested decision:

1. The report is received.



Administration

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



BOARD OF ADMINISTRATION

E kore e taea e te whenu kotahi ki te raranga i te whāriki kia mōhio ai tātou ki a tātou.

Mā te mahi tahi o ngā whenu, mā te mahi tahi o ngā kairaranga, ka oti tēnei whāriki.

I te otinga me titiro tātou ki ngā mea pai ka puta mai a tana wā, me titiro hoki ki ngā raranga i makere nā te mea, he kōrero anō kei reira.

The tapestry of understanding cannot be woven by one strand alone.

Only by the working together of strands, and the working together of weavers, will such a tapestry be completed.

When it is complete let us look at the good that comes from it and, in time we should also look at those dropped stitches because, they also have a message.

WEAVING THE MANY STRANDS TOGETHER

This past year has been rich with weaving the many strands of the work of the connexion together. Conference 2021 made a number of decisions which necessitated various groups working to develop ideas and proposals, the results of which, will come before Conference this year for final approval. Our hāhi life is dependent on the support of members who work assiduously to advance the mission of the Church in all its many aspects and as we have emerged from the clutches of the pandemic, it has been pleasing to see that the Church is responding to the impacts of COVID with creativity and resilience. At the connexional office, our learnings from COVID and our pivot to a hybrid model of mixed on-site and remote working, continues to offer valuable flexibility for staff.

DISCIPLINARY CODE

There are two matters currently under investigation. Work has continued on the proposed revision of the disciplinary procedures and key principles on a new model will come before Conference (via Law Revision Committee) for approval, before further development and consultation with Synods and Hui Poari in 2023.

RESOLUTION OF CLAIMS OF HISTORIC ABUSE OF CHILDREN IN CARE

Since Conference 2022, the work on historic abuse claims has focused on (i) consideration of applications for redress and resolution (ii) updating the current Methodist redress scheme to include tikanga Māori and Pasifika values (iii) preparations for the Royal Commission of Inquiry Hearing on Faith-based Institutions and (iv) development of policies and training for connexion wide Safeguarding.

Applications for redress have increased exponentially. Since December 2021, thirteen claims have been processed, compared to one claim reported for the period December 2020-November 2021. In 2020, Conference agreed that the capital of the PAC fund be made available to cover the cost of resolving claims for redress and resolution. Conference is now requested to approve up to \$1,000,000 of the capital of the PAC fund to be made available for the work on historic abuse and the ongoing settlement of claims.

In addition, Conference 2022 will hold a special thematic plenary on *Historic Abuse and Safeguarding for the Future*. The plenary will give conference members the opportunity to learn more about our past, in particular the mistakes that the Church made in its former Children's homes and foster care arrangements that enabled abuse. The plenary will also engage with the new Safeguarding policies and processes that will be implemented throughout 2023.

Suggested decisions:

1. The report is received.
2. Conference affirms the continued appointments to the Complaints Review Panel: Susan Thompson (Chair), Goll Manukia, Joohong Kim, Uesifili Unasa, Peter Williamson, Kathleen Tuai-Ta'ufo'ou, Mafua Lolohea, Matthew Croucher, Ngaire Southon and Sharon Waaka.
3. Conference affirms the continued appointments to the Disciplinary Tribunal: Kate Davenport KC (Chair), Royden Hindle (Deputy Chair), Ian Boddy, Kathryn Walters, Tovia Aumua, David Poultney, Arapera Bella Ngaha, Jeff Sanders, David Ayers, Carol Dale and Melenaita Taumoefolau.
4. Conference approves up to \$1,000,000 of the capital of the PAC Fund be made available for the ongoing settlement of claims and work on historic abuse.

SAFEGUARDING CHILDREN, YOUTH AND VULNERABLE PEOPLE

**Promote and protect the health, wellbeing and culture, and human rights of individuals, which allow people to live free from abuse, harm and neglect.
Love, dignity and justice for all.**

Everyone is vulnerable in some way and at certain times, and some people by reason of their physical or social circumstances have higher levels of vulnerability than others. These are the first people we are called upon to safeguard. We will do this by training those that should be trained, by providing processes so we know what to do in times of doubt, and providing skilled resources to bridge the remaining gaps.

Implementing this Safeguarding programme is about being able to respond better in the future than we have in the past, and it also provides a considered response to situations that different parishes are finding themselves in: recruitment due diligence, Police vetting checks and those who may be a risk to others.

Safeguarding needs to occur in all the entities (and their subsidiaries) answering/reporting to Conference charitable, corporate or otherwise, and be carried out by everyone in those entities; paid, stipended and unpaid.

As part of the special thematic plenary on *Historic Abuse and Safeguarding for the Future*, conference members have the opportunity to engage with the new Safeguarding policies and processes that will be implemented throughout 2023.

Suggested decisions:

1. The report is received.
2. Conference affirms all entities (and their subsidiaries) reporting to Conference must undertake safeguarding.
3. Conference instructs all such entities (and their subsidiaries) to implement an approved Safeguarding policy and process.
4. Conference affirms that entities without a current Safeguarding programme are to operate under the Safeguarding programme supplied by the Connexional Office until such time as entities have their own Safeguarding programme
5. Conference agrees to establish a Connexional Safeguarding Team
6. Conference affirms that the Connexional Safeguarding Team will be the approving/review body of Safeguarding programmes throughout the Connexion, with a view of continuous improvement of all safeguarding activities.

SUPERNUMERARY FUND OF THE METHODIST CHURCH OF NEW ZEALAND

The Methodist Church of New Zealand – Te Hāhi Weteriana Superannuation Trustee Limited is the limited liability company set up to be the trustee of the Supernumerary Fund of the Methodist Church of New Zealand.

The directors of the trustee (the company) are appointed by the shareholder. The shareholder is the Board of Administration of the Methodist Church (The Board). The Board makes recommendations to Conference as regard the appointment of the directors other than the appointment of the Independent Director who is appointed by the other directors.

Mercer continue to administer the day to day activities of the Fund which involves the money payments to pensioners, the preparation of the annual accounts, reporting to the trustee, the preparation and sending of the annual report and obtaining the annual confirmation certificates from members. With regards to the confirmation certificates, the trustee and Mercer have needed to deal with a very small group of pensioners who have been difficult to communicate with as their contact information has changed and contact has been lost. The trustee and Mercer are working to regain communication with these individuals.

In late 2021 the auditor of the Scheme resigned and a new auditor was appointed. The new auditor is BDO Christchurch. The former auditor, PKF GoldsmithFox Limited found themselves in a position in which the number of auditors it had to undertake the audit work under the Financial Markets Conducts Act and the cost of maintaining its qualification under the Act meant that it was

no longer able to offer the service. It was not a reflection of the Scheme itself.

The Fund remains in a valuation deficit as it has been for several years. This prompted the actuary of the Fund to recommend that there be no increase in the annual rate of pension and that no interest be credited. This still remains a serious concern to the trustee. The trustee also continues to reassess its investments and is very mindful of its ethical investment obligations to not only Conference and the members but to the wider community.

Discussion is also happening by the Trustee as to what will happen when the assets of the Fund get to a situation in which it can no longer support the members of the Fund. A paper will be brought to future Conferences regarding this with suggested decisions.

CONFERENCE SUPERNUMERARY FUND 'TOP UP' PAYMENTS

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

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

For the 12 months ending 30 June 2021 and 2022 the statistical information relating to the "Top Up" fund are as follows:

| | 2021/2022 | 2020/2021 |
|--|------------------|------------------|
| Number of "Top Ups" at 1 July | 210 | 212 |
| Number of people added during the year | 6 | 7 |
| Number of people removed during the year | (12) | (9) |
| Number of "Top Ups" at 30 June | 204 | 210 |
| | | |
| Gross Payments made during the year | \$218,959 | \$247,801 |
| | | |
| Income received from the MTA Investment | \$73,270 | \$135,383.19 |
| PAC Grant Received | None Received | \$60,000 |

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

STIPENDS COMMITTEE

The Stipends Committee of Nicola Grundy, Jan Tasker, Goll Manukia, Tania Shackleton, Paul Wells and General Secretary, Tara Tautari, met on 18 May 2022 to consider matters related to Methodist Stipends.

Adjustment of Stipend for year commencing 1 July 2022

The Committee is charged with considering changes in the Consumer Price Index, the Labour Cost Index, decisions of partner churches and any other relevant information when deciding on any adjustment to the standard stipend.

The Consumer Price Index for the 12 months to 31 March 2022 increased by 6.90%

The Labour Cost Index for the same period increased by 3.00%

The Committee recommended to the President that the stipend and allowances be increased by 6.00% to take effect from 1 July 2022. The President agreed to the recommended increase.

Car Allowance

At the time of the Committee meeting, the IRD had not changed its reimbursement rates for mileage so the Committee could not make recommendations to change the amounts that existed at the time of the meeting. When the IRD website was checked on 15 September 2022 the rates had still not changed.

Book and Resourcing Allowance

There was no change recommended to the President and the amount remains at \$1,500.

Suggested decisions:

1. The report is received.
2. The stipend for 2022-2023 for full time stipendiary ministry as of 1 July 2022 is \$54,328.
3. That that Standard Reimbursing Allowance increase to \$3,668.02 per year.
4. The Book and Resourcing Allowance remain at \$1,500.
5. The Travelling Allowances remain at the rates noted in Information Leaflet No. 25 until such time as the IRD review them from their existing rates.

GOODS AND SERVICES TAX ACT

There have no major or significant changes to the Goods and Services Tax Act that have affected the Church as a whole. There have been changes, but these have been more technical changes that will be shared with those parts of the Church that may be impacted with change.

As Conference will be aware, the Church is Group registered under the Goods and Services Act 1985 (GST). This position was reviewed by the Board of Administration in October 2018 and the Board confirmed that the current way the Church is registered for GST is still the best option.

As part of the review process, the Board agreed on the way it managed compliance with the legalisation. The Board has the following process to ensure the Church completes its monthly GST returns.

1. *The first and second time an entity does not file a GST return by the due date (25th of the month) the Treasurer of the entity will receive an email from the Financial Services Manager outlining the requirements of lodging a GST return, indicating the correct personnel within the Connexional Office to contact and also the steps that will be taken if no returns are lodged.*
2. *If an entity's name appears for the third time (within a 6 month period from the first instance), then an email is sent to the Treasurer, the Parish Seawards, Parish Superintendent and also the Synod Superintendent.*
3. *If an entity's name appears for the fourth time (within a 6 month period from the first instance) then the General Secretary and President of the Church will be informed and they will follow up. It may be that the accounting function of the entity would be placed in the hands of the Board of Administration for a specified period with the cost of the service being met by the entity.*

The Church is reminded that it is registered on an "Invoice Basis". This means, from an accounting perspective, accrual accounting. Therefore on we need to show the amount on the invoices we have sent out to people in the period covered by your GST return, even if you haven't been paid yet. In a similar way the amount on the invoices you've received for payment from suppliers needs to be shown in the period covered by your return, even if you haven't paid them yet.

The most complicated part is when the Church comes to sell or buy property. Care must be taken but due to the time of supply rules within the GST legislation, generally it is the earlier of the time an invoice is issued or any payment for the land is received by the seller. This means that if someone issues an invoice for the sale OR the Church receives a deposit for the sale of the land the Church is required to pay (when it is appropriate) to pay GST on the whole of sales price. Cash will need to be found to pay for the GST even though the full price of the property has not been received.

The Inland Revenue Department have a number of GST items on its work programme during 2022 and 2023 that may affect the Church. As these come up for review, the Board of Administration will notify the affected parts of the Church

FINANCIAL REPORTING STANDARDS

There is continue change to the reporting standards that larger parts of the Church are required to report to (commonly known as Tier 1 and 2 reporting entities). The reporting standards for Tier 3 and 4 have been very stable for a number of years. This is about to change. At the glance the changes will be:

- In the service reporting section of the standards, changing the wording of “outcomes” and “outputs” to “significant activities and achievements” and “appropriate and meaningful measures”.
- Making it clear within the standard on how and what you can use for asset revaluation for plant, property and equipment, investment property and financial investments that are publicly traded (like shares).
- Greater clarification on how to account for grants received. This will see the removal of the “use or return” conditions to determine when grants will be considered revenue. Instead, when a significant grant, donation, bequest and pledge has “documented expectations over use”, the funding received may be recognised as revenue over the period in which those expectations are satisfied. Where there are no expectations over use revenue is recognised immediately when funding is received.
- There will be greater reporting in the area of accumulated funds (also called the equity section). There will be requirement to provide a brief description of when and how accumulated funds are expected to be used to advance the reporting entity’s NFP objectives.

METHODIST CHURCH OF NEW ZEALAND – SPECIAL ACCOUNT

The purpose of the Board of Administration – Special Account is to provide an investment fund of the Methodist Church of New Zealand. Under the Connexional Banking Arrangement with the Bank of New Zealand, an offset account is held at favourable terms making funds available for investment. These funds are able to be used within the Church of temporary or short-term loans to Parishes or other church entities, else they are held in various other short-term deposits. Net income generated is made available towards the wider work of the church through the Connexional budget.

A bank imposed condition is that no church current accounts are allowed to be overdrawn. This is actively managed by the Connexional Office on a daily basis.

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

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

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

Due to lower investment returns and larger interest costs being paid in 2021 and 2022 no funds have been able to be granted to Connexional Budget.

REMOVAL FUND

There were 15 removals (14 in 2021) to and from parishes which are members of the removal fund. With a similar number of moves the cost was \$85,712 (\$69,533 in 2021).

The removal levy will remain at \$10 per member for 2023

Removal Fund to June 2021

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

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

Removal Fund to June 2020

There were 12 removals (28 in 2019) to and from parishes which are members of the removal fund. With a similar number of moves the cost was \$38,584 (\$93,113 in 2019).

The removal levy was not be charged for 2021

The removal levy will remain at \$10 per member for 2023, after being reduced from \$14 in 2012.

METHODIST GENERAL PURPOSES TRUST (GPT)

The Methodist General Purposes Trust was first incorporated in March 1930.

The Fund administers 120 Trusts on behalf of Conference and is managed by the Board of Administration Methodist Church of New Zealand. The object of the General Purposes Trust Fund is to hold and administer investments and funds bequeathed for special purposes or trusts for any Methodist Church or Methodist entity connected with the Methodist Church of New Zealand. The separate trusts are setup to protect the capital with the income being distributed to the beneficiaries.

The Methodist General Purposes Trust is the vehicle available to members of the Church who wish to create a Trust to leave ongoing income or capital to the Methodist Church. Further information on how to leave funds to the Methodist Church can be obtained from the General Secretary.

CHARITIES ACT

The process of “modernising” the Charities Act 2005 commenced in February 2019 with changes announced in July 2022 that will see changes come into effect in 2023. For many people supporting or working in the charitable sector the changes are minor or non signalled in the original discussion document or they do not go far enough.

The changes to be made, in general are as follows:

- Extend the timeframe requirements when the Regulator requires information from charities when it is making decision (from 20 working days to two months).
- Appeals under the Charities Act will be heard by the Taxation Review Authority rather than the High Court in the first instance.
- Extend compliance and enforcement powers which will include clarifying the definition of “serious wrongdoing” (an offence **punishable** by two or more years of imprisonment) and allow the Board of Charities Services to disqualify an officer for serious wrongdoing or a significant or persistent breach of obligations without deregistering the charity.
- Charities accumulated funds. Larger charities in tiers 1 to 3 will be required to report the reasons for their accumulated funds (including cash, assets or other resources). The reporting is intended to provide greater clarity on why funds are held and improve public trust and confidence in the charitable sector.

BURIAL AND CREMATIONS ACT 1964

The Board reported that the Ministry of Health were reviewing this Act and submissions closed in October 2020. The Board’s understanding is that the Ministry are still working toward new legislation but there is nothing further to report.

CONNEXIONAL FINANCIAL REVIEW COMMITTEE

The primary purpose of the Connexional Financial Review Committee (“the Committee”) is to assist the Conference:

- a) in fulfilling its responsibilities relating to the management systems, accounting and reporting practices of each entity that reports to the Conference;
- b) to report to the Conference on the continued financial viability or otherwise of entities that report to the Conference.

The principal roles of the Committee are:

- a) to assist the Conference in fulfilling its responsibilities relating to financial reporting within the Laws and Regulations of the Church, any Act of Parliament or Constitution of any Methodist entity;
- b) review financial reporting practices, the internal controls and compliance;
- c) financial risk management practices of the Church;
- d) to serve as an independent and objective party to review the financial information presented by Methodist entities reporting to the Conference;
- e) to oversee and appraise the audits conducted by both internal audit and external auditors;
- f) to maintain, by scheduling regular meetings open lines of communication between the Conference, internal audit, external auditors and the management teams of Methodist entities, to exchange views and information, as well as confirm their respective authorities and responsibilities.

The Committee did not meet until 26 January 2022 to discuss the financial statements it had received (for the year ending 30 June 2021). The below table provides Conference will a list of those entities that had not provided the Committee with their annual accounts (as at 7 January 2022). In some cases the entities listed lodged their annual returns on time but simply did not file a copy with the Committee and hence why they are listed.

Performance Reports Not Received by Friday 7 January 2022

| <u>Separate Entities and Synods</u> |
|--|
| Ararangi Methodist Camp Trust <i>(Not received but included in Synod accounts)</i> |
| Vahefonua Tonga Methodist Mission Charitable Trust <i>(Not received by due date. Logged with Charity Services 16/12/2021)</i> |
| Diaconate Task Group <i>(No separate financial statements for 2021 as they are embedded within Board of Administration Special Account. Will be removed from the list)</i> |
| Palmerston North Methodist Goodwill Ltd <i>(Not received but being wound up)</i> |
| Auckland Synod <i>(Not received by due date. Logged with Charity Services 27/10/2021)</i> |
| Nelson-Marlborough-West Coast Synod <i>(Not received by due date. Logged with Charity Services 14/09/2021)</i> |
| Wasewase ko Viti Kei Rotuma <i>(Not received by due date. Logged with Charity Services 21/12/2021)</i> |
| |
| <u>Parishes</u> |
| Orakei <i>(Not received by due date. Logged with Charity Services 10/06/2022)</i> |
| Waitakere <i>(Not received by due date. Logged with Charity Services 19/12/2021)</i> |
| Whangaparaoa <i>(Not received by due date. Logged with Charity Services 27/11/2021)</i> |
| Papakura <i>(including 9560 Papakura Samoan) (Not received by due date. Not logged with Charity Services)</i> |
| Papatoetoe <i>(Not received by due date. Logged with Charity Services 28/12/2021)</i> |
| Mangere Otahuhu <i>(Not received by due date. Logged with Charity Services 03/02/2022)</i> |
| Morrinsville <i>(Not received by due date. Logged with Charity Services 03/12/2021)</i> |
| Hamilton <i>(Not received by due date. Logged with Charity Services 19/12/2021)</i> |
| Te Awamutu <i>(including 3300 Ohura) (Not received by due date. Logged with Charity Services 23/12/2021)</i> |
| Napier <i>(Not received by due date. Logged with Charity Services 19/12/2021)</i> |
| Wellington <i>(including 9600 Wesley Wellington Samoan) (Not received by due date. Logged with Charity Services 19/06/2022)</i> |
| Blenheim <i>(including 7890 Blenheim Tongan) (Not received by due date. Logged with Charity Services 21/09/2021)</i> |
| Nelson Tasman Methodist Parish <i>(Not received by due date. Not logged with Charity Services)</i> |
| Auckland Manukau Tongan <i>(Not received by due date. Not logged with Charity Services)</i> |
| Lotofale'ia Mangere Tongan <i>(Not received by due date. Logged with Charity Services 17/12/2021)</i> |
| Papatoetoe Tongan <i>(Not received by due date. No results find on Charity Services Website)</i> |

| |
|--|
| Palmerston North Tongan Wesley Parish <i>(Not received by due date. Logged with Charity Services 10/11/2021)</i> |
| Lower Hutt Tongan <i>(Not received by due date. Not logged with Charity Services)</i> |
| Christchurch South Tongan <i>(Kosipeli) (Not received by due date. Logged with Charity Services 8/12/2021)</i> |
| Oamaru Tongan <i>(Not received by due date. Not logged with Charity Services)</i> |
| Opawa Methodist Parish <i>(Not received by due date. Logged with Charity Services 22/09/2021)</i> |
| Rangiora <i>(including Woodend) (Not received - received late)</i> |
| Timaru Temuka <i>(Not received - received late)</i> |
| Auckland Fijian (Tabacakacaka) <i>(Not received by due date. Logged with Charity Services 20/01/2022)</i> |
| Moraia Fijian – Christchurch <i>(Not received by due date. Logged with Charity Services 10/01/2022)</i> |
| Dunedin <i>(including 7920 Dunedin Tongan) (Not received by due date. Logged with Charity Services 09/03/2022)</i> |
| Panmure Samoan <i>(Not received by due date. Logged with Charity Services 21/02/2022)</i> |
| Waitakere Samoan <i>(Not received by due date. Not logged with Charity Services)</i> |
| Birkenhead Samoan <i>(Not received - received late)</i> |
| Auckland Samoan <i>(Not received - received late)</i> |
| Manurewa Samoan <i>(Not received by due date. Logged with Charity Services 21/12/2021)</i> |
| Mangere East Samoan <i>(Not received - received late)</i> |
| New Plymouth Samoan <i>(Not received by due date. Logged with Charity Services 31/03/2022)</i> |
| Gisborne Samoan <i>(Not received by due date. Not logged with Charity Services)</i> |
| Mangere Central Samoan <i>(Not received by due date. Logged with Charity Services 27/11/2021)</i> |
| Otara Samoan (St Paul's) <i>(Not received by due date. Logged with Charity Services 21/12/2021)</i> |

The Committee is not asking Conference for any changes to its mandate.

The Committee made recommendations for change to the Independent Assurance Policy issued by the Board of Administration and these changes were approved by the Board at its February 2022 meeting.

Suggested decisions:

1. The report is received.
2. The Connexional Financial Review Committee for the 12 months following the next Connexional year to be: President, General Secretary, Paul Wells (member of the Board of Administration), Craig Fisher (external accounting professional) and one other external accountant as approved by the President.

METHODIST ARCHIVES

Main highlights and achievements

The Royal Commission into Abuse in Care sent through another notice to produce in June 2022. The Archivist assisted Rev David Bush in compiling required historical information about processes followed by the Methodist Church care facilities from 1950 to present day. The number of requests by former children in care for copies of files continue to increase.

Digitisation of 50 years of Methodist Conference minutes 1900-1949 was completed which means 100 years of Conference minutes are now available on the Methodist website.

Lockdown, work at home requirements and Covid-19 restrictions have meant changes in how we do things. To enable us to keep researchers, volunteers and staff safe, researchers have been asked to make an appointment to visit rather than just dropping in.

In March 2022, one day a week Assistant Archivist Jennie Hood left for full time work.

Loans of baptism and marriage registers from the 1830s and 1840s kept by Wesleyan missionaries currently held in the Te Taha Māori archive, has meant we have been able to make further progress on our index to these nationally important registers. Many of the registers have not been indexed before and include baptism and marriage information not in official records. This is a volunteer project.

Jo Smith, Archivist since 2005, retired October 2022.

Volunteers

We thank the following volunteers who have given their time and expertise to the Methodist Archives: Enid Ellis, Joyce Challies, Katherine Gillard, Jan Kotlowski, Diane Thornton, Sharin Mason.

METHODIST CONNEXIONAL PROPERTY COMMITTEE, PROPERTY AND INSURANCE

This year has seen some significant changes to the Methodist Connexional Property Committee (MCPC). The former President, Norman West retired from his role as the committee Chair in July. Rev West joined the committee in 2008 and was appointed to the Chair in 2012 when Duncan Mangels retired. The Methodist Connexional Property Committee thanks Norman for the tremendous service and leadership he has provided to the committee over the last 14 years. His pastoral knowledge and practical down to earth style has been appreciated by the Committee. Carol Dale has been appointed to the Chair. Carol joined the property committee in 2016.

The committee also welcomed the addition of Arapera Ngaha and Harry Tawhai representing Te Taha Maori Property Trust. The wider church is well represented on the committee and the diverse experience of the members means all viewpoints of church property and insurance matters are considered. As a subsidiary of the Board of Administration, the Connexional property committee continues within their mandate.

Over recent years the impact of global warming has become more apparent. This has also affected the number of severe weather related claims received processed through the MCNZ Insurance Fund. The Methodist Connexional Property Committee recognises the importance of reducing the impact of the climate change and the Church's commitment to responding to global warming. MCPC will be introducing a new initiative to encourage the wider church to consider positive responses to the climate change issue. Details of this initiative will be covered later in this report.

The Methodist Connexional Property Committee has also recognised the necessity of a more strategic approach to property as parishes struggle to fund repairs, maintenance and the ever increasing compliance costs, highlighted by the reduction to our congregation numbers. A discussion starter will be included in the Conference with a view to develop a property strategy in 2023.

PROPERTY

Property Strategy Discussion Starter Paper

The Property Strategy Discussion Starter Paper will be included in the Thematic Plenary III – Whenua and Property section of the Conference on Tuesday 22 November 2022. Discussion starter paper attached. (*Appendix 1*)

Green Grants

We are excited that a new initiative called "Green Grants" is being launched at Conference. The programme to respond to the impact of global warming will offer three levels of funding for projects that address climate change.

Funding Criteria

A sub-group appointed by the Methodist Connexional Property Committee will triage applications and make recommendations to the Committee.

The criteria required for all applications includes:

- Applications for projects must respond to climate change
- Applications will be on a Green Grants Application Form
- One application per building
- Applications can be made triennially
- Applications close 31 March and 30 September (2 x funding rounds a year, or as funding allows)
- Applications to be supported by the following information:
 - Parish strategic plan
 - Project plans
 - Cost estimate
 - Quotes
 - Parish accounts – current income and expenditure
 - Project budget
 - Parish Council approval
 - Synod approval
- Grant recipients furnish a report and photos at completion of the project

There will be a yearly funding budget of \$500,000 sourced from the Property Development Fund, with three levels of funding depending on the project and projected costs. The levels with possible project examples:

- Up to \$20,000 eg: solar panels, grey water recycling, insulation
- Up to \$50,000 eg: use of renewable energy,
- Up to \$100,000 eg: new builds incorporating green building initiatives

The funding levels will be reviewed by MCPC in June each year. A video has been produced for Conference.

GIS Mapping

The Insurance and Property Team has been developing a GIS mapping for church properties. The mapping system will utilise information and data from local and central government, Heritage NZ,

Operational Services, comprising data investigation of Local and Central Government open data layers for flooding, district planning, coastal hazards & demographics and data and map layer modelling

The system will allow us to map our properties in flood plains, high risk earthquake areas, identify our heritage buildings within regions, and categorise our earthquake risk and seismic strengthened buildings.

INSURANCE

Material Damage and Business Interruption Renewal 2022

Our renewal rates were confirmed by Concordia on 10 January 2022. This was late due to extensive and continued risk modelling by insurers, and high value claims to be quantified in the last two quarters of 2021. There were no surprises as this confirmed the estimated rates provided earlier in December 2021.

Prior to Christmas we advised the wider church that although there was a 5% increase in our premium cost, we were not going to increase insurance premiums. We also advised there would be a small “correction” for the EQC and FENZ levies we collect for these organisations. The corrections were small compared with the overall premium we charge and were to allow us to come in line with the current EQC and FENZ rates. We had decided last year to not adjust these levies on the old system, as this would be addressed when we went live with the JavIn insurance system, early 2022.

Our confirmed placement on 10 January 2022 included some changes to our cover from 1 January 2022:

- Aggregate increased from \$225,000 to \$250,000
- Retention increased from \$40,000 to \$50,000
- Excess increase for water damage claims, up from \$1,000 to \$2,000
- Asbestos is now included in the disaster cover

Looking Forward to 2023 MDBI Insurance Renewal

David Leather, Concordia Underwriting Agency CEO travelled to London on Tuesday 12 July to meet with London Binder underwriters in one-on-one meetings. This was a B2B business trip, rather than renewal negotiation which normally takes place towards the end of the year. The main purpose was to give insurers confidence that despite some heavy losses, Concordia was being proactive in their underwriting response.

This includes highlighting premium adjustments, increasing client retentions to manage attritional claims, and imposing flood sub limits in respect of the Baptist camp claim. David also wants to highlight the improving claims loss ratio for the half year result in 2022, and update insurers on current market conditions in NZ.

One of the Lloyds syndicates came off the program for 2022, resulting in a loss of capacity from \$17.5m to \$16.1m, per site. QBE London have also indicated that they may have to review their position for 2023. Therefore, Concordia needs to stabilise that relationship and look for new potential partners.

David anticipates that although Lloyds is back in profitability, they will still be pushing for a 5% rate increase. David and the agent in London, Nigel Chick will be pushing for a renewal at expiring rates.

However, insurers feel AllChurches Insurance Bureau rates for Wellington natural disaster cover are under-priced compared to what other insurers are charging, and other Lloyds Cover holders in Wellington that they support as well. So, we might expect a larger increase for this region. It is difficult to gauge what this increase will be as they are some way off negotiating the renewal.

The approach that insurers want to see is that the program for AllChurches members is a catastrophe program, and that's how they see they are pricing it at present. This means that they expect smaller attritional claims to be met by the insured's retentions. We already pay a \$50,000 retention meaning from the insurers perspective all claims under \$50,000 are seen as no claims.

Wellington capacity is very tight and Concordia may have to reduce to co-insurance on some client's risks to stay within their overall binder limits for this zone. David doesn't see that this will be an issue for the Methodist Church renewal, as Concordia will be looking elsewhere to reduce our exposure if the insurers do not agree to increase our capacity for this region. David is talking to insurers now about increasing their limit but that may come at a higher price as insurers are expecting their reinsurance costs to go up by about 10% in 2023.

Similar commentary can be applied to the open market placement which is separate to the binder. The Open Market is sites over \$16.5M, although it is anticipated this may be increased to \$17M again.

Liability Renewal

We renewed our Liability Cover with Chubb, 1 May on expiring terms, with the exception of an increase in the employment disputes claim excess from \$20,000 to \$30,000. Although this is a big jump, in today's liability insurance market this is still reasonable. We have had some high cost claims over the last three years.

Despite the high level of interest from insurers to see our proposal, a number decided not to offer cover for religious organisations, while other insurers did not have capacity for medical molestation or cyber. Chubb was the only insurer able to offer cover for the full portfolio. We are still negotiating the legal panel.

The Insurance and Property Team

The Insurance and Property team has been involved in some large projects over the last year. Trudy Downes has been totally immersed in implementing Safe Guarding for the Methodist Church. This was a huge undertaking and the end product she has produced is a tribute to her commitment to the task and her wide range of skills. The document will ensure the Methodist Church is in a very good position for the future. Trudy was also actively involved in the provision of information to the wider church, during the Covid-19 lockdowns, through media avenues.

Last year Georgia Stent joined the Insurance and Property Team during Lockdown. Although this made initiation difficult for Georgia she embraced her new role with great enthusiasm. Georgia has been involved in the implementation of Javln, the new insurance computer system when we went live 1 January 2022. Georgia has also been finalising the All Risk report for our 2023 renewal and the Engineer's input for seismic strengthening Church properties.

Covid 19 had brought a number of challenges for the team with increasing insurance costs, escalating building costs and longer timeframes for procuring building materials, further compliance requirements and further work relating to Safe Guarding. The team has worked extremely well and met the challenges presented with a positive response and the appropriate solutions. We would like to thank Trudy and Georgia for their tremendous input and work ethic.

Wendy Anderson, Insurance and Property Manager

Suggested decision:

1. The report is received.

APPENDIX 1: PROPERTY

Property Strategy Discussion Starter Paper

Date: 28 July 2022
To: MCPC
From: Strategic Property Working Group
Subject: Property Discussion Paper

PRIMARY OBJECTIVE

To provide a discussion paper to Conference to encourage the development of a Connexional property strategy to ensure property is an effective resource to continue to fully support ministry, mission, pastoral and community requirements of the Methodist Church in Aotearoa.

BACKGROUND

The Church and Property

Property is one of the most visual and tangible resources of the Church, but it is only a means of enabling the Church, that is "The Body of Christ", to worship, nurture, teach, witness and serve. Church property should be relevant to the theology, mission and ministry strategy, not the other way around. It must never be seen as an end in itself.

This report is a discussion starter to provoke thinking, it is not necessarily a comprehensive document

The Church, in administering property, considers it from various standpoints and, in doing so, endeavours to recognise the importance of wise stewardship of such resources wise stewardship of such resources. The world views of Māori and Pakehā differ. For Māori, our whenua is not seen as a commodity to be used or traded for as long as it serves our purpose, but it has significant value both spiritual and material. We belong to the land, we do not own the land, such a notion was completely alien to tribal Māori. Oral maps marked the boundaries. The Tauīwi ownership model uses the concept of individual ownership with surveyed boundaries. MCNZ has developed a series of protocols to address some of the issues regarding property ownership such as land stories and a recommended process for dealing with confiscated land.

All property of the Church is held for the ultimate benefit of the Church and is under the final authority of Conference.

Property Management and Funding

Church property title is held by the Board of Administration, Church Trusts and Boards. Management of property is carried out autonomously by each entity, with governance and guidance provided by Methodist Connexional Property Committee on behalf of the Board. Bricks and Mortar is the publication outlining the current property strategy and approval process within the Church.

Property is diverse, it is more than the physical church and auxiliary buildings. The Church needs to also consider Presbyterian housing, social housing, cemeteries and urupara, commercial property and land.

Property is often the biggest asset within a Parish. It brings with it the biggest financial drain and some of the largest risks. It also brings opportunities for a Parish to develop a space to worship and serve the Church and the wider community.

While many areas of the church benefit from historic property investments, some entities do not have adequate funding available to maintain their properties nor to grow them in support of their ministry. Churches in lower socio economic areas are not able to generate the same income as churches in some of the more affluent areas. Varying property prices in different locations and regions create inconsistencies across the wider church.

Changing needs

Property is long term, it is not fluid and dynamic like people. As congregations change, both in size, composition, ministry and mission, property cannot change as quickly. Flexibility is required to meet specific user groups and needs. Existing buildings may no longer be fit for purpose, or may have become uneconomical to keep using. Strategies need to be designed to address issues including ministry changing needs, maintenance and running costs, seismic strengthening, building safety, heritage and community. In some regions it could be more effective and efficient for churches to amalgamate and sell surplus buildings. The development of key strategic criteria should be undertaken to assist with making these decisions.

Sometimes it is more practical to sell all buildings in a region and construct a new building that is fit for purpose, multi-use, can be used by variety of groups and provide revenue. Properties may work better for the Parish if developed, either for their own use or for commercial gain. Often these property development projects, with high costs and commercial lending can create a risk to the wider church. The development of key strategic criteria should be undertaken to assist with making these decisions also.

The Methodist church is becoming increasingly involved in social housing, both from a housing project and property management perspective. The church works with organisations including Ministry of Housing and Urban Development (HUD) and Ministry of Social Development (MoSD) There are different levels of risk involved in social housing depending on building ownership which could create risks for the wider church. Insurance costs for the wider church could be impacted by intentional damage and contamination claims through social housing. Key Strategic criteria should be developed for this area also.

Inter-relationship at all levels

Nothing sits in isolation from something else. The property is only one resource available to ministry in a physical space. There must be an inter-relationship at all levels of all resources available for ministry, working with Te Taha Māori and synod ministry strategies to worship, nurture, teach, witness and serve in that space.

These disparities highlight the necessity to address property issues within the wider church and produce a discussion starter for the 2022 Conference as a first step towards the development of a property policy for implementation by MCNZ for all property transactions, construction projects and general maintenance.

POSSIBLE POINTS OF DISCUSSION

The proposed strategy should consider the above, recognising rules put upon a Parish and the environment in which the properties used, when developing a Property Strategy eg:

1. Seismic Strengthening

New Zealand is extremely prone to seismic activity and ensuring the safety of people is paramount. Buildings need to be safe for occupants and users.

The Building (Earthquake-prone Buildings) Amendment Act 2016 introduced major changes to the way earthquake-prone buildings are identified and managed under the Building Act. It uses knowledge learned from past earthquakes in New Zealand and overseas. The system is consistent across the country and focuses on the most vulnerable buildings in terms of people's safety.

Conference decision 2016:

That in respect of New Building Standards (NBS) Conference agrees that:

1. Unless an engineer confirms that, in their professional opinion, a building rated below 34% NBS is safe to be occupied for the normal use and occupant loading, that building be closed and not used until strengthened;
2. When buildings are being strengthened they be brought up to 67% NBS or as near to that rating as is economically and practicably reasonable;
3. Buildings below 34% NBS that are confirmed safe to continue to be used be strengthened to 67% NBS (or as near to that rating as may be economically and practicably reasonable) within the time allowed under the Building (Earthquake Prone Buildings) Amendment Act or when the buildings are altered or remodelled so as to require a building consent;
4. Buildings between 34% NBS and 67% NBS be strengthened, to 67% or as near to that rating as is economically and practicably reasonable, over time or when the buildings are being altered or remodelled so as to require a building consent.

This decision is currently being revised by MCPC and a structural engineer, as the risk level of each building needs to be relevant for each building

2. Climate Change and Natural Hazards

MCNZ wants to reduce the impact of climate change and natural hazards with new developments, new building construction projects, refurbishments and repairs. Church initiatives are being developed to encourage churches to embrace change where possible. The committee is currently developing a process for property projects with a response to climate change and natural hazards.

3. Insurance

Insurance is becoming increasingly difficult to get and more and more costly. Insurers are becoming more and more reluctant to insure certain areas eg those prone to earthquakes or flooding.

4. Legislative and Regulation Compliance

The impact of local and central government rules and regulations on property can be quite wide ranging eg Resource Management Act, district plan, heritage property rules, healthy homes and other building standards. Compliance costs can be prohibitive. It is important to ensure the Church, particularly Parishes, remain well informed of the rules and any proposed changes, and be encouraged to contribute to public consultation and relevant policy development wherever possible.

5. Criteria for review of property

Current policy and procedures provide little guidance for Parishes when developing their property strategy and how it supports the Ministry and mission strategy for the Parish and wider church. The development of key strategic criteria should be undertaken for deciding the future of current connexional property sites including such issues as best use, retention, sale, costs, benefits, historical significance.

Criteria should also be developed when considering purchasing new or developing sites. This should be incorporated in Bricks and Mortar.

6. Bricks and Mortar

Bricks and Mortar is the publication outlining the current property strategy and approval process within the Church. It is not consistently understood throughout the Connexion, resulting in frustration and confusion. Parishes require clarity of process and the roles of the different levels of Church approval. Key strategic criteria to assist with strategic property decisions should be included. The document needs to be current with regular review. It, together with any changes, needs to be well promulgated throughout the Church.

7. Proceeds from the Sale of Property or Disestablishment of a Parish and other sources of funds

Currently the proceeds from the sale of property are held in the CB&L fund for the Parishes to use for future capital works or property purchase. If the funds are not used, after 5 years Synod can make the decision to transfer the funds to the Synod. When a Parish closes the assets are sold and funds go to the Synod.

These rules may need to be reconsidered as part of any property strategy.

The historical distribution of property assets often disadvantages new Parishes attempting to grow. Alternative funding sources need to be considered.

Conference acknowledges the working group who put this paper together:

- Carol Dale, Chair - (Lower North Island Synod Property Advisory Committee, Methodist Connexional Property Committee)
- Josh Robertson – (Sinoti Samoa Synod Property Advisory Committee, Lower North Island Synod Property Advisory Committee, Methodist Connexional Property Committee)
- Keita Hotere – (Council of Conference, Te Taha Māori Property Trust).
- David Ayers – (Board of Administration, Methodist Connexional Property Committee)
- Uesifili Unasa – (Auckland Superintendent, Manukau Auckland Synod Property Advisory Committee)
- Arapera Ngaha – (Trinity Methodist Theological College, Methodist Alliance Steering Group, Te Taha Māori Property Trust, Methodist Connexional Property Committee)
- Harry Tawhai – (Hui Poari, Council of Conference, Te Taha Māori Property Trust, Methodist Connexional Property Committee)
- Norman Firth – (Northcote Takapuna Methodist Parish)
- Wendy Anderson – (Connexion Insurance and Property Manager)
- Georgia Stent – (Connexion Insurance and Property).

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

The Society wishes to acknowledge once again the contribution of former President Dr Helen Laurenson to the life and work of the Wesley Historical Society. Helen died on 7 December 2021, and her funeral took place at Pitt Street Methodist Church on 18 December. As President, member of the Publications Committee and general spokesperson for the Society, Helen made an informed and scholarly contribution. A tribute to Helen is included with the Conference papers; and the Society expresses their condolences to Eric and their family.

The current Executive Committee comprises Ian Faulkner (President), Lynne Wall (Secretary), Peter Lane (Treasurer); members Norman Brookes, Allan Davidson, Eric Laurenson, and Terry Wall; and corresponding members Elaine Bolitho and Brian Turner. The Committee has continued to meet, when necessary, using Zoom, a medium that the Committee finds helpful allowing those from outside of the Auckland Region to add to the conversations. As President, I express appreciation of the focus of Lynne and Peter in their roles, and of Terry Wall as Journal Editor. The latest Journal, Proceedings 109 December 2021, was once again a superbly presented and informative publication, evoking many memories through the included articles.

During the year Rev Dr Susan Thompson resigned from the Executive, to allow time to pursue her other interests. At the time of her resignation Susan was Vice-President, had served the Executive for some 20 years and for a long period as Convenor of the Publications Committee.

Susan's thorough scrutiny of contributions, along with her personal research will be missed, and the Society thanks her and wishes her well.

There are several projects that continue to be developed. A publication based on the papers presented to the 2019 Bicentenary Conference is shaping up, as is the project to digitalise letters and other documents related to early Missionaries. Dr Peter Lineham continues to lend his expertise to this work.

Last year finding a new platform to host the wealth of historical material that was then held on the Connexional Website was being investigated, as the opportunity to use this website was drawing to a close. It was with some relief that an agreement was made with the St Johns College Kinder Library to host this material on their website. Copies of the WHS publications and some histories of churches that have been individually published may be viewed on the John Kinder Theological Library website Pumotomoto. The link to use is www.kinderlibrary.recollect.co.nz. Several researchers have expressed their appreciation that archived material is available in an easily accessible digitised form. The Society thanks the John Kinder Theological Library – Te Puna Atuatanga Librarian Judith Bright for facilitating the arrangements for hosting the Society's material alongside a range of other Methodist / Weteriana material. We extend a mammoth thank you to Alec Utting who digitised the hard copies, making them available for this electronic format.

The Society continues to receive requests for information. Many of those making enquiries are seeking whether family records are available when their forebears are referenced in publications. The Society continues to appreciate cooperation with the Connexional Archives staff led by Jo Smith and refers appropriate enquiries to the Archives team.

As mentioned in the 2021 report, 2022 marks the centenary of a changed relationship between the New Zealand Methodist Church and the people of the Solomon Islands and Bougainville (now part of Papua New Guinea). It has been suggested that while deemed important in the memory of the New Zealand Methodist Church, 2022 is not a date that is referenced in the Solomon Islands. 1902 is regarded as most significant: the beginning of Rev J S Goldie's work in this island group. There is much more to be revealed as this link between the Solomon Islands and the Methodist Church of New Zealand is researched and unravelled, particularly as they are seen through the eyes of the people of the Solomon Islands.

Finally, the Annual Meeting this year, held as it is in Kerikeri, grounds the Society in what has preceded this year in a Methodist expression in Aotearoa. We celebrate the bicentenary year of the Methodist Church in New Zealand. It has its origin at Wesleydale, Kaeo in 1822 / 1823. The Society looks forward to journeying alongside those who will bring a record of the experience of various groups that have a story of their association with the Methodist Church of New Zealand before the Conference. One such expression will be Geoff Allen's play 'Amazing Love – Kia Aroha': viewing the Wesleydale story through the eyes of Catherine Leigh, the 'Annual Lecture' to be presented on the occasion of the Society's AGM.

Ian Faulkner, President

Suggested decisions:

1. The report is received.
2. That Conference expresses its appreciation to Rev Dr Susan Thompson for her contribution to the work of the Wesley Historical Society (NZ) over many years.
3. That Conference expresses its appreciation of the tireless work of Alec Utting digitising the hard copies of the WHS collection.
4. The 2023 Wesley Historical Society Executive Committee is: Ian Faulkner, Lynne Wall, Peter Lane, Norman Brookes, Allan Davidson, Eric Laursen, Terry Wall. Corresponding members: Elaine Bolitho, Brian Turner.

PROFESSIONAL DEVELOPMENT GRANTS COMMITTEE

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

SECTION A - Information and Reporting Back

We begin our report by offering our heartfelt thanks to Mary West who will be retiring as PDG Secretary at the end of 2022. Mary has been a member of the Committee since late 2005 and has served as Secretary for the last sixteen years. She has brought to the role her wide knowledge of the church, a deep pastoral sensitivity and a formidable work ethic. She will be hard to replace, and we will miss her.

This year the Committee held all its meetings by Zoom. This saved us considerable time and travel costs and allowed us to extend our membership beyond Auckland and Hamilton. In June Esther Peach, a lay person from Christchurch, joined the Committee. We were also pleased to welcome the General Secretary, Tara Tautari, to her first meeting.

Disbursement of grants

It is good to see that people have been taking up new professional development opportunities despite the limitations imposed by Covid. These have included papers at Trinity College, graduate and postgraduate studies (at Trinity, Laidlaw and Otago), sabbatical research and combined courses between Sinoti Samoa, Vahefonua Tonga and Trinity College.

During the period 1 July 2021 to 30 June 2022 the Committee made the following grants:

PDG Approved Grants 1 July 2021 to 30 June 2022

| Name | Synod | Topic |
|-------------------------|------------------|---|
| Mele Tukino Tui | Vahefonua | Semester 2 LTh |
| Aleki Manuopangai | “ | Semester 2 LTh |
| Losaline Metuisela | “ | Semester 2 LTh |
| Kevin Metuisela | “ | Semester 2 LTh |
| Rev. Tau Lasi | Waikato Waiariki | M. Ministry (at present on hold) |
| Va’a Upuia | Sinoti | LTh Samoan |
| Sina Pupulu | Sinoti | Studies at Bossey (on hold) |
| Mali Senapathi Auckland | Auckland | Dip Applied Theology Carey college |
| Rev. Neti Petaia | Waikato Waiariki | 1 paper B. Theology Otago |
| Katalina Veituna | Vahefonua | LTh Tongan |
| Richard Small | Auckland | Dip. Christian studies Trinity |
| Rev. Manoa Havea | Waikato Waiariki | 1 Paper B. Theology Otago |
| Sione Vine | Sinoti | LTh Samoan |
| Nivanila Ta’auso | “ | LTh Samoan |
| Fatu Tufuga | “ | LTh Samoan |
| Senituli Tafa | “ | LTh Samoan |
| Fisaga Mataitai | “ | LTh Samoan |
| Solinuu Semu | “ | LTh Samoan |
| Alofa Ngata | Vahefonua | LTh Tongan |
| Sisilia Maameivai | “ | LTh Tongan |
| ‘Ofa Topeni | “ | LTh Tongan |
| Mele Holani | “ | LTh Tongan |
| Fimoni Kolo | “ | LTh Tongan |
| Feinga’atonga Manukia | “ | LTh Tongan |
| Elenoa Manukia | “ | LTh Tongan |
| Tevita ‘Otutaha | “ | LTh Tongan |
| Sione Vaiangina | “ | LTh Tongan |
| Dr George Zachariah | Trinity College | Sabbatical research |
| Rev. Neti Petaia | Waikato Waiariki | 2 nd paper B. Theology Otago |

| | | |
|------------------------|-----------|---|
| Rev. Christina Morunga | Northland | 2023 Pilgrimage and Int. Rural Churches Conf. |
| Henry Hogland | Vahefonua | 2 papers Trinity |
| Sione Koloa | Vahefonua | 3 papers Trinity |

Grants paid: \$26,561.56
Grants not yet paid: \$8,048.33
Total approved grants: \$34,609.89

Promoting Study Opportunities

In 2022 the Committee compiled a list of study options to help people who are looking for ideas for professional development. This included a wide range of possibilities including academic papers, MOOCS (Massive Open Online Courses), CPE (Clinical Pastoral Education) and courses at Te Wānanga O Aotearoa. We believe professional development encompasses both academic learning as well as spiritual formation and the development of practical ministry skills.

The list was distributed by eMessenger and will be updated and redistributed on a regular basis.

SECTION B - Strategic Plan

PDG focuses on supporting study which will enhance people's theological development, give them the skills to empower others and be of benefit to church and community within the context of Aotearoa New Zealand. We seek to reflect the wide diversity of the church, offer opportunities to first-time applicants and young people and resource as many people as possible from a limited pool of funding.

Over the last year the Committee has continued to talk about ways to spread our grants more widely. As noted in our 2021 report, we are especially aware that PDG is a bicultural committee, with 50% of the funds allocated to Te Taha Māori and 50% to Tauwi applicants in any year. Yet, over recent years we have received only a few applications from Māori students.

The Committee has wondered whether we might transfer 50% of our funds to TTM so it can best decide how to distribute funds to Māori applicants. While this could be an option, we are aware that it might release us from the responsibility of actively engaging with the bicultural partnership. It could be seen as an easy way out.

In our conversations with the General Secretary, the Committee discussed other possibilities.

PDG has traditionally made grants for individual courses of study. We wonder whether our funds might also be used more collectively, to support hui and training events being held within local Rohe and within the Connexion. The groups planning such events would still need to make a PDG application and the funding for joint events would come from both partners.

The Te Taha Māori Commissioner has been part of all of these conversations and we are aware that they need further discussion. However, we encourage groups planning such events to consider coming to PDG for support. We would also appreciate discussion and comment on these matters from individuals and groups within the Church.

The Committee notes that in 2023 its work will be reviewed by a team reviewing the purpose and function of Standing Committees of Conference and welcomes this opportunity.

Suggested decisions:

1. The report is received.
2. That Professional Development Grants Committee membership for 2023 shall be: Rev. Dr Susan Thompson (Convenor), Sonia Faulkner, Jackie McGeorge, Rev. Suiva'aia Te'o, Esther Peach, Rev. Dr Nasili Vaka'uta (Principal, Trinity College), Tara Tautari (General Secretary/Corresponding), Siosifa Pole (Mission Resourcing), Te Kani Williams (Te Taha Māori) and one other to be appointed by the President.

CONNEXIONAL TRUSTS

NEW ZEALAND METHODIST TRUST ASSOCIATION

The New Zealand Methodist Trust Association (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 income distributions.

Strategy

The Association's vision is to provide an exemplary, ethical and professional organisation, to manage the funds and liquid assets of the Church for the best results and growth, inside socially responsible parameters.

Key objectives

- To be a professional and innovative investment management operation
 - Demonstrate investment experience and expertise
 - Clear and informative reporting to investors
 - Funds managed to fully comply with the Church's Responsible Investment policy
 - Maintain investment risk management practices at best practice levels
- Increase investment capabilities
- Operational transformation and process improvement
 - Continue to transform and evolve operations
 - Maintain and improve operational resilience.
 - Maximise time devoted to value-adding investment activities, through efficient internal operations
 - Enable and encourage improvement in Church systems and processes
- Improve the customer experience
 - Continue to improve customer communication
 - Provide timely reporting
 - Provide Income Fund income forecasts for next financial year
 - Continue to improve understanding of products in reports

Results

The 2022 financial year was challenging. It was a year of two halves. The December half year saw strong returns on the back of continued reopening of economies, stimulatory monetary policy, strong demand, but limited by supply and labour constraints.

The June 2022 half-year saw the US equity market record its worst first half-year performance since 1970. The S&P 500 index lost 20.0% for six-month period. Early in the 2022 calendar year we saw weakness in the speculative fringes of the markets. The invasion of Ukraine was the catalyst for broader weakness, driving significant price increases in commodity prices and creating concerns that inflation would be both higher and more entrenched.

Central Banks had to take action to combat inflation by slowing economies, through increasing interest rates and quantitative tightening (the opposite of the money printing we saw in 2020).

The net results for the MTA funds were disappointing returns, with the Income Fund not meeting the forecast returns, while the Growth & Income Fund recorded its first negative return since 2010.

During 2022 we maintained our excellent risk management practices, provided timely and informative reports to depositors and fully complied with the Church's Responsible Investment policy.

Operational efficiency and resilience were further improved, maximising the time available for value-adding investment activities.

We have identified the need to improve our core systems to strengthen operational resilience, enable depositors to have real-time access to their accounts as well as allowing the association to have better visibility of its depositors. This will require significant investment by the Church.

Financial Results

The Methodist Trust Association’s purpose is to support the mission of the Methodist Church of New Zealand, by generating strong investment returns for our depositors. Therefore, all income is distributed to our depositors, so they are better able to meet the mission of the Church.

We are disappointed with the returns generated during the 2022 Financial Year, for both funds. We generated total returns of 2.51% for the Income Fund and -8.48% for the Growth and Income Fund.

Income distributions to depositors for the year were \$6.7m, with total distributions, including the capital decrease, being -\$11.4m.

Total deposits with the Association decreased by \$4.2m during the year to \$313.7m on 30 June 2022. Over the past decade total deposits with MTA have grown by \$99.6m.

During 2022 the management fee paid to the Board of Administration for each fund increased.

The fee structure for the Income Fund is based on the amount of income the fund receives. As interest rates have declined over recent years, the management fee for this fund has reduced proportionately. We now expect rising returns for the income fund, which will see the fund’s management fee increase over the next few years.

The Growth and Income Fund has a higher cost structure, as it incurs higher costs for investment systems, custodial services, and brokerage expenses.

The Board and management of the Association continue to be extremely conscious of both the significant confidence and trust placed in them by the Church and the importance of the Association continuing to provide appropriate levels of return, commensurate with the level of risk accepted by the Church and consistent with the Church’s Responsible Investment Policy.

The Association is also careful to ensure that it has ample liquidity in the funds to meet demands for reduction or repayment of deposits.

Investment Funds

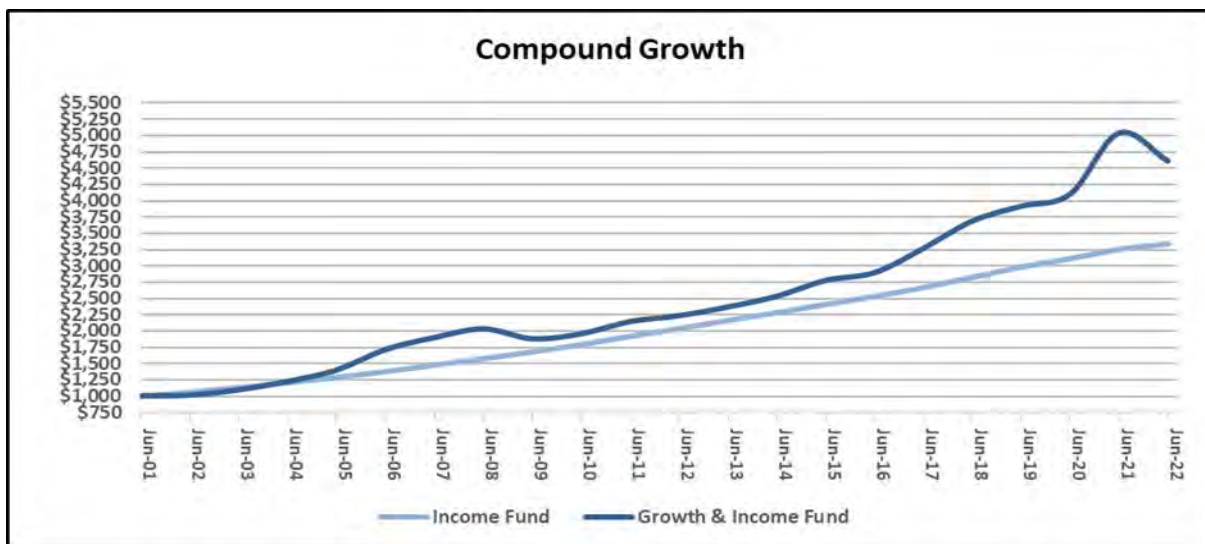
Income Distributions

The income distributions for both the Income Fund and the Growth and Income Fund (exclude capital distributions) were disappointing, but still satisfactory when compared to alternatives.

The income distribution rates for the 2022 financial year were:

| | Jun 22 | Mar 22 | Dec 21 | Sep 21 | 12 Month Average Return |
|---------------------------------|--------|--------|--------|--------|-------------------------|
| Income Fund | 0.00% | 2.99% | 3.58% | 3.47% | 2.51% |
| Growth & Income Fund | 1.41% | 1.67% | 1.81% | 1.90% | 1.70% |

Long-Term Performance



Over the 21 years from June 2001 to June 2022 the Association has provided a compound return (including capital distributions) of 5.90% for the Income Fund and 7.55% for the Growth & Income Fund.

Over the last five years the respective compound returns were 4.56% for the Income Fund and 7.12% for the Growth and Income Fund.

Income Fund

| Income Fund - Portfolio Performance | |
|--|---------------|
| Period | Income |
| 1 Year | 2.51% |
| 2 Years (p.a.) | 3.54% |
| 3 Years (p.a.) | 3.79% |
| 4 Years (p.a.) | 4.24% |
| 5 Years (p.a.) | 4.56% |
| 10 Years (p.a.) | 5.04% |
| 15 Years (p.a.) | 5.55% |
| 20 Years (p.a.) | 5.86% |

The Income Fund annual distribution rate for 2022 was 2.51%. Included in this return was a benefit from the small increase in valuation of the Fund's share of the Izone (The Warehouse's South Island) distribution centre in Rolleston.

The Association believes that the 2022 distribution rate for the Income Fund, while disappointing, was still satisfactory when compared to the returns available from bank term deposits, which would have produced a return of only 1.20% for a 12-month deposit taken on June 2021. Ninety Day Bank Bills would have returned 0.82% for the financial year.

The annual income distribution rate for the June 2023 year is forecast to be approximately 3.20%.

Growth and Income Fund

| Growth & Income Fund - Portfolio Performance | | | |
|---|---------------|-----------------------|-----------------------------|
| Period | Income | Capital Growth | Capital & Income |
| 1 Year | 1.70% | -10.19% | -8.48% |
| 2 Years (p.a.) | 2.01% | 4.05% | 6.06% |
| 3 Years (p.a.) | 2.22% | 3.41% | 5.63% |
| 4 Years (p.a.) | 2.53% | 3.23% | 5.75% |
| 5 Years (p.a.) | 2.77% | 4.37% | 7.14% |
| 10 Years (p.a.) | 3.51% | 4.02% | 7.53% |
| 15 Years (p.a.) | 3.90% | 2.20% | 6.10% |
| 20 Years (p.a.) | 4.33% | 3.56% | 7.89% |

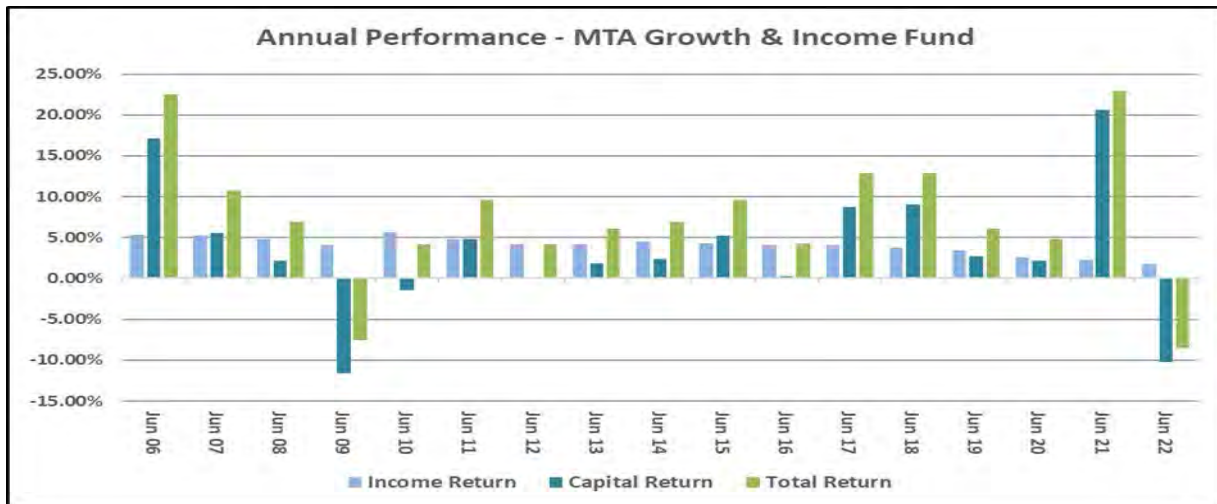
The Growth & Income Fund's annual total return for the 2022 financial year was -8.48%, after a \$18.1m capital decrease, reflecting the impact of weak global equity markets.

Our balance date of June 30 was also close to the recent market low on June 16th. By 31 August, the majority of the capital decrease has been regained.

The Association has revalued the Growth and Income Fund's properties, resulting in a \$3.3m increase in the aggregate property valuations.

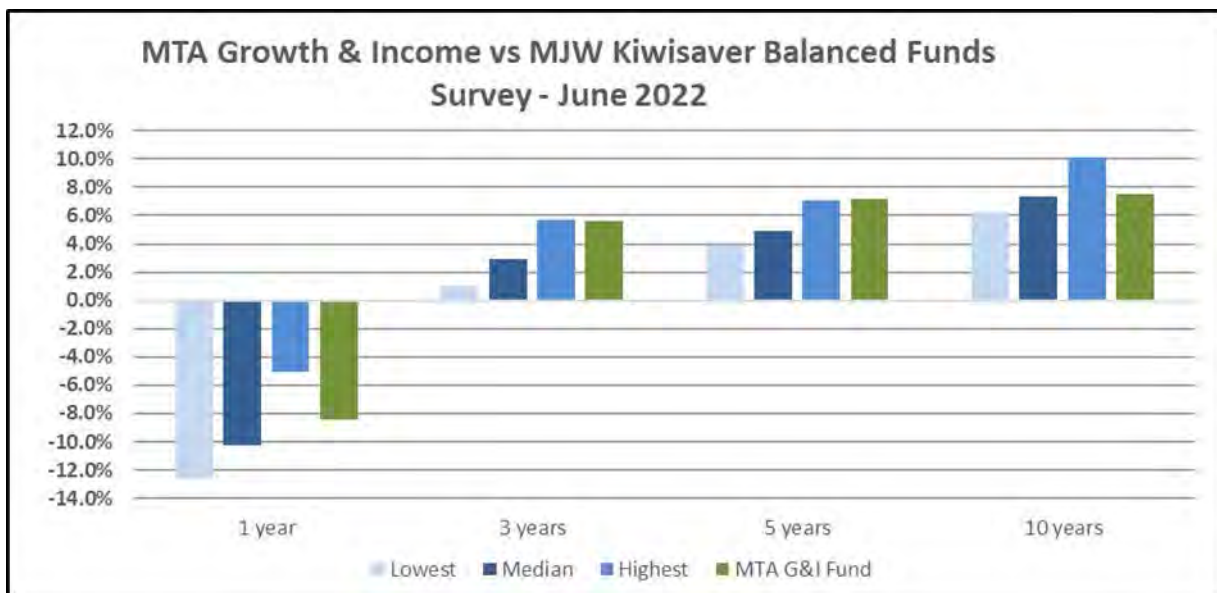
The Fund's equity portfolio fell 21.8% for the financial year, resulting in a \$21.4m decrease in the aggregate equity valuations.

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



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

The chart below, using returns from the Melville Jessup Weaver Return Survey, shows the Growth and Income Fund returns to be above the median for June 2022 financial year. For the three and five-year periods, the fund returns have been approximately equal to the highest performing funds. The ten-year return is slightly above the median fund's return.



Responsible Investment

The Association's goal is to produce risk-adjusted returns that align with the values and principles of the Methodist Church, together with our investors' objectives. Putting our investors' interests first requires us to recognize and manage a wide range of global market risks and opportunities, including environmental, social and governance (ESG) factors and the impact that these factors may have on long-term investment returns.

The achieve this:

- We employ values/norms-based screens, to avoid certain companies and industries that do not align with the Church's values and standards.
- All companies considered for investment are screened against the exclusion lists, before any in-depth analysis is undertaken.
- ESG factors are integrated into our investment decision-making process, both as a source of risk mitigation and an opportunity for enhanced returns.

During 2022 the MTA Board added both Russia and Belarus to its list of excluded high-risk countries, where violations of human rights and breaches of international law have been widely documented.

With assistance from Wespath, we recently signed an agreement with Institutional Shareholder Services (ISS), the world's leading provider of corporate governance and responsible investment solutions.

We have benchmarked the information we receive through ISS against what we currently use and have confirmed that we are able to rely only on the ISS data for most of the Church's values/norms-based screens. We are doing further work on the remaining items.

ISS gives us greater visibility into company supply chains, which will greatly improve our ability to identify human rights issues, including modern slavery.

ISS also gives us the capability to measure the equity portfolio's carbon footprint (greenhouse gas emissions exposure) and benchmark it against the global equity benchmark and its alignment with the global goal of keeping the global temperature increase to no more than 1.5o C by 2050.

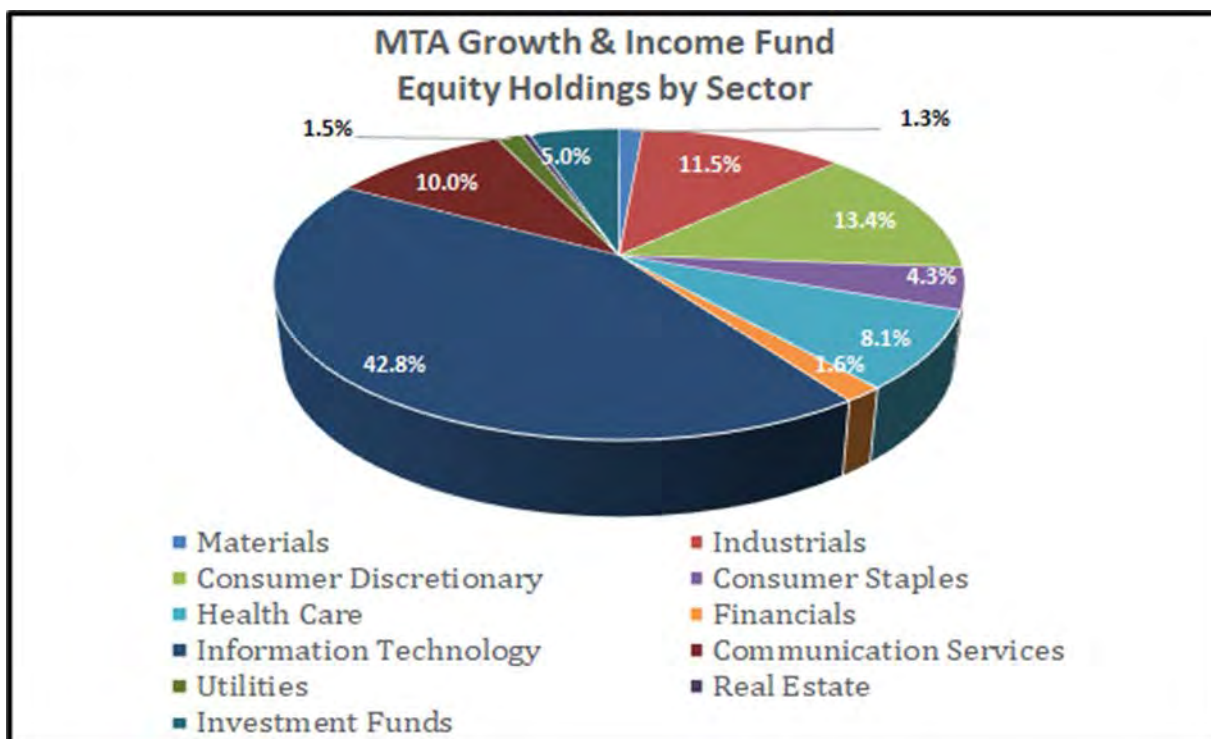
The equity portfolio greenhouse gas emission exposure at 30 June 2022 was at 18.8% of the benchmark's level for scope 1 & 2 emissions, significantly better than the benchmark level. The individual company exposure measures are backward looking, using prior financial year disclosures. We expect current exposures to have improved from those previously disclosed levels.

Our portfolio in its current state is aligned with a potential temperature increase of 1.5o C by 2050. The environment and climate change have been major focuses for us in stock selection, so it is gratifying to now be able to more accurately measure what we are doing and achieving.

We are also very focused on recycling and resource use. Improving the effectiveness in these two areas could also contribute significantly to reducing greenhouse emissions. We believe the equity portfolio is very well positioned with regard to recycling and resource use.

As environmental disclosure standards improve around the world, the quality of information we receive will get even better and more useful.

The following pie-chart below shows the sector breakdown of the Growth & Income Fund's equity portfolio at 30 June 2022.



The Association does not own any companies listed on the exclusion lists we use. The Association is very confident that all its holdings represent a proper application of the Church's Responsible Investment Policy and expectations.

Board Membership

There were no additions to the Board during the 2022 financial year.

During this period David Hunt retired from the Board. The Board thanks David for his wisdom and years of service.

The Board for 2023 will consist of seven members.

Appreciation

The Association thanks the Church for its continued support during 2022.

The Association also acknowledges the work of the staff of the Connexional Office seconded to the work of the Association.

Suggested decisions

1. The report is received
2. Conference thanks David Hunt for his service to the Church and the Methodist Trust Association Board.
3. That the 2023 Board of the Methodist Trust Association be: David Johnston (Chair), David Bush, David Taumoepeau, Jennie Moreton, Julie Adamson, Meleane Nacagilevu, Tara Tautari (Board Secretary)

PACT 2086 TRUST

PACT 2086 Trust exists to hold the Church's residual interest in the ground lease of the land bounded by Queen, Turner and Liverpool Streets and City Road in Auckland.

The lease has another 64 years to run until expiry. All rentals for 100 years were paid upfront in 1986. The current value of the Trust's lessor's interest was valued by an independent registered valuer at \$2.85m on June 2022.

This is a fraction of the current value of the underlying land.

Strategy

The Trust's purpose is to generate a significant capital reserve, so that when the lease expires in 2086, the Church will be financially able to consider redevelopment of this prime site, which could then provide substantial rental returns to the Church.

The Trust has made the following investments to achieve this purpose:

- Long-term strategic holdings
 - Queen St ground lease
 - Grafton Downs Ltd (44.19% ownership)
 - Willowford Forest – cutting rights sold, currently being harvested.
- A growth-oriented investment portfolio.

Grafton Downs Ltd

The investment in Grafton Downs Ltd is now the major investment of the Trust. The Trust believes significant long-term value will be created for the Church through this investment.

Grafton Downs is covered in more detail in a separate report to Conference in Section E of the reports.

Willowford Forest

In 1992 the Trust purchased a 275-hectare farm in the foothills of the Kaweka Range, Hawkes Bay and in 1994 planted the property, predominantly in Pinus radiata.

The cutting right for the forest crop was sold in May 2019, realising proceeds of \$17m. The purchaser has five years to harvest the crop and is progressing well.

The current intention is to replant the forest. The Board will consider options when the land becomes available for replanting.

The current value of the land is \$890,000 at June 2022.

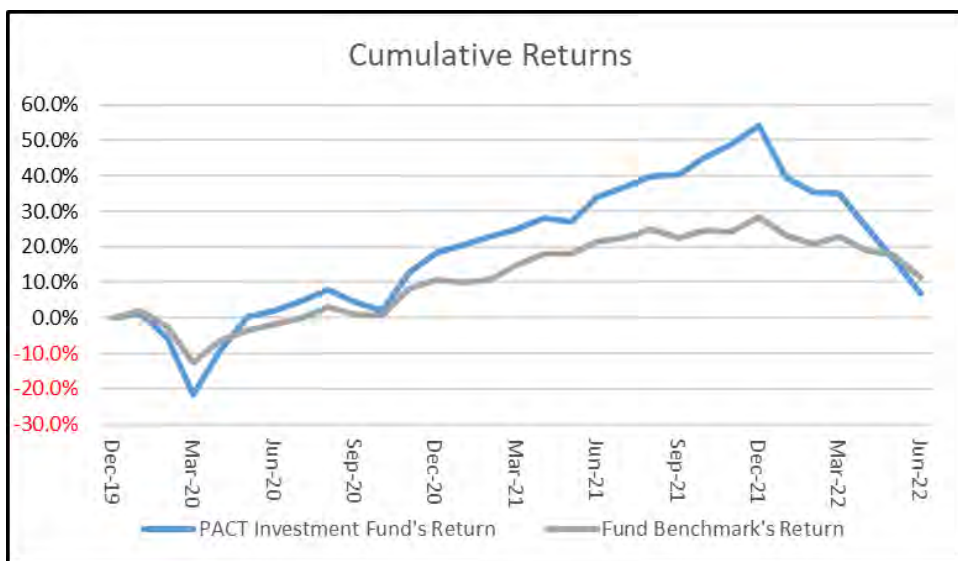
Investment Results

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

The fund is growth focused, with 87.5% in equities, 12.3% in bonds and 0.2% in cash on 30 June.

For the financial year ended 30 June 2022 the investment portfolio produced a disappointing return of -20.25%, decreasing the value of the fund by \$8.0m.

Cumulative Fund Returns vs Benchmark Returns to 30 June 2022



Responsible Investment

The fund does not own any companies listed on the Church's exclusion lists. The Board is very confident that all its holdings represent a proper application of the Church's Responsible Investment Policy and expectations.

The equity portfolio greenhouse gas emission exposure at 30 June 2022 was at 19.4% of the benchmark's level for scope 1 & 2 emissions, significantly better than the benchmark level. The individual company exposure measures are backward looking, using prior financial year disclosures. We expect current exposures to have improved from those previously disclosed levels.

Our portfolio in its current state is aligned with a potential temperature increase of 1.5o C by 2050.

Board Membership

The Board of PACT 2086 Trust is made up of those persons appointed to the Board of the Methodist Trust Association.

There were no additions to the Board during the 2022 financial year.

During this period David Hunt retired from the Board. The Board thanks David for his wisdom and years of service.

The Board for 2023 will consist of seven members.

Suggested decisions:

1. The report is received.
2. Conference thanks David Hunt for his service to the Church and the PACT 2086 Board.
3. That the 2023 Board of PACT 2086 Trust be: David Johnston (Chair), David Bush, David Taumoepeau, Jennie Moreton, Julie Adamson, Meleane Nacagilevu, Tara Tautari (Board Secretary)

THE ROBERT GIBSON METHODIST TRUST

The 57th Robert Gibson Methodist Trust Annual Report to conference 2021 - 2022
2021-22 has been a very difficult season for the farming community, conditions being either very wet or very dry.

Our production this season was 276,075 Kg/MS which equals to 3400 kg/MS below the five year average. The good news however was the predicted pay out from Fonterra of \$7-50 per Kg/MS rose to \$9-30 kg/MS. That extra income allowed the Board to upgrade facilities on both farms. It also enabled up to \$200,000-00 to be made available for distribution.

Improvements: A new bridge has been installed, replacing the 70 year old bridge that was unable to accommodate some big machinery now being used on the Maire farm. A 50 year old milking plant was also replaced with a new unit. The kitchen was also upgraded. The Totara farmhouses have both had hot water upgrades to Infinity hot water systems.

Riparian planting has been completed on both farms. Nitrogen application on both farms is slowly decreasing to comply with Taranaki Regional Council requirements.

Disbursements for Conference approval:

| | |
|----------------------------|----------------------------|
| Manna Youth Ministry | \$30,000-00 |
| Taranaki Youth Ministry | \$10,000-00 |
| R.G. Manaia Hall | \$5,000-00 |
| Tertiary Students | \$100,000-00 |
| General within scheme | \$50,000-00 |
| Wesley College | \$90,000-00 |
| Total Disbursements | <u>\$285,000-00</u> |

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

I therefore recommend that the R.G.M.T Board for 2022 - 2023 be: Preston Bulfin, John Chittenden, Mark Hughson, John Lefleming, Steve Nicholas, Mataiva Robertson, Nerida Sullivan and Bill Yateman. Exofficio Rev Tara Tautari, Rev Nicola Grundy, Ian Harris.

W A Yateman, Chairman Robert Gibson Methodist Trust

Suggested decisions:

1. The report is received.
2. The R.G.M.T Board for 2022 - 2023 be: Preston Bulfin, John Chittenden, Mark Hughson, John Lefleming, Steve Nicholas, Mataiva Robertson, Nerida Sullivan and Bill Yateman. Exofficio Rev Tara Tautari, Rev Nicola Grundy, Ian Harris.

SUGGESTED DECISIONS

1. The reports are received.

Board of Administration

1. The report is received.
2. Conference affirms the continued appointments to the Complaints Review Panel: Susan Thompson (Chair), Goll Manukia, JooHong Kim, Uesifili Unasa, Peter Williamson, Kathleen Tuai-Ta'ufo'ou, Mafua Lolohea, Matthew Croucher, Ngaire Southon and Sharon Waaka.
3. Conference affirms the continued appointments to the Disciplinary Tribunal: Kate Davenport KC (Chair), Royden Hindle (Deputy Chair), Ian Boddy, Kathryn Walters, Tovia Aumua, David Poultney, Arapera Bella Ngaha, Jeff Sanders, David Ayers, Carol Dale and Melenaita Taumoefolau.
4. Conference approves up to \$1,000,000 of the capital of the PAC Fund be made available for for the ongoing settlement of claims and work on historic abuse.

SAFEGUARDING CHILDREN, YOUTH AND VULNERABLE PEOPLE

1. The report is received.
2. Conference affirms all entities (and their subsidiaries) reporting to Conference must undertake safeguarding.
3. Conference instructs all such entities (and their subsidiaries) to implement an approved Safeguarding policy and process.
4. Conference affirms that entities without a current Safeguarding programme are to operate under the Safeguarding programme supplied by the Connexional Office until such time as entities have their own Safeguarding programme
5. Conference agrees to establish a Connexional Safeguarding Team
6. Conference affirms that the Connexional Safeguarding Team will be the approving/review body of Safeguarding programmes throughout the Connexion, with a view of continuous improvement of all safeguarding activities.

Stipends Committee

1. The report is received.
2. The stipend for 2022-2023 for full time stipendiary ministry as of 1 July 2022 is \$54,328.
3. That that Standard Reimbursing Allowance increase to \$3,668.02 per year.
4. The Book and Resourcing Allowance remain at \$1,500.
5. The Travelling Allowances remain at the rates noted in Information Leaflet No. 25 until such time as the IRD review them from their existing rates.

Connexional Financial Review Committee

1. The report is received.
2. The Connexional Financial Review Committee for the 12 months following the next Connexional year to be: President, General Secretary, Paul Wells (member of the Board of Administration), Craig Fisher (external accounting professional) and one other external accountant as approved by the President.

Methodist Connexional Property Committee, Property & Insurance

1. The report is received.

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

1. The report is received.
2. That Conference expresses its appreciation to Rev Dr Susan Thompson for her contribution to the work of the Wesley Historical Society (NZ) over many years.
3. That Conference expresses its appreciation of the tireless work of Alec Utting digitising the hard copies of the WHS collection.
4. The 2023 Wesley Historical Society Executive Committee is: Ian Faulkner, Lynne Wall, Peter Lane, Norman Brookes, Allan Davidson, Eric Laursen, Terry Wall. Corresponding members: Elaine Bolitho, Brian Turner.

Professional Development Grants Committee

1. The report is received.
2. That Professional Development Grants Committee membership for 2023 shall be: Rev. Dr Susan Thompson (Convenor), Sonia Faulkner, Jackie McGeorge, Rev. Suiva'aia Te'o, Esther Peach, Rev. Dr Nasili Vaka'uta (Principal, Trinity College), Tara Tautari (General Secretary/Corresponding), Siosifa Pole (Mission Resourcing), Te Kani Williams (Te Taha Māori) and one other to be appointed by the President.

New Zealand Methodist Trust Association (MTA)

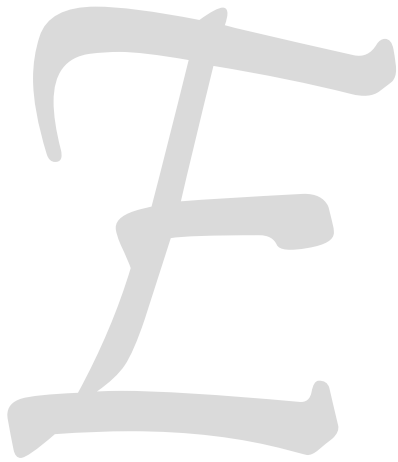
1. The report is received
2. Conference thanks David Hunt for his service to the Church and the Methodist Trust Association Board.
3. That the 2023 Board of the Methodist Trust Association be: David Johnston (Chair), David Bush, David Taumoepeau, Jennie Moreton, Julie Adamson, Meleane Nacagilevu, Tara Tautari (Board Secretary)

PACT 2086 Trust

1. The report is received.
2. Conference thanks David Hunt for his service to the Church and the PACT 2086 Board.
3. That the 2023 Board of PACT 2086 Trust be: David Johnston (Chair), David Bush, David Taumoepeau, Jennie Moreton, Julie Adamson, Meleane Nacagilevu, Tara Tautari (Board Secretary)

The Robert Gibson Methodist Trust

1. The report is received.
2. The R.G.M.T Board for 2022 - 2023 be: Preston Bulfin, John Chittenden, Mark Hughson, John Lefleming, Steve Nicholas, Mataiva Robertson, Nerida Sullivan and Bill Yateman. Exofficio Rev Tara Tautari, Rev Rob Ferguson, Ian Harris.



Ministry

- Trinity Methodist Theological College
- Wesley College Trust Board
 - Grafton Downs Limited
- Mission Resourcing
- Tauwiwi Children, Young People & Families Ministries
- James & Martha Trounson Benevolent Trust
- Churches Education Commission
- Diaconate Task Group
- Methodist Lay Preachers Network
- Uniting Congregations of Aotearoa NZ
- Tertiary Chaplaincies [ITCC & ANZTCA]
- Interchurch Council for Hospital Chaplaincy
- Defence Force Chaplaincy
- Prison Chaplaincy Service



TRINITY METHODIST THEOLOGICAL COLLEGE

Te hā o te hīhī ka roa



Trinity College (“the College” hereafter) marks the 178th year of Methodist ministry training alongside the 200th anniversary of the arrival of Methodism in Aotearoa. These are two significant milestones for Te Hāhi and they are worth celebrating together in Te Tai Tokerau. The College, like the Church, has gone through many challenges and trials over the years. It has managed to stay afloat through rough waters. It continues to carry out its duties with attention to where opportunities and possibilities are waiting to be embraced.

1. Students

- a. Students are the most valuable members of the College community. The current number of students at College sits at 120; a few students less than the 2021 roll. About a third of these students participate in the Pasifika language lay training programmes in either Tongan or Samoan, and they feed the English language programmes (L4 to L7).
- b. At the beginning of the year, the College had its 2021 Graduation Service together with its 2022 Service of Beginnings after it's postponement from last year due to COVID-19 restrictions. The General Secretary, Rev Tara Tautari, was the Special Guest at the ceremony at Lotofale'ia Church, Mangere. There were 45 students graduating with Certificates in Lay Preaching (L4) and Licentiate in Theology (L5). About the same number are expected to graduate this year.
- c. A very special group of students are those entrusted to the College by Te Hāhi for ministry training. Of the 21 candidates we have this year, five have been stationed to various parishes across the Connexion. They are: Sāteki Lolohea (Auckland), Foukimoana Sipu (Vahefonua Tonga), Sione Tesimale (Auckland), Paul Jensen (Waikato-Waiariki), and Asaeli Tulagi (Wasewase). The College wishes all of them the best as they are about to serve in their first appointment on their journey toward ordination. Eight newly accepted ministry candidates will begin their training at College in 2023.

2. Staff

- a. The College operates well due to the dedication and professionalism of its staff team, both full-time and part-time. Without the latter, the full-time team would not have been successful in fulfilling their roles. We would like to note particularly the contributions of Rev Richard Bonifant, Dr Gladson Jathanna, Dr Kathleen Rushton SM, Rev 'Alipate 'Uhila, Rev Abhishek Solomon, and Dr Angeline Song who tirelessly worked with students to improve their writing and study skills.
- b. Members of staff — Jione Havea, Emily Colgan and Nāsili Vaka'uta — co-edited a new volume to be launched at Conference, *Theology as Threshold: Invitations from Aotearoa New Zealand* (Lexington Books, 2022). This volume explores the future of theological education in Aotearoa and Oceania. It is important to emphasise that Trinity staff are initiating and are at the forefront of conversations on theological education across Aotearoa. Other members of staff also contributed to other publications, webinars, podcasts and conferences. This year, the College hosted Talanoa Oceania 2022, co-produced a church resource around accompanying survivors of sexual harm, and the Principal delivered the inaugural address at the Havea Lecture series on May 21, 2022 at the United Theological College, Parramatta, on the “New Directions of Moana Hermeneutics.”
- c. There is always a need for an extra staff to lend a helping hand in terms of teaching. But that requires ongoing investment and support from the wider Connexion, friends of the College and members of the College Alumni. The Chairperson of Council, Rev Dr Arapera Ngaha, and the General Secretary, Rev Tara Tautari, have gone beyond the call of duties to make sure there are funds available to help the College with its essential needs. I would like to note our sincere gratitude for the PAC fund to support the staff and promotion activities, as well as ongoing financial aid from the Connexional Budget Task Group. Mālō e 'ofa!

3. Programmes

- a. At Conference 2021, the College Council reported the launch of new academic ventures that offer options for lay and ordained ministry training. This year we are delighted to report that there will be four students graduating with their Bachelor of Theology degree, each majoring in one of the four major areas of specialisation, namely, Moana Studies, Biblical Studies, Theological Studies and Religious Studies.
- b. On Thursday 9th June, the College hosted an NZQA Monitor, Professor David Tombs, for the first BTheol program review. During the day, Prof Tombs met with a range of people who play a role in the delivery of the BTheol program. These included: Senior Management (Acting Principal) and College Administration; Teaching staff; Research team leader; members of Trinity College Council; Stakeholders from the Ministry Formation Committee, Mission Resourcing, the Connexional office, and BTheol Students; Support staff including the Tutor; Chaplain; and the Administrator. Professor Tombs' findings commended the learning support offered to students, he commended the range of teaching and learning strategies and assessment methods, he noted the strong stakeholder support as well as the 'hugely impressive' research culture at the College, which is fed directly into the courses taught. He concluded saying that the BTheol has 'made a very positive start to its life.'
- c. Lay training programmes for Waikato-Waiariki, Sinoti Samoa, and Vahefonua Tonga continue this year with 25 students expected to graduate a Licentiate in Theology (LTh). The College is working with synods across the connexion to address their lay training needs.

4. Challenges

- a. The College continues to feel the impact of COVID-19 with staff, students, and their families getting sick and taking time to recover. We are still teaching some of our classes online.
- b. Finance is still a major challenge for the College, and it will continue to be an issue until financial increases to the College's income can be addressed. Encouraging external applicants from specific streams in the education field is one such strategy being explored by Council. The Siamelie Programme has successfully secured funding from the Ministry of Education for Pasifika Bilingual Education Support. We hope this support will continue.
- c. The future of the College is still a work in progress as conversations between Trinity College Council and Wesley College Trust Board is ongoing. The place of the College at St John's College is uncertain and Te Hāhi needs to have a plan in place to ensure continuity of ministry training. The online platform is available, but a physical presence is very important.

Acknowledgments

To the Principal, Rev Dr Nasili Vaka'uta for his leadership, to Rev Suivaaia Te'o and members of the Ministry Committee, we thank them for their service. To the Trinity College staff, for their exceptional work and collegiality, and to all our families for their ongoing moral support, love and understanding.

Mea nei te mihi maioha ki a koutou katoa.

Peace and Grace

Rev Dr Arapera Ngaha, Chairperson, Trinity Methodist Theological College Council

Suggested decisions:

1. The report is received.
2. That Trinity College Council members for 2022 are: Arapera Ngaha (Chairperson), Nāsili Vaka'uta (Principal), Richard Biddle, Tovia Aumua, Steven Hargreaves, Shirley Rivers, College Administrator (secretary)

WESLEY COLLEGE TRUST BOARD

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

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

Wesley College has special obligations to provide education for students of Māori and Pacific Island descent, as well as those students whose families and personal circumstances require special care. Wesley College caters primarily for students boarding at the Trust Board's Hostel with which it has a close association. The Board's Hostel provides for residential accommodation with a special character that is an essential component of the school's mandate.

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

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

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

We celebrate Wesley College being on its current site at Paerata Auckland for 100 years and the College buildings reflect its age. Due to returns from the development of Paerata Rise on the former Wesley College dairy farm, the opportunity has arisen for a rebuild within the next 2 to 4 years. With this rebuild the Board of Wesley College Trust has been in discussions with Trinity College with the view of sharing resources and Trinity joining Wesley College at Paerata. This offer has also been extended to the owners of 409 Great South Road with a view to having a Methodist Hub at this same site.

INTRODUCTION

The Wesley College Trust Board has decided to rebuild the College on the current Wesley College site though expanding the site to the South closer to the proposed Rail station. The College will forgo some of the current site to the North which will become part of Paerata Rise.

With such a rebuild the College should be able to significantly increase the number of students that can be enrolled at Wesley College.

The College also reflects on its past as part of the process undertaken by the Royal Commission of inquiry into abuse in care. The College has welcomed and communicated with those students who have come forward recounting their experiences with bullying during their time at Wesley College.

OUR VISION

Vision 1: Special Character, Student Service & Pastoral Care

- Vision, respectfulness, understanding of our Methodist ethos, each individual having respect for all aspects within the school.

Vision 2: Shared, effective team vision

- Open communication and working collaboratively, school wide so that everyone is valued.

Vision 3: Students and their Learning

- Develop pathways to suit students’ needs that result in confident, educated, adaptive learners with core skills who are equipped for the real world.

Vision 4: Staff (or teacher?) Effectiveness

- Wesley College is to be one of the leading schools for meaningful, relevant, effective teaching and learning

Vision 5: Property, Personnel and Financial Resources

- For the school to provide the resources to enhance students and all staff for lifelong learning and wellbeing for the 21st Century

PASTORAL MATTERS

The return to the College after many a Covid disruption was welcomed warmly by both Staff and students in Term 1 of this year. While we could not worship in our Chapel space, the sense of coming back and being together helped to give everyone the strongest belief ‘we are ok.’ The College Staff right across the Campus and students are to be commended for their resilience and ‘can do’ attitude in that we were able to avoid closure when many other schools were forced to close.

Thank you to all our Staff, Wesley families and communities for their continued support of the school throughout this time. The impact of Covid has been far reaching in ways some unforeseen. We have finally returned to our Chapel for worship, and this has given us the strongest sense of well-being and the last piece of the puzzle. We understand what we have been given back in our return to our worship space and give thanks to God every day for this gift.

EDUCATION MATTERS**Highlights****NCEA Results 2021**

A disappointing return as expectation had been very high – 65% pass at UE was a realistic goal until the August onset of Covid. It was extremely damaging to our overall results. However there are still a number of highlights including some excellent results for Māori students.

We are confident, God willing, that we will return to our record breaking returns in 2022.

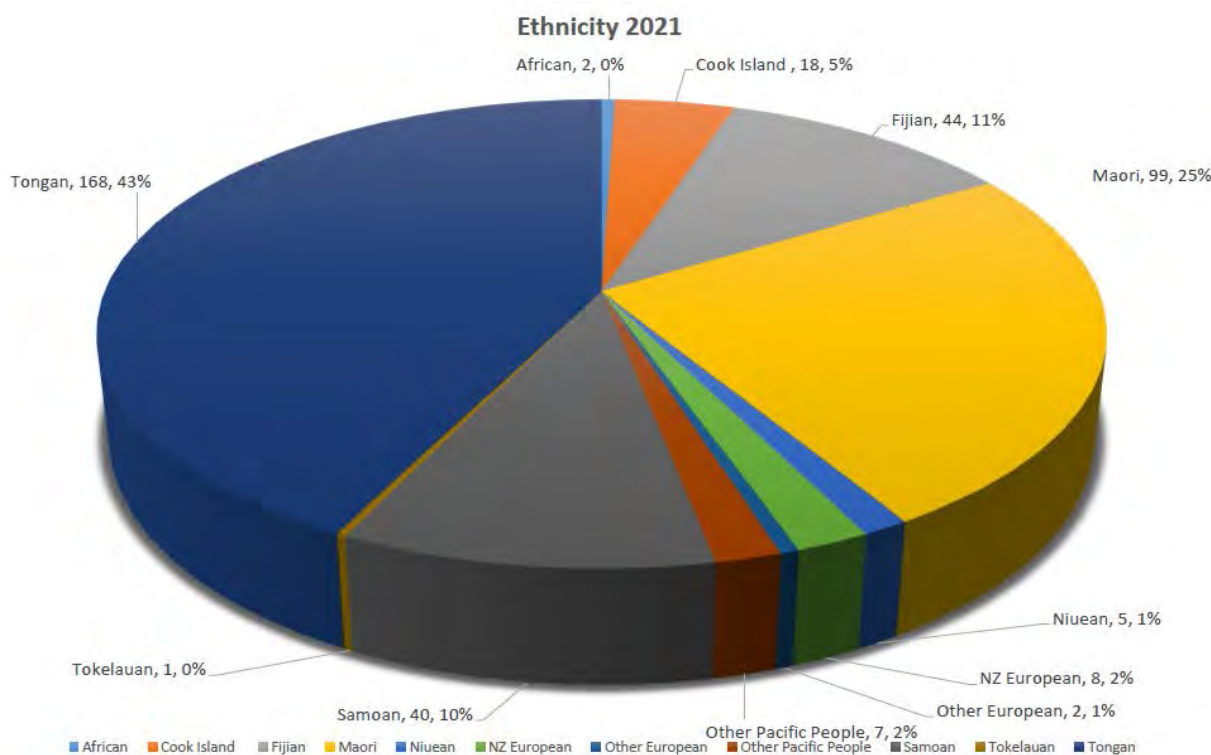
| Academic Year | Wesley College | | | | National | | | | Decile 1 | | | |
|---------------|--------------------|--------------------|--------------------|---------------|--------------------|--------------------|--------------------|---------------|--------------------|--------------------|--------------------|---------------|
| | Year 11 NCEA L1 | Year 12 NCEA L2 | Year 13 NCEA L3 | Year 13 UE | Year 11 NCEA L1 | Year 12 NCEA L2 | Year 13 NCEA L3 | Year 13 UE | Year 11 NCEA L1 | Year 12 NCEA L2 | Year 13 NCEA L3 | Year 13 UE |
| 2017 | 87.5 | 89.8 | 88.9 | 15.6 | 75.0 | 78.5 | 65.5 | 48.9 | 52.9 | 64.5 | 56.5 | 21.0 |
| 2018 | 85.7 | 92.5 | 85.4 | 41.7 | 72.4 | 77.6 | 66.1 | 48.9 | 49.2 | 61.6 | 57.1 | 20.8 |
| 2019 | 61.1 | 83.3 | 84.5 | 46.6 | 70.6 | 77.5 | 67.3 | 49.3 | 50.9 | 62.9 | 57.4 | 23.4 |
| 2020 | 68.9 | 81.7 | 90.4 | 57.7 | 71.8 | 80.1 | 72.1 | 53.4 | 60.4 | 70.0 | 64.2 | 25.4 |
| 2021 | 69.9 | 66.2 | 70.7 | 31.0 | 69.0 | 77.8 | 70.4 | 51.8 | 54.5 | 63.7 | 59.5 | 23.7 |

School Roll:

| 2022 | Full Roll | | Day | | Boarding | |
|------------------|------------|------------|------------|-----------|------------|-----------|
| | Male | Female | Male | Female | Male | Female |
| Year 9 | 68 | 25 | 11 | 10 | 57 | 15 |
| Year 10 | 62 | 23 | 23 | 13 | 39 | 10 |
| Year 11 | 68 | 20 | 25 | 11 | 43 | 9 |
| Year 12 | 46 | 22 | 15 | 6 | 31 | 16 |
| Year 13 | 49 | 11 | 14 | 3 | 35 | 8 |
| Sub Total | 293 | 101 | 88 | 43 | 205 | 58 |
| Total | 394 | | 131 | | 263 | |

| | | | |
|----------------------|------------|-----------------------------|-----------|
| International | 5 | Applications Pending | 0 |
| Domestic | 389 | Places Available | -6 |

There were 20 plus further students on the waiting list before school started at the end of January.



Suggested decisions:

3. The report is received.
4. The 2023 membership of the Wesley College Trust Board is: Jan Tasker (Chairperson) Colin Telford, Norman Johnston, Gillian Laird, Wesley Mansell, Meleane Nacagilevu, Harvey O’Loughlin, Barry Shuker, Patisepa Tala’imanu, David McGeorge, Siosifa Pole, Jeff Johansson, Te Aroha Rountree and Te Kani Williams.

GRAFTON DOWNS

Who is Grafton Downs Limited?

Grafton Downs Limited is a charitable company owned by the Wesley College Trust Board, PACT 2086 Trust and Te Taha Māori Property Trust.

What does Grafton Downs Limited do?

Grafton Downs Limited is the developer of 320 hectares of land, most of which was formally owned by the Wesley College Trust Board. The name of the development is Paerata Rise.

Section Sales

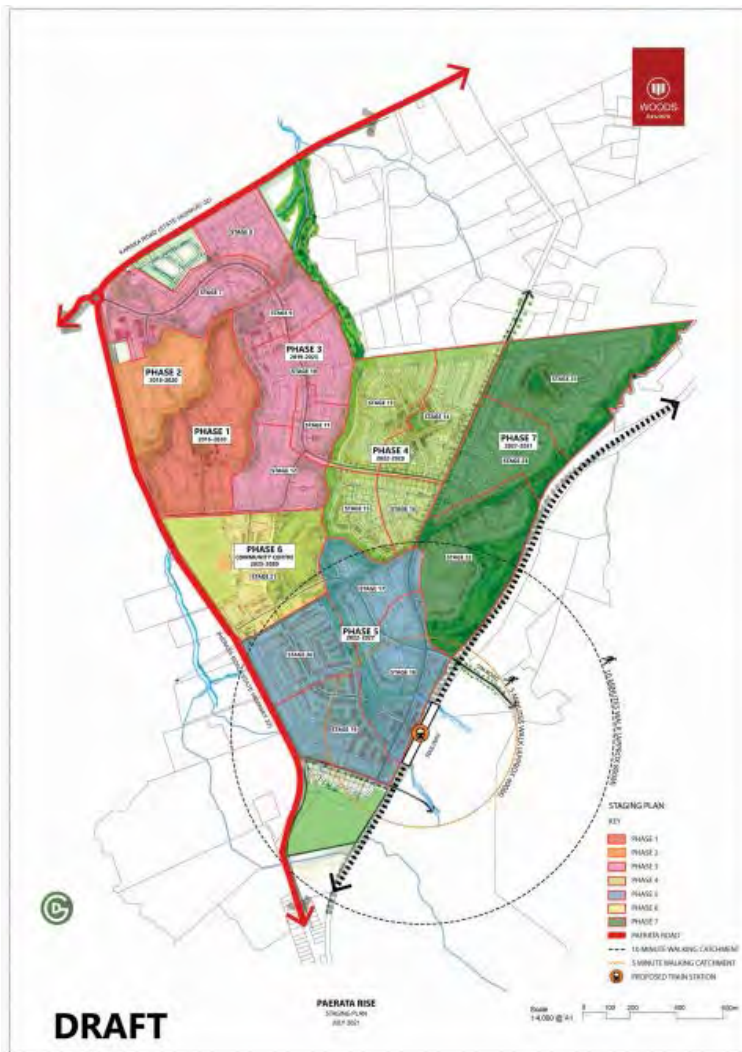
To date Grafton Downs Limited has sold 416 sections with a value of \$153,640,000

The cost of delivering these sites that have been sold is \$128,525,000. This expenditure includes \$11,100,000 cost of water and waste water for the first 1000 lots.

The next stage (stage 8) has reached practical completion for 113 stand-alone sections and 3 super lots. This stage is awaiting 224C (Council full sign off) and then titles.

Stage 9 earthworks are complete and the civils works has begun for 67 sections and 1 super lot. The expenditure on current stages 8 and 9 to date is \$18,290,000 million. The cost to complete these stages is \$16,300,000 and they will deliver stock (sections) worth \$98,300,000.

Paerata Rise Vision plan



Parks

We now have two parks with play equipment



Jonah Lomu Drive Park



Rosslands Avenue Park

Paerata Primary School



The Paerata Primary school doors were opened at the beginning of term 2021 and 350 students have had the opportunity to test out the ultra-modern facilities. The school has the capacity to ultimately grow to 750 children.

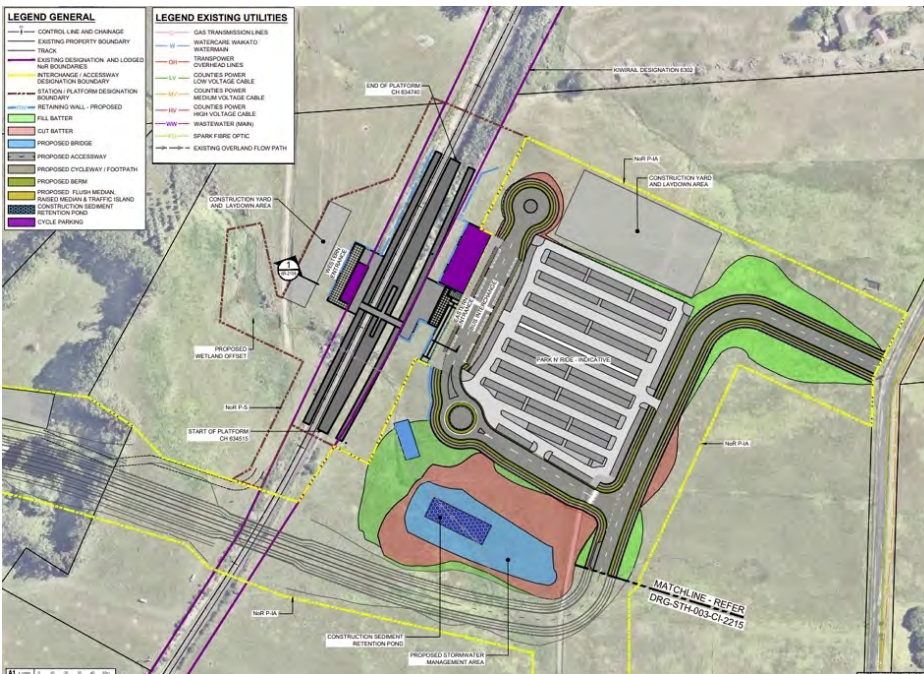
Paerata Rise Climate Justice Report

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



Train station

The electrification between Papakura and Pukekohe is expected to be completed by the second half of 2024, and in early 2025 new stations at Drury Central and Paerata should be open to the public. The new stations will provide convenient access for locals and commuters in the south will no longer need to change trains at Papakura.

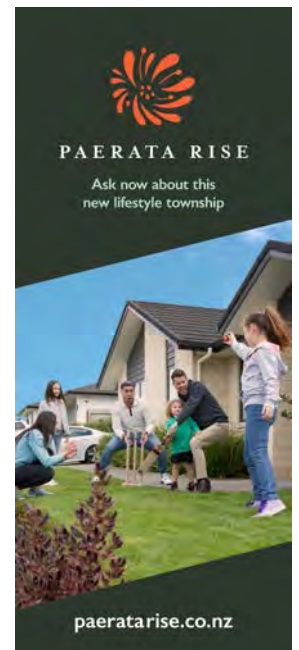


Diversity in advertising

At last year’s conference there were some comments in the “Chat” regarding cultural diversity in the Paerata Rise adverts. To the right is the original advertising banner for Paerata.

The wicket keeper is of Samoan descent and his daughter is bowling the ball. The crouching woman is of Māori descent and her son “Shane Cameron jr” is batting.

In the TV advertising every performer was a real person connected with the life of Paerata Rise. Performers were either residents, build partners, build partners wives, or our own Executive director Chris Johnston. *The only paid actors were the Thompson family below who are of Māori descent.* The father below is the brother of Luke Thompson who is Principal of Paerata primary school.





Glenbrook Roundabout

The new Glenbrook Roundabout had an official opening on 26th May 2022 with the Minister of Transport Hon. Michael Wood was present.



Methodist Church Housing Fund

The Board of Grafton Downs Limited is pleased to announce that the contribution to the Methodist Church Housing fund for sales since Methodist Church Conference 2021 is: \$801,800 this adds to the \$2,271,000 already provided giving a total of \$3,072,800 to date towards the Church Housing fund.

Suggested decisions:

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

MISSION RESOURCING

We greet members of the Conference 2022 with joy and thankfulness for our joint effort in God's mission in this long and challenging year because of covid-19. It was our concern and care for one another that brought us thus far and we must thank God for that. The mandate of Mission Resourcing is stated very clearly in the Law Book, which is to resource synods, parishes, and leaders of our church for contemporary mission in the contexts where we exercise our various ministries. Mission Resourcing through the ministry of its staff, the two Directors and the Taiwi Co-ordinator for Children, Young people, and Families Ministries were working collaboratively to fulfil this expectation with the best of their ability. The breadth of the works and responsibilities that the church has assigned for the staff of Mission Resourcing are enormous and complicated but they try to implement them in the best way that can be effective. There are various activities that the staff and Board have engaged this year, which are important to convey in this report.

Board

The Board of Mission Resourcing is the governing body that monitors the work that the staff of Mission Resourcing are responsible to implement during the year. Providing of vision and strategy are intertwined in their responsibility. They oversee the budget of Mission Resourcing to ensure that we are financially viable in our operational costs. They are responsible for the review of the ministry of the staff of Mission Resourcing. The staff provide reports and updates of their work frequently to the Board to ensure that tasks are carried out and the expectation of the church is fulfilled.

Over the last two or more years the Mission Resourcing Board has been intentionally reviewing its role, function, and the work of the two Directors in light of our current context. Our world has changed. Our Church and congregations have changed. Covid-19 has changed forever the way we operate as faith communities. The board wanted to respond to this and be relevant for what was being asked of it in this new context.

Several months ago, a subcommittee of the Board contracted the services of a Human Resources consultant to help us look at our role as laid out in the Lawbook. Alongside this they were seeking guidance in developing a draft job description for the upcoming vacancy of the Director for English Speaking Ministries. This draft would form the basis of the future 4+4 discussions with TTM and was congruent with the direction the Board was wanting to move.

As requested by Conference 2021 the Board has had conversations with the Mission and Ecumenical Board, as well as dialogues between Chairpersons and Directors to explore whether there are any synergies between the roles and activities of the work of the respective Directors. The purpose of these dialogues was to avoid repeating the same thing in the roles, which is obviously a waste of resource and time. The outcome was that there was very little overlap between the roles and no further conversations have taken place.

Candidacy

Processing candidates for ministry is a vital part of the work of Mission Resourcing. The two Directors are given the responsibility to monitor carefully the process according to our church guideline and regulations. This year we had 10 candidates who interviewed at the National Candidates Interview weekend by the Interview Panel members. The result that 9 of the candidates were passed and one failed. There were written reports that have been presented to Mission Resourcing about the outcome of the interview and recommendations about each one of the candidates. These reports have been handed over to Trinity Theological College for the process of preparing the training programme of these ministry students next year. Mission Resourcing Directors would like to acknowledge the role of the Convenor of the Interview Panel, Rev Dr Mary Caygill and members of her team for their expertise and proficiency. It was not an easy task but you have done it with your uttermost effort with the best of your ability and we appreciate that very much. We wish all the candidates who will be starting their training next year a successful and joyful time.

Stationing

Every year Mission Resourcing is given the task of processing the stationing of presbyters and parishes that are available for stationing. This process begins on the 31st of March of every year when presbyters and parishes who are thinking of stationing to contact the General Secretary about their availability for stationing. Mission Resourcing provides the guideline for stationing and everyone involved is required to follow the process accordingly. This year we have many presbyters available for stationing but less vacant parishes, which is the opposite of our experience last year. Last year we had more parishes but less presbyters available. Perhaps this is a matter that the whole Connexion needs to look at, especially the concept of itinerancy, age presbyters, and the term for presbyters in one appointment. The church has accepted students who have continued their training at Trinity Theological College for the purpose of stationing after one or two years of their training. Obviously, if there are no vacancy parish appointments then these students will definitely have no appointment, which is going to have a detrimental impact on them and their families. This is a serious matter and therefore the whole church needs to address it. We also have in our system names of presbyters from overseas who would like to come and practice their ministry in our church. On Sunday 3rd of July, Waikato – Waiariki Co-Superintendents inducted Rev John Carr who is from Hawaii to become the presbyter for the Western Bay of Plenty Parish. In the last two years they were looking for a presbyter and now they are excited to have John. John and his family were all welcomed by the parish on the day of his induction.

Ordination

Ordination is traditionally part of our church Conference. It is a time that the church is fully confident that certain probationers have done thoroughly well in their probationary time in their parishes and ready for their ordination. However, this year there is no ordination and it is quite rare in our experience but it doesn't mean that can't happen. The report from Trinity Theological College has confirmed that there is no probationer ready for ordination at this Conference. All of the probationers are in their first year and they are progressing well in their new appointments. We had ten ordinands last year and observed their excitement and their families on the day of their ordination. We are looking forward to next year for probationers who might be ready for their ordination.

Grants

Mission Resourcing has the privilege of administering three grants for the purpose of resourcing the whole of the Connexion. These three grants are the Ministries Development Grant, Let the Children Live Grant, and the Stipend Assistant Grant. The Ministries Development Grant is aiming to support Synods and parishes on projects that would further the mission of God in their local contexts. It is certainly not for the purpose of maintenance but for creative projects and activities that would assist synods and parishes in their mission. Part of the criteria is for parishes to provide their strategic planning to ensure that they are aligning with their synods' mission strategy. There are lots of synods and parishes are currently recipients of this grant, which provide them financial framework to expand their mission. This year is the final year of Let the Children Live Grant and many parishes over the years have benefitted from this grant. They managed to operate programmes for their children and young people because of this financial assistant. We are proud to see the positive impact of this grant upon many lives in parishes as well as in the wider communities. Through telling their stories we can imagine their joy in seeing their young ones are supported. These stories have been shared through Touchstone and other networks. It might be true that this is the final year of this grant but surely this is not the end of our endeavor to support our children and young people to live and work in a safe environment. The Stipend Assistant Grant becomes a channel that provides pastoral care to both parishes and presbyters. This year we have granted stipend assistance for parishes to support people who exercise a supply ministry while their presbyters were away on Long Service Leave. Our presbyters need that break to recuperate and refresh after many years of service to the church and community. If we can't look after our presbyters and their families we are expecting them to be vulnerable to sickness. Pastoral care is a vital component of ministry.

Roadshow

It has been a pleasure to connect and dialogue with Synods that we have done our roadshow with them. It is a joint effort of the Board and Mission Resourcing staff of informing the wider

Connexion about the role and responsibilities of Mission Resourcing. We are thankful to Synods and their Superintendents who have kindly accepted our request to come and do our presentation to share with them what we do. Because some of the synod meetings are happening at the same time, we weren't able to fulfil our wish of visiting all synods as we can. However, we have visited to most synods so far and did a PowerPoint presentation of sharing with them our executive roles, the grants we administer, the resources we have in our website, and the role of Tauwi Co-ordinator for Children, Young people, and Families Ministries and some of the other activities that he is doing around in the Connexion. One of the purposes of this roadshow is to encourage the resourceful people around the Connexion to partner with Mission Resourcing in creating resources for the whole church. We would love those who have created resources and are passionate to share with both ordained and lay people to contact Mission Resourcing. If you have a website that people can access, please let us know so that we can put it on Mission Resourcing website with your contact details so people can access it. Mission Resourcing would like to hear from parishes and congregations the kind of resources that you would like to have for the support of your ministry.

Year of Discernment

Year of Discernment is a programme that has been prepared for the purpose of identifying the sense of call of individuals who wish to exercise ministry in the Methodist Church of New Zealand. This programme is a joint effort of Trinity Theological College and Mission Resourcing. The Conference has approved this programme and it is going to be started at the beginning of 2023. Over the years, Mission Resourcing and Trinity Theological College experienced that some of our candidates who passed the National Assessment interview and enter for training are struggling to fulfil the requirements. They are even confused about their sense of call, which reflects in the result of their theological training. Obviously, there are many calls and gifts that those who are willing to do ministry need to be aware. This programme is seeking to assist individuals with the opportunity to explore their call and the various options for ministry. It's a reminder that no ministry is more important than others and every ministry is coming from the Spirit of God. It is not a replacement of our current candidating process but an addition to it. The church needs leaders that are clear about their sense of call and are capable of handling the pressure of their training for ministry.

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

This is an important role in the work of Mission Resourcing and right across the life of Te Hāhi Weteriana O Aotearoa. The whole purpose is to resource and support the ministries of children, young people, and families around synods and parishes. There have been programmes and activities running to fulfil that expectation. For instance, Tauwi Youth Conference, training sessions for youth leaders, online youth service and music, just to name a few. The current Co-ordinator is working closely with youth representatives around the synods to share ideas of how to create resources that cater for the needs and expectations of youth groups around the connexion. Obviously, we are very diverse theologically and culturally and to create resources that are effective for our youth groups require diverse skills and open mind. Because of the vitality of this role, the Board feels it needs to be a priority on the church budget. The church has been saying this for many years that this is an important ministry and yet it is not reflected on its financial commitment. The Board wishes that the church be more proactive and realistic in its support. In the last Board meeting there was a discussion on some of the designated funds that Mission Resourcing administers to be used to fund this ministry. Obviously, this is a matter for the church to decide where its priority lies.

Suggested decisions:

1. The report is received.
2. The Church looks seriously at its budget for ways to financially support the work of Tauwi Co-ordinator for Children, Young people, Families Ministries.

TAUIWI CHILDREN, YOUNG PEOPLE & FAMILIES MINISTRIES

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

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

It is a great honour to present the report for *Taiui Children, Young people and Families Ministries (TCYFM)* under Mission Resourcing, for Conference 2022. Thanks be to God that it is possible for us to gather in both physical and virtual spaces on this landmark year in the history of our Hāhi. As the Presidential Team have reflected in their Conference theme, looking back whilst looking forward, this theme resonates with ministry to the children and young people of our Hāhi – embodiments and reflections of the work and sacrifice that has gotten the church to where it is today.

Taiui Youth Conference 2022 | METANOIA

Over Matariki weekend, Taiui Youth Conference brought together 70 young and vibrant leaders from across the Connexion. This was our first face to face Connexional gathering of youth since pre-COVID TYC 2020. Our focus was on *Metanoia*, with alluding to Matthew 13.52 and in the context of Matariki. Transformative Memory – that being, memories of past that crucially inform our direction in present and future was the key phrase of understanding that underpinned workshops, sessions and talanoa that took place in Hamilton this year. Much productive work, discernment, fellowship and reflection took place during this time, with the hopes for much to be accomplished in the immediate and long term future of our Hāhi.

TYC 2022 provided workshops and resources in the areas of Climate Justice, emotional intelligence, mental-health and wellbeing, youth leadership support, youth theology, gender issues, creativity in worship and more. We also hosted two Talanoa panel discussions with leaders from across the Connexion sharing their own valuable insight and wisdom to young leaders in attendance. New music and liturgies were ‘debuted’ – some of which you may hear at Conference this week, testimonies of faith given and the regular food and energy associated with young Methodists upheld and undeterred, despite COVID putting temporary halt to our ability to physically come together. We were also grateful to have the pastoral support of President Peter and Vice President TeRito with us for the duration of TYC. Their presence was greatly felt and appreciated – modelling the earlier mentioned theme in a deep and meaningful way.

I would also like to acknowledge the St. John’s Hamilton East Parish for their exceptional manaakitanga and grace in allow young Methodists to occupy their space in the name of support for the ministry of young people across the breadth of the church.

All in all, we are extremely grateful for the successful TYC that was able to take place and excited to resume with some form of annual face-to-face training events in 2023 and beyond.

Leadership Development

One of the big discussions of talanoa that came from TYC 2022 was focused around leadership development, but more specifically, the churches ability (or inability) to recognize the leadership capacities that are found amongst our young people. Often, the Taiui partner has lamented a low stock of skilled individuals to carry the church into the future and beyond. My response would be a simple question – “Where are you looking?” Across the breadth of Taiui, both English speaking and culturally, there are many young, talented, skilled professionals who are ready, keen and eager to be involved. I would challenge the church to recognize this reality and stop implicitly excluding young people from the opportunity to be agents of transformative memory within the Hāhi. This, in my view, is crucial to ensuring the place of young people within the church, here and now.

Children’s Ministry

I acknowledge the incredible amount of work that has gone into ministry for children across the church within the last 12 months. Where some churches and contexts are thriving and have large, organised systems which cater to children and churches, others are small but still fiercely endorse

the importance of children in their context, either by supporting children within the parish or those within the local community that they are situated. In any event, TCYFM remains fully supportive of this work. Admittedly, COVID has meant that progress in approaching children's ministry Connexionally hasn't progressed as hoped, however we are hopeful to begin connecting more children's ministry workers to the work of TCYFM and fellow ministry workers in the coming months. Hopefully, by time Conference has met, these plans will be well underway in some regions.

The Let the Children Live fund has been the primary way in which Mission Resourcing has financially supported and promoted ministry to children across the Hāhi. With the LCL vision coming to a conclusion this year, I will allude more to that later my report.

The Method – Resourcing Children and Youth Ministry

www.missionresourcing.org.nz/resource

Our website continues to be the number one place where material and resources can be found, shared and explored for everyday ministries. From the TYTANZ Blog, which provides weekly insightful thoughts on a variety of different issues voiced by youth, to information about what makes us distinctly Methodist, presented in an engaging way, to permission slip and registration frameworks, bible study devotional material, prayer station ideas, human sexuality workgroup information, song banks and more. Our website continues to grow and build. We also have the MYLN – Methodist Youth Leaders Network, which connects 100's of youth and children's leaders across the church with regular updates on what is happening across the church. We encourage the contribution of members of the church towards these resources.

Overall thoughts and thanks

I wish to acknowledge all members of our Taiwi Youth and Taiwi Children's ministry teams and leaders. Tēnā koutou katoa mō tō mahi! From the tireless and thankless jobs that go unseen, to the ones which are more visible and recognized, there are countless individuals – young and old – who give so much of themselves in the name of ministry to children and young people. You are the lifeblood of our church and your work is much appreciated.

I'd like to also acknowledge the support of the Directors, Rev. Setaita and Rev. Siosifa, Jaanine, MR Board Chair Marilyn and MR Board members for your unwavering support of the work of this vital ministry. As this report has called for the need for the church to recognize skills within its young people I am pleased to say Mission Resourcing 'walks the talk' in this regard, with two young members on our Board who have started this year. I'm grateful for the support of the Board and its commitment to the vision of our work.

Finally, many thanks to the members of our Hāhi, from presbyter and laity, that are committed to continually journeying alongside and showing patient love towards the youngest Methodists in our care. Long may it continue to ensure we are church not just shaped in the past, but, through the work of young people, transformed by it. Thanks be to God.

Suggested decision:

1. The report is received.

Let the Children Live Tauwi Overview

Preamble:

Conference 2022 marks the conclusion of the Connexional Vision **Let the Children Live (LCL)**. The purpose of this overview is to look back and reflect on the 10 years of work that has taken place in response to the upholding of this vision – noting its origins and intentions, alongside the practical ways it was lived-out across the Hāhi.



Areas of Consideration:

1. The origins of the vision and key areas that were to be addressed.
2. The funding of projects via the LCL fund and other notable projects and initiatives that were set up in response to LCL across the Hāhi
3. What can we learn and where to from here for the Hāhi

“A Mission Priority” for the Church

In 2011, Council of Conference brought to conference the suggested of implementing a Connexional Vision for the Hāhi. This vision was in response to many of the social issues that were crippling New Zealand society at the time – Youth Suicide, Child and Family Poverty and Child Abuse.

After feedback from synods and rohe of the church and formation of the vision from a Council of Conference appointed workgroup, Conference 2012 adopted this vision as a 10 year Connexional Vision: *Tukuna nga mokopuna kia puawai – Let the Children Live 2012-2022*. In accordance with the reporting of Council of Conference to Conference 2012, LCL was suggested to be adopted as the “Mission Priority” for the church. Leaflets were distributed which stated

“There is a silence in our churches and community around Youth Suicide, Child and Family Poverty, Child Abuse. The Methodist Church of New Zealand is deeply concerned about these issues. ‘Let the Children Live’ is our ten year commitment in response to these concerns.”

From the outset, all levels and areas of church life were invited and encouraged to take the LCL vision on board and address within their own context and understanding. It was emphasized that the LCL was not a “top-down” vision, but one which ownership was to be taken by the various parts of the Hāhi as it saw and deemed fit.

There was also a strong emphasis for LCL to support on-going work across the church that was already taking place to address the issues it sought to address. Sinoti Samoa were already in the process of delivering family violence workshops across its Itumalo’s during this time which aligned to the LCL vision. The Missions of the church were already deeply engaged in work which directly tackled these societal challenges. Examples such as these reflected the desire for the LCL vision to *both* support initiatives that were already taking place to tackle *youth suicide, child and family poverty and child abuse*, and also challenge the Hāhi into looking at new ways to practically address these issues, and truly live out the LCL as a “Mission Priority.”

In the LCL vision early years, Council of Conference would regularly encourage parishes, synods and rohe to have time on their agendas to discuss, share and promote LCL projects and ideas. Some of the synods notably still regularly do this.

Funding and the shifting of emphasis

Obviously, if a strategic vision for the Hāhi is to be implemented, there must be a financial backing of that vision to allow words become transformative action. Early on, there were discussions in Council of Conference around the need to fund this work, and also possibly fund a person to oversee this work. After an application was made to PAC, some funding was gathered to begin the work. In 2014, Conference assigned Mission Resourcing the responsibility of allocating moneys to the various arms of the Hāhi, known as the *Let the Children Live Fund*. This fund was set up as a quarterly fund drop of up to 10 applications to the maximum of amount of \$500 (and later \$600)

that may go toward a specific project relating to children or youth project in the church or community. As part of the application process, each successful applicant was asked to report back after their project to the Connexion via Mission Resourcing.

From this point, the LCL fund became the main way in which the church would actively live out the LCL vision. The vast majority of applications came from parishes, with a few from Missions and a few made as applications for funding to be used as donations towards outside community projects. Almost all applications were exclusively made from Taiwi Parishes, despite the fund being recognized as a Connexional fund. There has only been a few number of times when there were 10 or more applications received in a quarter, despite Mission Resourcing promoting regularly the availability of the funding. Some of the key stats and information from the fund may be found below:

| YEAR | SUCCESSFUL APPLICATIONS RECEIVED | FUNDS DISTRIBUTED |
|--------------------------|----------------------------------|-------------------|
| 2014 | 33 | 16,450 |
| 2015 | 21 | 7,100 |
| 2016 | 26 | 13,000 |
| 2017 | 26 | 13,000 |
| 2018 | 36 | 19,000 |
| 2019 | 40 | 24,000 |
| 2020 | 38 | 22,800 |
| 2021 | 30 | 18,000 |
| 2022* | 15 | 4,800 |
| TOTAL FUNDS DISTRIBUTED* | | 138,150 |

*2022 4th quarter funds yet to be distributed

Funding applications could be categorized as either *internal* or *external projects*. *Internal projects* were projects which served a new or ongoing initiative within a parish and served the children or young people within that parish. Some regular applications included seeking funding for equipment and resources relating to Sunday School, funding toward costs for young people to attend camps or conferences, parish workshops, family outing events and more. Applications with focus on *External projects* supported applicant's engagement with their local community or local community projects. These included funding around holiday programs, supporting mission relationships with local schools, parent and family support initiatives, community breakfast hubs and more.

The majority of applications received to the LCL Fund thus far have been *internal projects*.

Other notable projects

Across the Connexion, there have been many other notable projects beyond the funded projects which have been carried out in direct relation to the LCL vision. Synod-run national Camps held by Wasewase and Vahefonua carried the theme of *Let the Children Live* and included sessions based on youth suicide and mental health. Sinoti Tupulaga also prioritized workshops relating to LCL at their national camps and events. Synods have discussed LCL in meetings and shared in ideas and resources.

TOKO Collaboration Group was formed by Tongan Methodists and leaders in youth ministry in response to a series of deaths by suicide in the Auckland Tongan Community. TOKO worked collaboratively alongside churches (Tongan and non-Tongan) to deliver workshops and resources in the youth suicide prevention space.

Taiwi Youth Conferences 2017,18,20,22 addressed LCL focus by providing workshops and resources in youth mental health, suicide prevention, emotional intelligence and well-being.

TCYFM collaborated with *LeVa* in providing freely funded youth suicide prevention competency training in the North (Hamilton) and South Island (Christchurch) – training 65 leaders with basic youth suicide awareness competency skills. It was reported 2 weeks after the initial training that these skills were used by two leaders who attended the training.

Resources online have been created and gathered, including a *Practical Theology of Suicide Prevention* and *Suicide prevention prayer* written by Rev. Greg Hughson, former chaplain of Otago University.

TCYFM also hosted a youth leaders professional development training which was run by Prof. Duffy Robbins, the then Youth Ministry Professor of Eastern University, Philadelphia.

This is not to mention the many parish-led community workshops on family violence, poverty and injustice – from VTOA congregations in the Auckland Manukau parish, to family budgeting workshops in Mt. Albert, Fetu Ao community Christmas project in Hastings, Arahaina Family Support from Methodist Mission Southland and countless others.

The church has, where able, engaged deeply and meaningfully with LCL over its life-span. For these initiatives and projects that have undoubtedly made an impact in the lives of children, youth and families – Methodist and non-Methodist – there should be acknowledgement and appreciation.

What have we learnt and where to from here?

Noting all of the work that has been done, and funding that has been given out, what learnings can be taken away? How are we to measure the effectiveness of the churches response to the original call for *Let the Children Live* to be adapted as the “Mission Priority” of Te Hāhi Weteriana o Aotearoa?

If we are to go back to the original wording around the vision in 2011/12, it was clearly intended that LCL was to address youth suicide, child abuse and family violence. In fact, the original wording of the full vision, according to Council of Conference meeting minutes was actually supposed to read:

*Let the Children Live: **Ending Youth suicide, child poverty and family violence in Aotearoa New Zealand.***

Somewhere along the line, not clear in recorded discussions, the decision was made to drop the second part of that statement and stick with *Let the Children Live*. It is interesting to note whether we are able to trace some of the funded projects back to this original intention.

Another interesting point of note is that, as alluded to earlier, with LCL being seen as a vision from which ownership would be taken by the whole church, there had not been in place any accountability metrics that could be used to track the progress of the Hāhi throughout the 10 year period. To date, there had not been a review/overview taken at any of the last 10 years, nor did there seem to be a general plan in place to see what would be done after LCL concludes at Conference 2022. These are learnings which the church must consider in whatever vision is to come next, but also in relation to its strategic thinking and visioning.

Youth voice

One of the glaringly obvious things that stood out from the outset when sifting through Council of Conference minutes, notes and Conference decisions was that the implementation of the LCL came with little to no consultation with young people at all – despite its focus being all about them. It is a failure on the church to regularly discuss young people and issues relating to them but forget to consult with them from the outset. Had tamariki and rangatahi been involved in the early beginnings of establishing LCL and what it would look like, we may very well have seen the vision even more deeply implemented and lived out on all levels of church life. This again is a learning the church must consider in future strategic planning and visioning conversations.

As part of the series of leadership training events that was undertaken by Taiuiwi Youth leaders in 2019-20, we engaged in a reflection talanoa – inviting youth leaders to honestly assess, from their context and perspectives, the role the church has played in helping to address youth suicide prevention. Some of the key quotes are as follows:

A strong agreement across the Taiuiwi Youth stated that “The Methodist Church of New Zealand are NOT doing anything in regards to Suicide Prevention and education”. The Taiuiwi youth feel that most often the subject is ‘taboo’ and ‘awkward’ when discussed, especially in front of leadership groups or elders and is often ignored to prevent such situations. Taiuiwi Youth has a strong sense of obligation to this issue because it affects them directly, most having had experienced someone close to them who may have tried to take their life or have died as a means of suicide. “It feels like the Church (MCNZ) does not care about them as a whole, mental health and wellbeing of an individual.”

Taiuiwi youth have disclosed that these Influence sessions led by LeVa, were the “first real conversations around youth suicide as a part of a church gathering type thing.” It not only raised awareness but it challenged youth to break down stigmas and ‘awkward’ feelings when it comes to talking about suicide and identifying those at risk. The young people of Taiuiwi feel that if Mental Health in general was discussed more in Church and cultural settings, we would be able to work towards tackling issues like suicide amongst our young people. Being able to get our Matua, elders on board would be a “major game changer” in raising awareness for suicide prevention and education in both Church and Cultural Context. “We need to learn to accept Suicide as a problem, not a sin.” Our youth strongly believe that by talking about Mental health and Suicide prevention openly, in a safe and respectful manner, will help breakdown these stigmas and normalise these conversations on a Church wide scale.

“You don’t need all the money or resources – you simply need to show us you care... Start simply with – Are you ok?” We often find ourselves trapped in a space unable to express our true feelings because our Culture expects us to behave and act in a certain way. Or are in positions that dictate how you speak, how you walk and dress, never asking the true and meaningful questions like, how are you today or are you ok?

The Taiuiwi Youth of the Methodist Church of New Zealand would like to see more awareness in the Church when it comes to Suicide prevention and Mental Health in general. This issue is “SO REAL” for our youth that we would like to be part of a movement that will allow safe and respectful places for youth and other members of the wider Church to discuss ways of decreasing suicide rates. We would like more Influence Sessions that teach individuals and communities on how to identify those who are at risk and how we as a church community can help these individuals seek the right help they need. “Sometimes there’s more to it than just praying for that individual to NOT take their own life”.

“Being vulnerable does not make us weak. We just need the support, or to know that you GENUINELY care”.

With consultation between the Taiuiwi Youth Ministry team, TCYFM Coordinator and Mission Resourcing Directors, we would like to see that the Methodist Church of New Zealand | Te Hāhi Weteriana o Aotearoa establishes a **Connexional Resource Team on Suicide Prevention and**

Mental Health.

We envision this group, comprising of health professionals from within the church and people passionate about the issue at hand, would be tasked with resourcing the Connexion on *all levels* in areas relating to Suicide Prevention Awareness and Mental Health.

Some work of the team may involve the following:

1. Working with presbyters, synod leaders and key youth ministry leaders to see that they are equipped with a competent level of suicide prevention training and on-going professional development.
2. Developing contextualized resources which can be used across all cultural and geographical synods in the church.
3. Increasing accessibility to current resources and material which already exists but is not promoted enough within the life of the church. This includes working alongside groups and organisations which already carry out this vital work in their context.
4. Advocating for Youth Suicide Prevention and Mental Health on behalf of the Methodist Church to the wider society.
5. Working with church communities to break down barriers that prevent suicide and mental health being openly talked about – particularly for young people.
6. Holding the church accountable to the Connexional vision *Let the Children Live* beyond the life of the vision.

We are open to further consultation with the wider church to refine/edit/add to some of the above. We believe that by establishing this team, we might be able to address some of the issues voiced by our young leaders in the statements that have been made. More importantly, we believe that this gives the church an opportunity to actively play our part and be at the forefront of seeing youth suicide prevention and mental health awareness taken seriously. This is an urgent call to action. One which we must be responsive to. One which we must act upon and act now.

Conclusion

Statistically, if our aims were to reduce these statistics or eliminate these problems entirely, we can say that we did not do what we set out to do as a church. That being said, visions are not always about final destinations, but rather the strides taken towards that are worth note and recognition. The church has gone far to tackle these issues, but is yet to go far enough.

We must acknowledge so many faithful serving Methodists – from parishioner to Connexional leader – who played their part to *Let the Children Live*. As the vision draws to a conclusion, LCL arguably becomes even more important than during its 10-year life. The church cannot rest on its laurels, or check a box and move on to the next priority. It must now prove that the issues *Let the Children Live* was imagined to address will indeed continue to be “Mission Priority” to Methodists, even when there is no regular push for it to remain at the forefront of our thinking.

Thanks be to God for huge work that has been done, and more importantly, the work is still come.

Suggested decisions:

1. That the report be received.
2. That Conference acknowledges the huge amount of work that has taken place across the church over the life of the *Let the Children Live* 10-year Connexional Vision.
3. That Conference approves the suggestion of Tauwi Youth, in seeing the Methodist Church of New Zealand | Te Hāhi Weteriana o Aotearoa establish a Connexional Resource Team on Suicide Prevention and Mental Health.
4. That remaining funds left over from the *Let the Children Live* Funding grant be reallocated towards this work and any future projects relating to the *Let the Children Live* that are initiated after the conclusion of the Vision at Conference 2022.

JAMES & MARTHA TROUNSON BENEVOLENT TRUST

This hardship fund was originated in 1929 by James and Martha Trounson when they became aware of many Methodist members who were experiencing significant financial hardship. Mr and Mrs Trounson would have been excited that this fund could be the source of help to many families in the Methodist families in the last 4 months of 2021. During the months of September to early December the convenor received over 70 applications for assistance. The majority were supported, a few did not meet the criteria. This was due to misunderstandings of the original deed and intent.

It soon became evident that the available funds were insufficient to support the flood of applications. A request was made to the Connexional office accounts department for guidance to enable the Trust to have additional funds to give financial support. The Trust was allowed to transfer 50% of the 2021 'capital accretion'. This made it possible for many more families to receive assistance. Often there were a significant number of applications from 1 parish. The Trustees decided that each application relevant to the hardship caused by the Covid lockdown would receive the same amount of support, this was \$400.00.

The Trustees were pleased to receive applications from Presbyters who had not previously applied to the Trust. The convenor was concerned that there were parish members in neighbouring churches who were also experiencing financial hardship, BUT their Presbyter did not apply to the fund.

The vision for the Trounson Trustees is that all Presbyters and Lay leaders are aware of this hardship fund. When parishes have safe and confidential systems of pastoral care, members can feel safe to share any unexpected financial crisis. The Trustees appreciate receiving as much information as possible as decisions are made. This can be difficult for the applicant -Presbyter if there is limited knowledge; not every person living with the family are able to contribute financially.

Funding The Trounson hardship fund relies solely on the quarterly interest on the capital which is invested in the Methodist Trust Association (MTA).

Membership The current Trustees have had the responsibility for a number of years. In 2021 a younger member was invited to join, and it is expected that there will be another new member before the end of 2022. The Trustees are working to ensure that there is succession planning.

Tasks The convenor receives all applications by email. Following the assessment of the application, checking that necessary information has been shared, the application is circulated to the Trustees by email. The Trustees reply, offering suggestions and questions. It is at this time that the grant figure is decided. The maximum amount is \$650.00 in any 12-month period. The convenor contacts the Presbyter, and requests the bank details of the recipient. This information is forwarded to the accounts department of MCNZ. The trustees do not have any contact with the money; the grant is paid to the recipient by direct credit. The contact person will be notified when payment will be made.

Achieving our goals. The lockdown crisis of 2021 proved to the Trustees that more Presbyters and Lay leaders have become aware of this hardship fund. More work needs to be done, especially at all synod levels. Members should be reminded that the Trounson Trust Benevolent fund is available every day of the year.

2021-2022 has been the busiest year for the Trounson Benevolent Trust fund. In 2022 applications have returned to usual levels. The Trustees receive quarterly financial statements from the MCNZ which is the guideline to the availability of funds to cover requests.

Suggested decisions:

1. The report is received.
2. Membership for 2022-2023: Mary West Convenor, Sylvia O'Leary, Judy Pope, Rev. Metui Tafuna, Colin Telford and Sere Toduadua.

THE CHURCHES EDUCATION COMMISSION

The Churches Education Commission is currently delivering Launchpad Champions programmes in almost 300 schools, reaching 25,000 children and run by over 800 volunteers on a weekly basis.

Over the past year our Launchpad Programme, which is a 30 minute weekly Christian values based lesson, has faced many challenges due to covid, lockdowns, mandates and presenters not being allowed in many schools. This year the majority of schools reopened to us in Term 2. We are extremely grateful to have such a high percentage of our schools retain Launchpad.

We released Launchpad Plus in February this year, which is an online platform for students and their whanau to continue to engage with Launchpad, outside of school time. There are ten episodes, based on ten Launchpad values along with other fun online activities.

We have developed a partnership with a consultant to grow in our understanding and expression of Tikanga Māori, NZ Māori/Christian history and the Treaty of Waitangi. We have also been creating additional curriculum based on NZ Māori history and NZ history.

One of our top priorities has been to train new and existing volunteers, to keep them connected and up to date with our curriculum. We are holding 3 Launchpad Refuel conferences later this year in Christchurch, Palmerston North and Auckland.

We have increased our marketing opportunities and brand awareness by running ads on Rhema and Life FM, holding booths at various conferences around NZ and becoming a preferred partner of NZSTA which has given us the opportunity to be in front of board members and Principals. We also attended the NZPF (NZ Principals Federation) and made some good connections with school principals. We have been holding presentations in local churches with the aim of increasing our volunteer presenter numbers, this will enable us to offer our programme to more schools – as we always have schools waiting for our programme but we are unable to fill them due to a lack of volunteers.

The vision of The Churches Education Commission is for NZ Tamariki to have an understanding of Christian values, the Bible and their own self-worth that will equip them to positively contribute in their whanau and community. Our strategies consist of increasing volunteer numbers which will enable us to offer Launchpad Christian Values Education programme to more schools. Our continued aim this year is to have an increase in the number of schools running our programme, to strengthen church relationships and have a stronger brand presence.

On behalf of the Churches Education Commission Trust Board, I would like to thank The Methodist Church for their continued support of our organisation.

Suggested decision:

1. The report is received.

INTERIM DIACONATE WORKGROUP

Conference 2021 tasked the workgroup to:

Consider on behalf of the Connexion, in partnership with Te Taha Māori and Tauīwi the diaconal ministry as currently diversely expressed in the life of Te Hāhi, and to consider fresh explorations of models of ministry to support this diakonia for our current world. This consideration includes the ongoing shape and role of ordained Deacons. Further that an initial report be received at Conference 2022.

SECTION A

The workgroup members of Megan Alley, Mary Nicholas, Wendi Tiedt, Nicola Teague Grundy, Tony Franklin-Ross, Falanisesi Hafoka, and Keita Hotere have met during the year and have

identified a number of questions not only relating to diaconal ministry, but ministry for the 21st Century, in a rapidly changing world.

For the Church to adequately address the question of diaconal ministry, we believe we need to be bold, and ask ourselves the hard questions about ministry, the shape of ministry and what is ministry for our context here in Aotearoa that is inclusive of tikanga Māori and Pacifica understandings, and connects with the current generation and communities around us. We recognise that a conversation of an ordained Diaconate is just a part of understanding many ways to express Diaconal ministry.

The questions in the body of this document are those that the workgroup has initially identified in order to do our work. In preparation for our report to Conference 2022, we asked that Synods and Hui Poari:

1. Identify any further questions the Interim Diaconate Workgroup should consider in order to meet their brief.
2. Develop a process for their own discussion of the questions and plan for a further conversation with the workgroup to enable them to hear their responses.

SECTION B

The workgroup, in conversation with individuals and groups has an aspiration that together we can begin to form a new vision of ministry for Te Hāhi that is inclusive of tikanga Māori and Pacifica understandings, that connects with the current generation and communities around us.

Questions that require dialogue within and across the Connexion include:

1. What are the are different cultural understandings and ministry expressions that carry memories for us, that impact on our understanding of ministry now?

It is clear from our conversations that we are dealing with different cultural understandings and ministry expressions. Some have been introduced through colonisation, others brought from overseas, all are carried in the memories of diaspora community in New Zealand. Some of the issues that we have noted include:

A perceived and real hierarchy of ministry – Presbyter, Steward, Lay Preacher.

An ambiguous understanding of Diaconal ministry in particular.

The perception that lay people engaged in the community is more acceptable as lay preacher. Understandings and misunderstandings of the Diaconate can be influenced by expressions remembered from the past, or carried from other parts of the world or other denominations.

2. Is there space for an ‘Order of Diaconal Ministry’ comprising committed lay people who are called to diaconal ministry, but not called to ordained ministry or Presbyter or Deacon?

Examples of such an ‘Order’ can be found in Britain, United Methodist Church (USA) and South Africa. These are models are of a ‘lay order’ a way to recognise the development of lay diaconal ministry in the wider church - of people living the gospel in their communities.

Does this model give us some ideas in the development of ministries with young people, community led ministries, new models of ministry we have yet to think about?

3. Does the Methodist Church believe there is a place for diaconal ministry in Te Hāhi?

The workgroup response to this question was a qualified ‘yes’. We recognised that the current expression of diaconal ministry in the Methodist Church is not recognised by lay or ordained members. There needs to be a greater awareness of the vast array of diaconal ministry that has been undertaken over many years. However, many parishes and presbyters have not experienced Deacons in ministry. No candidates for Diaconal ministry have been processed for many several years.

4. Facing the needs of the time, what are the experiences and voices in the communities that tell us about the place of diaconal ministry?

Our world is a rapidly changing world. There are different dynamics in urban communities and rural communities. Covid has impacted on us all, but depending on our location as to how, the issues that have emerged for us, the ability to be the church of the times.

How can the church meet the diverse needs of this time through particular expressions of ministry?

5. How do we validate ministries, especially if not that of a Presbyter? How do we find and hear the voices of Deacons and Lay people in diaconal roles?

We have heard from Deacons and lay people alike a feeling of being undervalued compared to Presbyters, and also to Lay Preachers or Stewards. How do we discern assurance of a call that is not forced into the Presbyter (or Deacon) models? What is lay ministry for us, as a bi-cultural, multi-cultural church and community?

While we have discussed these questions within the workgroup, it is important that we hear the voices of those who are engaged in different expressions of ministry around the Connexion. We need to understand better what they do, how their ministries are recognised in and by the Church, and community, what more can be done.

6. How can ministry formation and training support a diverse model of ministry and orders of Diaconal ministry?

Way Forward

The workgroup believes it is important that targeted conversations across the diversity of the church are required.

This includes:

- conversation with Faith and Order. This conversation to focus on reviewing Methodist theological understandings and polity that developed the current expression of ordained ministry with reference to diaconal ministry. Exploration might be of other possible models for ordering ministry.
- An ecumenical and international conversation to explore models of expression in other Methodist churches and denominations.
- Conversation with Te Taha Māori and Pacific Synods to explore tikanga Māori and Pacifica understandings for ministry that is appropriate for our context.
- Conversation with Geographic Synods and Young people to explore understandings for ministry appropriate for our contexts.

Following these conversations, the workgroup will seek to have a discussion paper for consideration by March Synods and Hui Poari in 2023. A further report will then be prepared for Conference 2023 with a final report and recommendations for Conference 2024.

Suggested decisions:

1. The report is received.
2. The 2023 Interim Diaconate Workgroup is: Megan Alley and Mary Nicholas (co-convenors), Wendi Tiedt, Nicola Teague Grundy, Tony Franklin-Ross, Falanisesi Hafoka and Keita Hotere.

METHODIST LAY PREACHER'S NETWORK

We remember

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

| | |
|----------------|------------------|
| Rod Fleury | Ron Malpass |
| Keith Knox | Susau Strickland |
| Bruce McKeague | Sheila Thorne |

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

We welcome

Accreditation Certificates have been issued by the NZLPA for several Methodists.

| | | |
|------------------------------|------------------|--------------------|
| Prosper Narthex Adunarh | Vivienne Ball | Matthew Barnett |
| Kathleen Dixon | Puletiua | Utalu Faa'e |
| Seuseu Sammy Fakalago | Leaupepe Sene | Fuimaona |
| Sesilili 'Otinuku Kato | Tahi 'Atalangi | Kato |
| AiTee Koh | Lei'ataua Ioane | To'oto'o Lei'ataua |
| Leaupepe Genevieve Lei'ataua | Amanda Lötter | |
| Dianne McClaughton | Pomana Otukolo | |
| Te Rito Peyroux | Craig Robinson | |
| Mata'afa Fano Roebeck | Kenneth Skinner | |
| Ian Stewart | Doreen Sunman | |
| Ina Tagata | Tui Tagata | |
| Siofilisi Taukolo | Tilisi Tongatu'a | |
| Fakalesi Tu'inavai | Soane Vaipulu | |
| Ruth Whittmore | | |

We congratulate them on completing the requirements for accreditation. We encourage them to commit to on-going training and Parishes to ensure that they are included regularly on their preaching plans.

We affirm

We acknowledge the effective work of training and resourcing of Lay Preachers in the cultural Synods and raise the question as to what is the role of the Methodist Lay Preachers Network for Vahefonua Tonga, Sinoti Samoa and Wasewase ko Viti kei Rotuma. We invite these cultural Synods to discuss this issue and give us some guidance during the coming year.

We express concern

Most English-speaking congregations are relying more heavily on lay leadership for worship and the Network believes that this increases the urgency for effective training and resourcing.

We ask that a working group be formed with representation from Trinity College and Mission Resourcing along with the Network to develop a clearer process for the training, accreditation and on-going education of Lay Preachers in the English-speaking Synods.

We gather

In past years, the Lay Preachers Gathering and Lunch has been squeezed into Sunday's Conference events between morning worship and an ordination service. We are not a decision-making group but value the chance to share experiences and concerns; this short time frame doesn't provide much opportunity time for discussion and is restricted to those who are attending Conference or live in the immediate area. In 2021 we took our call from the on-line Conference and met by zoom prior to the days of Conference. This proved much more inclusive and gave us more time, so we are planning to meet again by zoom in 2022 and will be sending out a link directly to Lay Preachers and via the Connexional mailing closer to the time.

We update

We are exploring a different process for updating Lay Preacher details, in which parishes take the names of their Lay Preachers (those who are in-training, accredited, retired and who have died during the year) to June Synods for the Methodist LP Network Synod Rep to pass on to the Network Convenor.

Suggested decisions:

1. That the report be received.
2. That Vahefonua Tonga, Sinoti Samoa, Wasewase ko Viti kei Rotuma advise the Methodist Lay Preachers Network on the role of the Network in the life of their respective Synods.
3. That a working group be established between Mission Resourcing, Trinity College and representatives from the Methodist Lay Preachers Network to develop a clearer process for the training, accreditation and on-going education of Lay Preachers in the English-speaking Synods.
4. That the Methodist Lay Preachers Network Convenors be: Viv Whimster (Convenor), Syd Easton, Ngaire Southon (Co-Convenors)

UNITING CONGREGATIONS OF AOTEAROA NEW ZEALAND

UCANZ is a partnership of four Partner Churches and 112 local congregations throughout New Zealand who are Cooperative Ventures (CVs), the legal name for uniting congregations. These include 99 cooperative ventures in which MCNZ is a partner. The three Partner representatives who attended the 2021 Forum (Presbyterian Assembly Moderator, Methodist Conference President, and a Diocesan Vicar General) affirmed the viability of the CV model and the need for it to keep evolving. It was acknowledged that it could be difficult for uniting congregations to maintain financial commitments and negotiate property issues due to the multiple approvals required, which remains a frustration for many uniting congregations.

Office changes

Since the retirement of Rev. Adrian Skelton as the Executive Officer of UCANZ the office has been located in Picton in the home of Rev. Geraldine Coats, who has been undertaking a caretaker role for the Executive office with support for financial and statistical operations from the Diocese of Waiapu.

Geraldine recently outlined the role of UCANZ as a movement rather than a denomination - 'This gives our congregations the ability to be able to quickly adapt to meet the changing needs of the communities we serve. Being part of a co-operating venture, or union church, means that we have worked through the exercise of keeping what is important and necessary for us on our faith journey, and leaving behind what we, as congregations, have assessed as simply tradition that is no longer relevant for today's world. Through developing our new ventures, we have become "ecumenical" by both learning about and accepting other ways of "doing church" and seeing and finding God. This has put us in the position of being an ecumenical expression of the wider church. It also makes us an obvious vehicle for the wider church to use to encourage and bring smaller struggling congregations together in order to strengthen them as they endeavour to serve their local communities. This seems to be a better option than closing them down and possibly losing a visible Christian presence in that community. Being "uniting" and "ecumenical" in our thinking, also makes it easier for "non-member partners" to become part of our "community churches". The key is to take on board and act in the understanding that Uniting Church Congregations are an equal partner with the Anglicans, Presbyterians, Methodists and Christian Churches of NZ. We have to be proactive and visible to achieve this. We have to believe in the strength of the ecumenism we have achieved and convince our Partners that this is a viable way forward for us all as disciples of Jesus.' (report to Standing Committee Sept. '22)

Local congregations should be encouraged to participate in their two or three Partner courts, but there are difficulties. For elderly rural congregations, the location of presbytery and synod gatherings several hours from their churches makes attendance unlikely. The counterpart of this is that oversight remains the responsibility of Partner courts (presbytery, synod, and diocese).

Without some measure of contact, some churches begin to ask what real connection there is – what their levies are for? – and this can lead to pressure for dissolution. These now average two per year. And yet, some uniting congregations have fully realized the dream of Christians from diverse backgrounds worshipping together as one. They often do not feel a connection with the institutionalism and of the denominations. The challenge to national Partners is to explain how they are pursuing the agreed aim of unity by steps. What steps have been taken this century? (Minutes of Biennial Forum 2021).

Standing Committee recently discussed at length a document presented from Rev. Mary Petersen on the nature of UCANZ's connection with CVs, on what is needed and how to do this most effectively. Combining weak parishes into a larger one does not generally result in a stronger entity just a larger weak entity. The ideal, is to journey with the small groups so they become stronger and remove institutional burdens especially buildings. Most important was the need for effective and helpful communication between all parties to enable all congregations to be involved in God's mission in their local places. One issue highlighted was the continued clash of Methodist and Presbyterian events, which frustrates CV members who would like to attend, but are not able to both at the same time.

Standing Committee

UCANZ Standing Committee comprises 2 members nominated by each of the 4 Partner Churches – Anglican, Christian Churches NZ, Methodist and Presbyterian – and up to 9 other members representing Cooperative Ventures in all geographic areas. Some long-term serving members are due to leave the committee having completed 6 years of service. Nominations for their replacement need to be received before the next Forum meeting. We now meet twice a year by Zoom meeting and once in a face-to-face meeting in Auckland. Members of the committee also provide the occasional article in the Methodist 'Touchstone' magazine. UCANZ wishes to be more prominent at Assemblies and Conferences of the Partners to ensure the concerns and gifts of the numerically significant number of CVs are heard within that particular caucus.

The Personnel Committee have successfully found a new leader for I'm very pleased to report that an appointment has now been confirmed – Rev. Andrew Doubleday – who will take up his role in early 2023. We look forward to the drive and insight that Andrew will bring to the leadership role as UCANZ parishes face significant issues of sustainability and purpose. The Standing Committee urged Andrew to build relationships and encourage all members at Cooperative Ventures in their ministry.

Forum 2023

As previously indicated the UCANZ Biennial Forum will continue to meet in the autumn of alternate years due to the re-scheduling of General Assembly of PCANZ and Methodist Conference.

Therefore, plans are currently being made for next year's Biennial Forum to be held in April, after Easter, in or very near Christchurch. Partner Churches are always invited and encouraged to send a senior representative.

Rev. Heather Kennedy, Regional Representative / UCANZ Standing Committee

Suggested decision:

1. The report is received.

THE INTERCHURCH TERTIARY CHAPLAINCY COUNCIL (ITCC) & AOTEAROA NEW ZEALAND CHAPLAINCY ASSOCIATION (ANZTCA)

The ITCC has continued its support of tertiary chaplains through regional boards up and down the country. It has been a year in which we have watched the gradual return of internal and now international students to our campuses, but also disruptions in the tertiary sector, which have meant that numbers of staff have turned to the chaplains for support.

Our board comprises denominational representatives and representatives of the twelve tertiary chaplaincies. Our chair is the Rev. Terry Wall, a Methodist representative. The chair of the Aotearoa New Zealand Tertiary Chaplaincy Association and an ex officio member of our board is Rev Dr Tim Pratt, the Maclaurin Chaplain at the University of Auckland.

A major focus this year has been steps taken to ensure that Te Pukenga, the new national polytechnic body, which theoretically takes over from the regional polytechnic boards this month, recognises the value of chaplaincy both for staff and for students. Hamish Smith from the Otago Polytechnic has been coordinating our response, and a meeting has been held with the planning group, but the planning seems very focused on conceptual architecture (let alone leadership issues) and consequently it is quite unclear whether our voice has been heard. It seems likely that student services in the Polytechnics will be managed at a regional level, and therefore our regional boards will be well-placed to continue to provide chaplains, but we are concerned at some Polytechnics (Nelson-Marlborough, Bay of Plenty, West Coast, Canterbury) where we lack a chaplaincy presence, sometimes because of resistance within the Polytechnics. We hope the national structure will correct such problems, but we are also concerned to work with staff, who have suffered severely in recent months.

The Aotearoa New Zealand Tertiary Chaplaincy Association links together the chaplains, accredits them and provides training and conferences for them. A conference is planned for Dunedin at the end of this year, and it is good to see this resumed after a break over the last two years. The senior chaplains have been drawing up a strategic plan, which expresses the core offerings of chaplains as the provision of wholistic pastoral care, spiritual literacy, community building and, expression of faith. This will be a very useful document.

A key issue which we have been facing in the universities in particular is protection of our staff and student clients, and it has been helpful to address this. We have also needed to explain that our role is not to evangelise or to convert, but rather to support students in their own faith. Sometimes we meet the attitude that faith has no place in the modern tertiary environment, but we then point them to the Hauora model of Sir Mason Durie, which includes spiritual well-being as one of its four pillars. We are very grateful that Māori chaplains are present on some campuses, and that Muslim chaplains, although not affiliated to the ITCC, work in harmony with other chaplains.

Among recent developments has been an appointment to the Northland Polytechnic after a vacancy for some years, and some developments in the West Coast Polytechnic, Te Tai Poutini. But it is not easy to find suitable chaplains, especially when appointments are voluntary or part-time. And regional boards have struggled to raise funds in the present tight financial environment. The training of these chaplains continues to be a focus. We are developing contacts with all the institutions providing chaplaincy training, even though most are focused on the needs of hospitals and the military, which are rather different than our settings. We now have in place accreditation procedures, so that we can assure institutions that our chaplains are appropriately screened and ready to work in the tertiary setting.

We are grateful for grants received from churches and trusts, and we can ensure all our supporters that we act with great care to ensure that money received is carefully spent.

Suggested decision:

1. The report is received.

THE INTERCHURCH COUNCIL FOR HOSPITAL CHAPLAINCY

Section A – Information and Reporting Back

In the last 12-month period more than two hundred thousand patients, whanau and hospital staff have experienced spiritual support from ICHC hospital chaplains. This ranges from informal bedside conversations to assisting individuals and/or their whānau to come to terms with traumatic adjustments because of illness, accidental or traumatic incidents. As with previous years our chaplains have facilitated more than 100,000 spiritual rituals and acts of worship. These have included prayers, blessings, Bible readings, administering eucharist (Communion), weddings, funerals, and regular chapel services. Annually 6 % of spiritual assistance provided by chaplains is in direct support of hospital staff.

Of particular significance during the past twelve months is the support provided by chaplains for people impacted by the Covid-19 pandemic; providing opportunities for our Chaplains to offer support to Patients and their Families as well as Hospital Staff. Covid-19 responses have required innovative approaches and use of technology for support in many instances during occasions of lockdown.

Activities scheduled during much of this period were postponed or cancelled owing to restrictions on travel and meeting. As a result, regular workshops were provided via the Zoom platform. We presented Zoom workshops on the implications of the End-of-Life Choice legislation and in November 2021. A planned hui for our Māori chaplains has been rescheduled twice owing to the recent Covid-19 lockdown response and now take place in September 2022.

Recent changes to the structure of the national Health Service with the demise of District Health Boards and introduction of Health New Zealand (Te Whatu Ora) and the Māori Health Authority (Te Aka Whai Ora) introduce an uncertain environment for our chaplaincy service.

ICHC has secured Ministry of Health (MoH) funding through until 30 June 2023. This funding is for 29 Full Time Equivalent (FTE) positions and is targeted at results-based activities and professional development. Additional support from individuals, organizations, and Churches such as the Methodist denomination (via the Connexional fund and individual churches) allow for the employment and support of additional Chaplains and Volunteers. Our service would struggle to continue without this valuable support! Currently ICHC employs 61 ecumenical chaplains covering 54 FTE with an additional 30 Catholic chaplains working across 20 Health Districts.

The AGM for ICHC was held in March and Mr Chris Bryan retired from the Board and Chief Executive role. He was replaced by Mrs Loraine Elliott as the Board Chair; Loraine is one of two Roman Catholic representatives on the ICHC Board. Rev David Poultney, the Methodist representative also retired from the ICHC Board at our AGM and will be missed. A replacement is yet to be appointed as a Methodist representative to our Board. At the same meeting, our Chief Executive, Mr Simon Greening resigned from his role having served for 2.5 years. Mr David Hough was appointed to act as the interim CE while the Board recruited a replacement. Mr Barry Fisk has since been successful in applying for this role and will commence employment with ICHC on 5th October 2022.

Section B – Your Strategic Plan

ICHC Vision: Pastoral, spiritual and religious care will be inclusively offered to all within Aotearoa New Zealand's healthcare community.

Our Mission: In collaboration with the Ministry of Health (MoH), Hospitals, churches and community ethnic / religious groups, we show compassion that fuels hope, healing and serenity amid suffering.

The Statement of Intent for ICHC expired in 2021 and is currently being revised by our Board. ICHC will continue to be committed to providing sustainable chaplaincy across our nation's

hospitals. We will be reporting to the Ministry of Health on a six-monthly basis in response to results-based accountability. This includes the provision of Continued Professional Development and attendance at our second Conference scheduled for October 2022 (Postponed twice over this past year). The ongoing potential threat of Covid-19 continues to impact chaplaincy teams as with all working in hospital settings.

ICHC are seeking to improve our visibility by updating and refreshing the information available in hospitals and social media. Our donor relations administrator seeks to enhance this work and improve connections with our donors.

While healthcare chaplaincy is a challenging task, the value of chaplaincy in hospitals is generally well accepted. There has been a progressive embracing by hospitals of a more holistic approach to health care which includes the spiritual dimension. Recent structural changes to New Zealand health services provide a level of uncertainty for the future and ICHC continue to seek the wisdom and leading of God as we move forward.

The continued support of the Methodist Church goes a long way towards ensuring hospital chaplains are available and equipped to support the mental health and wellbeing of New Zealanders. We invite your continued support via financial contribution together with the invaluable service of volunteers and ordained ministers.

The Methodist Church has been represented on our Trust Board by Rev David Poultney who has recently resigned from this role following a long-term appointment since October 2012. David has contributed a depth of knowledge, skill and experience that is valued and appreciated, we particularly note his contribution to the Spiritual Diversity Committee in recent years. David will be missed, and we look forward to being informed of a suitable Methodist denominational replacement to participate in our governance.

There are currently two Methodist Ministers in the ICHC Hospital Chaplaincy Service. They are the Reverends': Epeli Taungapeau (Based at Northshore Hospital in the Waitemata DHB) and Ruth Sandiford Phelan (Based at the Fallen Soldiers Memorial Hospital in the Hawkes Bay DHB); both are valued members of our team.

We particularly acknowledge the funds that ICHC receive from the Methodist Connexional budget that contribute towards supporting the work of our chaplains. Historically this funding has been applied to the settings of Northland and Waitakere and this continues to be the case.

David Hough, Interim Chief Executive / National Office Manager

Suggested decisions:

1. The report is received.
2. That a new Methodist representative to be appointed to the ICHC Board of Trustees, following the retirement of David Poultney.

DEFENCE FORCE CHAPLAINCY

No report received in 2022

PRISON CHAPLAINCY SERVICE

No report received in 2022



PAERATA RISE

CLIMATE JUSTICE

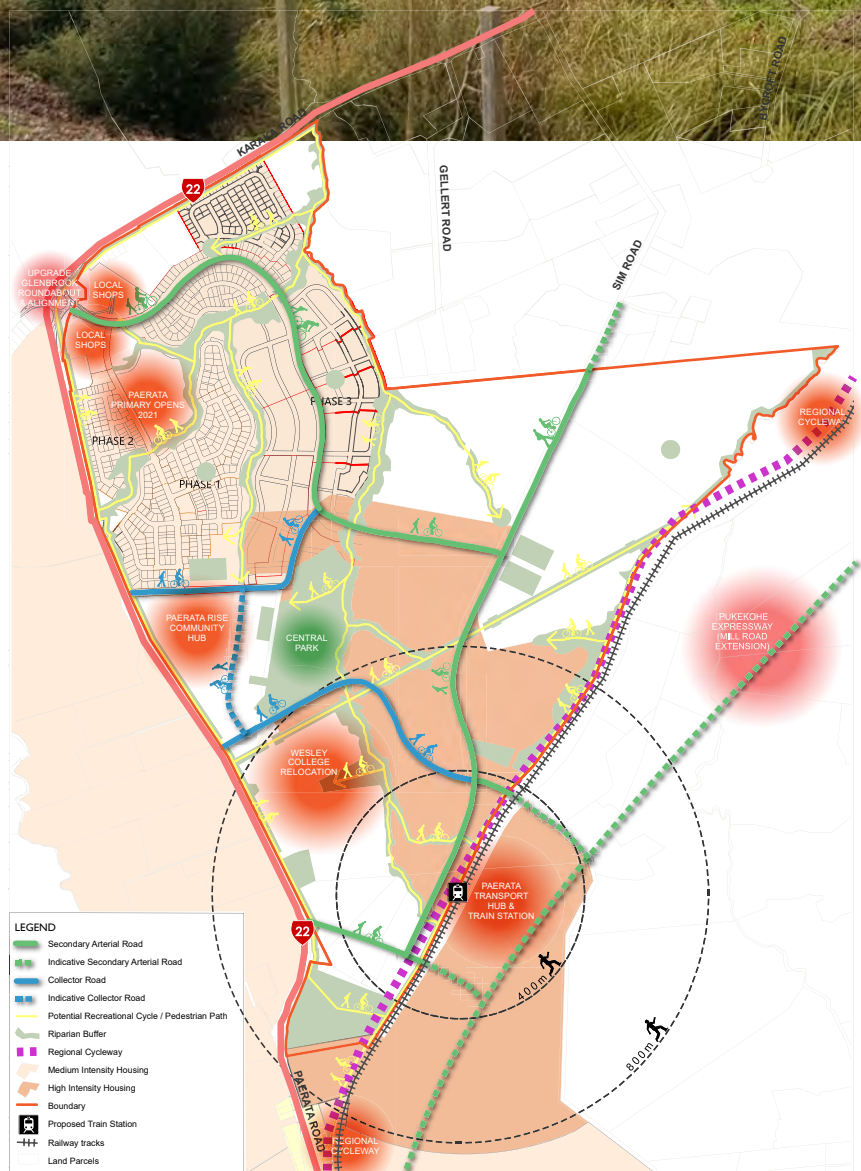
Climate Justice recognises that environmental and climate challenges are not just science issues – they are inherently social justice and human rights issues (NZCER 2022).

DEVELOPMENT VISION

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

TRANSPORTATION

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





PAERATA RISE

RETENTION AND ENHANCEMENT OF THE RIPARIAN NETWORK

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

WATER SENSITIVE DESIGN

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

CONTAMINATION REMEDIATION

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

FISH MANAGEMENT

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

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

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

FAUNA MANAGEMENT

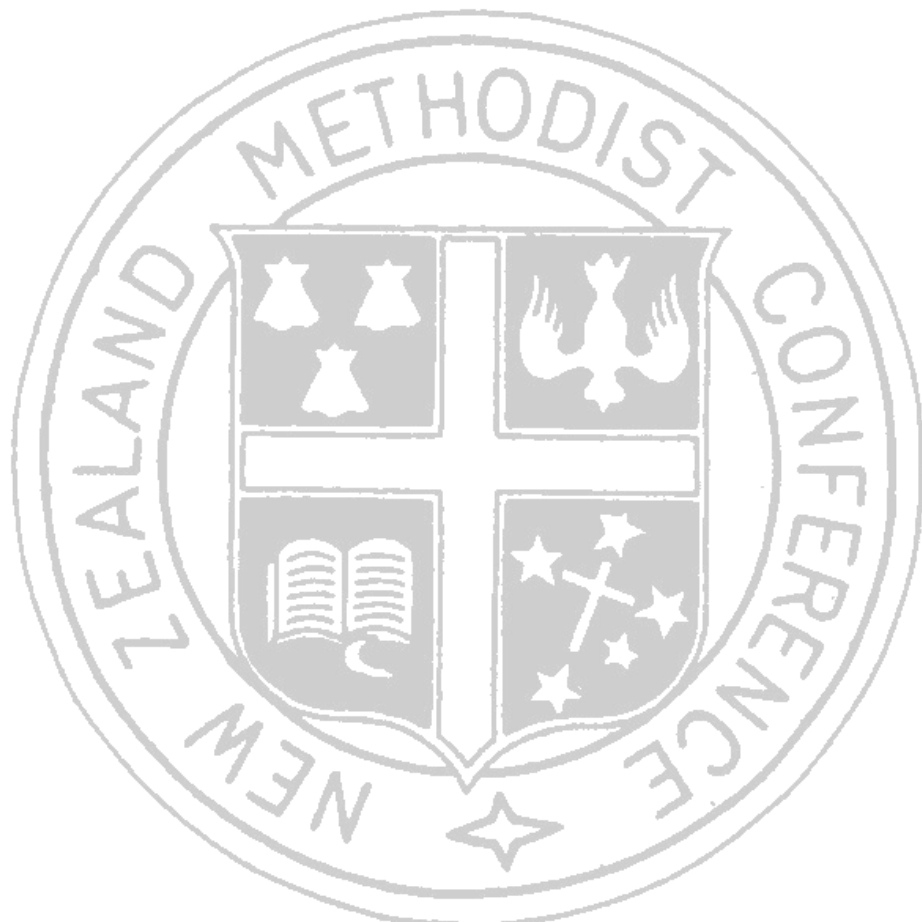
The former pastoral land use provided limited habitat for native fauna species.

The enhancement of the riparian network and creation of green spaces will provide areas of habitat for native fauna such as birds and lizards like the copper skink. This combined with the ongoing pest management across the development will increase the habitat potential of these areas.



F

Faith & Order



FAITH AND ORDER COMMITTEE

2022 has apparently been a journey towards normality or the new normality. We have come to the point now of ending the so-called traffic light system and the mandate for face masks is now limited to healthcare facilities. At the same time as we have progressively eased to this point the omicron variant has spread widely through the community; I would hazard a guess that most of us here at Conference have had it.

Our meetings have been rather halting this year, we have had a couple of in person meetings and a couple of Zooms based meetings. Things were a little disrupted after I had Covid with a rather slow recovery in the middle of the year. Looking to the future and our new normal a mix of in person meetings and Zoom meetings a good use of our time and a prudent use of the Church's resources.

In the last year we have moved back into a routine of meeting in person for Worship though some congregations and Synods supplement this with Zoom and YouTube. The perceived need in some parts of the Church for a Zoom based celebration of the Eucharist or Holy Communion. I do not wish to rehearse the pros and cons of the conversation we had over this topic. In one Zoom meeting on the topic I participated in I asked what I think was a useful question for looking at the topic was "is not being able to meet to celebrate Holy Communion a practical issue to overcome or a theological issue to be addressed?" I found this generated some interesting reflection among participants.

When Faith and Order engaged with the topic we felt it raised questions about what is Worship, what is Worship, how are we to understand it as an act of the Body of Christ. Conference 2021 asked us to explore this issue, something we have not done in depth at this point but we will address this in a more sustained way in the next Connexional year.

We have for some time had on our agenda the question of episcopal ministry personally expressed. A question which both for us and the Anglican Church – which put it to us – has been rather on the back burner. In our last meeting we acknowledged that to come to an answer either way we need a fuller engagement.

This involves intentional communication with Te Taha Māori and the Pacific Synods.

Also I think we must progress this conversation openly, Faith and Order has no agenda in a specific outcome. We can and will refer to the experience of Methodist and other churches which have adopted an episcopal ministry our task in this is to establish what is understood.

One particular issue we must address openly is the question of lay persons or deacons who serve as President. Is there some fundamental difference between them and a presbyter president. Some of us may implicitly believe there is, some of us would wish to assert that there is not.

The Anglican Methodist Dialogue

While the pandemic has restricted the possible of meeting for continuing dialogue over the last two years, a reconnecting meeting of the Anglican-Methodist Dialogue is occurring by way of pilgrimage to Northland, on 3-5 October 2022. This pilgrimage is intended as a receptive dialogue experience, through visiting and reflecting on the early Methodist and Anglican missions, and the history of our grounding in Aotearoa. The Dialogue intends to continue its explorations on the mutuality of ordained ministries, and to further the commitments made in the Anglican-Methodist Covenant.

The new phase of the international dialogue, through a Anglican-Methodist International Coordinating Committee, is forming in 2023; for which Rev Tony Franklin-Ross has been appointed Co-Chair.

The Roman Catholic Methodist Dialogue

The dialogue is recommencing as physical meetings. It is likely that our next conversations will look at the recently completed. It is likely that our next conversations will focus on God in Christ Reconciling: On the Way to Full Communion in Faith, Sacraments, and Mission. A work of the Methodist-Roman Catholic International Commission recently completed 2022 .

David Poultney, Convenor

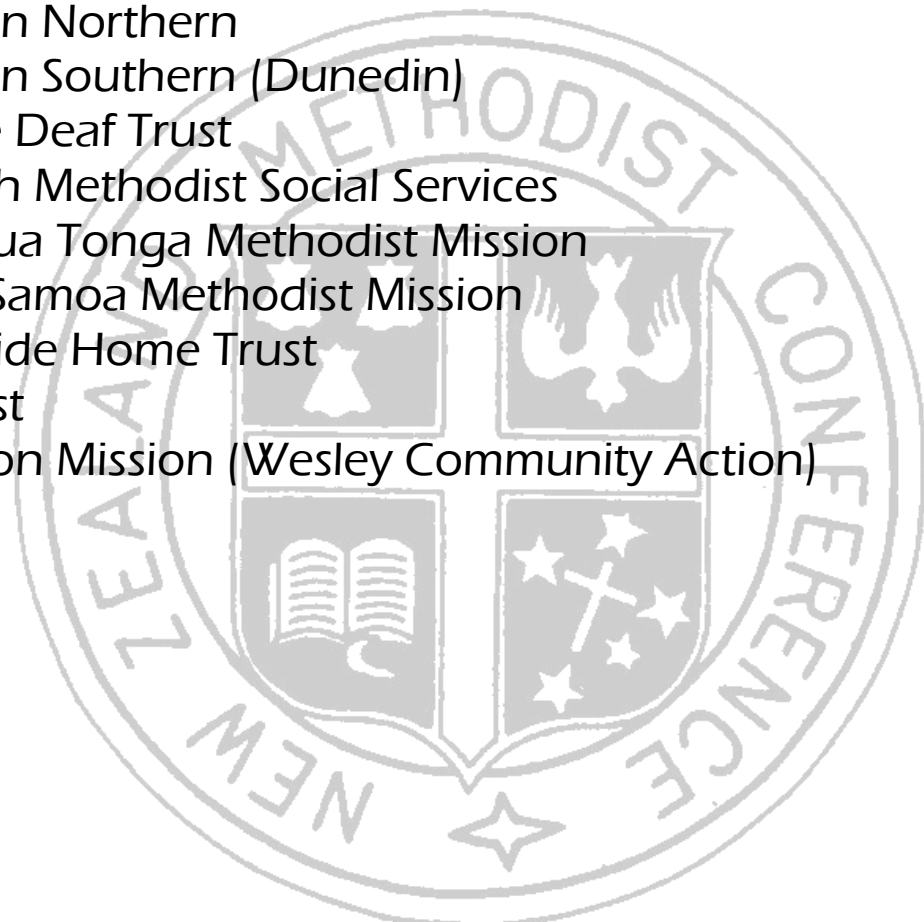
Suggested decisions:

1. The report is received.
2. The Faith and Order committee membership for 2022 is: David Poultney (chairperson) Faiva Alaelua, Margaret Birtles, Norman Brookes, Cathie Hoggard, Tony Franklin Ross, Goll Fan Manukia, Peter Lane, Falaniko Mann-Taito, Ikilifi Pope, Rowan Smiley, Alivereti Uludole and such persons as appointed by the President.
3. The Methodist team members for the Methodist Anglican dialogue are: Tony Franklin-Ross(co-convenor), Kim Chiwona, Siosifa Pole (or one alternative from Mission Resourcing), David Poultney.
4. The Methodist team members for the Methodist Roman Catholic dialogue are: Trevor Hoggard (co-convenor), David Poultney, Tony Franklin-Ross, Tovia Aumua and Setaita Veikune.
5. Conference affirms the continuing work of the dialogue teams and encourages them in their coming back into a regular schedule of face to face meetings.
6. Conference encourages Synods to engage intentionally with the topic of episcopal ministry personally expressed and grants a further year for Faith and Order to complete the conversation around the perception of episcopal ministry personally expressed in the ministry of presbyter Presidents and those who have served in that.
7. Conference encourages Faith and Order to establish effective communication strategies with Te Taha Māori and Pacific Synods.
8. That Conference request Faith and Order to do some work on a theology of Worship and facilitate conversations around the Church on this.
9. Conference congratulates the Rev Tony Franklin Ross on his appointment as co-chair of the International Anglican Methodist Coordination Committee.












Social Services

- Methodist Alliance Aotearoa
- Social Services
 - Airedale Property Trust
 - Christchurch Methodist Mission
 - Hamilton Methodist Social Services (Methodist City Action)
 - Methodist Mission Northern
 - Methodist Mission Southern (Dunedin)
 - Ministry with the Deaf Trust
 - Palmerston North Methodist Social Services
 - Siaola - Vahefonua Tonga Methodist Mission
 - Puna'oa - Sinoti Samoa Methodist Mission
 - Tamahere Eventide Home Trust
 - The Lifewise Trust
 - Wesley Wellington Mission (Wesley Community Action)



SECTION A: Information & Reporting Back

| | | |
|---|--|---|
|  <p>647 FTE staff</p> |  <p>729 volunteer staff</p> |  <p>4254 families supported</p> |
|  <p>691 social & affordable housing units owned/managed</p> |  <p>79 transitional housing units owned/managed</p> |  <p>53 houses financed and built in the last two years</p> |
|  <p>1338 people live in our social, affordable and transitional housing</p> |  <p>717 people housed by Housing First</p> |  <p>5 programmes in prisons</p> |



500

children enrolled
in ECE



273

children enrolled
in a children's
programme



8

programmes in
schools



30

children provided
foster care



48

whānau
supported by
Mana Whānau



211

parenting
programmes



9

youth events



150

community led
development
initiatives



162

drop in &
hospitality events



8

programmes for
differently abled



2645

older people
supported



190

older people
provided with
residential care

The 25 Methodist Alliance member organisations provide a wide range of services across Aotearoa which affirms the journey from ka mate, death in the mist of life, to ka ora, life in the midst of death. Methodist Alliance members deliver 301 specific programmes, from 107 separate sites, located in 46 towns and cities throughout the motu. Further information on the work of our member organisations can be found below in their individual reports.

COVID-19 has impacted our member organisations over the last three years with staff absences and increased workload with response e.g. food, masks, vaccinations etc. We appreciate the work ethic and resilience of the people that work in our Missions and Parishes.

The Working Group Campaigning to Increase Benefit & Abatement Rates, established after the Methodist Alliance Forum in 2019, continues to meet regularly and features articles in Touchstone. As well as direct advocacy work, they also collaborate with ActionStation's Fairer Futures as it is involved in the same mahi.

The Tindall Foundation continues to support the work our members do with families and whānau. These funds are distributed in accordance with the Tindall Foundation priorities and criteria. This is seed funding for new community initiatives, for example, the food parcel distribution by Panmure Tongan Parish.



The New Zealand Council of Christian Social Services (NZCCSS) has undergone significant change with all new staff. The new younger staff have reinvigorated the work and purpose of the organisation. NZCCSS has a more active voice with an increased number of submissions to government as well as letters and meeting with government officials. David Hanna and Carol Barron are the Methodist representatives on the Council and there are also Methodist representatives on the three NZCCSS policy groups: Children & Families, Older People, and Impacts of Poverty and Exclusion. The Council met at Te Kohinga Mārama Marae in Hamilton this year and undertook Te Tiriti training.



New Zealand Council Of
Christian Social Services

The Royal Commission of Inquiry into Abuse in Care widened its scope in April 2022 to include investigation of the Methodist Church and its associated entities. Methodist Missions that provided foster care and had children homes from 1950 to the present, provided information to the Royal Commission in response to a section 20 notice.



Abuse in Care
Royal Commission of Inquiry

Submissions

Since our report in 2021, the Methodist Alliance made the following submissions to Parliament:

- Oranga Tamariki Amendment Bill
- MBIE Proposed Income Insurance Scheme
- Fair Pay Agreements Bill

Neighbours Aotearoa

Neighbours Day Aotearoa is changing its name and logo to Neighbours Aotearoa to reflect the mahi that is done over the whole month of March. The founding trustees Lifewise, Wesley Community Action and Christchurch Methodist Mission of the Neighbours Day Aotearoa Trust continue to enable Neighbours Aotearoa to be promoted more widely throughout the motu. Local connectors have been able to shape projects to fit their community, using a peer to peer, place-based approach. The themes for the next three years are sharing, growing and celebrating.

Methodist Church Draft Housing Plan

The Methodist Alliance had representatives on the working group that drafted the housing action plan for the Church. We fully support the proposed Connexional response to the housing crisis. Please find the separate report from the working group at the end of our report.

SECTION B: The Methodist Alliance Strategic Plan – Mahere Rautaki

Tō tatou tirohanga: Me mahi tahi kia whakatutuki ai te hāpori tika me te whakakotahi i ngā tāngata katoa.

Our Vision: Working together to achieve a just and inclusive society in which all people flourish.

Our strategic plan 2022 - 2025 has three strategic priorities - Ā mātou kaupapa rautaki mātua:

1. Hei kaikōrero mō te tika me te mana taurite - Advocate for social justice and equity
2. Hononga kaha - Strong connection
3. Kāinga haumarū – Safe, secure, affordable, healthy housing
4. Te māia, te manawaroa o ngā tamariki, ngā whānau hoki - Strong resilient children and families
5. Kia hānga hapori kaha ake - Building stronger communities

REPORTS FROM OUR MEMBERS



AIREDALE PROPERTY TRUST

Shared Vision with Lifewise and Methodist Mission Northern – Create Connected Just and Inclusive Goals

Airedale Property Trust (APT) is to provide a long term secure and reliable cashflow to support the sister Trusts to deliver on their social programmes to deliver our shared vision.

Strategic Goals

- Focus on portfolio build to grow revenue.
- Target a stable income stream through the inclusion of long-term leases to financially sound, ethical, environmentally, and socially responsible commercial tenants through development and repositioning opportunities available through the APT property portfolio.
- Maintain best practice asset management.
- Provide professional, timely, cost effective and solution based professional services to the mission.
- Develop a supportive, commercially focused, high performing, nurturing and fun culture while operating in line with APT and Methodist values.

Property Investment

Generate increased surplus operating revenue through portfolio build

- Everil Orr Village Stage 3 due for completion May 2023 - 76 units including care suites, dementia suites and apartments.
- Everil Orr Village Stage 4 design works underway - 37 apartments. Construction to commence early 2024.
- Master planning for the development of a medical campus on the Wesley block. Aiming to have the resource consent in place by the end of the 2023 financial year. Construction to commence for the first building, of six, in 2024.
- A nine-unit social housing development completed at 296 West Coast Road.

Managed Funds

- Maintaining funds under management in line with the requirements of the APT SIPO to provide investment diversification, risk management and liquidity.

Shared Professional Services

- Continue to develop and broaden the professional services on offer to support the Mission and other like-minded organisations.

- Provide property and development management services to support Lifewise and other organisations with their social housing programmes including Housing First (300+ properties), Youth Housing and Matanikolo.

Dean Shields, Chief Executive Officer and Susan McKinnon, Board Chairperson.



THE LIFEWISE TRUST

SECTION A – Information and Reporting Back

Touching base with our many services, we summarise some of the key developments in a year full of change and uncertainty as the post pandemic impact continues to put pressure on services and communities.

Amidst the challenges have been times of great warmth and positivity, where our people have come together to execute positive change for some of our most vulnerable. From short-term stop-gap measures to long-term journeys, the many arms of Lifewise continue to wrap our community in aroha and support, responding to people and their families at their point of need.

This past year Lifewise Trust has also focused on promoting and retaining staff and volunteers with a view to building institutional equity and community knowledge. Over the past year we have noticed a reduction in emergency and transitional housing availability.

Lifewise Work – employing people with lived experience

Following another busy year, highlights include the appropriation of a long-term cleaning contract with Kainga Ora Greys Ave giving employment opportunities.

As the number of people becoming involved with Lifewise Works grows, more people are seeking meaningful things to do. Not everyone is appropriate for Lifewise Works nor is Lifewise Works appropriate for them. Additional opportunities would be beneficial for many.

Peer Support training

Understanding and overcoming trauma is a long and complex journey, people need continuity to build positive habits and unlearn unhelpful coping strategies. For many Covid has made it difficult to maintain momentum and we look forward to a new year with opportunities to reconnect.

Motel 80 has maintained high levels of occupancy, and our Housing First programme has been close to capacity. Peer Support Level 3 training has been completed and we have Housing First new senior roles including three team leaders and three senior key workers.

Whānau Graduation

For the first time in 18 months, Housing First was able to hold a graduation. Lifewise and Auckland City Mission celebrated 18 amazing Housing First Graduates who completed the programme. They have obtained employment and sobriety and find themselves in a stronger, happier place.

Lifewise continues to advocate for young people, offering solution focused tools that reduce harm caused by alcohol and other substance use. It has been a busy 12 months with the expansion of our services, opening a new Youth Housing program with nine units for rangatahi to receive safe, stable supported housing.

We have stepped into the Immediate Response space, having developed a service to support rangatahi in early crisis, when they initially experience homelessness. This service has been successful in preventing young people from experiencing homelessness through advocacy, support and advice, mitigating risk for young people, and ensuring rangatahi are supported to access housing as quickly as possible.

Tōku Whānau is a new programme offered by Family Services; a 12-week whānau-led strengths-based programme for parents who are experiencing distress.

COVID and lockdowns saw changes to the delivery of services, and adapting parenting courses to online availability, initially just to get through the pandemic, has meant the availability has increased to those who would otherwise struggle to attend classes in person.

Our Glen Eden Education Centre celebrated its 4th birthday and Royal Road had a major upgrade to the outdoor play area.


SECTION B: Strategic Vision

Lifewise seeks to support the vision of the Methodist Church Aotearoa and Methodist Mission Northern through its services to the most vulnerable and its advocacy for policy change.

Lifewise's long term strategy is to further connect with the three-trust model and in doing so address inequity and social injustice that has resulted from colonisation. Resourcing continues through fundraising efforts and government contracts. By the next conference Lifewise hopes to have a governance body that reflects its history, cultural needs and retains its professional balance. Lifewise is currently working with Te Arawa and Ngāti Whātua Ōrākei to recruit board members.

Haehaetu Barrett, Chief Executive Officer, and Rohan MacMahon, Chairperson



A member of the Methodist Alliance 

METHODIST MISSION NORTHERN

Mā te huruhuru, ka rere te manu – Adorn the bird with feathers so it can fly.

Methodist Mission Northern (MMN) appointed a new Head of Mission, Shirley Rivers at the beginning of December 2021. Brought up in the Methodist Church, involved in connexional committees and active in the Waikato rohe of Te Taha Māori as a Kaikarakia, she also brings to this role work experience in community development, counselling, and tertiary education. She is from Ngai Takoto, Ngapuhi and Waikato iwi and has a vast experience as a member of many not-for-profit local and national Boards in the social service sector. Understanding the relationship of MMN to Lifewise and Airedale Property Trusts was her priority. MMN's role is to whakahirahira (uplift) the whakapapa (genealogy) and Kaupapa (purpose) of the three Trusts, ensuring all staff know the mission's history especially the Wēteriana (Methodist) connection. The whakataukī (proverb) 'Ka titiro ki muri, ka haere ki mua – I walk backwards into the future with my eyes fixed on my past' reminds us of the importance of understanding 'ko wai au – who am I'.

The three Trusts are working collaboratively to rebuild staff health and wellbeing due to leadership changes and the significant impact of COVID. Staff connectedness, not only within their own teams but also the wider three Trusts, provides a solid foundation for healthier and happier staff. This in turn provides positive engagements and outcomes with the wider whānau and communities they serve. Matariki is a time to remember those who are no longer with us and to prepare for the future ahead. This is the first year that Aotearoa New Zealand has appointed this day as a national holiday. MMN/Lifewise/Airedale Property organised a celebration for staff, inviting a speaker knowledgeable on Matariki to share their stories and insights, finishing with a kai hākari (celebration feast). This provided a valuable opportunity to acknowledge staff and their dedication through the challenging times of COVID. It also created a space for staff to mingle and connect with each other, across the many programmes and the three Trusts.

Reconnecting with Synod Superintendents including cultural synods, parish presbyters and Te Taha Māori has also been valuable. These relationships build a more connected approach to a wider church engagement with mission. Mission came out of parishes and this long history is not only important to remember but valuable to maintain in our vision moving forward. The work of the

three Trusts has benefited significantly from the generosity of parishes. Tēnā rawa atu koutou – Thank you very much.

Marion Hines, after fifteen years as the MMN Board chair, has indicated she would like to step down from this position at the end of this year. She has been a hardworking, dedicated, and humble chair, providing leadership that exemplifies service to others. Her stewardship of mission has been appreciated not only by the MMN Board but also Airedale Property Trust Board and Lifewise Board. MMN with the assistance of Lifewise and Airedale Property Trust are currently in the process of reviewing the requirements of a Board chair and the process for appointment with the goal of identifying her replacement. The three Trusts are actively working towards more Māori representation on the three Trusts.

MMN has employed a new Chaplain at Large, Bronwyn Owens who comes from a Baptist background of working with children and families. Her passion and enthusiasm have contributed to a more connected community. In a very short time, she has become a key connector for the street whānau to the many services available to support their needs, not only within our three Trusts, but also the wider community of Auckland. MMN has recently established a new position called Community Development Facilitator and employed Katie Richards who also comes from a Baptist background as well as a long history of teaching. Auckland City is a large community, diverse in its population, demographics, and social needs. While MMN's Splice is providing some events that support community connection, there are many communities still isolated and needing support. There are many organisations involved in a plethora of programmes, others providing funding and advice in the community however people are still isolated and unsure of where to go to for help. They are trying to survive and are isolated in their own spaces. Our moemoeā (vision) is to be part of facilitating a connected community in active collaboration with Airedale Property and Lifewise. He waka eke noa, we are in this together.

Shirley Rivers, Head of Mission, and Marion Hines, Chairperson.



A member of the Methodist Alliance 

NORTHCOTE TAKAPUNA METHODIST PARISH

Reflection: CommunityMatters and the Community Enabler's work were affected from June 2021 to July 2022 with the disruptions of a national pandemic, Covid-19 and lockdowns which had an impact on communities. However, it did not prevent the spirit of 'community aroha' continuing through community engagement, as embodied in the Vision and Mission of the Parish.

Asset Mapping: An asset mapping project identified existing strengths and resources available locally in the community to support community-led development work. The project was designed to assist with the Parish's community-focussed work and to inform the work in enabling the parish to achieve its vision and mission. The project identified that communities post-Covid were experiencing loneliness, isolation and a disconnect from others despite living in the same neighbourhood. This was more evident in Northcote between long-time residents, migrants from diverse ethnicities and Kāinga Ora tenants. The project gave the Parish current knowledge and an insight into these communities' post Covid-19. Community development enabled the Parish's work to be made known within these places and built a strong base for community engagement. On-going community work is focussed and based on the current realities and committed work to increase networks and participation. The next phase of the project will lead to having regular community meals (KAI) for communities to experience community and connect and engage with others in the wider community.

Community Engagement Narratives: The narrative of stories illustrates the positive impacts of asset mapping and how initiatives and engagements have arisen organically since:

- Launch of the Community library in Takapuna
- Formation of a residential group in Northcote was supported

- Pacific networks on North Shore are enhanced and supported for Pacific networking
- Takapuna Primary School are supported with a Pataka Kai (Food Pantry) project
- Onepoto Primary School are supported with a community garden project
- Youth connections are made through engagement with youth organisations and local schools
- Working with ANCAD to provide community resilience planning/emergency hubs
- Partnership with Kai 4 Communities was established
- A Community Kai for Neighbours Day in Northcote
- Tidy Tonar Street rubbish clean up with Kāinga Ora in Northcote
- Coffee & Chat Group was formed in Northcote

Other opportunities arose to support and volunteer at the Kai 4 Communities Matariki Feast at the Rose Centre and support for the de Paul House blessing of their new facility, Ngā Whare WhakaWhiti.

Important trends & possible future strategies: Understanding the differences in the type, quality, and quantity of assets in each area needs more data and information yet to be comprehensive and useful. The future strategy of community engagement will require time, resources, patience, and perseverance to build trust and form key relationships. Local people, including Kāinga Ora tenants in Northcote, want to engage on their terms and on their time. Thus, future projects and community initiatives should be locally led based on community led development principles.

Lessons learned: People are aspirational and care about their future. They envision a thriving and caring community. The Parish can continue its community development and engagement within communities to enable and empower communities to realise their full potential.

Rev Peter Norman, Superintendent, and Ruby Schaumkel, Community Enabler



PUNA'OA - SINOTI SAMOA METHODIST MISSION

In the name of our Lord and Saviour Jesus Christ, warm pacific greetings to our Presidential Team, representatives of Te Taha Maori and Taiwi, Synod Superintendents, Presbyters, Connexional Boards and Committees. Talofa, Talofa lava.

Puna'oa -Sinoti Samoa Methodist Mission, continues to work as a national mission board supporting under Sinoti Samoa. Puna'oa continues to support national committees and local parishes through initiatives developed and delivered by our Social Issues and Social Outreach committees.

Over the past year we have seen the impacts of COVID-19 and the importance of ensuring that we support our members. Our focus through our Social Issues committee has been around Family Wellbeing.

Methodist Alliance Methodist Women's Fellowship Family Support Fund

During this last year we have granted 33 applications for the MWF fund. Sinoti Samoa Methodist Mission would like to take this opportunity to thank Methodist Alliance as well as the Methodist Women's Fellowship for this wonderful opportunity to support our children and young people in their education.

Tindall Foundation and Ministry for Pacific Peoples Pacific Aotearoa Community Outreach Fund – Omicron Response

Sinoti Samoa Methodist Mission would like to take this opportunity to thank the generous funding support of the Tindall Foundation for their contribution in funding our social issues programme during the COVID-19 period.

We also have recently received notification that Puna'oa has been awarded a Ministry for Pacific Peoples Pacific Aotearoa Community Outreach fund to help continue to support our families and local parishes be in the best position to prepare and support their local communities.

Methodist Alliance Representative

Puna'oa – Sinoti Samoa Methodist Mission wishes to advise that Mrs Ruanna Letalu has been appointed as Methodist Alliance Steering representative for Sinoti Samoa. Ruanna replaces Olive Tanielu who has served as Steering representative for a number of years. We thank Olive for her wonderful service as Sinoti Samoa representative on the Steering Committee.

In the new year Puna'oa will look to hold its annual professional development day for its board and committee members.

We take this time to acknowledge and thank Methodist Alliance and the Connexion for their ongoing support of the Puna'oa Sinoti Samoa Methodist Mission. Our prayer is that God continues to bless the work of the Connexion.

Grace and Peace, Puna'oa – Sinoti Samoa Methodist Mission Board

SIAOLA



Vahefonua Tonga Methodist Mission
A member of the Methodist Alliance

SIAOLA – VAHEFONUVA TONGA METHODIST MISSION

No report received.



METHODIST CITY ACTION - HAMILTON METHODIST SOCIAL SERVICES TRUST

Methodist City Action (MCA) provides a range of services and programmes to two distinct populations – those with disabilities, and those who are dispossessed, isolated and vulnerable. Our services seek to promote social justice, fullness of life, and empowerment by embracing and activating our core values of manaakitanga, arohatanga and kotahitanga.

Services

MCA provides an advocacy and support service for deaf and hearing-impaired people. Jean is the only advocate available in the Waikato region.

We also provide a community lunch each Monday for up to 60 guests. The Tzu Chi Foundation comes on the first Monday of each month to cook a vegetarian meal for our guests. We also have a team of 4 or 5 regular volunteers who assist with our community lunch, including one who provides free haircuts.

As a member of the Hamilton Combined Christian Foodbank, we provide substantial food parcels and also offer smaller “overnight” food parcels from our non-perishable food cupboard.

Our shower service continues to be available two days per week.

Programmes

Our cookery classes include instruction and experience in food hygiene and budgeting, hospitality, nutrition, healthy lifestyles, and practical kitchen skills.

Brain gym provides safe, stimulating physical activities and a degree of companionship for those who have very limited abilities. Our Art and Craft classes provide art-based creative activities for more able people.

Two Indoor Team Sports classes provide energetic physical activities in a safe, supervised environment.

Our programmes and services are delivered by a small staff of just seven employees, most of whom are part-time (a total of slightly less than four FTEs).

Networks

MCA maintains excellent working relationships with Methodist and secular funders, local and central government organisations, community groups and support organisations. We are represented on the boards of the Hamilton Combined Christian Foodbank Trust and the Hamilton Christian Nightshelters Trust. We have been involved individually and collaboratively in making various submissions, such as to local funders who are reviewing their strategies and priorities.

| Methodist City Action July 2021 – June 2022 | | | |
|--|--------------------|-------------|-------------|
| Service | Measure | 2022 | 2021 |
| Community meal | Meals served | 2558 | 2037 |
| | Volunteer hours | 550 | 704 |
| Foodbank | Parcels given | 163 | 187 |
| | People supported | 332 | 336 |
| Community support | External referrals | 81 | 152 |
| | Showers | 184 | 573 |
| | Food cupboard | 44 | 123 |
| Programmes | Cookery | 1449 | 1939 |
| | Art & Craft | 270 | 574 |
| | Brain Gym | 149 | 322 |
| | Indoor Team Sport | 559 | 861 |
| | Fitness and Fun | - | 39 |

In the table above, year-on-year comparisons are problematic. Lockdown affected our services and programmes for extended periods, reducing numbers. Conversely, numbers for our community kitchen increased because we undertook the supply of daily meals to the local night shelter. Showers were unavailable during the higher Alert levels and access is now restricted to just Mondays and Fridays. Covid regulations also changed the way food parcels were processed and delivered, significantly reducing demand through our agency for a time. We are pleased to note that normal service has resumed for most of our work.

Strategic direction

Methodist City Action aims to empower communities by embracing and activating our core values of manaakitanga, arohatanga and kotahitanga. Our values inform what we do now and what happens next. We work to enhance the fullness of people's lives so that we work with the vulnerable, rather than simply the poor and apply Wesley's imperative to the range of opportunities to do good that are presented to us.

We regularly seek feedback and have just initiated a new exercise class – Movement and Music – to replace Life Unlimited's now defunct fitness classes. Again responding to feedback, the class is beginning to resemble a dance class! Our activities classes promote inclusiveness through participation in the sorts of everyday activities that constitute a full life. Through cookery, sport, craft or exercise classes, our students learn how to work as part of a team, to cooperate and compromise, or how to plan a meal, a day or a week, all of which assists their social development and ability to become independent. Seeking feedback and responding to local need will remain a core part of our operations.

Local Methodists provide financial support, most of which is untagged. We also receive funding from local funders such as HCC, COGS, Trust Waikato and WEL Energy that is for specific purposes. We will continue to apply for funding from the wider sector. Rising costs (wages and programme resources) indicate that we will need to seek higher levels of funding from all sources.

The HMSST Board and MCA are grateful for the services of retiring Trustee, Martine Radidi and retiring Chair Rev Lindsay Cumberpatch. Both have provided unique contributions to the governance of MCA and we know that our mahi would grind to a halt without the efforts of all those who make the time to volunteer their services in this space.

Maxine Campbell, Director, & Rev Metui Tafuna, Chairperson.



A member of the Methodist Alliance 

PALMERSTON NORTH METHODIST SOCIAL SERVICES

Palmerston North Methodist Social Services (PNMSS) has a vision of a strong, connected, resilient, sustainable community. Our mission is to be an agile, community centred provider positively impacting our clients and our environment through the provision of best practice professional education, counselling and social services and upcycle/retail services. We work with people as a driving force for positive transformative change that enhances the wellbeing of the community and the environment. We are guardians of two buildings, one a double-shop in Highbury, one an office and workshop space on the edge of the CBD.

In the last two years significant input has been put into maintain the two buildings, and while the major works are complete for the office/workshop, the upgrade of the shop is still in progress.

Services

The PNMSS Foodbank continues to be an essential service for both supported isolation quarantine and community food support needs. With funding reducing rapidly we are seeing increasing difficulties in maintaining the levels required to service our community. Unfortunately we have been unable to keep social work staff contracted and have reduced foodbank staffing to volunteers and a 20 hour per week support staff. We continue as much as possible to offer social work support through our foodbank team, with additional supports being offered through the Practice Manager and General Manager.

We are working with the local DHB to see how we can support the vaccination requirements for the more vulnerable in the community and to support roll out of the flu injections through our local health hub.

Funding requests have been made to support us to move into a supermarket education foodbank.

Our counselling services remain in high demand, and due to possible contract allocation reduction we are putting all efforts to move to fee for service through the disability sector and private sector. One of major problems in Palmerston North is the shortage of trained and experienced counsellors. We continue to lead a regional strategic review of the counselling workforce and the development of a regional plan to draw more people into training, support them through their training and into robust practice, and encouraging senior counsellors into support/supervision roles. Currently we are working through the NZQA process with UCOL and are looking at supporting this through a Cultural Advisor/Support person.

Future development plans to increase our counselling services to home based, outdoor environments to better meet the needs of young people entering services.

Our education programs are now starting after a long period of shutdowns and staff unwellness. We are continuing to look at best practice for these moving forward in lieu of possible contract decreases.

While our team is focused on foodbank and education programme clients, through our COVID-19 responses, it has also supported clients, predominately single males, who would otherwise have no social service support, as they do not meet the eligibility criteria of other services.

We continue to commit to supporting Counselling and Social Work interns, this year supporting four students from Te Wananga Aotearoa and Massey University to achieve their education outcomes.

Highbury House, continues to develop with some significant work planned to move forward to re-establish a safe warm environment and extend services to this community.

Bicultural Commitment

The organisation's bicultural commitment is seen through organisational, divisional, and personal bicultural goals that see every staff member supported in their own bicultural journey. Client intakes and assessments are based on the Te Whare Tapa Whā and Tehei Wa Mauri Ora frameworks.

We continue to engage in the Pacific Island communities also.

Rik TeTau, General Manager, and Pat Hancock, Chairperson.



**Wesley
Community
Action**

A member of the Methodist Alliance 

WESLEY COMMUNITY ACTION - WESLEY WELLINGTON MISSION

Wesley Community Action is nearing the end of implementing its strategic direction for 2013 to 2023, which focuses on moving from being a delivery-focused organisation to one that is community and client-led.

This continues to be a journey of discovery for us. Learning how to relinquish traditional ways of delivering social services is challenging, but we are making slow but sure progress towards achieving our goal.

Other activity in the last year includes:

New community housing developments: We have been working in partnership with the Methodist Church of NZ Hastings Samoan Parish on a community housing development in Hawkes Bay. Punavaiola (Spring of Living Water) will provide affordable rental accommodation for mostly Pasifika families in 12 three-to-four-bedroom houses. They are being built on church-owned land in Flaxmere and should be completed in late 2023.

We are also working on a project to turn the old hospital at Wesley Rātā Village (previously Wesleyhaven) into 15 one-to-two-bedroom apartments. This will take the number of affordable rental homes at the Village, in Naenae, to 74.

Appointment of a Wesley Community Action Kaitiaki: In October 2021 we welcomed Lisa Tagaloa to the newly developed role of Kaitiaki (agent of light) for our kaimahi (staff).

Lisa provides support and reassurance to staff as they deal with the impacts of inter-generational and other trauma – both their own and that of the whānau they work alongside. Many kaimahi have told us how much they value having Lisa available to support them when things get tough – as they often do, given the nature of our work.

New name for our Older Persons Team: We recently changed the name of our Older Persons Team to Te Waka Haumarū – Older Person's Team. The new name change reflects our commitment to being a kaupapa te tiriti organisation. The new name focuses on the work the team does – a waka haumarū is a vessel that protects the quality of life.

Te Waka Haumarū works with kaumātua and kuia who, with the right support and connections reestablished, can stay living safely and well in the community. Supporting these vulnerable members of our community to stay living in their own homes has many benefits for them.

International audience for Good Cents case study: In November 2022 our Good Cents financial wellbeing programme become the first Aotearoa case study to be published [Human Learning Systems \(HLS\): Public Service for the Real World](#). HLS is an international movement which advocates for an alternative approach to public management that embraces the complexity of the real world, and enables us to work effectively in that complexity. [Download a copy of the Good Cents case study](#).

David Hanna, Director & Peter Glensor, Chair



CHRISTCHURCH METHODIST MISSION

Covid-19 impacted significantly on Christchurch Methodist Mission's (CMM's) services this year, encouraging us to put into practice one of the 'approaches' outlined in our Strategic Plan - 'be flexible, explore and implement innovative and creative responses to challenges and issues.' The WesleyCare staff epitomized this as they worked hard to keep the 108 residents of the hospital and home safe, often working extra shifts to cover staff absences and supporting residents to stay in contact with their whānau and friends during lockdowns.

Like all stand-alone aged care providers, WesleyCare is struggling financially due to Government daily fees not keeping pace with the increasing cost of staff and Covid-related expenses. While large private providers charge significant premium room charges and have income from their licence to occupy (LTO) villages, CMM has very modest premium room charges and waives them for people who are not in a position to pay. A number of Church-based aged care providers have closed in the past year, and CMM is concerned about the lack of care options for people without significant assets unless Government daily fees increase.

At the other end of life's spectrum Aratupu pre-school and whānau support hub has had a positive year, supporting some very complex tamariki and whānau. CMM is grateful to the local Parishes who support us with food and toiletries for the Aratupu whānau.

CMM's work in schools continues with confirmation that the Government will extend funding for the Mana Ake programme, which promotes mental wellbeing in primary and intermediate schools. CMM has 10 people employed under this programme.

Three new innovative programmes were established within the Social Services Team this year; Youth Supported Accommodation for young people leaving Oranga Tamariki care, Kahu Matarau, an intensive intervention programme for whānau who are struggling in the east of Christchurch and a Savings Incentive Scheme being piloted by our Financial Capability mentors.

CMM is one of five organisations who were subject to a Pay Equity Claim by the PSA Union. Significant work has been undertaken on this claim over the past three years and an In-Principle Settlement has been reached, resulting in significant pay increases for social workers and related roles.

CMM remains committed to building strong neighbourhoods with workers based in Linwood and New Brighton responding alongside the Union Church to promote strong community connections. A community highlight is the new Village Voice fortnightly newsletter that has been created by Wesley Village and Whare Tiaki residents.

CMM's housing work continues to grow in response to the ongoing housing crisis. We now own or manage 153 long-term permanent homes and support 68 households at any one time who are living in transitional housing in Christchurch and Blenheim. We also provide support to those living in motels in Nelson, Marlborough and the West Coast with over 500 households having been supported in these regions since the programme began in December 2019. The Housing First programme for people who have been long-term homeless in Christchurch and Marlborough has

developed an excellent reputation with 80% of the almost 300 people who have moved into permanent homes maintaining their tenancy.

CMM is committed to increasing its stock of social housing as funds allow and has purchased a section in Marlborough to build six two-bedroom properties and will be leasing land from a Christchurch parish for a further six houses.

Our new Strategic Plan prioritizes ongoing strengthening of our bi-cultural journey, making greater use of data and evaluations to support our advocacy work, and continuing to be innovative and taking risks in response to changes in public policy and emerging social needs.

Jill Hawkey, Director, & Pam Sharpe, Chairperson



CHRISTCHURCH NORTH METHODIST PARISH

The Parish continues to use Robert Schnase's book, *Five practices of fruitful congregations*, to shape the work and mission. COVID-19 has had a serious effect

with many of the activities being on hold for a long time.

1. Radical Hospitality - Christian hospitality is the active desire to invite, welcome, receive and care for those who are strangers so that they find a spiritual home and discover for themselves the unending richness of life in Christ. Radical describes that which is drastically different from ordinary practices, outside the normal, that which exceeds expectations and goes the second mile.

Our Parish: We celebrate ways that our Parish offers radical hospitality: CHYPS, FISH, puzzle library, bowls, hire of our premises, pastoral carers, monthly brunch. We have created a welcome pack with info about our Parish to give to newcomers and it has a tear off slip so people can fill it in with options for a visit, prayer, membership, etc. Our door stewards have been trained to hold our vision of radical hospitality in the forefront of their minds as they are usually the first people that meet a newcomer. Services are livestreamed so people who are not able to attend in person have another option to be part of our worship.

2. Passionate Worship - Worship describes those times we gather deliberately seeking to encounter God in Christ. God uses worship to transform lives, heal wounded souls, renew hope, shape decisions, provoke change, inspire compassion, and bind people to one another. The word passionate expresses an intense desire, an ardent spirit, strong feelings, and the sense of heightened importance with an emotional connection that goes beyond intellectual consent bringing eagerness, anticipation, expectancy, deep commitment and belief.

Our Parish: We celebrated the varied participation in worship with our children's involvement, with varying adult involvement, as well as honouring traditions that are meaningful. We celebrated the wonderful gift of our preachers, our musicians and all who work towards making our services meaningful. Before Covid we enjoyed different ways of worshipping with worship stations, café church which were very well received. We continue to be committed to using Te Reo in our services with waiata and karakia that we are learning. We have started a group where people are invited to explore issues of spirituality and faith. Our link with Rev Darryl Tempero from Kiwi church in Halswell continues.

3. Intentional Faith Development - This refers to all the ministries that help us grow in faith outside of weekly worship and where we learn in the community of other Christians. By these practices we mature in faith, we grow in grace and in the knowledge and love of God. Intentional refers to deliberate effort, purposeful action, and high priority. Growing in grace does not come without purposeful commitment to learning the faith and cultivating our love for God.¹

¹ Robert Schnase: *Cultivating fruitfulness, Five weeks of prayer and practice for congregations*, Abingdon Press, 2008, p43

Our Parish: We celebrated the ways our Parish is doing this: in our services, Awesome Time, choir, Lent and Advent studies, MWF, the grief course, at camp, devotions provided like autumn rambles.

4. Risk Taking Mission and Service - Mission and service refers to the projects, efforts, and work people do to make a positive difference in the lives of others for the purposes of Christ, whether or not they will ever become part of the community of faith. Risk-taking pushes us out of our comfort zone, stretching us beyond service to people we already know, exposing us to people, situations, and needs that we would never ordinarily encounter apart from our deliberate intention to serve Christ.

Our Parish: We celebrate the wonderful ways our Parish is serving the community: Handiscope, Aratupu preschool (weekly food gifts, Christmas celebration and use of our hall to play in), our services, use of our buildings to the community at reduced rates, Budget Boutique, FISH, CHYPS, knitting blankets etc., Parent Works morning teas, Bishopdale Trust, leasing our parsonage to Christchurch Methodist Mission (CMM) for emergency accommodation, MWF special project, and our annual church camp. We acknowledge the many ways that people in our parish are involved in organisations outside the parish that serve the community. We celebrate the generosity of our members who always respond generously when special appeals are made. We established a Mission and Service working group that started exploring further ways we could build on our relationship with CMM and grow our relationships in the community.

5. Extravagant Generosity - Generosity describes the Christian's unselfish willingness to give in order to make a positive difference for the purposes of Christ. Extravagant generosity describes practices of sharing and giving that exceed all expectations and extend to unexpected measures.

Our Parish: We celebrate the many ways that this Parish is generous: We provide morning tea for Parent Works, Christmas Gifts/Support-a-family, Aratupu Weekly Food Basket, Bishopdale Trust, Christmas appeal for CWS, Sponsorship of Lucky Dube through World Vision, one off donation requests, provide facilities for others. I also want to acknowledge those who generously tithe to the parish. We will continually be learning to be more generous.

Rev Anne Preston, Presbyter



A member of the Methodist Alliance 

METHODIST MISSION SOUTHERN

Section A – Information and Reporting Back

It has been another extraordinarily demanding year, and we have seen the stresses on those we work with, and our staff, grow and grow.

The mental health, financial, and resiliency impacts on whānau have escalated this year to a degree that feels much like the late 1980s. If there is not substantial and meaningful relief for whānau soon, we may soon be facing a multi-generational social and economic impact on our least well-supported communities.

Like many social services we have struggled to find staff who can do the work we have available at the price we can pay, given our funding. As a result, this year we had to shut down Next Step Training – in operation since the 1980s – because although there were plenty of students, and enough funding, there were no staff.

In the second half of 2021-22 we had over 75% of staff on sick leave either with COVID or isolating as a household contact. Some, multiple times. Funders are no longer interested in delays or impacts on performance from COVID, so we have implemented a number of productivity tools that are helping keep our admin costs down, including: Office 365, Teams, Discover, and SafetyNest.

However, keep the doors open we have, and again grow our income, this year by just under 20%, while our surplus stayed stable, meaning that in the last four years we have posted surpluses and managed to expand income (and our reach) by 175%.

Section B – Our Strategic Plan

Methodist Mission Southern is a multi-disciplinary social services agency, mostly working in education, that helps people in Otago and Southland and builds products and services for other agencies to use so they can achieve greater impact.

Our purpose is He Panonitanga Huianui! Nā te tautoko, nā te wereowere ka hua ake tō ao. Change that works: enough support and challenge for you to risk a better future.

Our vision is for a just society in which all peoples flourish and our strategic plan for 2021-2024 is to become a Tiriti-aligned organisation, expressing our aspirations for and responsibilities to Te Ao Māori.

We recognise the rights of Māori under Article 2 of Te Tiriti o Waitangi for hapū to retain control over decisions affecting them. The Mission will sustain constructive, collaborative, and above all, accountable relationship with our Manawhenua partner, Ōtākou Rūnaka, our Treaty Partner, Te Taha Māori of Te Hāhi Weteriana o Aotearoa, and the Manawhenua of any other Takiwā that we seek to work in.

New programmes and products will be designed and implemented in ways that are responsible to the needs and interest of Māori; the Mission will recruit and retain more Māori staff at every level of the organisation; and we will ensure that each staff member has a minimum cultural competency which we expect will increase over time. We will seek out co-design opportunities and to be accountable for our work with Māori.

Advance, intelligently, the quality and impact of our work

The Mission is ambitious for evidence-backed advances in the reach and targeting of services, intervention design and deployment, and in the opportunities of early intervention and prevention services. We understand these advances will require an entrepreneurial spirit and high quality relationships with centres of research organisations.

The Mission expects these advances will first occur as niche, localised, pilots to demonstrate a workable model and evidence improved outcomes, before scaling. While the Mission is not a technology provider of any great bench-depth, we have an incredibly strong will to build on those strengths as we grow the quality and impact of our work, retaining them as core elements of all our work.

Base our work on the experiences, knowledge, and lessons of the people we seek to help

The Mission has for the last decade focused on the use of client-derived data to drive our advances in practice. We have increasingly undertaken research focussing on the experiences, the knowledge, and the lessons of the people we work with. We have actively sought client-derived innovations as part of our development processes.

The Mission will continue this work, seeking out and centring the lives of those we work with, in our practice, our use of data, our research, and in our development processes.

Seek out partnerships that enable us to shift the baseline of minimum service quality

Over the last decade our relationships with other change and thought leaders have informed and provided us with fuel for our work.

The Mission seeks to shift the baseline for provision and minimum service quality in the social services sector. Where this is an ambition shared by others, who like us, bring a distinctive approach, access, resource, or kaupapa to the task, we will seek to work with them towards our shared goals.

Conserve our resources

As our development processes generally require four to five years of investment before new services and products are stable, the Mission will:

- Plan for new services to be sustained by external investment through the development years, before starting;

- Evaluate new service development proposals for their ability to *advance, intelligently, the quality and impact of our work*;
- And their ability to be self-sustaining, financially, after the initial development phase.

Laura Black, Kaihautū Director and Julie Pearse, Tiamana Chairman

REPORTS FROM METHODIST SOCIAL SERVICE ORGANISATIONS NOT CURRENTLY MEMBERS OF THE METHODIST ALLIANCE:

TAMAHERE EVENTIDE HOME TRUST



1. Strategy & future

Mission statement

“To provide a quality caring service for older people in a Christian environment”

To support our mission our key strategies are:

- Provide a quality caring service to all residential care residents.
- Retirement village considered a premium choice in Waikato.
- Considered a preferred employer.
- New service development to meet the future demand for aged care services.
- Community that is involved with and willing to associate with Tamahere Eventide & Atawhai Assisi.

2. Information & report back

2.1 Service provision

a. Occupancy

| Service | Tamahere Eventide | | Atawhai Assisi | |
|-----------|-------------------|------------|----------------|------------|
| | June 2022 | PY Average | June 2022 | PY Average |
| Rest Home | 100.2% | 97.8% | 89.0% | 89.4% |
| Dementia | 92.0% | 90.9% | n/a | n/a |
| Hospital | 97.3% | 95.5% | 91.3% | 93.8% |

Both residential care facilities maintained four year certification status.

b. Service delivered

| Service Type | Wesley Courts | Tamahere | Atawhai Assisi |
|--------------------------------|---------------|----------|----------------|
| Rest home | 0 | 39 | 38 |
| Dementia Care | 0 | 41 | 0 |
| Hospital Care | 0 | 24 | 46 |
| Respite Care | 0 | 3 | 1 |
| Respite care bed days | 0 | 726 | 993 |
| Rental Apartments | 0 | 9 | 0 |
| Retirement village units (ORA) | 9 | 108 | 0 |
| Apartments (ORA) | 0 | 35 | 0 |
| Day Programme visits | 0 | 4232 | 1659 |
| Residential care bed days | 0 | 36,913 | 28,475 |
| Meals delivered to village | 0 | 5,322 | 0 |

| Service Type | Wesley Courts | Tamahere | Atawhai Assisi |
|----------------------|---------------|----------|----------------|
| Maintenance requests | 24 | 1,393 | 672 |
| Villa resales | 0 | 12 | 0 |

2.2 Staff development

Our staff increased to 256 (2021 - 254). We continued with the Apprenticeship Boost scheme with Careerforce. Staff made good progress with studies despite the unsettling times with Covid at home and in the work place.

2.3 Financial performance

Financial Position

| Assets | 2018 | 2019 | 2020 | 2021 | 2022 |
|-------------------------------|-------------------|-------------------|-------------------|--------------------|--------------------|
| Property, plant & equipment | 20,500,017 | 19,922,568 | 23,847,869 | 23,098,579 | 23,590,003 |
| Village - Investment property | 56,729,017 | 63,027,784 | 69,993,078 | 88,396,820 | 102,256,865 |
| Current Assets | 3,427,342 | 2,713,680 | 1,858,703 | 2,093,402 | 2,460,560 |
| Total Assets | 80,656,376 | 85,664,032 | 95,699,650 | 113,588,801 | 128,307,428 |
| Liabilities | | | | | |
| Earnings & Reserves | 32,120,443 | 32,962,653 | 34,752,971 | 43,343,150 | 46,620,270 |
| Other Liabilities | 1,681,916 | 4,527,453 | 8,402,315 | 1,318,774 | 5,158,269 |
| Obligations to residents | 46,854,017 | 48,173,926 | 52,544,364 | 68,926,877 | 76,528,889 |
| Total Liabilities | 80,656,376 | 85,664,032 | 95,699,650 | 113,588,801 | 128,307,428 |

Revenue and Expenses

| Revenue: | 2018 | 2019 | 2020 | 2021 | 2022 |
|------------------------------------|------------------|-------------------|-------------------|-------------------|-------------------|
| Residents Fees | 6,006,067 | 10,251,498 | 11,070,855 | 12,803,649 | 14,022,955 |
| Rent Income | 309,643 | 306,131 | 298,008 | 297,396 | 281,686 |
| Village Income | 2,470,822 | 2,512,542 | 2,361,500 | 3,449,226 | 3,916,934 |
| Other Income | 443,342 | 366,910 | 514,272 | 331,312 | 582,339 |
| Total Income | 9,229,874 | 13,437,081 | 14,244,635 | 16,881,583 | 18,803,914 |
| Expenses: | 2018 | 2019 | 2020 | 2021 | 2022 |
| Admin | 268,516 | 336,297 | 393,137 | 440,259 | 453,467 |
| Village & Apartments | 426,172 | 334,438 | 383,240 | 601,680 | 748,469 |
| Audit | 22,000 | 23,000 | 25,000 | 25,800 | 32,646 |
| Wages | 4,908,144 | 8,329,338 | 9,307,706 | 10,431,069 | 12,021,022 |
| Employment related cost | 179,276 | 318,211 | 328,309 | 303,898 | 338,093 |
| Depreciation | 1,325,218 | 1,551,961 | 594,396 | 713,932 | 792,848 |
| Maintenance | 258,286 | 254,738 | 239,142 | 318,531 | 310,743 |
| Grounds | 45,011 | 44,737 | 31,339 | 38,370 | 41,397 |
| Medical | 252,759 | 425,472 | 442,703 | 529,286 | 506,181 |
| Catering | 448,497 | 706,025 | 766,640 | 754,673 | 798,053 |
| Therapy | 18,215 | 18,988 | 25,408 | 32,354 | 32,801 |
| Interest paid | - | - | 154,759 | 149,785 | 5 |
| Housekeeping | 420,691 | 570,275 | 595,412 | 551,281 | 551,817 |
| Total Expenses | 8,572,785 | 12,913,480 | 13,287,191 | 14,890,918 | 16,627,542 |
| Operating Surplus | 657,089 | 523,601 | 957,444 | 1,990,665 | 2,176,372 |
| Revaluation of Investment property | (3,101,292) | 318,609 | 1,829,074 | 7,292,474 | 1,100,748 |
| Revaluation of PP&E | 6,095,421 | - | - | (692,960) | - |
| Comprehensive Income | 3,651,218 | 842,210 | 2,786,518 | 8,590,179 | 3,277,120 |

Operational income improved with higher residential care occupancy levels and the increased income from occupied apartments. This resulted in an operational surplus of \$2.18m (2021 – surplus \$1.99m). Wages continue range at 74% of total expenses. Caregiver, therapist and nurses wages is set external to our control and amounted to \$9.25m or 74.5% of total employment cost. Changes in the property market will have a significant change in revenue. Residents own the capital appreciation of the village property and the Trust receives income based on the value of a villa on resale established by an Independent Valuers.

3. Future developments

3.1 Tamahere Eventide

The development of a further 20 villas at Tamahere Eventide will be able to continue in the near future with the redeveloped SH 1 opening in July 2022.

3.2 Atawhai Assisi

Christian Savings Limited approved a loan to the Trust of \$10m. Without this assistance we would not have been able to progress with the development of this village. The development will take place in stages:

In progress:

Stage 1 10 villas – completion 11 November 2022
 7 villas – completion 16 December 2022

Future development:

Stage 2 20 villas - 2023
Stage 3 20 villas - 2024
Stage 4 5 villas & 9 apartments + a community centre – completion scheduled for 2025

In conclusion:

We are grateful for the Lords blessing, mercy and protection of residents, families and staff during these challenging times.

Louis Fick, Chief Executive Officer

MINISTRY WITH THE DEAF TRUST

The Trust has continued to accumulate funds during the last twelve months. The Trust currently has total funds of \$333,820. These funds are invested with the MTA. Gratitude is expressed to the Gordon Trust for grants received in August last year and again in April this year and to the Papakura Parish for their increased grant this year. Thank you as well to the Hamilton Ministry for their donation.

No requests for assistance have been received in the last twelve months so we take this opportunity to remind the Church as we did last year of the key aims of the trust. These are set out in our Constitution, as follows:

- To establish and support Methodist and inter-denominational ministries with the Deaf in New Zealand.
- To encourage and develop Deaf ministry services in New Zealand
- To support spiritual exploration and advancement within Deaf communities.
- To enable fellowship and community among Deaf people.

If any of the above apply to your situation you are welcome to approach the Trust for possible financial support. When doing so please provide details in writing with regard to your particular ministry or project to the Trust chairperson via email to nebrookes@xtra.co.nz.

Due largely to the uncertainties of COVID the Trust has not had a face-to-face meeting yet in 2022. It is hoped to rectify this before the end of the current year.

Norman Brookes, Chairperson



The Methodist Alliance acknowledges and appreciates the rich and valuable feedback we received from Synods, Parishes and individuals on our discussion paper. This input helped us shape and refine the following and the subsequent suggested decisions for Conference relating to it.

Living Life in its Fullness

Greater Sharing of Wealth to support Living Incomes for All

The 'Good News' proclaims all people deserve 'a good life' – in all its fullness. A key aspect of our ability to have a good life is linked to our economic status and this is shaped by our country's economic and social policies. These policies determine how we gather taxes from citizens and how we share this income via public assets (hospitals, schools, defence etc), and a range of grants, subsidies and income supports for citizens, businesses and overseas countries (aid).

The economic restructuring in the 1980s and 1990s in Aotearoa New Zealand radically changed how taxes were gathered and public resources shared. One result of this change was to exacerbate the numbers of people living in poverty while increasing the wealth of some sections of society. The resulting inequality has continued to grow.

Economic Inequality in Aotearoa²

- In just 8 days, the average CEO of one of NZ's 16 largest companies earns what a nurse earns in a whole year.
- The wealthiest 1% of Kiwis have almost 70 times the wealth (\$6.2 million) of the average kiwi (\$92,000).
- The wealthiest 10% of Kiwis have 59% of all the country's assets, while the poorest half of kiwis have only 2% of assets (and the middle classes around 39%).
- The income for the richest 10% in 2019 was 9 times that of the poorest 10% of people – up from 5-6 times in the 1980s.³

The inequality cycle is compounding – meaning the gap between the rich and poor widens as the value of the most wealthy households increases at a greater rate compared with those with lower levels of wealth.⁴ Wealth and income also tend to be mutually reinforcing.

IRD research shows that many of the wealthiest Kiwis pay a lower portion of their income in tax than people on minimum wage.⁵ This growing inequality is part of global trend and has profound implications in perpetuating inter-generational poverty, fuelling climate injustice and maintaining poor health, educational and employment outcomes for people trapped at the bottom of the economic ladder.

Everyday Methodist Missions and social services work to alleviate the persistent effects of inequality. We see first-hand the disproportionate effects of inequality on communities including Māori, Pasifika, and the differently abled,. Today, the Methodist Alliance is asking that we turn our attention to the causes of inequality in a frank admission that what we have been doing for decades as individuals, churches, missions and as a society, is not working. Addressing poverty

² Max Rashbrooke – from <https://mailchi.mp/34e2395bb746/closing-the-gap-november2020-newsletter-5643572>

³ Ibid

⁴ Ibid

⁵ <https://www.stuff.co.nz/national/politics/300238241/more-than-40-of-millionaires-paying-tax-rates-lower-than-the-lowest-earners-government-data-reveals>

requires a whole system approach that considers; housing, casualisation of the workforce, productivity, social policies, income support, tax policies and cultural inequalities. We call on Methodism to exercise leadership to change how we tax and redistribute the bounty this land offers.

The generation and allocation of income and wealth should ensure everyone's material needs are met. Material needs, however, are the starting point; life in its fullness also includes education, health care and transport, along with participation in sports, hobbies, entertainment, holidays, family and cultural activities, community and voluntary work – even politics.

Current economic policies continue to compound inequities and reduce engagement with many of the things that make up as good life. Housing has become an investment product, prices have skyrocketed, benefit levels have not kept pace with the real cost of living, and our progressive income tax system fails to gather fair taxes on the wealth and income of our wealthiest citizens.

⁸ Speak out for those who cannot speak for themselves, for the rights of all the destitute.

⁹ Speak up and judge fairly, defend the rights of the poor and needy.

Proverbs 31: 8-9 NIV

The Methodist Alliance believe it is well past time for these inequalities to be reversed. All who call Aotearoa New Zealand home must be assured of an income and wealth distribution that supports their right to participate in a good life. We recognise that for some, redistribution to address inequality will mean sacrifices. Tax exemption encourages investment because the income it produces is untaxed and those who benefit most are those with the most wealth.⁶ The need for action is urgent if we are serious about retaining all that has been best about life in Aotearoa and extending that good life to all New Zealanders.

Suggested decisions:

1. The reports are received.
2. Actively encourage Government to fully implement all the recommendations of the Welfare Expert Advisory Group to provide immediate response to inequity.
3. The President write to the Prime Minister actively encouraging Government to find new ways to redistribute wealth via the tax system.
4. Conference directs the Methodist Alliance to produce resources, in partnership with allied groups, for facilitating robust discussions within Parishes and the wider MCNZ on wealth distribution.
5. Encourage Parishes and Methodist entities to use these resources leading up to the election in discussion with local candidates and key Ministers.
6. That the above reports be accepted.
7. The membership of the following Boards for 2022-2023 be:

Methodist Alliance Steering Group

Jill Hawkey (Convenor), Haehaetu Barrett, Carol Barron, Maxine Campbell, David Hanna, Ruanna Letalu, Rev Dr Arapera Ngaha, Rev Vai Ngahe, Rev Peter Norman, Shirley Rivers, Rik TeTau, Kathleen Tuai-Ta'ufo'ou, and further members to be appointed by the President.

Airedale Property Trust

Susan McKinnon (Chairperson), Warren Chapman, Mel Easton, Jiayang (Hedy) Huang, David Hunt, Ashel Reuben, Shirley Rivers, Christina von Bohemen, Greg Wright and further members to be appointed by the President.

Christchurch Methodist Mission

Pam Sharpe (Chairperson), David Caygill, Rev. Andrew Donaldson, Martin Hadlee, Andrew Hercus, Sarah Kelleher, Sela Sikaleti, Roz Wilkie and further members to be appointed by the President.

⁶ David Caygill, Speech in Parliament on the launch of the Consultative Document on Taxation of Income from Capital, Parliament Buildings, 19 December 1989

Methodist City Action - Hamilton Methodist Social Services Trust

Rev. Metuisela Tafuna (Chairperson), Rev Alisa Lasi (Secretary), Rose Yeoman (Treasurer), Faye Blossom, Sera Toduadua, and further members to be appointed by the President.

Methodist Mission Northern

Marion Hines (Chairperson), Rev. Dr Mary Caygill, Rev. Tony Franklin-Ross, Louise Moor, Rev. Vai Ngahe, Tara Solomon and further members to be appointed by the President.

Methodist Mission Southern

Julie Pearse (Tiamana Chair), Rachael Masterton (Kaitirwā Tiamana Deputy Chair), Rev David Poultney (Tarahitī Trustee), Moana Wesley (Tarahitī Trustee), Sebastian Gehricke (Tarahitī Trustee), Carla Werder (Tarahitī Trustee), Jamie Smith (Tarahitī Trustee), Michelle Schaaf (Tarahitī Trustee), and Laura Black (Kaihautū Director)

Ministry with the Deaf Trust

Norman Brookes (Chairperson), Peter Grundy (Secretary), Kathy Hohepa (Treasurer), Glen Schischka (representing the Auckland Deaf Fellowship), Marilyn Welch.

Palmerston North Methodist Social Services

Pat Hancock (Chairperson), Phil McConckey, Robin Scott, Chris Gallavin, Renee Dingal, and Peter Glensor.

Siaola - Vahefonua Tonga Methodist Mission Charitable Trust

No information provided.

Sinoti Samoa Methodist Mission

Togafau Filo Tu-Faleupolu (Chairmen), Malavai P-Misikei (Board Secretary), Olive Tanielu (Social Outreach Committee Convenor), Tumema Faioso (Social Issues Committee Convenor), Toleafoa Tuimauga (Synod Secretary), Feagaimalii Naasona Te'o (Synod Treasurer), and Rev. Faleatua.

Tamahere Eventide Home Trust

Emma Falconer (Chairperson), Shane Vanin (Deputy Chair), Paul Bennett, Lesila Halauafu, Jason Jack, Jenny Campbell, John Walsh, Peter Schaare, Leeanne Wilson, and Carole Fleming.

The Lifewise Trust

Rohan MacMahon (Chairperson) Haehaetu Barrett (Chief Executive Officer), Shirley Rivers (Head of Mission Methodist Mission Northern), Marion Hines, Vaughn Davis, Jai Nario, Sasha Lockley.

Wesley Community Action

Peter Glensor (Chairperson), David Hanna (Director), Trish Hall, Colin Hamlin, Hiueni Nuku, Murray Wu, Dr Roger Blakeley, Kate Pickett, Semisi Pohiva, Arthur Grooby, Patricia Tamaka, Eugene Ryder, Rev Nicola Teague Grundy and Leah Haines.

Methodist Representatives on NZCCSS

Carol Barron and David Hanna

8. Acknowledgment and thanks be given to those who have retired from boards:

Methodist Alliance Steering Group

Jo Denvir, Marion Hines, Kim Penny, Olive Tanielu and Murray Reade.

Airedale Property Trust

John Murray.

Methodist City Action

Rev Lindsay Cumberpatch, and Martine Radidi.

Methodist Mission Southern

Richard Devereux.

Palmerston North Methodist Social Services

Cathy McCartney.

Sinoti Samoa Methodist Mission

Mataiva Robertson.

The Lifewise Trust

Peter Glensor.



Te Hāhi Weteriana's Housing Action Plan

Introduction

The Methodist Conference in 2021 committed Te Hāhi Weteriana o Aotearoa to explore how it can best use its financial, property and human resources to address the housing crisis and wellbeing of communities.⁷

An advisory group was established to draft a Housing Action Plan for approval at Conference 2022.

Theology of Housing: Whenua and Whare

“Engari ka noho ratou, ia tangata, ia tangata, i raro i tana waina, i raro i tana piki; a kahore he tangata hei whakawehi i a ratou: na te mangai hoki o lhowa o nga mano te korero.”

Mika 4:4

“Everyone will sit under their own vine and under their own fig tree, and no one will make them afraid, for the Lord of the thousands has spoken.”

Micah 4:4

The Prophet Micah proclaimed the promise of a place for everyone, to rest, to be safe, to have a home. The Biblical text describes God's vision for housing the multitudes, allowing everyone the right to a place, a space, a home. The vine and the fig tree are symbolic of the shelter and abundance of life that housing security can bring to the homeless, marginalised and vulnerable of our hāpori (community). This text can help to guide our responsiveness as Te Hāhi Weteriana o Aotearoa (MCNZ) to the current housing crisis.

The theological imperative that every person has the right to a home is essential to our collective response. However, this imperative is not without implications for our understanding of land and kaitiakitanga (intergenerational sustainability), and for our commitment to the church's bicultural journey.

Homes must be built on whenua, so to talk about building/owning homes without talking about the land on which they stand or are built is disingenuous to our commitment to Te Tiriti o Waitangi, and our Methodist ethos. Our bicultural journey that led to power sharing and the just distribution of resources within Aotearoa New Zealand highlights the importance of our land stories – *Kōrero Papatupu Whenua*, as well as the partnership between Te Taha Māori and Tauīwi.

Community is seen in many different ways in the telling our of land stories that links community to whenua. Therefore, as Weteriana (Methodists) we seek to be respectful and responsible in our provision of housing. We seek to be fair and equitable when dealing with Māori land tenure and potential land interests, and to share resources with the poor and disadvantaged in Aotearoa New Zealand.

Our resources include capital and land. We need to consider how we can further leverage these to provide more housing to those in need in our communities.

⁷ MCNZ Conference Decisions 2021, G-30: 4

We are also mindful that housing is also about connecting with others in the community in which they live. It is about people and their connection with the whenua and connections with others in the community in which they live. Support is sometimes required to enable people to sustain their tenancy and build community.

The Current Situation

The Government, through the Ministry of Social Development, maintains a register of all those in desperate housing need who are seeking accommodation. The number of households registered on the social housing register is currently 26,868⁸ – this is an increase of 657% over the seven years since March 2015. At least 2% of Aotearoa New Zealand’s population is living in severe housing deprivation.⁹ This is equivalent to the population of Lower Hutt, or the combined populations of Palmerston North and Blenheim.

There are a number of different services, many government funded, available to support people with housing. See Appendix 1 for information on these services and the housing continuum.

As Weteriana, we have a national presence and reach. We are committed to building strong healthy local communities and have a history of high quality service delivery in housing and social support.

The supply of social housing is critically low at present and an increase in supply will contribute to the alleviation of poverty.

A further issue was highlighted regarding housing for some Presbyters facing retiring without a home or the means to purchase or rent in the private market. A Presbyter’s Housing Fund already exists, however there is a need for further work to educate and mentor Presbyters on planning for retirement housing.

How Te Hāhi Weteriana has responded to date

In 2022, there were approximately 1,316 people living in Methodist social, affordable and transitional housing throughout Aotearoa New Zealand, as well as many more being supported in emergency accommodation who are supported by Methodist agencies.

Throughout the Connexion, Weteriana has many examples of successful responses to the housing crisis. These include:

Methodist Community Housing Providers (MCHP)

Airedale Property Trust (APT), Airedale Residential Limited (ARL), Wesley Community Action (WCA) and the Christchurch Methodist Mission (CMM) are registered as Community Housing Providers (CHP), which makes them eligible to receive the Income Related Rent Subsidy. The Government pays the difference between the rent a person can pay, based on 25% of their income, and the normal market rental rate. This makes accommodation more affordable and therefore accessible for those on low incomes. As a registered CHP, these agencies are also eligible to apply for contracts to provide a range of services including emergency housing, transitional housing and permanent social housing.

Lifewise and CMM are leading Housing First initiatives for people who are long-term homeless in Auckland, Rotorua, Blenheim and Christchurch.

⁸ Minister of Housing & Urban Development – Government Housing Dashboard, March 2022 statistics - <https://www.hud.govt.nz/research-and-publications/statistics-and-research/the-government-housing-dashboard/>

⁹ 18 month review of the Aotearoa/New Zealand Homeless Action Plan February 2020 – August 2021, NZ Government, 2021, p6

Methodist Trust Association (MTA) and Church Building and Loan Fund (CB&L)

MTA and CB&L have made loans available to MCHPs at interest rates which are 0.5% lower than the Westpac floating interest rates. This can make a significant difference to the financial feasibility of social housing projects.

Te Taha Māori Property Trust (TTMPT)

TTMPT have five social housing units in Mangere, Auckland; three two-bedroom and two five-bedroom houses, managed by APT; and five two-bedroom kaumātua flats in New Plymouth.

Methodist organisations build and manage their own social housing

Methodist organisations using their land and finances to build new social housing.

Examples of this initiative include:

- APT – West Coast Road, Auckland
- CMM – Matsons Avenue, Christchurch
- WCA – Wesley Rātā Village, Wellington

The MCHP have been able to access government contracts and subsidies for these initiatives, and sometimes with private donations.

Methodist organisations provide affordable housing

A number of Methodist organisations including Parishes across the country currently own a small number of residential units, often close to their parish, which are rented at affordable rates to primarily, older people.

Examples of this initiative include:

- Hamilton East Parish which owns and manages twelve residential units.
- Sinoti Samoa – Panmure Samoan Parish & Mangere East Samoan Parish, both in Auckland, have properties that are rented out to members of the Parish or community at affordable rates.
- TTMPT – The Whakatuora complex in Mangere, Auckland has nine affordable housing units – four two-bedroom units and five single bedroom units.

Parishes leasing land to a Methodist Community Housing Provider

Parishes with land have leased their land to a MCHP for the development of new social housing. A long term lease is negotiated with a term of 25 to 50 years and an agreed rental is paid to the Parish.

The houses are then built and owned by the MCHP drawing on its own financial resources and government subsidies. The MCHP is the property and tenancy manager, and may also provide wrap around social support to the tenants.

The Parish is provided with a guaranteed income from lease with the MCHP, without the Parish having to take on the responsibility of managing a building project, or the tenancies.

Examples of this initiative includes:

- Matanikolo – a partnership between Lotofale'ia Mangere Tongan Methodist Parish and APT
- Tū Māia Ki Te Ao – a partnership between TTMPT and APT
- Beach Haven – a partnership between Birkenhead Parish and APT
- Punavaiola – a partnership between Hastings Samoan Parish and WCA

Parishes Lease their Parsonage to a Methodist Community Housing Provider

Where a presbyter owns their own home, or lives in other accommodation, the Parish may have a vacant parsonage. The parsonage can be leased to the MCHP for a housing initiative like Housing First or transitional housing.

The MCHP is the property and tenancy manager, and provides wrap around social support to the tenants.

This gives the Parish a guaranteed income from the lease with the MCHP, without the Parish having to take on the responsibility of managing the tenancy or providing support to the tenant.

The Parish continues to have landlord responsibilities for property maintenance.

An example of this initiative is Christchurch North Parish leasing their parsonage to CMM for transitional housing.

Ecumenical projects

Where a MCHP partners with another denomination to provide social housing.

Examples of this initiative include:

- CMM purchased 16 relocatable houses and moved them to land leased from Anglican Care.
- Weteriana Courts – a partnership between Linwood Ave Union Parish and CMM

Supporting families to home ownership

Siaola GREI¹⁰ - Famili 'Api Lelei – Financial Wellbeing is a culturally based financial service that educates and journeys with Tongan families supporting them to budget, save, invest and eventually buy homes. Over the last two and a half years this programme has supported 45 families into home ownership.

Opportunities for Weteriana to increase our impact

While much is currently being achieved, Te Hāhi Weteriana has the capacity to increase our impact by pooling our resources and being more strategic.

The Government has committed to working with CHPs to increase the supply of new social housing stock. To enable MCHPs to take advantage of Government contracts and build new social housing, a Connexional response is needed that:

1. Identifies Church owned land that it is underutilized and could be made available for social housing.
2. Supports MCHPs with contributions towards a deposit for housing developments via the 2% Social Housing Fund from Grafton Downs Ltd.
3. Increases the level of loans available through MTA, CB&L for MCHPs to draw on.
4. Explores the possibility of a new Social Housing Fund which Methodist entities can invest in.
5. Establish a Methodist Social Housing Group which has oversight of the Church's Social Housing Plan and with terms of reference to include
 - a. Being the first point of contact for all enquiries and expressions of interest from Parishes or Synods regarding land being used for social housing.

¹⁰ GREI stands for priorities for finances - God, Rainy Day, Expenses, Investment

- b. Being a contact point for Government negotiations with regards to housing policy and other matters.
- c. Considers all applications for the development of social housing, and give recommendations to MCPC for final approval. This process will be reviewed by December 2023 by the Working Group and make recommendations to Conference.
- d. Consider applications for the 2% Grafton Downs Limited social housing fund.
- e. Reports to Conference on the progress against this plan, through the Methodist Alliance.
- f. Works collaboratively across Te Hāhi to share knowledge, skills and experience in the social housing sector.
- g. Works with New Zealand Council of Christian Social Services (NZCCSS) on creating and fostering ecumenical responses to the housing crisis.
- h. Explore the pathways for housing for Presbyters who facing retirement without a home or the means to purchase or rent in the private market.

Suggested decisions:

1. Each Synod and other Connexional entities to identify whether there is suitable land in their area which could be made available for social housing.
2. Before any Methodist owned land is sold, consideration is given as to whether the land is able to be used for social housing (Synod Property Committees, Missions, and TTMTPT in consultation with the Methodist Social Housing Group).
3. The criteria and process for the Grafton Downs 2% as set out in Appendix 3 is approved.
4. MTA & CB&L be asked to explore the total value of low interest loans they can make available to MCHPs for social housing and advise the Methodist Social Housing Group.
5. MTA to work with their major investors to explore the establishment of a specific social housing investment fund.
6. Establish a Methodist Social Housing Group as a subcommittee of the Methodist Alliance, with representatives from all the MCHPs, Board of Administration, Te Taha Māori, and MTA.
7. Actively work with NZCCSS to identify and support further possible ecumenical responses to the housing crisis.

Appendix 1: Background information – The Housing Continuum

Housing First – a service for people who are long term homeless, over 12 months in the last three years, on average most have been homeless for over seven years. The provider finds a home for the person first, and then provides ongoing wrap around support to enable the person to sustain their tenancy.

Emergency Housing – people who present at Work and Income (W&I) as homeless, W&I arrange for them to go to a motel or other emergency accommodation. People need to reapply every seven days to W&I. They do not incur a debt for this.

Transitional Housing – a house or motel complex managed by the Community Housing Provider (CHP) who work with the households to find suitable long term housing. In practice, due to the scarcity of housing in some areas people may still be in this accommodation after the 12 week period in which to find permanent housing. Wrap around support services are provided.

Social housing – public housing provided by CHP or Kāinga Ora. MSD manages the social housing register and the CHP provides accommodation to those on the register. When a CHP has a vacancy, they will look on the social housing register for a suitable tenant for the property. The Government subsidises rental costs for the tenants with the income related rental subsidy (IRRS) which means that the tenant pays 25% of their income in rent and the Government makes up the balance. If a tenant gets a job that increases their income, then the IRRS will change and they will pay more rental. Social workers sometimes assist people to complete the documentation required to get on the social housing register. While the Government does not fund social support in most CHP social housing, some CHPs choose to do it from their own or philanthropic funds.

Affordable housing – agencies provide housing to tenants at a rental below market rent. This is often provided for older people in church based accommodation.

If people are not on the social housing register, they may qualify for the **accommodation supplement** which is a top up payment for their rent, irrespective of their source of income.

Youth housing – specialist accommodation for young people with wrap around support including life skills, assistance with employment and training pathways to successfully transition into independent living.

Housing for specific groups – housing targeted for specific groups e.g. Matanikolo - Lotofale'ia Mangere Tongan Methodist Parish partnership with APT providing housing for Tongan families. In addition some agencies provide culturally competent services for families as a pathway to home ownership, e.g. Siaola's Famili 'Api Lelei (GREI) service.

Accessible housing – for those with disabilities or compromised mobility.

Progressive home ownership – support to individuals and whānau into home ownership with rent to buy schemes in partnership with agencies like Habitat for Humanity, and the Housing Foundation.



THE HOUSING CONTINUUM

| | | TEMPORARY HOUSING | | | RENTAL HOUSING | | | | HOME OWNERSHIP |
|--|--|--|---|--|--|--|--|---|---|
| Homeless | Housing First | Emergency Housing | Transitional Housing | Sustaining Tenancies | Social Housing | Affordable Housing | Housing for Specific Groups | Market rental | Affordable home ownership |
| Living on the street, places not intended for habitation, or provisionally sheltered | Housing for the chronically homeless with ongoing wrap around support to sustain the tenancy | People who present at W&l as homeless are housed in motels or other emergency accommodation. Clients need to report to W&l every 7 days. No debt incurred. | Designed to bridge the gap to permanent supportive housing. 12 week period, ideally, with wrap around support to find permanent home. | People in private rentals or public housing who need support to stay in their home, e.g. advocacy, budgeting, etc. | Permanent housing with wrap around supports for people on the social housing register. IRRS means tenant pays 25% of their income in rent – govt pays the balance. | Housing below market rental or subsidies paid to market rate rentals. May or may not have wrap around support. | Housing specifically built to meet the needs of a specific target group | Privately owned rentals with no assistance. However, the accommodation supplement is sometimes available. | Purchase of a privately owned home with or without assistance |
| High level support | | | | | Low level support | | | | |
| Examples of these include: | | | | | | | | | |
| Couch surfing, living in car, living on the street, overcrowding with other families | Lifewise & CMM provide Housing First. IRRS means private rentals can be used. | Mostly motels around Aotearoa. CMM – provides support to people living in motels. | CMM provides this service in Christchurch and Blenheim in motel complexes and individual houses. | MHUD fund CMM, WCA & Lifewise to work with vulnerable households | Kāinga Ora, community housing providers –, APT, Airedale Residential Ltd, WCA & CMM | Hamilton East Parish, CMM, WCA, TTMPT Whakatuora, Stage 1 Matanikolo. | Te Taha Māori development at Mangere; Matanikolo; Sinoti Samoa development at Flaxmere, Siaola GREI service. | Market rate units provided without wrap around support services. | Affordable home ownership programmes like Habitat for Humanity. Siaola home ownership pathway for Pacific families. |

Appendix 2: Government support for the development of new social housing stock

The New Zealand Government provides funding support to community housing providers (CHP) to build a new public housing development.

The CHP has to own the land or have the right to build on the land, usually by a land lease where the land is owned by another organisation.

The Ministry for Housing and Urban Development (MHUD) pay an operating supplement to registered CHP that is contracted to build new social/public housing. MHUD also pays the Income Related Rent Subsidy to the CHP. The tenant pays 25% of their income in rent and MHUD pays the balance of market rent to the CHP. Tenants must be from the social housing register.

From 1 October 2021 MHUD no longer accepts redirects – existing houses leased by CHP for public housing. This is to increase the number of new build public housing. Therefore parsonages cannot be used for this purpose, however they can be used for transitional housing or Housing First.

We note that the Government policy settings in regards to housing are subject to changes.

Appendix 3: 2% Grafton Downs Limited – Social Housing Grants Fund

In accordance with the decision of Conference 2020¹¹, these funds are used for social housing. The funds are invested in MTA and interest will accrue to increase the fund.

The proposed **priorities** for these grants are:

1. Social housing projects for those in need as indicated by the social housing register and those in extreme housing need that do not meet the social housing register criteria.
2. New social housing on land owned by MCNZ entities
3. Social housing projects undertaken by Methodist community housing providers
4. Use as deposits to leverage off other grants/Government schemes available
5. Ensuring there is geographic spread across the Connexion
6. Upgrading a parsonage where it is to be used for transitional housing, and managed by a Methodist community housing provider

Process

Administration of this fund would sit within Connexional Office.

The application process would sit within the Methodist Social Housing Group approval process, and they will be the decision makers for this fund.

A conflict of interest register and process would manage the decision makers participation in decisions where their organisation has an application to be considered.

Clear delegated authority to the group along with a template for decision making which outlines evidence supporting the decision relating to criteria and cap would be useful.

This group would meet on an ad hoc basis in response to applications received.

Decisions or recommendations from this group will be approved and overseen to ensure that the criteria has been met, the cap complied with and consistency of decision making. This could be the General Secretary or the President.

A report to Conference would be made on the distribution of this fund.

Criteria for applications

- One application per social housing project
- Amount applied for needs to be:
 - Less than 25% of the cost of the social housing project, **and**
 - Not exceed 25% of the amount held in the social housing fund at the time of application.

¹¹ MCNZ Conference Decisions 2020, G-4, which reads, "3. Housing: That Conference:

(a) Notes the high levels of stress, poor health outcomes, and poverty sustained through the lack of affordable healthy housing and acknowledges the skills and resources Te Hāhi Weteriana has to be a part of the solution; and

(b) Affirms the statement made and agreed to, in principle, at the Conference 2016 that 2% of the sales of Grafton Downs Limited properties go to MCNZ for the purposes of social housing; and that the Board of Administration work with Grafton Downs Ltd and its shareholders as to how the 2% is to be calculated and report to Conference 2021.

A

Mission & Ecumenical

- Methodist Mission & Ecumenical
- Ecumenical - National
- Ecumenical - International
- Christian World Service



METHODIST MISSION AND ECUMENICAL



OUR VISION

“To be church is to be missionary; to be Methodist is to be ecumenical.”

Methodist Mission and Ecumenical continues to reflect the ethos of ecumenical *diakonia* and *koinonia* of the Methodist Church of New Zealand - Te Hāhi Weteriana O Aotearoa.

Our *diakonia* is to promote an understanding of international mission as joining evangelism and ministry to human needs, concern for social justice and for the world. This is represented particularly with the Solomon Islands and Papua New Guinea; and more broadly in partnership with the ecumenical overseas aid agency Christian World Service, and through our relationships with international ecumenical bodies.

Our *koinonia* is also for mission, which is to work towards embodying Jesus' prayer that “they may all be one ... so the world may believe.” (John 17: 21-22) This is expressed internationally in our active membership of a range of international ecumenical bodies, and domestically in the National Dialogue for Christian Unity and through Te Taha Māori membership in Te Rūnanga Whakawhanaunga i ngā Hāhi o Aotearoa (Māori Council of Churches). Te Hāhi continues to actively serve the ecumenical movement in promoting peace, justice and unity.

FROM WHENCE WE CAME – AN ECUMENICAL REFLECTION ON THE 2022 BICENTENNIAL

The bicentenary provides Te Hāhi an opportunity to look back at our Weteriana history and mission, particularly to acknowledge and celebrate the relationships between Māori and Pākehā that established the earliest Wesleyan Mission stations in Tai Tokerau. The ecumenical lens is one part of this story.

Methodism began as an evangelical movement within the Church of England; our founders remained Anglican clergy and laity. The origins of Christianity in Aotearoa significantly lie with Anglican and Methodist missionary endeavours, and the collegial relationships between Anglican and Methodist missionary workers in the early days has remained a thread of connectedness linking our two churches. Samuel Marsden, said to be himself sympathetic to Methodism through the influence of the new evangelical movement of John Wesley, invited his Methodist friend Samuel Leigh in 1819 to visit New Zealand for health reasons. Leigh would minister to the Anglican community in the Bay of Islands, developed contact with the Māori community, even drawing up the Anglican preaching plan for six villages.

Three years later, he returned in 1822 to establish a Methodist Mission. When Leigh and his wife Catherine arrived, William Hall (one of Marsden's earliest missionaries) offered them a barn that he had rebuilt after a fire, in which they lived for sixteen months while they resided in the Bay of Islands.

Interwoven are the significant contributions of Māori to the Mihinare and Weteriana missions to Aotearoa, without whom the missions would not have been possible. As the history of these beginnings unfold, the missionary societies and the Gospel are also interwoven in Te Tiriti, and continue to be expressed in Te Hāhi Weteriana through upholding the principles of our bicultural partnership.



Graphic source: Te Ara – The Encyclopedia of New Zealand (www.teara.govt.nz)

The story of our ecumenical roots between Mihinare (Anglican), Weteriana (Methodist) and Katorika (Roman Catholic) were nurtured in the early nineteenth-century missions to and with Māori. Even so, the Gospel that was being introduced to Aotearoa was cloaked in the different viewpoints and ecclesiastical ways of living out that Gospel. The early presence of the churches brought by the missionaries and the colonial settlers, as was common across the colonies of the era, also transplanted the fragmentation and prejudices of the sending countries, principally the United Kingdom and Ireland. History bears witness to times of mutual competition, and at times exercising fraternal forbearance; there was not always harmony, and at times were tenuous relationships.

Te Hāhi Weteriana's bicentenary is an opportunity to celebrate the ethos of ecumenism expressed in the affirmation by Conference in 2003, *To be Methodist is to be ecumenical*. It is our call to live out this ethos in our contemporary Aotearoa context today and into the future in both word and deed.

MME seeks to foster this exploration for contemporary ecumenism, within Te Hāhi and in cooperation with interdenominational relationships that include a diversity of ecumenical expressions of parish life, ministries and mission across the motu. MME affirms the formal relationships with fellow denominations as the whanau of Christ, and through bilateral and multilateral relationships which include the National Dialogue for Christian Unity and Te Rūnanga Whakawhanaunga i ngā Hāhi o Aotearoa (Māori Council of Churches).

ECUMENICAL ENGAGEMENT – NATIONAL

The Annual Forum of the National Dialogue for Christian Unity met via Zoom in June 2022. The NDCU is re-engaging projects, somewhat on-hold during the pandemic, which include:

- exploring a contemporary bicultural understanding of ecumenism for Aotearoa;
- developing 'Receptive Ecumenism' models for ecumenism in the Aotearoa context;
- exploring new or alternative models for the delivery of education and engagement with ecumenism;
- continuing the Trilateral Dialogue on the Diaconate (Anglican-Methodist-Roman Catholic);
- a meeting of the Chairpersons of Bilateral Dialogues and the NDCU Executive.

Two church services with both ecumenical and cultural diversity were broadcast by Radio New Zealand, with the assistance of the NDCU secretary, Tony Franklin-Ross. The RNZ 2021 Christmas Service was recorded in Wellington with worship leaders gathered ecumenically across Anglican, Methodist, Presbyterian and Roman Catholic backgrounds. The RNZ 2022 Easter Service was recorded in Auckland, this time drawing on an ecumenical mix of: Anglican, Armenian Apostolic, Coptic, Jacobite Syrian Orthodox, Melkite Catholic, Methodist, Presbyterian, Roman Catholic and Ukrainian Orthodox backgrounds.



Participants in the recording of the Radio New Zealand 2022 Easter Service.

Within MCNZ our bilateral dialogues are under the leadership of Faith and Order while supported by MME. Further, MM&E continues to encourage parishes and rohe to participate in local opportunities for cooperation, prayer and worship on an ecumenical and interfaith basis.

The Week of Prayer for Christian Unity had for its 2022 theme “We saw the star in the East, and we came to worship him” (Matthew 2:2), which was prepared by Middle East Council of Churches based in Beirut, Lebanon. The 2023 theme is “Do good; seek justice” (Isaiah 1:17), developed in partnership with the Minnesota Council of Churches.

Asia Sunday is an initiative of the Christian Conference of Asia, which provides an annual liturgical ecumenical resource focused on justice and peace concerns of our Asia region.

The annual Season of Creation, from 1 September to 4 October, is a further ecumenical opportunity through worship, prayer and action particularly in response to a duty of stewardship of our world and to respond to the deep concerns of climate change. Within this Season is now to be held Te Hāhi’s commendation of recognising Green Sunday. A variety of Aotearoa, Pacific and wider ecumenical resources are available. Tony Franklin-Ross has been appointed as the World Methodist Council representative on the Advisory Committee of the international Season of Creation.

ECUMENICAL ENGAGEMENTS - INTERNATIONAL

International ecumenical events, forums and assemblies are becoming re-established as the pandemic issues have ebbed in relation to international travel and in-person gatherings.



The World Council of Churches held its postponed 11th Assembly on 31 August to 8 September 2022 in Karlsruhe, Germany. The theme was “God’s love moves the world to reconciliation and unity”. Rev Dr Susan Thompson and Rev Tara Tautari were Delegates for MCNZ, and Rev Tony Franklin-Ross was an Advisor. In addition, Te Aroha Rountree was a participant representing Te Rūnanga Whakawhanaunga i ngā Hāhi o Aotearoa (Māori Council of Churches), and Filo Tu was a member of the Assembly staff. Further reporting on the Assembly will follow. During the Assembly Tara served on the Nominations and the business committees.

Susan Thompson has been elected to be a member of the WCC Central Committee for the term between the 11th and 12th Assemblies. There is only one member on the Central Committee for New Zealand, and therefore the nomination is rotated between the Anglican, Presbyterian, and Methodist denominations.



Participants from Aotearoa-New Zealand at the WCC Assembly



MCNZ delegates Susan and Tara, and advisor Tony



The postponed Conference of the World Methodist Council has now been confirmed for August 2024; to be held in Goteborg, Sweden. Tony Franklin-Ross serves in the Ecumenical Relationships role, and with David Bush they serve as members of the WMC Steering Committee. The Steering Committee met in person for the first time in 3 years, which was held in August 2022 in Stuttgart, Germany.

The acting Director has participated in various Pacific Council of Churches Zoom meetings. PCC projects and thematic areas are linked to a process of “Rethinking the Household of God in the Pacific”; from which arises a focus of “Reweaving the Ecumenical, Ecological and Economic Mat”. Key projects for PCC include climate change impacts on Pacific peoples and nations, and the independence aspirations of West Papua and New Caledonia; as well as developing a new programme around preventing gender-based violence, and ecumenical theological education.



The general assembly of Christian Conference of Asia scheduled for 2020 has been postponed, but no new date has been advised as yet. Meanwhile, the acting Director has participated in an online resourcing consultation regarding HIV-AIDs advocacy in the Asia region. CAA offers training for young people as prospective ecumenical leaders, through the annual month-long Asian Ecumenical Institute, and is commended for parishes, synods and rohe to encourage for our future leaders.

The 5th International Conference on Receptive Ecumenism was held in July 2022, at the Sigtuna Ecumenical Centre, Sweden. This was reported on in the August 2022 issue of Touchstone. Receptive Ecumenism offers a spirituality undergirding encouragement for learning within traditions from observing other traditions. This does not seek the reduction of the traditions or a bland uniformity, rather through mutual learning nurture greater flourishing and fulfilment. While its underlining ethos may not seem new, in the exploration of contemporary expressions Receptive Ecumenism is being expressed in a variety of ways in different contexts, and engaged by grass-roots of local church communities, ecumenical practitioners and academics.

The acting Director attended and presented a paper to one of the working groups. Potential new collaborations are arising from the conference that have potential links to the Pacific and Aotearoa-New Zealand contexts.

INTERFAITH

The acting Director has continued connections with the Council of Christians and Muslims (Auckland), the Auckland Interfaith Council, and the Religious Diversity Centre of Aotearoa New Zealand. MM&E encourages the interfaith Week of Prayer for World Peace, held annually in the third week of October.

OVERSEAS MISSION ENGAGEMENT

MME remains committed to our special longstanding direct partnerships with Helena Goldie Hospital, Sasamunga Hospital, Helena Goldie College of Nursing, Tabaka Rural Training Institute, and Goldie College. There is a continuing general partnership with the Uniting Church in the Solomon Islands, and the United Church in Papua New Guinea. There is, however, a felt impact of the inability to visit in person due to the COVID pandemic.

2022 marks the centenary of partnership with the former Mission District of the Solomon Islands and Bougainville, inaugurated at the MCNZ Centenary Conference of 1922. MME intends to explore and discern the future shape of mission and ministry, in conversation with the respective local Uniting Churches and entities. This necessitates in-person conversations for which travel restrictions have only recently improved for visits to the islands.

During this year, Sasamunga Hospital sought assistance with the operational costs of running the hospital boat. Initially the request was for assistance with fuel costs, particularly to



Sasamunga Hospital boat

support responses to the Covid pandemic and the local vaccination programme. Subsequently the Hospital sought a replacement outboard motor. MME has supported these requests through donations received and interest on designated funds, of approximately \$11,500.

The acting Director has continued exploring with Christian World Service future partnership opportunities in the Pacific. In particular, an initiative for the development of a *Memorandum of Understanding for Joint Appeals* in response to overseas humanitarian situations as they arise. This conversation is in conjunction with CWS, Anglican Missions, Presbyterian Global Missions, the Society of Friends. The collaboration is anchored by an ecumenical joint appeal by national church leaders, and that denominational agencies collaborate on responses whether through their own mechanisms or support that of another mission agency. While the concept was under development, real expression was given through an ecumenical joint appeal following the Tongan Volcanic Eruption.

MME maintains a continued interest in international justice and peace issues; particularly for the Korean Peninsula, Tanah Papua (West Papua), and Israel-Palestine.

MM&E BOARD MEMBERSHIP

The Board notes the resignation of Rev Dr Terry Wall from the Board this year. The Board records its acknowledgement of Terry's service on the Board for ten years, including for a time as Chairperson. He also served as acting Director in the President's Supply arrangements for the previous Director, Rev Prince Devanandan; and a short interim supply as a bridge to the current acting Director.

ACTING DIRECTOR

Rev Tony Franklin-Ross continued during this year in the role of acting Director on the basis of three-quarter time. This supply appointment was extended until 1 February 2023. Tony has a pre-existing role as Chairperson of Ecumenical Relationships for the World Methodist Council. This is evolving to a seconded part-time appointment as Chairperson of the combined Ecumenical and Interfaith Relationships Committee as of 2023 until the WMC Council meeting in August 2024.

The Board thanks Tony for providing supply ministry to the role of acting Director since October 2020. Conversations will continue regarding ongoing supply arrangements for the functions of the Director.

CONNEXIONAL MATTERS

The Board has continued discussions during the year in view of the continuing vacancy for the Director of Mission and Ecumenical. These have included conversations with the Mission Resourcing Board and Directors, and with Connexional leaders. As part of this discussion and discernment, the Board has affirmed a 4+4 process to be progressed for the role of Director, and has advised the Commissioner of Te Taha Maori.

The MME Board has continued revision of the vision and strategy for MME, and to assess the resourcing of this work. The Board affirms that Ecumenism has a significant, longstanding and valued place within Te Hāhi's ethos. Mission is likewise significantly valued. There is further important work to be done to reflect and discern as to future methods, ethos, practice and theology of how we 'do mission'. This also requires further conversation and discernment with the Solomon Islands, Bougainville and mission partners. The place within MCNZ of monitoring International Affairs also requires further conversation. Through this discernment with Ta Hāhi, MME intends to ensure strong foundations for the future vision and strategy. The Board will progress this work in the coming year.

Jackie McGeorge
Chairperson

Rev. Tony Franklin-Ross
Acting Director

Suggested decisions:

1. The report is received.
2. Conference affirms ongoing relationships as partners in mission with the United Church in the Solomon Islands, and the United Church in Papua New Guinea. Conference 2022 celebrates

- one hundred years of mission partnership with the Solomon Islands and Bougainville.
3. The Bicentennial Conference of 2022 affirms the significance of the ecumenical pilgrimage of Methodism in Aotearoa earthed in its very beginning, and seeks to reaffirm and celebrate its ecumenical ethos as we celebrate the MCNZ Bicentenary. In particular, given the early connections between Anglican and Methodist missionaries, Conference reaffirms the Anglican-Methodist Covenant agreed in 2008 and signed on Wesley Day 2009.
 4. Conference affirms its commitment to foster unity; which includes its continued engagement in the Anglican-Methodist and Methodist-Roman Catholic bilateral dialogues, and through the National Dialogue for Christian Unity and Te Rūnanga Whakawhanaunga i ngā Hāhi o Aotearoa (Māori Council of Churches)
 5. Conference re-affirms Te Hāhi Weteriana o Aotearoa (MCNZ) representatives to NDCU shall be the President, Acting Director MM&E, the General Secretary, Rev Dr Susan Thompson and Rev Keita Hotere.
 6. Conference re-affirms its membership and participation in the World Council of Churches, the Christian Conference of Asia, the Pacific Council of Churches, Methodist Consultative Council of the Pacific and the World Methodist Council.
 7. Conference affirms Rev Dr Susan Thompson as a member of the Central Committee of WCC for the term between the 11th Assembly in 2022 and the next Assembly; which is also a representation of the three WCC member churches from Aotearoa-New Zealand (being Anglican, Methodist and Presbyterian).
 8. Conference re-affirms the role of Methodist Mission and Ecumenical as a stakeholder in the Religious Diversity Centre.
 9. Conference thanks Rev Dr Terry Wall for his valued service to the MME Board over ten years.
 10. Conference thanks Rev Tony Franklin-Ross for his provision of supply to the acting Director of MME for over two years.
 11. The Mission and Ecumenical Board membership for 2023 be: Jackie McGeorge (Chairperson), Linda Hall, Rev. Ian Faulkner, TeRito Peyroux, Lesieli Samiu, Te Aroha Rountree, Rev. Abhishek Solomon, Casey Lita Fa’auji, and the Director (Ex officio)

CHRISTIAN WORLD SERVICE



INTRODUCTION

Kei te mihi nui ki a koutou. My very warm greetings to you all. Christian World Service congratulates the church on its work and witness as it marks 200 years of Methodism throughout Aotearoa New Zealand.

SECTION A

CWS has provided funding to our local partners working in their communities so more people have water, food and justice. Whether responding to the Covid pandemic, political and economic changes, or the climate crisis, these communities have been stronger because of the ways they have learnt to work together. During challenging times, small farmers now grow a greater variety of foods at a lower cost and installed irrigation, students of all ages have gained literacy and other skills, and vulnerable people know about human rights. Over the past year our International Programmes team has been working with these partners to strengthening safeguarding policies and practices.

CWS has responded to a steady stream of humanitarian situations including:

- Fiji with COVID response and recovery
- Afghanistan (Humanitarian and Earthquake responses)
- Tonga - following the volcanic eruption and tsunami
- Displaced people in and refugees from Ukraine
- Pakistan Floods

This was made possible thanks to the generosity of supporters, churches, and church schools. In the last 12 months CWS has received more than \$500,000 in emergency donations, and a further \$150,000 in matched funding to assist Ukrainian refugees in Poland from the Ministry of Foreign Affairs and Trade. CWS is grateful to be a member of the ACT Alliance (Action by Churches Together) which has wide expertise in development and humanitarian assistance.

We acknowledge the longstanding work of Trish Murray who served as our International Programme Coordinator for many years. We now have a team of three part-time international programmes staff: Rob Wayne, Kathlene Soo and Lorraine Borrmeister. Staff will start visiting partners again in person later this year, a welcome change after Covid stopped international travel. Our partners provided stories and images on the work that they did for all our appeals, and for the regular articles we produce. Last year's Christmas Appeal focusing on justice, highlighted the Women Development Resource Centre's work educating Dalit women on their rights and in advocacy.

CWS was grateful for a government commitment to provide climate finance in the Pacific, something we had campaigned for as a member of the Big Hearts campaign. CWS prepared a backgrounder for last year's climate change negotiations as part of its commitment to climate justice. It was an active participant in a number of actions relating to the resettlement of people from Afghanistan and calling for increased humanitarian assistance for people displaced in the conflict. CWS made a submission opposing the use of Autonomous Weapons System and participated in the Killer Robots campaign. In addition, CWS has written to Members of Parliament about the situation in Sri Lanka, including the detention of the moderator of Monlar (the Movement for Land and Agricultural Reform).

CWS welcomed the opportunity to meet and speak with parishes and individuals. Ongoing discussions between the staff of church mission agencies and CWS has strengthened our relationship with our partner churches.

SECTION B

Our vision: Our world free of poverty and injustice.

Our mission: New Zealanders partnering with global communities to transform lives.

*Our core value: **Manaakitanga**: we honour and respect others.*

"Our starting point as a Christian agency is our faith in the God of Life. We believe the provision and enjoyment of the basic necessities for living a decent, just and humane life is the will of God for all humankind. We believe that a profession of faith in the God of Life, revealed in the life and ministry of Jesus Christ, requires the rejection of those conditions, structures and systems which perpetuate human hunger, poverty and injustice. All human beings have the right to a livelihood that ensures justice, human dignity and environmental integrity." (*From Partnership and Letting Go - A theological rationale for the work of CWS*)

CWS continues to pursue its vision of a world free of poverty and injustice with its partner churches. We work proactively and responsively with partners, seeking long term change so people can live with dignity and have a say in the matters that affect them. The Board has adopted new strategic goals for the next three years:

Christian World Service Strategic Goals for 2022-2024

1. Relationships: Upholding the principles of Te Tiriti o Waitangi: Partnership, Participation and Protection. Building collaborative relationships with our partner churches through campaigns and advocacy, ongoing communication, discussion, and engagement. Intentionally forming key connections with church-based schools, organisations and other networks to pursue our vision.

Key actions 22/23:

- Convene Board kōrero with key Church Leaders (and their churches) regarding ongoing support, endorsement and promotion of CWS.
- Develop Memorandum of Understandings with Church partners' mission. organisations to increase the level of collaboration.
- Use an established basket of measures for feedback and reporting.

2. The Pacific: Pivoting our primary focus to address priorities of Pacific peoples:

Key actions 22/23:

- Support, resource and enable the Pacific Strategy.
- International Programmes Working Group, consideration of current partners, expansion in the Pacific, and develop greater Pasifika input on IPWG.
- Establish key relationships that can assist with expansion of climate related partnerships in the Pacific region.
- Maintain strong working relationships with selected partners in other regions of the world.
- Collaborate through the ACT Alliance wherever possible.

3. Finances: Growing and diversifying our support base to assist in securing the financial future of our organisation.

Key actions 22/23:

- Lift the profile and promotion of three major appeals: Operation Refugee, Gifted and the Christmas Appeal.
- Work collaboratively with the Church Mission Partners around all emergency appeals
- Engage Church Schools around education, advocacy and fundraising.

On behalf of CWS I want to extend my thanks to the whole church for its ongoing prayerful commitment to CWS as a partner church as individuals, families, groups, minsters, and congregations. Through the work of the President, Andrew Doubleday, Tara Tautari the General Secretary and Methodist Church appointee on our Board and the Methodist Women's Fellowship, we feel very supported and encouraged.

Our discussions with Tony Franklin Ross on working more closely with MME are proving valuable. We would also like to thank and acknowledge Ady and Wendy who continue to ensure and support excellent coverage in Touchstone and Connexions. To Peter, Elaine, Rae and Lyn at the Connexional office, who are a key part of administering the CWS Finances, we are very grateful. We also recognise the financial support of the church through their annual budget, and a number of trusts.

To those of you I am yet to meet I hope it is soon and to those of you who I have had the opportunity to meet with and share in your services – thank you. For more information about the work of Christian World Service, please go to our website: www.cws.org.nz

Murray Overton, National Director, Christian World Service

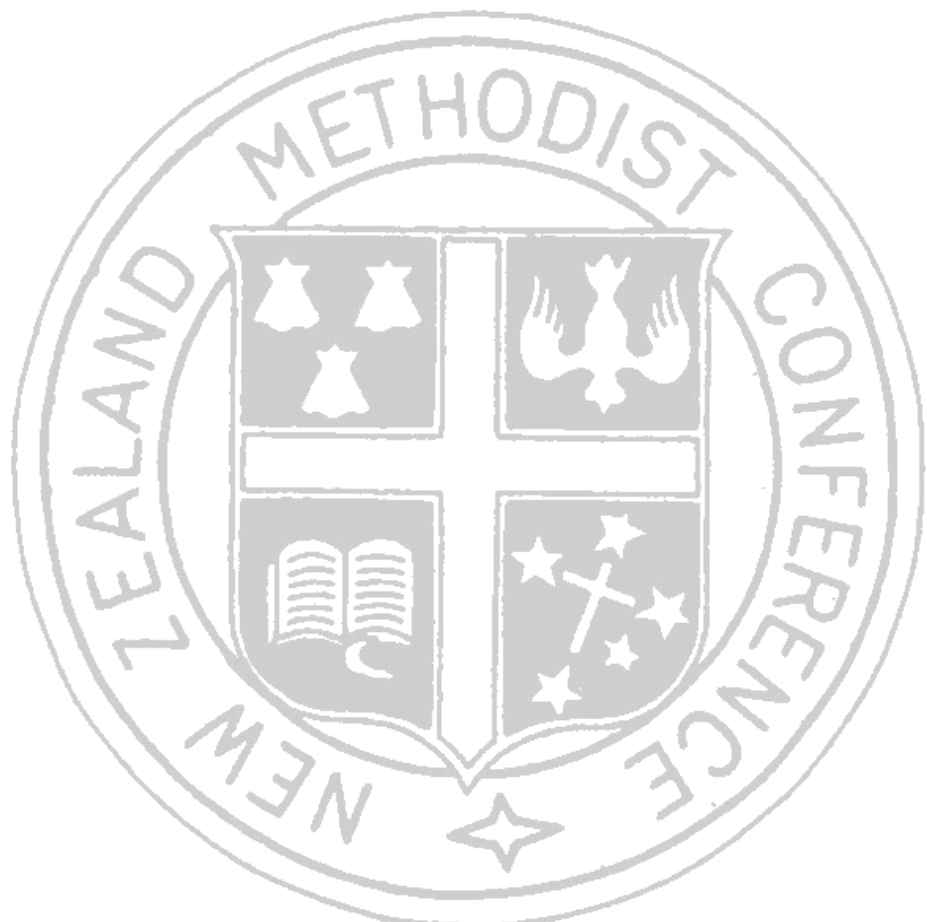
Suggested decisions:

1. The report is received.
2. That Conference affirm CWS and MME in their work to explore further collaboration.
3. That Conference writes to the New Zealand Government asking it to mobilise increased funding for countries suffering the most from climate change by supporting Loss and Damage in climate negotiations and urging increased aid spending to reach 0.7% of gross national income by 2030.
4. That Conference commend the 2022 Christmas Appeal to all churches and Methodists, for their support.



Communications

- Methodist Publishing Board
- Media & Communications Endowment Fund



METHODIST PUBLISHING BOARD (TOUCHSTONE)

Over the past two years, the primary focus of the Publishing Board has been around the need for effective communication. The pandemic has highlighted that our way of communication is changing and that most of our media platforms are no longer fit for purpose. Alongside the importance of Touchstone as a means of communication, a new website was launched in December 2021. At Conference last year, the Board recommended that the Communications Committee be brought out of recess in order that an effective communication strategy might be established. The work of the Publishing Board and in particular the newspaper "Touchstone" will respond to the agreed strategy in due course. In the meantime, the work of the Publishing Board continues in supporting the publication of Touchstone and other material.

In the past year the costs of production and distribution have dramatically increased to the point where the provision of a paper print of Touchstone, the Board runs at a loss of approximately \$65,000 per annum. To address this loss, the Board is worked towards reducing paper runs and promoting its readers towards an electronic medium. We then polled Touchstone readers regarding charging parishes \$1.50 per issue received in the future. While this is a significant shift from the current practice, the cost of continuing to provide a free newspaper is no longer feasible. The poll had a low response – there were no responses for those under 35. Those that did respond showed Touchstone was highly valued and gave a sense of connexionalism and inspiration.

Detailed work has been done to determine the real cost per issue (not just the printing costs). The true cost per issue is currently \$2.40. It is imperative the Board can recoup the entire costs of production from parishes/individuals as Connexional reserves continue to decline and come under pressure. With that in mind, it was decided that charges will be effective from June 2023 giving parishes and readers time to adjust to the coming changes that will involve a move to a subscription model for paper copies and access to the publication online.

In addition to printing costs, the Publishing Board has partnered with the Connexional Office to provide media development and strategy. The result has been the revised Connexional Website and more specifically for the Publishing Board, the development of a readable electronic publication of Touchstone. This software is also used in other Connexional publications and notices. We have used our reserves for this to front the development, however, we now face ongoing costs of approximately \$32,000 for direct development and salary. We will continue to utilize our reserves for this cost for one more year at which point we will have no reserves left.

The Methodist Publishing Board acknowledges and is grateful for the endowment given by the PAC Fund which provides approximately \$28,000 per annum to offset costs. The capital of this endowment cannot be spent – only the interest. Should the Publishing Board ever close, the endowment amount is to be returned to the PAC Fund.

In addition to the endowment fund, the Board sought a one-off grant of \$65,000 from PAC to address the shortfall for the 2022-2023 financial year which would enable time to change its policies to enable a pathway to increase its income. This has been approved and received with grateful thanks.

Kathryn Walters, Chairperson, Methodist Publishing Board.

Suggested decisions:

1. The report is received
2. Affirm the recommendation of moving to a subscription model for both paper and online publications.
3. Publishing Board members for 2023 be Kathryn Walters (Convenor), Tara Tautari (General Secretary), Ady Shannon (Touchstone Editor), Jane Pinney (Treasurer), Pauline McKay, Joeli.Ducivaki, Barbara Peddie.
4. The Board acknowledges Valerie Marshall who died in September 2022. We thank her for her insight and passion given over the past few years.

MEDIA & COMMUNICATIONS ENDOWMENT FUND

This year the Covid Pandemic has been a continuing challenge in Communications both to Parishes and to our Media and Communications Committee in allocating grants. We have been encouraged with range of projects from Parishes and the vision that inspired them. In particular we have been heartened to see Parishes engaged in creative ways to fundraise in order to achieve their goals.

It should be noted that this year we received a reduced allocation of money to distribute. The yearly amount has been decreasing regularly due to lower interest received by the Prince Albert College account, where we receive our yearly grants.

We have continued to receive applications way beyond what our committee can grant, therefore we encourage Conference to explore how Media and Communications committee can be allocated more money to assist parishes in these projects. In light of the reduced amount of money we can allocate, the application form for 2023 could be set out differently and with specific categories. For example: Computers, Projectors, Screens or publishing a book, video, signage. Instead of the open-ended projects funded by Media and Communications we may have to consider specific categories in a particular year.

For parishes to have all their communications and update, audio-visual equipment is an important and essential part of parish life. Times have changed over the past two to three years, where Zoom and live streaming of services, funerals, special occasions, meetings, where good quality production is imperative to maintain pastoral care and parish cohesion.

We are aware that some parishes apply each year, so it is encouraging when a parish/organisation has not previously applied – at least for some years.

We do provide a regular grant to Christian Broadcasting Assoc (CBA) towards 3 scholarships. These scholarships were the vision of Members of the Churches Broadcasting Commission before they went into recess. It was their vision to have an influence within the Media area in New Zealand and was introduced after many discussions with Tertiary Institutes. CBA offered to continue with the yearly scholarships. These scholarships are for tertiary students involved in a parish and who are studying Media and Communications and/or Journalism at a New Zealand University or Broadcasting School. Several of the recipients have been, or are still employed by Television stations, Radio stations, in New Zealand and some are overseas working in these areas. It is fulfilling to know people with sound values and a spiritual background, can have an influence in the way they present their views on many of the social issues of the day.

The Media & Communications committee engage in lively debate on each application received especially where we do not always agree on how much we grant, or what group receives more than others. We always reach an amicable decision. It's an important task that we undertake on behalf of the whole church, for parishes/organisations who apply each year.

Suggested decisions:

1. The report is received
2. The committee for 2023: Robyn Allen Goudge, Te Rito Peyroux, Gillian Laird, Trish Moseley Taylor and one to be approved by the President.

Media & Communication Grants to Parishes/Organisations 2022

| Parish/Organisation | Description request | Grant \$ |
|--|---|-----------------|
| Birkenhead Methodist Church | data projectors | 1,000 |
| Mercury Bay Co=operating | 2 microphones | 675 |
| Christian Broadcasting Assoc | 3 scholarships | 2,500 |
| Te Atatu Union Parish | laptop | 675 |
| Palmerston North Social Services | Update 4 videos, logo for van | 675 |
| Rangiora Woodend Methodist | office computers | 675 |
| Christian World Service | Wall mounted TV | 675 |
| Upper Hutt Uniting | sound system upgrade | 1,000 |
| Tuakau Union Parish | Publish book on NZ hymnwriters | 675 |
| Chartwell Co-operating Parish | laptops – Presbyter, zoom etc | 1,000 |
| All Saints Hataitai Anglican/Methodist | laptop, tripod, software | 675 |
| Morrinsville Methodist Parish | laptop | 675 |
| St Andrew's Hokitika, Westland | Communications tools to Livestream | 1,000 |
| Dunedin Interfaith Council | update leaflet | 300 |
| Oakura Co-operating Parish | sound system upgrade | 1,000 |
| Whanganui Methodist Fijian | speakers | 675 |
| Wesley Roskill Parish | AV items | 675 |
| New Lynn Tongan Parish | Laptop, ceiling mounted projector | 1,000 |
| Mafutaga Tama'it'a Sinota Samoa MWF | Laptops, software | 1,000 |
| Opawa Community Church | computers | 675 |
| Levin Uniting Parish | portable whiteboard | 675 |
| Ashburton Methodist Parish | Restore Communications Project | 1,000 |
| Vahefonua Tongan Mission Trust | Establish Free PFM radio broadcast 24/7 | 1,000 |
| Birkenhead Samoan Parish | 75inch TV | 675 |
| Mangere-Otahuhu Parish | speakers | 675 |
| Saint James Union Masterton | upgrade sound system | 1,000 |
| St Paul's Co-operating Putaruru | upgrade sound system | 1,000 |
| Pitt St Fijian Congregation | laptop, printer, webcam | 675 |
| Hauraki Plains Co-operating | upgrade technology, newsletters | 1,000 |
| Lotofale'ia Mangere Tongan Parish | video camera | 675 |
| Mangere East Samoan Parish | Homework centre printer, projector | 675 |
| Christchurch Central Mission | Introduction videos | 1,000 |
| Mt Albert Methodist | 65" Screen, wall mounting, cables | 675 |
| Christchurch South Tongan Parish | Laptop, software | 675 |
| Northcote Tongan Methodist | portable electronic keyboard | 1,000 |
| Dunedin Abrahamic Interfaith Group | update a brochure | 300 |



Social Issues

- Public Issues Network
- Interchurch Bioethics Council



PUBLIC ISSUES NETWORK

“The prophet Amos lived in the first half of the eighth century BCE during the long and peaceful reign of Jereboam II. Israel was at its height of territorial expansion and national prosperity. At the same time this prosperity led to gross inequities between urban elites and the poor. Into this scene stepped Amos, a farmer from a small village in the Southern kingdom. Amos denounces the Northern kingdom in vivid language and called for “justice” and “righteousness”. Amos affirmed Israel’s special relationship with God but stressed that it entails a special ethical responsibility.” Adapted The New Oxford Annotated Bible.

The church’s imperative to practise social justice is embedded in the whakapapa of the Public Issues Network. It is undergirded by the conviction that our collective connexional Church voice on social, economic, ecological and political matters within Aotearoa New Zealand, has at its centre, that same cry for “justice” and “righteousness” and call for responsibility that the prophet Amos voiced.

The Public Issues Network have two workgroups, one on Climate Justice and one on Anti-Racism. The Climate Justice Working Group has met regularly throughout the year and have representation from across the connexion including Trinity College and Methodist Alliance. Significant progress has been made since the Climate Justice Conference 2021 Workshop. Since the Workshop the CJWG has been focussing on four areas of work identified from the discussion group feedback. They are: Green Sunday, a 10 year project on climate justice, Sustainable building activity and a Climate Refugee policy. Communication has been a priority with the creation of a Climate Justice webpage on the church website, articles in Touchstone, the Connexions newsletter and regular updates to synods. Recommendations to Conference in relation to a proposed Decade on Climate Justice are set out below.

The Public Issues Network continues to contribute regularly to Touchstone. Public Issues Network members have also participated in international ecumenical forums for example, the World Council of Churches.

One of the challenges for the ongoing work of the Public Issues Network is how best to empower and enable the Church’s prophetic voice in the public sphere. Effective advocacy strategies and policy coherence in this space is needed if the Church is to influence the shaping of public policy. A half day visioning/planning session involving PIN members is scheduled for early December 2022.

Discussions have continued across the Connexion on how the Church can best participate in anti-racism work. The Anti-Racism Committee has not met regularly in 2022.

Suggested decisions:

1. The report is received.
2. That The Methodist Church of New Zealand Te Hāhi Weteriana o Aotearoa adopt the Climate Justice Working Group proposal for observing a decade for Climate Justice -“Rekindle the vā of Papatūānuku”, commencing from 2023.
3. That The Methodist Church of New Zealand Te Hāhi Weteriana o Aotearoa requests Council of Conference to provide regular updates on the progress of the Climate Justice decade, including lessons learned.
4. That the PAC Grants committee be requested to support applications for funding from parishes/rohe and community facing groups for the Climate Justice decade.
5. Membership of the Public Issues Network Coordinating Group for 2023 is: Tara Tautari (Convenor). Hoana Flay, Dr Arapera Ngaha, Marion Hines, Soana Muimuiheata, and Dr George Zachariah
6. Membership of the Climate Justice Working Group for 2023 is: Rev Siosifa Pole (Convenor), Mark Gibson, Peter Lane, Rowan Tautari, Suzette Ioapo, Aurora Smith, Dr George Zachariah, Norbert Nziramasanga, Dr Elisapesi Havea, Rev Joeli Ducivaki, Siniva Isaia and Marion Hines

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 expertise and knowledge in science, ethics, theology, medicine, education and mātauranga Māori (Māori knowledge). Biotechnology relates to biological, medical, environmental, and agricultural technologies derived from science. Bioethics is an interdisciplinary category of ethics that provides the framework for policy and decision-making with regard to scientific research and resulting technologies; including future consequences, legal, political, commercial, theological and social aspects.

2022 represents a milestone year for the ICBC, being the **20th anniversary** of the formation of this unique ecumenical body. The ICBC follows on from the “InterChurch Commission on Genetic Engineering” that was formed in 2000 to provide a Christian response to the Royal Commission on Genetic Modification. Following the governmental Royal Commission, the InterChurch Commission was renamed the “InterChurch Bioethics Council” in 2002 and was given a broader brief to raise issues relevant to the cultural, ethical, spiritual, and theological issues in the use of biotechnology in New Zealand.

Vision:

Exploring the spiritual, ethical, cultural, technological and evidential dimensions of bioethics and its consequences in Aotearoa New Zealand.

Mission Statement:

To increase the knowledge and understanding of church members and the wider community around the spiritual, ethical, cultural, technological and evidential issues relating to bioethics. To enable and encourage citizens to take action on these issues.

Our key tasks are:

- To increase our own knowledge and understanding of the interface between spirituality and biotechnology.
- To engage in consultation and dialogue with church members, community groups and specialists on the ethical, spiritual and cultural issues raised by biotechnology.
- To undertake and promote education on these issues within the community.
- To make appropriate submissions to Government and other relevant organizations on important issues of ethical and spiritual concern.
- To be an advisory body to our national church organisations by responding to requests for a positional stance on bioethical issues from our national church bodies.

For Church members the most important part of our work will be found on our website. Every congregation should include www.interchurchbioethics.org.nz as a resource. You can also find us on Facebook at www.facebook.com/InterChurchBioethicsCouncil. The website is continually updated and contains study guides, papers, and reports that can give a framework or guidelines for ethical enquiry that is separate from what appears in the mass media.

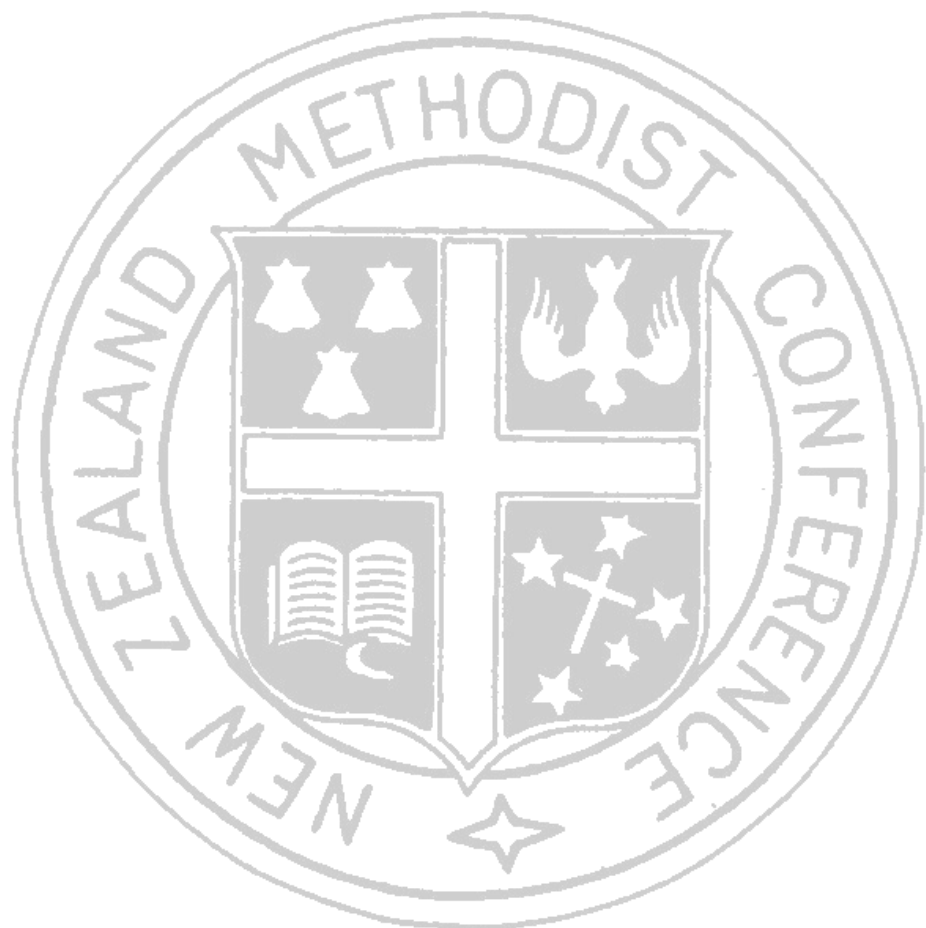
Suggested decisions

1. The report is received.
2. Membership. That Rev Dr Barbara Peddie and Rev David Bush be the Methodist members of ICBC.

K

Nominations for...

- President
- Vice-President



NOMINATIONS FOR PRESIDENT & VICE-PRESIDENT 2022

PRESIDENT

NOMINATED BY

Kuli Fisi'iahi

Northland

Siosifa Pole

Vahefonua Tonga
Waikato Waiariki

Te Aroha Rountree

Lower North Island
Sinoti Samoa
Central South Island
Te Taha Māori

VICE PRESIDENT

NOMINATED BY

Pauline McKay

Waikato Waiariki
Central South Island

Peter Norman

Lower North Island
Central South Island
Te Taha Māori

Seini Taufu

Vahefonua Tonga

Kulimoe'anga (Kuli) Fisi'iahi

Kia Ora, Mālō e Lelei, my name is Kulimoe'anga Fisi'iahi (Kuli) and I'm 51 years old Tongan who lives and Ministered at the Wesley Methodist Church in Dargaville. I am also the Northland Methodist Synod Superintendent. I was born and raised in Tonga, where my parent was devout member of the Free Wesleyan Church of Tonga (Methodist Church of Tonga). I practiced my ministry at the very early life when I became a lay preacher at the age of 20. In some years later I entered Sia'atoutai Theological College (Methodist Theological Institution in Tonga). After graduated with a Bachelor of Divinity, I was employed by the Tonga National Council of Churches as a Youth Coordinator and a Public Relation Officer. During that time, I learned and gained experiences in Ecumenism methodologies.



In the year 2000, I moved to New Zealand for further studies at the Methodist Trinity Theological College. I have been a member of the Te Hāhi Weteriana o Aotearoa (Methodist Church of New Zealand) since then. I was a member of the Dominion Methodist Tongan, member of the Lay leaders, property committee, Sunday School teacher and youth Leader.

While training for general ministry, I joined Waterview Parish English Speaking congregation for 7 years. At the College Placement I was at the Mangere Otahuhu for 1 year and to the East Coast Bay Parish, Waiake Torbay for another year. During those years of training for ministry, I fully sense the capacity and what it means to work in a growing and a busy cities environment. I was also graduated with a Diploma in Practical Theology from Trinity College.

In 2013 I was stationed to Wesley Methodist Dargaville Parish which I called a paradigm shift. Transporting my city theologies to a rural setting was a challenge at first. However, the effective of leadership and the amount of works contributed to the parish and to the community generally and publicly attracted by people, local government agencies, organisations, and clubs. The inclusive dimensions of the work done were widely appreciated.

I followed the Church's guidelines, the Ethos and Mission Statement, and committed to respect the Bi-Cultural Journey and the Treaty. My mission is based on 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. I am empowering by the Holy Spirit to serve God in this world and be reminded that the foundation of existence, the reason of something rather than nothing, the reason anything exist at all, is self-give, is love, is a give of the self to another.

I married to Luseane Fisi'iahi and we have three children, Fotu (21) Amone (19) and our only daughter Kalisi (17).

Pauline McKay

Being the daughter of a Methodist minister, Pauline McKay's awareness of social justice began with her parsonage upbringing and have remained her focus.

Pauline was very active in the anti-apartheid movement and was the National Chairperson of HART during the 1981 Springbok Tour. In the early 1980's she began working for the YWCA of Aotearoa New Zealand, to begin with as the Young Women's Officer and then a National Co-Director. After which she became the Marketing Manager for the Waitangi Consultancy, which introduced Treaty of Waitangi principles to Pakeha New Zealand. Pauline then renewed her interest in Africa and African politics and became the Manager of the Africa Information Centre in Wellington.



In 1994 she moved to Geneva where she spent 15 years working for the World YWCA, World Council of Churches, and the World Health Organization (WHO). For all these organisations she

organised international conferences, including the World Council of Churches General Assembly in Harare in 1998. From 2006 to 2008 she worked in the Special Programme Research and Training in Tropical Diseases (TDR) in the Programme Training and Management team. Pauline duties included the reorganisation of the human resources in line with the organisation new structure and strategic direction.

Returning to New Zealand she joined Christian World Service (CWS) as National Director in February 2009, Pauline brought much experience of social justice action within New Zealand and the world wide ecumenical movement as well as a background in health and development. This position also enabled Pauline to re-equate herself with the Christian churches in Aotearoa generally and Te Hahi Weteriana o Aotearoa specifically, and also enabled her to regularly attend Methodist Church Conferences.

Pauline chaired the Council for International Development three times; she was a founder of the Council – it is the umbrella body for New Zealand Aid and Development Organisations.

Currently she is a Parish Steward for the Christchurch Central Methodist Parish and a member of the Methodist Church Publishing Board.

Pauline has chaired the World Day of Prayer Aotearoa New Zealand National Committee since 2016 and is a member of the Finance and Administration Committee of the Religious Diversity Centre. She is also involved with the United Nations Association and the Association of Former United Nations Officials (AFUNO).

Peter Royden Norman

Peter is currently the Parish Superintendent at Northcote Takapuna Methodist Parish.

Peter spent over twenty years working in the corporate sector where he held a number of managerial and technical roles before deciding to enter into ministry in 1999. He spent six years doing undergraduate and postgraduate study at the Bible College of New Zealand (BCNZ) now Laidlaw College.

While at BCNZ he successfully candidated for ministry with Te Hāhi Weteriana o Aotearoa and studied for a further three years at Trinity Methodist Theological College Ministry Training Unit. During that time, he also completed a Graduate



Diploma of Arts (Sociology). Peter's first appointment was to the Motueka Uniting Parish where here spent six and a half years. He was uplifted in 2014 to fill the role of Superintendent with the Northcote Takapuna Parish.

Peter is a member of the Methodist Alliance Steering Group and acting Chair of the Devonport Methodist Childcare Centre Board. He also sits on the Auckland North Community and Development Board and until recently was a member of the WDHB Local Chaplaincy Committee.

In his time with the Northcote Takapuna Parish Peter has been involved in creating a shared vision and defining the Parish's purpose. The Parish has put a lot of work into a plan to redevelop the Takapuna Site and this has meant engagement with architects, engineers, consultants, and others. There have been learnings about property development trends and modern business practice.

Peter has been involved in Community Engagement which has meant connecting with individuals and community groups through the application of Community Led Development (CLD) Principles. The building on existing strengths and assets helps to improve community wellbeing. This interaction also keeps the parish up to date with societal trends and helps to inform strategic

thinking and further engagement.

Peter is currently the Auckland Synod Assessor of Probationers. He is committed to, Te Hāhi Weteriana o Aotearoa and its Mission Statement, the Bi-cultural Journey and transitioning to a He Whakaputanga and Te Tiriti o Waitangi honouring Hāhi. Peter has a passion to help the church better understand its place in 21st century Aotearoa. He prefers to take a considered, even-handed approach in meeting the myriad of challenges faced by the church in today's world. He is prepared to articulate concerns in a robust way, if need be, but work collaboratively to find solutions.

Peter was baptised at the Gisborne Methodist Church and attended the Mangapapa Union Parish Sunday School. He regards that as his home church and his 92-year-old mother is still an active member. He looks forward to further contributing to the life of Te Hāhi Weteriana o Aotearoa.

Siosifa Pole

I'm Tongan, married to Naomi and we have four children, Solomon, Sekonaia, Kakala, and Naomi Jr. I am also a New Zealand Methodist Church's minister for twenty years and I'm profoundly grateful to be still on this journey. For seventeen years of my ministry, I served in English speaking parishes and I was honoured indeed to share my gift for ministry in those parishes. I have been blessed in the last four years to have a change of my ministry from parish environment into Mission Resourcing, which has a broader engagement and responsibility in the life of the connexion and beyond. I'm glad to share with you my journey in ministry within the church and beyond the church, which in my opinion resonates the theological understanding of John Wesley, when he stated, "The world is my parish."



I have served in parishes that are very multicultural, which I learned to appreciate the diversity of approaches to mission and ministry. Everyone's contribution is unique to further the mission of God in parishes and local communities. I had the opportunity to work across other faith communities when I served in Dunedin. It was an enriching time to realize that we have more in common than our differences. Our mission is to create a space where everyone feels belonging and welcome. I have a passion to reach out to our community at large and try to make a positive difference through the proclamation of the transforming love of Christ to all people.

Ministry Experience

- Served as presbyter for Wesley Roskill Methodist Parish for 9 years (2002 – 2010)
- Served as presbyter for Dunedin Methodist Parish for 7 and half years (2011 – July 2018)
- Girls Brigade Mt Roskill chaplain for 9 years
- Served as a Board member for Methodist Mission Southern Board for 7 and half years
- Acting Director of Mission Resourcing since August 2018 and still on this role
- Presbyter tutor for Trinity Methodist Theological College from 2009 to 2020.
- Member of the Board of MCPC
- Member of the Climate Justice Working Group (chairperson) 2019 and still on it
- Member of the UCANZ Standing Committee
- Member of the Ministry Committee
- Member of the President's Pastoral Committee
- Member of the President's Committee of Advice
- Member of Wesley College Trust Board
- Member of the Partnership Committee
- Resource person for the Council of Conference

These various ministries enable me to share in mutual respect with others whom I interacted with in my practice of ministry the love of God that was revealed in Jesus Christ. It is a reciprocal responsibility and I believe everyone is enriched by our collaboration and co-ordination.

Education background

- Diploma in Ministry from Bible College of New Zealand (1989)
- Diploma in Ministry from Australia Theological College (1990)
- Bachelor of Theology from Melbourne College of Divinity (1994)
- Master of Theology from Melbourne College of Divinity (2001)

General Information

I'm glad that I have finished the writing and publishing of my book, entitled, Fisi'ināua – 'I – Vaha: A Tongan Migrant's Way. This book reflects my passion to value the local context as a point of reference for Biblical hermeneutics and theological reflection. The intention is to resource our church in whatever way is possible, especially the laity and the grassroot members of parishes.

One of my passions is equipping the laity to be ready and confident in leading worship and preaching.

I love to spend time with my family, especially our time together during family holidays, walking and playing in the park, and time with friends and extended family.

I enjoy leading worship and preaching both in English and Tongan languages. I love and confident in working ecumenically across denominations.

I enjoyed working across different faith communities when I was In Dunedin and I still have that passion whenever an opportunity comes.

I have been graduated with a Diploma in Ministry from Bible College of New Zealand, Bachelor of Theology and Masters of Theology from Melbourne College of Divinity.

Conclusion

This is a journey of exploration and discovery where God is on the tiller or stirring-wheel of my double-hull canoe to navigate and direct me to a destination where I can serve better and to be of a value to the mission of our church. I'm not alone on this exploration for I have my wife and my children as supporters behind the scene. Yes, I have my colleagues as co-workers in God's vineyard to uphold one another's burdens in ministry. Ultimately, I have been assured of the constant presence of the Holy Spirit, God's invisible presence to empower and guide me wherever God wants me to be.

Te Aroha Rountree

Summary Statement

Ko Ngai Tuteāuru te hapu, ko Ngā Puhi te iwi, ko Te Aroha Rountree ahau.

My academic study and work has largely been in the field of Māori Studies, more recently Māori theology and ecumenism. My experience with and engagement in tribal, church and community settings have informed my theology and praxis. My whanau have helped to shape and mould my theological understandings principally my parents, Raunatiri and Ripia Rountree who both served as Minita ā iwi. My kaumatua from Te Taha Māori (Te Hāhi Weteriana o Aotearoa), have cultivated a collective wisdom of Māori faith and theology that has been both radical and transformative for many of my generation who are now in leadership roles within Te Hāhi. Many of us were privy to the influence and wisdoms of Te Taha Māori leadership, particularly within the Tamaki Rohe context, who included Rev Ruawai and Joy Rakena, Sister Hana Hauraki, Sister Barbara Taylor (nee Miller), Rev Diana Tana, Hoana Timoko, Te Aue Priestman, Kiri Haretuku, Paewhenua and Billy Nathan, Hare Tawhai, Rev Dr Arapera Ngaha and others. My tuakana/tungane who continue to, model and advocate for reflective, creative and



transformative Māori leadership within church and society include Gillian Laird, Iriana Rountree, Rev Keita Hotere, Marama Hotere, Markus Rogers, Rev Tara Tautari, Hoana Flay and the late Sonny Livingstone and Lana Lazarus. Lastly, I continue to be challenged and confronted by revolutionary rangatahi thinking and calls to action. Ngā mihi maioha ki a koutou e te whanau.

Te Taha Māori & Connexional Experience

I am a member of Tamaki Rohe and have served as a Kaikarakia for many years. Most recently, I have been engaged with the Enabling Ministry Team, developing, and implementing a comprehensive ministry training and formation programme for Te Taha Māori ministries. I have had the privilege to serve multiple connexional committees including Mission and Ecumenical, Council of Conference, Conference Panel, Tira Tūhāhā (Prison Chaplaincy), Wellington Methodist Charitable and Educational Endowments Trust Board, Wesley College Trust Board (& BOT), MCNZ Communications Committee, Law Revision, Conference Arrangements and Partnership Committee. This connexional experience has given me invaluable insight into the systems, processes, and structures of the wider Hāhi, as well as much appreciated ecumenical experience. As a representative of Te Rūnanga Whakawhanaunga i ngā Hāhi (Māori Council of Churches), I will have the opportunity to attend the World Council of Churches Assembly, and the Indigenous Pre-assembly meeting in Karlsruhe, Germany this year, further extending my experience and exposure.

Trinity College & Community Engagement

I have had the honor to be a member of Trinity Theological College teaching staff for the past 5-6 years. I have had significant opportunities to broaden my theology and faith because of exposure to theological academic engagement both nationally and internationally. I serve as the Senior Lecturer in Moana Studies and have most recently been engaged in developing and teaching the new Bachelor of Theology qualification. My research focus of late has been on Māori and Moana theologies for publication. Recently, I have been engaged in the Global Kairos Asia Pacific Palestine Solidarity forum and serve as the Moderator for the Commission on Indigenous Theology. I have also had many opportunities to use my skills and expertise for the benefit of my local and tribal communities engaging in Te reo me ōna tikanga and whakapapa workshops, Māori advocacy and land advisory committees and online decolonization forums.

Te Aroha Rountree

Senior Lecturer in Moana Studies

Trinity Methodist Theological College | Te Hāhi Weteriana o Aotearoa

Seini Taufu

General Information

I am a proud daughter of Tufuenga Kolomotu'a, Kolonga Tongatapu, and Ha'ato'u Pangai Ha'apai. I acknowledge my whakapapa/tupu'anga and the influence of the Methodist church in shaping the values and the work ethic that have been passed on throughout the generations, of which I am a recipient. I was born and raised within the Fakafeangai Ma'oni'oni Onehunga (Tongan) Methodist Church, where I learned the importance of service, faith, and our role within our communities to bridge inequities and make a difference.



Within the church, I have served in numerous roles (as a Youth leader, Onehunga a member of the Onehunga Methodist Advisory Groups, and as a member of the NZMWF executive committee). My most significant learnings have come through observation – watching those around me identify and meet a need without being asked or expecting compensation. These learnings helped me grow as a person and developed my leadership skills and compassion for the community. Despite my academic achievements, my proudest accomplishment is being ordained as a lay preacher of the NZ Methodist Church (2016) because it was both a declaration and a commitment to serve the Methodist church.

I am the General Manager for Moana Research (Moana Connect), a Pacific-owned, led, and governed company in which I am a part owner and a founding member. As a researcher, I wanted research to be transformative and a tool to advocate for the needs of those most in need. I am also the Pacific Theme Lead for the Growing up in New Zealand (GUINZ) study, the most extensive longitudinal study in New Zealand. This is an important role in ensuring that the voices of our families be used to influence policies that directly impact their wellbeing.

I was previously based at the University of Auckland, where I taught for over ten years within the departments of Social and Community Health and Pacific Health, School of Population Health. I contributed to courses based on Addictions, Pacific Health, and Equities and Inequalities in Health.

My long-term career goal is to be an effective advocate for vulnerable families, women, and children in Aotearoa, New Zealand, by drawing on our Methodist principles and the various hats I wear both in community and professionally. I want to see all children, women, and families in Aotearoa, New Zealand thriving to the fullest of capacity within strong, healthy, and safe communities and I want to be able to serve as best I can.

Qualifications

2015 - PhD Paediatrics - University of Auckland

2007 - Masters of Health Science - MHSc (hons) University of Auckland

2006 - PGDipHScHealth Science – University of Auckland

2005 - BHSc University of Auckland

Current Committees

- Ethnicity Standard Review Advisory Group - Statistics NZ.
- Chair - GUINZ Pacific Advisory Group and the GUINZ cohort retention group.
- Counties Manukau Police - Pacific Advisory Group Meeting.
- Te Ara Mua Future Streets: Pasifika Advisory Group Meeting.
- Technical Advisory Group – Mental Health and Well Being Commission
- Tongan Methodist on New Zealand Education and Social Services Committee
- Onehunga Methodist Advisory Group

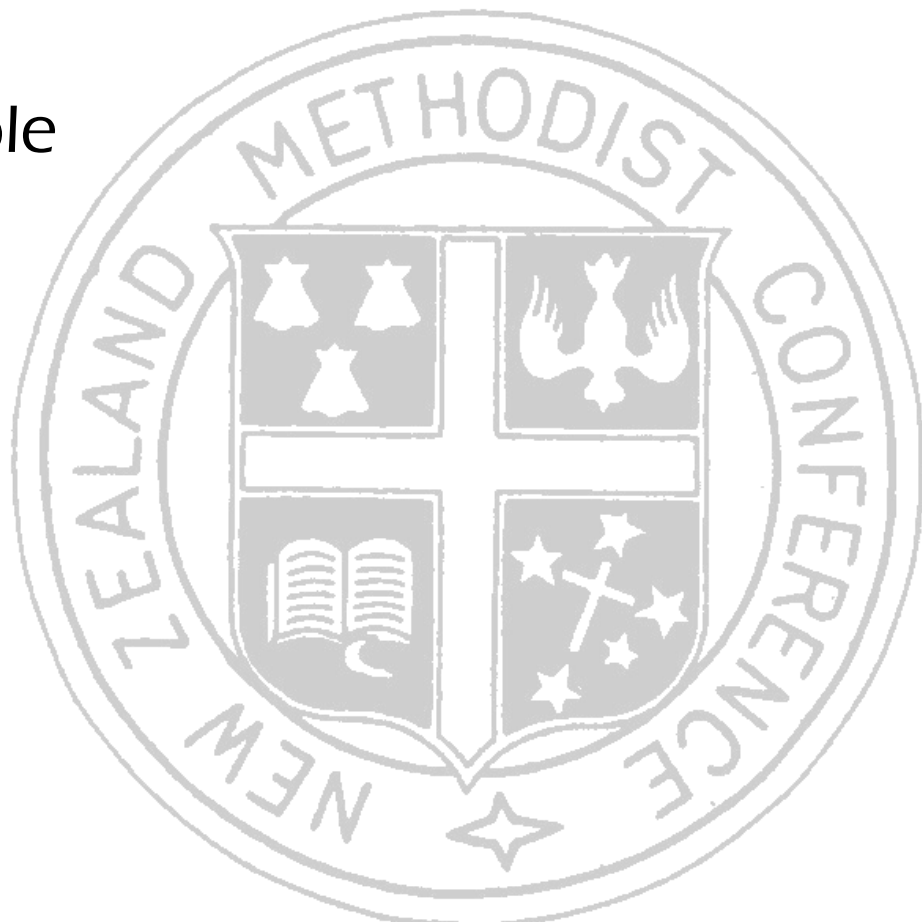
Previous Committees

- New Zealand Methodist Church of New Zealand – Executive Team – Women's Fellowship
- MOH - Sexual and Reproductive Health Action Plan advisory group
- Youth 2012 project – Pacific Advisory Group
- Ministry Of Health National Screening Unit - The Equity in antenatal screening working group

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Tributes to Deceased

- Presbyters
- Minita-a-Iwi
- Deacons
- Lay People



David Malcolm Bryant

1934 - 2022

David died peacefully on 27 September 2022, aged 88 years, in Te Omanga Hospice, Lower Hutt – only 8 months after the death of Margaret, his wife. Their life together was a partnership, as was also their Diaconate ministry for the Methodist Church and the community in which they expressed their faith.

David was the son of Ethel and Rev. William James Bryant, the latter being a Methodist minister in the Home Mission Department, serving in Otautau, Te Kuiti, and Waipawa. In 1950 David moved to Wellington to begin an engineering apprenticeship, and in 1952 he joined the Waiwhetu Methodist Church in the Lower Hutt Parish. He soon became very involved in leadership, becoming Sunday School Superintendent, Bible Class leader, Youth Counsellor and Trust member. He later became Leader's Meeting Secretary and Coordinator. He was also involved in parish life and was the Parish Property Convenor.

David and Margaret (also from Waiwhetu) married in 1957 and the expression of their faith became a partnership. They were both involved in the negotiations that formed the Waiwhetu Uniting Church within the parish of the Hutt City Uniting Congregations.

David was ordained as a Deacon at the 1991 Conference. As part of his covenant, he was attached to the Waiwhetu Community Friendship Centre (CFC) as a Community Worker and Associate Coordinator. This position enabled him to facilitate outreach of the congregation on the community development model. He has supported people with genuine concern, careful listening, and skilled counselling and advocacy. He often turned up on the doorstep to do some small maintenance task.

In 1999 the Hutt City Council showed their respect for David's work with a Civic Honour Award. In his speech, the mayor said, "David's innate humility, kindness and compassion, and his warm sense of humour enable him to relate with understanding to people of all types, ages, and ethnic groups. We are indebted for the contribution (he) has made to the wellbeing of Hutt City."

The children of David and Margaret reflect the love and priority they received from their parents. David was a very keen runner with the Wellington Methodist Harrier Club, their 3 children followed him, and it is no accident that a granddaughter completed the London marathon on 2 October 2022.

As a Hāhi, we give thanks for David's contribution to all our lives.

Margaret Inez Bryant

1934 - 2022

Margaret died peacefully in Hutt Hospital on 23 January 2022. Following her Memorial Service, her ashes were to be returned to the earth, there to re-enter the great cycle of nature. But her spirit lives on in those she has most influenced throughout her life.

We remember her, not just for her life's important events and for what she accomplished, but also as a person of compassion, of integrity, of deep and personal caring, of strong Christian faith and practice. Her qualities will be remembered for generations to come.

Margaret (nee Ford) was born and lived her whole life in Lower Hutt. Her mother died when she was young and she was raised by her father and grandmother. She started training to be a nurse, but due to illness had to withdraw. She was very involved in Waiwhetu Methodist Church (later Waiwhetu Uniting Church within the Hutt City Uniting Congregations) especially in Christian Education and Pastoral Care, and on Congregational Councils. She was a very pastoral person, always ready to help people, to listen and to care.

Margaret married David in 1957, and together they found many opportunities for ministry together. She became a Lay Preacher. After training, Margaret was ordained as Deacon at the 1990 Conference in Dunedin – and David at the 1991 Conference. Whilst expressing their commitment to the church, foremost in their affection and priority were always their three children, John, Chris, and Helen, and the grandchildren.

Margaret's covenant recognised her work at Te Omanga Hospice – a life commitment that challenged her to explore beliefs and spirituality – especially in the pastoral care for those not able or not willing to participate in the life of a gathered congregation.

Margaret's favourite Blessing comes from Ireland:

“Give yourself to those in need: a cooked meal, a hand held, a laugh shared, a shoulder to hug, to greet, to comfort. Give what is precious: your time, your compassion, your strength. For in giving we heal.”

As an Hāhi, we release Margaret – and commend her spirit to those who choose to be keepers of her memory.

Margaret Joan Drake

Died July 2022

Margaret Drake (Boniface) died in her 98th year. She was from a family with a long and historic involvement in the Methodist Church of New Zealand, beginning in Palmerston North and living with her family in Gisborne, Hastings and finally New Plymouth where she worked for the New Zealand Schools Library Service and was diligent in her work within the New Plymouth Parish, so much so that she was appointed to the synod of Taranaki and Whanganui as a Lay representative.

She spent many years supporting the work of the Methodist Women's Fellowship. Her ability to quietly and thoughtfully lead did not go unnoticed, and she became the co-superintendent of the synod and therefore on the church's Stationing Committee and the General Purposes Committee. She listened carefully and spoke wisely on issues of concern to the synod and its parishes. She was a very special person, and other committee members enjoyed the years they worked with her on various connexional committees.

Margaret would eventually be appointed as Vice President to the Conference along with Mervyn Dine as President, Mervyn noted that, “I have fond memories of the time we worked together as President and Vice President of the Church”. The presidency requires trust and confidence in your colleague if it is to work well, and for Mervyn and Margaret it did. In this capacity she spent three years on the Pastoral Committee, the Presidents Committee of Advice, and Church Council. During her time she would also lead the Conference Arrangements Committee, and played a key role in ensuring the smooth running of Conference when it was held in New Plymouth. The connexion is indebted to her sacrifice of time and energy to all the tasks she carried on behalf of the church.

She loved music and was a very competent pianist and organist in her own right. Not only had she spent a lifetime as a librarian, she had also read extensively – from A A Milne to Marcus Borg, the theologian and she enjoyed Lloyd Geering – and loved being surrounded with books for children to those written as research and social commentary.

We remember her as a kind, gracious, and loving person. She knew what she believed and either through silence or a cryptic statement you knew as well. In her love of the Methodist Church, she was passionate about the worship of God, social justice, and order of church activities – she could be annoyingly particular and meticulous in the way things were done. Yet through her sense of humour and careful and thorough planning she had the ability to keep all things in perspective.

A gracious leader who will be missed by her church and her family.

Rodney (Rod) Clive Fleury

1936 - 2022

Rodney Clive Fleury's long life was characterised by costly service for his church, his community and his family. While some of the roles he took on for the church were suitable to both his natural inclinations and made good use of his abilities and training, other things required learning and fortitude.

Rod was always learning new things. Although he had recently trained for years to be a carpenter, he was ready when asked to do something new. While still a young man, he trained as a plantation manager, because the church needed him to make its plantations in the Solomons succeed. Late in life he learned to use a computer effectively and learned to email because that was what was needed, and it facilitated his work for the wider church. He started as a worker in construction – but for nearly 30 years he assisted with the retailing of building products to others who built. Also for many years, he recorded the minutes at meetings of the regional church – and convened parish meetings, though his greater love was always for working bees, for visiting people, for listening and sharing, and reaching out from the pulpit with wisdom, a story and a smile.

Rod related easily to people – whether they believed a lot or a little. He was a welcomed preacher, in part because he included illustrative good humour, and he was well prepared. He organised the preaching plan for many years, and regularly rostered himself to fill any gaps. Rod “helped” the national and regional Presbyterian and Methodist churches work together in particular a Union parish and a Presbyterian parish - sharing a minister, a parish council and parish finances - without themselves becoming a single entity. Many had said it couldn't be done. He and they just did it.

He supported the work of many other organisations - including a Friendship Club and an Alzheimer's Support group. He was a long-serving Cub Scouts leader and an accredited visitor with Age Concern. He belonged to a Writers Club and composed short stories.

In 1958, when he was just 22, Rod arrived in the Solomon Islands with one suitcase and one toolbox. He was there to rebuild schools, homes and health clinics that had been destroyed in WW2. When he came back home to New Zealand in 1968 to live, he came with a wife (Audrey Roberts, had been working for the MCNZ in the Solomons as a nurse), and with 2 children and 14 boxes. In March 2022, Audrey and Rod celebrated their Diamond Wedding Anniversary. When he was farewelled from Crossways church, Masterton on the 14th of July 2022, Rod had served 63 years as an Accredited Lay Preacher.

Born and raised into Wesley Methodist in Cargill Rd Dunedin, he was the second child of 9, living in a state house in Dunedin. When he was 22, he moved to the Solomon Islands for 10 years working on contract for MCNZ. His next move was to Wainuiomata - for 19 years at St Stephens Union, another 19 years in Kapiti Uniting while living at Waikanae, and then his final 16 years in Masterton.

Rod Fleury was a load carrier. He recognised what was needed and offered to help. He accepted the invitations of other leaders. In all the ways he could, to all the people he could, for as long as he ever could, Rod did what was needed.

He was a man with a hammer who lived and breathed church. Rod Fleury walked humbly with God's people everywhere. Everywhere, he sang, he served and he brought smiles.

From the Wairarapa Times.

FLEURY, Rodney Clive (Rod). 13.3.1936 – 4.7.2022.

Peacefully at Wairarapa Hospital, Masterton. Dearly loved husband and best friend of Audrey (née Roberts) for 60 years. Cherished father and father-in-law of Jenny, Lynda and Wayne, Mike and Jodie. Loving Grandad to Emily, Justin and Jaki, and Lauren and Sam. Great Grandad of Willow, and Dallas. Sincere thanks to the staff at Masterton Medical, and the staff at the Medical Surgical Ward for their care and support of Rod. Donations to Alzheimer's Wairarapa would be appreciated and may be left at the service. Messages can be posted C/- PO Box 460, Masterton.

A memorial service to celebrate Rod's life will be held at Crossway Church, Cnr of Queen Street and Worksop Road, Masterton, on Thursday 14 July 2022 at 1.30pm. The service will be live streamed <http://opencast.anet.com.au:8080>

Jeanette Gibson

1932 - 2022

Born in Invercargill, Veda Jeanette Gibson spent the greater part of her life in Dunedin. She was educated at Otago Girl's High School, the University of Otago and the Dunedin Teachers' College and became a dedicated and successful teacher of the deaf. Raised in the Presbyterian Church, she became a Methodist when she married Colin Gibson in 1956 and joined the Mornington Methodist Church. There, as the young mother of three children, she was a notable laywoman, active in the Women's Fellowship and Choir.

Jeanette pursued a life-long interest in church embroidery and stitchwork of all kind. She was an active member of the Otago Embroiderers' Guild, of which she was later made a Life Member. She enriched her Mornington Church and others with large-scale banners and finely-embroidered altar cloths, but was particularly famous for her 27 sets of stoles made for Methodist and Presbyterian ministers, including the Presidents of the New Zealand and Samoan Methodist Churches. The Mornington Church presently holds as one of its *taonga* a set of five stoles based on New Zealand hymn themes.

June Lois Gibson

1927 - 2022

June Rossiter was born in Oxford, rural Canterbury, in 1927 with diverse Christian family roots that included Primitive Methodist, Presbyterian, Baptist, Lutheran, and Salvation Army. A great, great grandfather Rev William Potts was one of the most influential Baptist ministers in early Christchurch. Her Rossiter line was steeped in the Salvation Army. Early life was in the Oxford district and remote South Island public works camps during the Great Depression. She was baptised in the Oxford Methodist Church.

When the family moved to Christchurch, they became immersed in their local Methodist church at Redcliffs. June was an enthusiastic Sunday School scholar in the examination system, loved Sunday School anniversaries, informal Sunday night singsongs and the many congregational social events. She graduated to being SS teacher at age of 11. Then in her teenage years the Woolston Methodist Bible Class became a vital involvement. Easter camps held around rural Canterbury were an annual highlight for her. It was in local Bible Class activities that she met Loyal Gibson in South-East Christchurch.

On leaving school she trained at Christchurch Teachers College, and then taught for four years in Greymouth and Christchurch schools.

In 1952 she married Loyal Gibson and made a commitment to support his ministry by giving home and family priority. The family became five with the arrival of Dawn, Mark and Ross. Many years later Bronwen was added to the family as a foster daughter. The family lived in circuits and parishes from Central Otago to Auckland. An important part of her support role was offering hospitality and their home to troubled young people or mature single people needing accommodation. She served the churches they were appointed to through Christian Education work across the ages, small group leadership, pastoral care, MWF, Choir, and as a social service volunteer especially in Highbury House, and the Purple Patch opportunity shops.

When the children were young adults, she played an important support role alongside Loyal in the revival of the Methodist Youth Conferences and movement in the late 1970's and early 80's. She participated fully in the first of these connexional youth events, usually in the background offering a listening ear and encouraging young people. Youth leadership training events began to be held and June was the chief cook for at least one.

June was asked to lead the morning prayers at the 1983 Conference in Takapuna over three days. She offered a series of guided meditations she had written. The lunchtime sessions for minister's wives led by Doreen Hill focused on "loneliness". June spent a huge amount of time at Conference listening to women and their experiences. By then the seed of a new ministry had been sown. June called it "an awakening".

And so, after 37 years of parsonage life, June's seven-year journey of discovery, growth and service in diaconal ministry began. Her calling was to offer a pioneering connexional ministry to married partners of Presbyter's and deacon's. Conference 1984 accepted her as a Deacon in Training for self-supporting ministry.

She trained at Trinity/St Johns 1985-86 while living near to Wellspring, the connexional lay training centre, where Loyal was serving as the Director. June consistently described these time of training as "the most exciting years in my life". She loved attending lectures and participating in class conversations, finding the whole experience rich and stimulating.

Joyce Hilda Humphrey

1924 - 2022

Joyce Humphrey died on Saturday April 9th, 2022, aged 98 years.

Joyce was a member of the Wanganui Methodist Church and Parish. She served through many, many decades as Parish Steward, Parish Representative to Conference, and Synod Committees. She was active in her local parish in Parish meetings and committees, choir, and Women's Fellowship, as well as informal activities.

She welcomed and supported the establishment and growth of the local Fijian Methodist Congregation.

She was a familiar and welcoming face at the door of both the suburban Aramoho Methodist Church and after its closure, the Wicksteed Street Trinity Church. Joyce was part of the original congregation at the building's opening in 1965 and sang in the choir that was put together for the occasion.

A faithful member of the church choir, her voice helped congregational singing, even long after the choir disbanded.

She was incredibly knowledgeable on local church and city history, in part due to her working life with the Whanganui Chronicle daily newspaper. She worked for the Chronicle from 1941 – 1984. Joyce took on the role of parish historian, researching the church's history and producing informative pictorial booklets at each anniversary.

She had a creative approach to all she did and more recently in 2015 came up with innovative ideas on how to celebrate the 50th anniversary of the building of the present church. This included screening a film made during the building of the present church in 1965 - a priceless documentary of the time with scenes that Joyce thought would horrify OSH officers.

Joyce will be missed by her family (the last of her generation), all those who knew her well, and by members and friends of the Parish. She is survived by her nieces and nephews, Barbara and Ian Brougham, Gail and Trevor Denman, and Chris and Rachel Humphrey to whom we express our love and prayers.

We give thanks for her faith, all she accomplished, and her friendship and care.

Graham Andrew Kane

1937 - 2022

Graham is known to all of us for his great sense of humour.

Graham was born in Dunedin and attended Otago Boys' High School and then Southland Boys' High School after his family moved to Invercargill. There he was a member and leader of the Boys' Brigade and Youth Group. Later he attended Teachers' College back in Dunedin.

Graham married Alison at St Peter's Church in Invercargill in 1961. He was a teacher and a lay preacher when they lived in Western Southland for 17 years.

In 1978, he was contacted by the Methodist Church asking if he was willing to move to Gore as a lay preacher, to which he agreed. Here he encouraged the congregation to take part in this lay ministry.

In 1982, Graham was ordained, and the family made a huge decision to move to Auckland, so that Graham could work as a Chaplain at Wesley College. This was headline news in the local newspaper. It was literally on the front page, as it was big news at the time. This shows just how much impact his ministry had on the local community. His ministry was with the community, for the community.

In 1990, Graham was approached again by the Methodist Church. This time, he chose to move to Nelson and lead the Stoke Methodist Church ministry. His heart was still in the South Island. During his time as minister of the Stoke Methodist Church, he served not only the church but also the wider community, for 11 whole years. One of the many wonderful things he did was starting a monthly Saturday market at the church. The income from it supported Nelson hospital chaplaincy and Life Linc. It's his legacy that is still going on even after his passing.

In 2001, Graham's last appointment as a minister was in Timaru at Woodlands Road and Temuka churches. At the end of it, Graham came back to the Stoke Methodist church, but this time he was retired and a member of the church family. He didn't waste any of his gifts though, as he became a loyal member of the Stoke Methodist church choir, and also lead services at St Luke's, Stoke, and Richmond, whenever he was needed.

The Methodist church is truly blessed to have had Graham, and thank you Alison, for sharing your husband with our church community.

Keith Henry Knox

1941 - 2022

Keith was born in Dunedin in 1941 and attended the local Methodist church Bible class where he enjoyed discussions on all matter of topics. After leaving school he became apprenticed to a carpenter in parallel with his studies to become a Lay Preacher. His certificate, number 347, was issued by the NZ Methodist Lay Preachers Association in 1964. After completing his apprenticeship in the mid 60s Keith was accepted by the Methodist Mission in Papua New Guinea as its carpenter. Over the course of the next five years he built a school and other public works before moving into vocational training.

Returning to New Zealand in 1971 he joined the police force as a trainee and was posted to Christchurch where he met his wife Gill and where they remained until his promotion to Superintendent resulted in a move to Wellington in 1984. He was much in demand as a Lay Preacher during his time in Christchurch leading up to three services on a Sunday often involving considerable travel with a young family and only small (or no congregation) at the destination! He was meticulous in his service preparation, exploring the lectionary readings for that week.

Keith's promotion was to the Police College in Porirua, so they brought a house locally and since 1985 Keith and Gill have been strong and dedicated members of Tawa Union Church, involved in all aspects of parish life.

Keith continued to offer his services as a Lay Preacher in the Wellington area including active participation in the Wellington District Methodist Lay Preaches' Association. This was part of a movement in 2000 to formally disband the *New Zealand Methodist Lay Preachers Association* and form a new organisation called the *New Zealand Lay Preachers Association* that would be open to recognised lay preachers in the other denominations of the Cooperative Venture movement. At the inaugural meeting of the new association, Ron Malpass accepted the role of President with Keith as Vice President who continued in this role until the Wellington branch's term ended in 2004. This ecumenical association was able to provide an upgraded national magazine edited by Professor Colin Gibson while Registrar Hugh Williams designed and produced certificates as requested by the Cooperative Venture Partners. But the Methodist Lay Preachers missed the collegiality of their own organisation. Later Keith joined Rosalie Sugrue and Dorothy Willis as co-facilitators of an informal email-based group, the *Methodist LP Network*.

Keith was one of the two Lay Preacher representatives on the Wellington and later the Lower North Island Synod and was a regular attendee and contributor at Synod meetings and Schools of Theology.

Keith was absolutely dedicated to serving Te Haahi Weteriana o Aotearoa as a parish leader, Synod member and as an active Lay Preacher for over 56 years; his last worship leadership – fittingly at Tawa Union – was the Sunday of the week he became unwell.

Give thanks to God for the life of service given so fully by Keith Knox.

*With contributions from Gill Knox, Rosalie Sugrue, Ian Harris
Kapiti Lay Preacher*

Helen Barbara Laurensen

1937 – 2021

Helen was born on the 2nd of January 1937 in Hamilton to Lyndall and Eric Crabtree. She was their third child, born after Ian and Jocelyn. Helen was a much-loved child and spent her early years in Morrinsville before moving with the family to Mt Eden, where they settled into a large old villa on Pencarrow Avenue with its glorious view north to Maungawhau. So started her long association with the suburb.

Helen attended primary school at Model Country school, moving to Epsom Primary, Normal Intermediate, and on to Secondary school at Epsom Girls Grammar.

Helen's family attended Mount Eden Methodist Church, where she and Eric were part of a large youth group. Eric recalls being so in awe of Helen that he took his best friend Barrie along for moral support to ask her out on their first date and for the date itself (to the movies). Barrie remained a close friend to both and was Eric's Best Man at their wedding.

After finishing her secondary schooling, Helen started a BA at Auckland University College in 1955. She left after one year to start work and care for her growing family after her marriage to Eric in 1959 at the Mt Eden Methodist Church.

After living with her parents in Pencarrow Avenue for a year, they moved into their newly completed house at James Tyler Crescent in Lynfield. Sarah was born two years later, followed by Matthew and Anna.

The Methodist Church was an important and integral part of Helen's life. Helen and Eric were members of the Tyler Crescent and the Marion Avenue Methodist congregations. They were also the founding members of the Lynfield Community Church, where they had a long and active involvement and where Helen was the organist for sixteen years.

The Lynfield Community Church was the first cooperating parish in NZ that saw Anglicans in communion with other negotiating Churches.

In 1970, Helen returned to work as a Librarian. She worked for 27 years at Auckland Teachers College Library, which later became the Auckland College of Education. She initially worked as a Library Assistant and was subsequently promoted to Reference Assistant.

On retirement, Helen returned to the University of Auckland and, in 2001, was awarded a BA, majoring in English and History. Helen wrote and produced numerous publications. She developed her 2003 first-class honours master's thesis into the book "Going up-going down" The Rise and Fall of Auckland Department Stores 1920-1960, published by the Auckland University Press in 2005.

In 2010, Helen was awarded a PhD by the University of Auckland for her thesis, Myths and the City: A Social and Cultural History of Auckland 1890-1990 and was nominated by the University's Department of History for a Vice-Chancellor's award.

With a move to Epsom in 1983, Helen and Eric transferred their Church membership to Pitt Street Methodist Church, where Helen held various positions within that congregation, including Convenor of the Pastoral Committee and, for over ten years, Parish Steward. Helen was a member of the Pitt Street Trust for about thirty years and Chairperson for the past twenty-two years. Formerly a member of 'Friends of Take-a Break', which supported the work of outreach for women in Pitt Street, Auckland, she became a member of the mentor group for its successor, 'Te Manawa o Hine.' She was involved in organising the annual World Day of Prayer services for some years.

In 2000, Helen was elected President of the Wesley Historical Society, where she served for twenty years and was also a member of the Society's Publications Committee. She was also on numerous committees of the wider Church. She was involved in the review of Methodist Archives and was a member of the Board of Studies and the Churches Disciplinary Tribunal. Nominated as Vice President of the Church, she ultimately declined the role out of concern about issues surrounding the Presidential nomination process at that time.

In 2000 Helen became the Founding President of the Epsom & Eden District Historical Society and held that role for several terms. During that time, she contributed significantly to their two major publications: "The History of Epsom", published in 2006, which along with editor Dr. Graham Bush, she helped to research and write, and "The History of Mt Eden - The District and its People" published in 2019, which she edited.

In her rare free moments, Helen's enjoyment of handcrafted work, be it embroidery, sewing, knitting, or crochet, meant that she always had numerous projects on the go. A voracious reader, Helen always had a pile of books and magazines beside her bed that she intended to get to. This passion for the written word instilled a love of reading in her children and grandchildren.

Helen was married to Eric for 62 cherished years. She was a beloved and loving Mum, Mother-in-law, and Granny to her eight grandchildren, Hugh, Eva, Isaac, George, Tabitha, Toto, Albertine, and Henry. She was exceptionally loved and warmly regarded by her extended whanau.

Helen passed away bravely and peacefully in her sleep at home in Epsom, Auckland, on the 7th December 2021, with Eric, her constant, at her side.

Ronald (Ron) William Malpass

Died May 2022

Ron was born in Hamilton. He grew up in Woolston in Christchurch and moved to Wellington in 1967 with his employment in the Public Service and joined Wesley, Taranaki Street. Following military service and his marriage to Kay in 1969 they became involved in Sunday School and youth work at Ward Memorial, Northland, Wellington before they moved to Upper Hutt in 1971.

His public service experience spanned 25 years including service in three NZ High Commissions, Apia, Samoa for 3 years also covering Tonga, where he opened the first NZ High Commission office in Nuku'alofa in 1974; and London 1980-82. He worked with the UN High Commission for Refugees in refugee camps in South-East Asia over an 11 year period. During this time he suffered a stress related illness after working in camps on the Thailand / Cambodia border. Ron wrote: "on return to Bangkok my composure was finally lost when the boy at Montien Hotel took my bags. What was reality – what I had witnessed at the border or the hustle and bustle of the "civilised hotel" 5 hours drive away? I cried myself to sleep – not from sadness but in emotional release. I was committed to our refugee programme as never before!"

He spent 12 months as a Private Secretary to a Minister of Health and Immigration. He was appointed Assistant Director of Immigration in 1983 and Manager for Permanent Migration and Refugee Services in a restructured NZ Immigration Service from 1987-1990.

From 1990 to 2000 Ron was Director of the Wellington branch of the Open Home Foundation of NZ Inc a Christian Child and Family Support service. He served on an Advisory committee chaired by the Commissioner for Children. A foundation member of the Wellington Refugees as Survivors Trust Board, he was the Methodist Church representative on the Board and Executive of the Refugee and Migrant Service from 1998-2001. He was appointed a Justice of the Peace in 1997.

Ron served as President, Methodist Church of NZ in 2004. He was the fourth lay person to be elected as President of the Church. He is perhaps best known from his 13 years as the CEO of InterChurch Hospital Chaplaincy (IHC), making a valuable contribution to the life of New Zealand Churches and those who spent time in hospital.

Ron was involved in the ministry of Lay Preaching from early adulthood. His inclusive and ecumenical approach found expression through being the first President in 2000 of the inter-denominational New Zealand Lay Preachers' Association, taking over from the Methodist Lay Preachers Association.

Ron perhaps embodied best John Wesley's "Do all the good you can, by all the means you can, in all the ways you can, in all the places you can, at all the times you can, to all the people you can, as long as ever you can."

Ron played cricket and played and refereed rugby. He enjoyed tramping.

Ron is survived by his wife Kay, their daughters Tanya and Rochelle, their sons-in-law and their grandchildren, to whom we extend our love and prayers.

We celebrate Ron's contribution to wider church life in Aotearoa. We remember Ron Malpass as a wonderful Christian man, a loving husband, father, grandfather and brother, and a great friend to so many people.

Valerie Laura Marshall

1948 – 2022

Valerie was born in Christchurch on 11 September 1948, the older daughter of Frank and Olive Marshall. She attended Avonside Girls' High School and worked in the eldercare sector both in Christchurch and Australia. Valerie returned to New Zealand and qualified as a librarian.

Valerie joined the Durham St congregation in 2006 after some time in the Metropolitan Community Church. She enjoyed the walking group, the Wednesday evening parish study group, convened a theology study group, and was a key member of the "Vic's", an after-church lunch group, joining with friends who meant a lot to Valerie. After the 2011 earthquakes, Valerie used her research skills to augment the Parish history very productively. She served as a member of Parish Council for 12 years and on occasions represented the parish at the Methodist Conference. She served the parish well as treasurer for many years. Valerie had input into the development of the new Aldersgate, particularly the sanctuary. She was an active member of the Parish Worship committee and led worship regularly.

Valerie was accredited as a lay preacher in August 2015. She was a thoughtful and challenging worship leader. To ensure she did this to the very best of her ability she was studying for a degree in Theology from Otago University only withdrawing this year when study became impossible. Valerie was a loyal member of the Canterbury Lay Preachers Association from 2015 until its closure in December 2021. By December 2015 Valerie had been seconded to the NZ Lay Preachers Assn which at that time was based in Christchurch. Valerie put significant effort into reshaping the website. At the end of 2016 Valerie stood for and was elected to the position of Treasurer and Membership Secretary. She filled both these roles in her usual efficient way. At the AGM in November 2019 Valerie took over the role as Registrar. Early in 2022 Valerie found that she was ill with cancer of the liver. In typical fashion she acted quickly to hand over her responsibilities while continuing to be part of the NZLPA executive. Valerie found a place in CLPA and NZLPA where she made good friends and her undoubted ability was appreciated.

Valerie joined the Touchstone Board on 11 October 2018. She faithfully attended meetings, offering information, support and assistance in a cheerful and informed manner. At her last Board meeting in August this year, Valerie shared news of her terminal diagnosis. It came as a shock but she delivered the news with her usual cheerful and optimistic spirit. None of the Board members could have imagined she would pass away within a month from that last visit to the Connexional Office. She will be sadly missed.

Valerie's health deteriorated very quickly and she died in Wesleycare on 10 September 2022.

Bruce McKeage

1930 - 2022

Between getting married and establishing a farm it was September 1961 before Bruce completed his Lay Preacher exams, preached a Trial Service and was accepted as a Fully Accredited Lay Preacher. Bruce's commitment to serve the Church as a Lay Preacher was to proclaim the Gospel of the 'Risen Christ' through the Wesley theology.

Bruce and Bethlee were both very involved in their church in North Canterbury. In 1988 Bruce retired from farming and moved to Blenheim in the hope that one would be seen and not heard. But that was not the case for the role of leading worship at the churches and many retirement homes in Marlborough was calling for Lay Ministry to help.

Over the years Bruce was privileged to lead worship in many churches from Te Pirita and Dunsandel in South Canterbury to Hawarden in the north, from New Brighton in the east to Russells Flat and Springfield in the west. After moving to Blenheim Bruce led many services locally and he also went to Murchison, Picton, Okaramio, Rapaura and Tua Marina. In 2011 Bruce was awarded his 50 years Long Service Certificate as a Lay Preacher.

He was also responsible for services in several Rest Homes. Here among the elderly and frail was a Ministry that he could bring to these people, with the assurance of grace in their time of need.

Bruce was a great Pastoral visitor. He attended Nelson/Marlborough/West Coast Synod meetings for many years.

He acknowledged that his life journey would not have been possible without the support of his late wife, Bethlee.

He supported Bethlee joining in with the Methodist Women's Fellowship activities, picnics, lunches out, quiz and games evening. When the bi-annual Relay for Life event came round, Bruce was an early riser to get the MWF tent pitched with our big sign on the side, where our team met and others could see who we were. Bruce also walked with Bethlee round the track.

For many years Bruce was the Convenor of P.A.M.S. (Methodist Op Shop) Management committee.

Early in 2010 it was deemed that the Wesley Gym was past its use by date and needed to be replaced. Bruce was Convenor of the Rebuilding committee. We now have The Foundry.

Thank you Bruce for all your years of service to the Church.

Rest in Peace dear friend, you have earned your rest. Hear your "Well done, good and faithful servant.

John David Meredith

1941 - 2022

John was born in Invercargill in July 1941 and after leaving school was employed as a clerk-in-courts with the Justice Department. He spent 1965-67 as a student at Trinity Methodist Theological College, Auckland.

His New Zealand parish appointments were Upper Hutt, Ashburton, Balclutha, St David's Marchwiel Union Parish (Timaru). While in Timaru John established an Ephesus group to explore new ways of understanding Christian faith. From 1973 he was Secretary of Synod in the Otago-Southland and South Canterbury Methodist Districts for a total of 17 years.

In 2000 Jill and John moved to Perth, Western Australia, where John was inducted as Minister of the Word at Scarborough and Waterman's Bay Uniting Church in Australia. The Perth years were richly productive with Jill and John working together as a team. An extended tribute received from the two churches indicates that John brought a refreshing reminder of a shared Methodist heritage. PowerPoint was used extensively and creatively in services from 2005 on.

Jill and John were key to extensions added to the Scarborough Church which transformed the building as a worship centre. John furthered his commitment to ecumenism by becoming involved with Churches Together in Stirling and arranging many ecumenical events, including a 4-part study every year on biblical and social themes. A highlight for John was receiving the Lund Award from The Council of Churches of WA in recognition of his support for sustained ecumenical activity.

After leaving Perth in 2007 John continued his association by continuing to write studies every year and acting as a mentor for the two congregations in the absence of a presbyter.

On his return to New Zealand, John retired formally in March 2007 before taking up a half time supply ministry at Wainoni Methodist Church for eight years. During the Wainoni years John became involved with the Rolleston Community Church and when this church re-formed as an Anglican church John led non-Anglican services twice a month until just a few weeks before his death on 21 May 2022.

John was a life-long student, completing diplomas and degrees in social work and social policy. Most recently, in the Perth years, he completed a Masters degree in Applied Theology through Spurgeon's College, London and conferred by the University of Wales. He had considerable writing skills and became the editor of Word & Worship, the quarterly publication of the NZ Lay Preachers Association, from Spring 2013 with the Winter issue 2022 completed in the last weeks of his life. Readers know very well John's book reviews for Touchstone, Tui Motu and Revive in Perth.

John will be remembered for impatience with shoddy outdated theology and his advocacy of bold, new future-thinking. He knew he was living in a time that demanded thinking, courageous action and a deepening sensitivity to the divine presence. He was compassionately impatient with a church still held within static thinking. He was gentle and thoughtful, a creative thinker and writer, looking for ways to share truth and living values, believing in what he said with conviction and supporting this with a great ability to explore the diversity of life and faith with insight. John brought a breath of fresh air to his theological perspectives. Theologically, he was a progressive thinker with a liberal and social justice heart.

John will be remembered by so many people as a writer and editor providing greatly valued resources. In his ministry John was self-disciplined, kind, pastorally sensitive and diligent in attention to detail. He is deeply missed by Jill, daughters Lucy and Penny, three grandchildren and his extended family. We give thanks for John's gifts shared so freely.

Amelia Viena Moala (nee: Leha'uli)

1939 – 2022

1 Corinthians 13:4-8 "Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It does not dishonour others, it is not self-seeking, it is not easily angered. It keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres."



'Amelia Viena Moala (nee Leha'uli) known as Viena was born in Tonga on 17 January 1939. She passed away peacefully surrounded by her family on Saturday 12 March 2022 in Balmoral, Auckland, N.Z.

Viena was the beloved wife and best friend of the Late Reverend Taniela Moala for 56 years. She was a humble servant of the Lord and peaceful mother of the Dominion Road Tongan Methodist church and churches in Tonga.

Viena was the beloved mother of 9 children: 'Afe, Nehasi, 'Iunisi, Siueni, Tulaki, Vaiolupe, Taniela Savelio, Audrey and Taniela Kata. She was the grandmother to 26 grandchildren and 17 great-grandchildren.

Viena was raised in Tatakamotonga, Tongatapu by her late mother Pasimati Kumateti Leha'uli as her father passed away while she was young. She has one sibling, Sita Leha'uli who lives in Salt Lake City, Utah.

Viena attended Queen Salote College in Nuku'alofa for girls where she achieved the highest qualification of 'Ma'amaloa Loumaile' equivalent to an NCEA excellence endorsement. Her name is scribed on the wooden honours board in the school hall, to this day. She was an avid learner and enjoyed school. She was a school prefect. These skills supported her in her leadership role later in life.

Viena received a nursing scholarship to travel to N.Z. however she met the love of her life, our handsome father, Taniela Takapautolo and her dreams of being a nurse was set aside to build a family and support her husband's career as a teacher. This allowed them to travel widely within the Tongan Islands, like to Niuatoputapu (most northern islands of Tonga). Later, a career change would see our parents being called to Church Ministry. While our father trained at Siatoutai Theological College, Viena contributed a piece to the college newsletter sharing about college life and how \$1.00 per week bought your family kerosene for lamp light and other necessities. A humble experience taught her how to budget on limited funds.

In 1972, Rev. Taniela Moala travelled to N.Z. and attended Laidlaw Theological College in Henderson training for his Diploma in Divinity and he was stationed as the first Tongan Methodist Minister in Aotearoa. It was a time of establishment for their family. In 1975, Viena with the 3 youngest children travelled to NZ to join Taniela. Viena was a constant supporter of Taniela's work as a church minister and Tongan/Pacific community leader. They were pioneers in the establishment of the Tongan Methodist churches, now Vahefonua Tonga o Aotearoa contributing 30+ Tongan churches to Te Hāhi o te Weteriana.

Viena was heavily involved in the Tongan Methodist Women's fellowships and New Zealand Methodist Women's Fellowship as she was the first president of the Tongan Methodist Women's group. She travelled to Conferences across the world as part of the NZMWF representatives.

Taniela retired in 2001 as a church minister in Aotearoa after 24+ years of service to the church, at 65 years old and he returned back to Tonga with Viena to support the Tongan Methodist church. This allowed them to work a little longer for the church, as the retirement age in Tonga is 70. Taniela passed away in 2016 and Viena remained in Aotearoa as she became unwell and was cared for by her daughter's rostering care for her in her home with the help of a Tongan caregiver.

On behalf of the late Rev. Taniela and Viena Moala's family, we would like to take this opportunity to humbly thank 'Te Hāhi Weteriana o Aotearoa' and the 'Free Wesleyan Church of Tonga' for the opportunities of servanthood to the Lord that was provided for our parents and our family. We also thank every one of you for your 'Ofa/Aroha/'Alofa/love, for the loss of our dear mother 'Amelia Viena Moala.

Folau ā si 'emau Fa'e fakatokilalo mo 'ofa ki he famili, kainga, komiuniti moe Siasi.
Haere ra our humble loving mother to family, whanau, community and church.

'Ofa lahi atu moe faka'apa'apa kiamoutolu moe loto hounga 'aupito,
(With love, respect and deep gratitude)

*'Amelia Viena Moala's family,
'Api ko 'Onehaka, Balmoral, Auckland, N.Z.*

Kenneth (Ken) Harry Russell

1934 - 2022

Ken's ministry has been a vital people centred one, marked by strong community building, attention to inclusiveness in the life of the church, and to social justice dimensions in worship and preaching.

A strong and consistent advocate of church union, the failure of the churches to unite was a major disappointment to Ken. However he considered it a privilege to have served 14 years in a cooperative venture in Whangarei and to have served the wider church in a number of significant ecumenical roles.

Ken warmly acknowledged the influence of his parents and childhood church in his early formation. Born April 20, 1934 to Stan & Ailsa Russell, both active members of St Johns, Nelson, Ken suffered from polio in his infancy but never allowed that to limit him unduly.

In his young adult years Ken was greatly influenced by the ministries of Ashley Petch and Charlie Hailwood who instilled in him the relevance of the Gospel to social and political issues.

Judy Andrews came out of the same community of faith and the two shared many of the same influences leading to their courtship and marriage.

Ken candidated in 1953 from the Nelson district, and after 3 years at Trinity College and marriage to Judy in January 1957, they began parish ministry that has taken them widely throughout the country.

Hokitika 1957-59, Waitara 1960-65, Levin 1966-70, Invercargill Central 1971-80 & St Johns Uniting Parish in Whangarei 1981-94 during which they undertook in 1988 a 12 month Exchange Ministry in the USA.

In 1995 Ken was asked to undertake a 6 month supply ministry at Wesley Wellington which was extended to 2 years and provided Ken with a greater exposure to the cross-culturalism of a church in which he had been ordained 40 years earlier (Nov. 1959)

Further supply ministries followed at Pitt Street Auckland (2002-03) and Mornington Dunedin (2004-05) following which Ken and Judy retired in Dunedin.

Within deeply committed pastoral ministries, Ken also served 8 years as District Superintendent in Otago-Southland (1972-79) and 10 years in Northland (1982-91). He was also President of the Northland District Council for 2 years and Moderator of the Northland Presbytery. Ken was also in high demand as a funeral celebrant in Whangarei, illustrating his strong commitment to people beyond as well as within the church. He was also an accomplished wordsmith and contributed many fine articles to parish and district publications.

Ken and Judy had 5 children and 9 grandchildren, but beyond their immediate family they were very open and generous in their hospitality. In addition to her formidable culinary skills, Judy is also an accomplished wood turner, artist and gardener and shared with Ken an interest in antiques.

We give thanks to God for the dedicated service that Ken and Judy offered not only to the church but also to the wider community.

Leonard Peter (Len) Schroeder

1926 - 2022

Born on 24 February 1926 at Waitati, Dunedin, Len was educated at Waimate, Templeton and Christchurch West High School. He trained as a pharmacist and worked as a chemist in Christchurch. Sensing a call to ministry, he served for a year in the Dunedin Central Mission before entering Trinity College in 1947.

Len had vivid memories of college, recalling that his lecturers were gracious men who gave students a liberal treatment of biblical themes. He valued beyond measure the personal friends he made who enriched him through his years of ministry.

In 1951 Len married Hilda Dickie from a Methodist family in Dunedin. A registered nurse, Hilda was a warm, strong and loving partner. Together they created a life that enriched the churches in which they served and that nurtured family and friends for over seventy years. They had three children: Peter, David and Pauline.

Len had a varied and distinguished ministry serving in Upper Hutt, Dunedin, Remuera, New Plymouth, Palmerston North and the Lynfield Community Church. Always innovative, he sought to make the gospel fresh and relevant. He read widely and thoughtfully but presented his scholarship in an easy and often whimsical fashion.

Deeply musical, Len's gifts as a pianist were obvious from his days as a student. He loved playing the chapel organ and noted that it was often a more spiritual encounter than traditional prayers. In the 1970s he wrote and produced the musicals "The Healer" and "Jacob" enlisting the help of family and parishioners to stage these. Written at the request of the Church, "Jacob" was later presented at Methodist Conference, a highlight of Len's ministry.

In 1982 Len and Hilda embraced a new adventure spending four years in Botswana working with the indigenous Hambukushu people. This meant learning a new language and being separated from family. It was a challenging but ultimately rewarding time which drew on their combined talents: teaching, pastoral care, nursing, leadership training, evangelism and home management.

On their return to New Zealand Len was appointed to Kingsland before retiring in Auckland at the end of 1987. In 1993 he and Hilda moved to Hamilton becoming active members of the Melville Methodist Church. Len continued to offer his gifts, playing the organ, leading the choir, preaching and mentoring a succession of young presbyters. He organised regular musical events for the community.

In 2008 Len and Hilda made their final move to Tamahere Eventide and quickly became loved members of that community. Len died peacefully on 14 February 2022.

As an Hāhi we give thanks to God for the gifts and graces of Len Schroeder. We are grateful for his personal warmth and acceptance of all people, his intelligence, his creativity, his wisdom and his generosity. We offer our aroha to Hilda, Peter, David and Pauline and all of their and Len's wider whānau. Haere rā e te rangatira.

Donald (Don) Shirley

1935 - 2022

Don worked as a carpenter and cabinetmaker. On moving to Nelson from Wellington around 1970 he and his brother for a time ran the Shone and Shirley funeral directors' business.

His knowledge of the building trade made Don a great property secretary for the Nelson Marlborough West Coast Synod – a position he held for some 25-30 years! He retired during 2016 leaving a long and dedicated time of meticulous service to the Methodist Church, both to Synod and to local Methodist parishes, especially after 2012 concerning their dealing with their buildings' earthquake strengthening issues.

Don and his wife Lorraine had many friends, not least amongst parishioners at St John's Methodist Parish, which they joined when they moved to Nelson. Parishioners greatly appreciated all that Don did in the upkeep of St John's and Selwyn Place. Though staunch parishioners, they recognised the need for change and readily supported St John's amalgamation with Stoke Parish in 2018 where they regularly attended Sunday worship and the social activities of the parish.

Don spent his last few years in care at The Wood Retirement Home. Suffering from a stroke, Don died peacefully surrounded by his loving family a mere week later on the 15th July 2022 in his 87th year.

The Nelson Marlborough West Coast Synod along with the Connexion, give thanks for the life of Don, for his faithful service and generosity of spirit.

Paul Frederick Sinclair

1948 - 2022

Paul Frederick Sinclair was born in 1948, spending most of his childhood in Waterview, Auckland. Waterview was an exciting place to grow-up, given that the lions at nearby Auckland Zoo could often be heard roaring. A champion sprinter, Paul started playing rugby league on the wing. Speedway at Western Springs was another interest. He attended Waterview Primary and Avondale College, but school wasn't really his thing. Proud of having made it to the fifth form, he promptly dropped out after a week.

Paul had a variety of jobs - his first was culling chickens for the Swanson poultry factory; then as a postie delivering mail around Auckland; and later working at the Farmers Trading Company. Through these times Paul was an increasingly active member of the Waterview Methodist Church, and eventually he received a call to ministry.

After completing a pre-training course at Trinity College's School for Christian Workers in Grafton, Paul was part of the inaugural intake (1972-74) of Methodist theological students studying at the combined Methodist and Anglican colleges on the St. John's Anglican (Meadowbank) site. Around this time, he was one of seventeen New Zealanders invited to Russia as a guest of the Russian Orthodox Church. A cherished life-long memory, the trip opened Paul's eyes to the world with two significant life lessons about church and life. The first is that a church is a place of pride and devotion for the community and parish, and the second was not to "judge a book by its cover".

In 1975 Paul was ordained in a televised service at Ngaaruawaahia's Tuurangawaewae Marae and had his first appointment confirmed to the Ashhurst Methodist Church, Pohangina Valley Church, and Bunnythorpe. Paul was still playing rugby league, but quickly retired after being concussed one Saturday, waking up Sunday seeing two sets of Tararua Ranges and needing to read his sermon with one eye closed.

Paul was about to perform Lynne Edwards niece's baptism when they first met, and within nine months they married at Bunnythorpe in July 1976. Paul and Lynne started their love of travel at this time with a trip through Europe, then leading a youth group delegation to the Methodist Tongan Youth Convention in Tonga.

In September 1979 Steffan was born, and four months later in 1980 the family moved to Kilbernie, Wellington where Paul ministered at Lyaal Bay Methodist Church, Mirimar Uniting Church and Haitaitai All Saints Anglican Church. In July 1981 Fiona was born, completing the family of four. In 1984 Paul and family moved to Dunedin to minister at St Kilda Methodist Church and Dunedin South Church, where he was sacramental minister for the Tongan community. This continued a wonderful ongoing relationship with the Tongan people.

In 1991 Paul moved to the Morrinsville Methodist Church, and was a founding member of 'Brewersgate', a fellowship and support group for Waikato clergy and their families, which included colleagues Paul had trained with at Trinity/St. John's.

After twelve years Paul moved in 2003 to St Clare's in Dinsdale, Hamilton where he was also Chaplain to the Trevellyn (Presbyterian) Retirement Home and Hospital. Paul and Lynne brought with them traditions from previous parishes, like Paul's masterful pancake-making skills for Shrove Tuesdays, frequent parsonage barbecues and church Christmas dinners.

Prior to retiring, Paul had a year (2013) working with the United Reform Church in several small parishes in and around Dunfermline, in Scotland. Returning home Paul and Lynne retired to Whangamata. However, Paul couldn't sit still for too long, quickly joining the Whangamata Community Church, leading services, joining the church council and working on local issues.

Given his pastoral heart, the church as a 'community of faith' where unconditional love was truly experienced was always critical to Paul. His favourite book in the bible was Job, and no question or conversation was too big or small. He welcomed everybody equally and along with his huge sense of humour, his love was deep and abiding for family, friends, colleagues and the Church.

Sadly, Paul died suddenly while visiting family on the Sunshine Coast in Australia on 4 August 2022. He was farewelled from Morrinsville Methodist Church on 20 August 2022.

We extend our aroha and best wishes to Lynne; Steffan and Cynthia and Luca; and Fiona and Jarrod and Hayden, and Andrew and Sarah; and the wider Sinclair and Edwards families.

We thank God for Paul's loyal and faith-filled service to Te Hāhi o Weteriana o Aotearoa and the wider Christian Church over nearly five decades. A popular pastor, preacher and leader, Paul will be greatly missed.

Susau Etika Jane Strickland QSM

1935 – 2022

Born on the island of Rotuma in 1935, Susau's father was Timote Pene of Vaitoka and Nohiva, in Oinafa and her mother was Tipo Jieni of Maragte'u, in Noa'tau and Farsau, in Itu'ti'u. Susau was also the younger sister of her only sibling, her dearest brother, Mamao Konousi.

From the age of six, Susau was sent from Rotuma to Suva (Fiji) for her education at Annesley Methodist School and then Ballantine Memorial Secondary School. In addition to excelling in achieving the expected curriculum learning outcomes of the time, it was during these formative years at school that Susau also learnt to speak fluently in Fijian, Hindi and English. She then chose to follow in the footsteps of her mother, training and serving in the demanding but fulfilling field of nursing -a career that she was dedicated to for over five decades.

Upon commencing her nursing career in Fiji, Susau met and then married Dr Mata Strickland of Aitutaki (Cook Islands), and after the birth of their eldest daughter in Rotuma, the young family migrated to the Cook Islands, where they had their remaining four children, whilst serving as a medical doctor and nurse team, stationed all over the Cook Islands for the next decade and a half of their medical careers.

In the early 1970s, the family migrated from the Cook Islands to New Zealand, where alongside her passion for nursing, she devoted much of her life to service and leadership in different parts of the Rotuman, Fijian and Cook Islands communities in Auckland.

After a couple of years in New Zealand, Mata was ready to pursue further studies and new medical adventures abroad; But having spent most of the first part of her career being stationed to different outer islands of the Cook Islands, Susau was ready to settle and base herself, and her children in Auckland. Unfortunately, this led to the end of Susau and Mata's marriage, and while her then ex-husband travelled to study and work in a range of different places around the world, Susau raised her then teenage children as a single, professional, working, solo mother. Although they were not easy years, Susau always acknowledged her first decade of living in New Zealand as "the beginning of the most liberating time of my life".

In addition to ensuring that her children were enrolled at good secondary schools, it was also important for Susau that her family were a part of their local Methodist church, which was the Pitt Street Methodist Church in Newton. By the beginning of the 1980s, in addition to being an active member of the Morning Congregation at Pitt Street, Susau was also an active member of the Mt Eden Fijian Congregation that used to meet for worship on Sunday afternoons. For her, the mix of cultural, linguistic, social and even theological variety was something that she was comfortable being a part of, and she was only ever too happy to use the skills and insight that she had gained from one side to also enhance the work of the other, and vice versa.

Serving in various roles of responsibility within the life of both congregations eventually led her to take up lay preaching and lay leadership training, all while still working full time as a nurse, and tending to the needs of her children and by then, her grandchildren as well. For the average person, this would have probably been too much already, but for Susau, things were only just getting started.

By the late 1980s and early 1990s, on a national church level, Susau helped initiate the Fiji Advisory Committee, where she served as the convenor for many years. This committee set the foundations for what is now known as Wasewase ko Viti kei Rotuma e Niu Siladi. On a local level, Susau worked with a number of Rotuman migrant families, to set up a Rotuman cultural fellowship as well as an Auckland Rotuman Methodist prayer group.

These groups went on to become the New Zealand Rotuman Fellowship Incorporated Society, and the Kingsland Rotuman Methodist Congregation, the latter of which, fondly enough continues to belong to the same parish as her first two home congregations, Auckland Central Methodist Parish.

In 1997 Susau served as Vice President of the Methodist Church of New Zealand, with the Reverend Norman Brookes as President. Together they sought to provide a gentle and calm but firm leadership of the church during what was a turbulent and for many, a difficult time in the church's history.

In the early 2000s, amidst continuing to hold various positions of responsibility at parish, district and national levels of the church, Susau also served as the President of the New Zealand Methodist Women's Fellowship. Over the decades, the NZMWF had always held a special place in Susau's heart, so to be able to lead alongside an executive committee, and wider fellowship made up of so many of her lifelong friends, who continued to be just as vivacious and committed to the cause as she was, was indeed the "pièce de résistance" of her service in the church.

In 2006 Susau was awarded a Queen's Service Medal for her services in the community.

As a Lay Presbyter, she continued to actively lead the Kingsland Rotuman Methodist Congregation up until 2016.

Susau was the devoted Mother of Patricia, Edwina, Ben, Teina and Naomi, and the very proud and equally doting "Nana" of TeRito, Alfred, Romulus, Jane, Mikhaela, Puna, Ben Jnr, Denis, Henry and Teina Jnr.

Susau is survived by her children, grandchildren, great-grandchildren, all of her extended family, as well as the members of her beloved Kingsland Rotuman Methodist Congregation.

Ausage Fa'aoso (Fa'aoso) Tugia

1929 - 2022

Ausage Faaoso Tugia, was born on the 30th of November 1929 in the village of Luatuanu'u in Samoa, where he spent his childhood.

He did his education at George Brown School, Agricultural School and Piula Theological College. He married his late wife La'amauga in 1957 at Pitt Street Methodist Church, Auckland. They had

five children, Misileti Webster, Helen Tugia, Fagaloa Tugia, Ruth Laban and Wesley Tugia.

One of his first employment jobs was working at the Laundry Press, the Blind Foundation Mt Eden, Sleepy Head Factory on St James Street Auckland, CBD and Alert Taxis. He was a hard working family man.

Rev Faaoso Tugia was a self-supporting presbyter of the Methodist Church of New Zealand. He was one of the gospel warriors who helped establish and develop the Samoan ministry within Te Hāhi Weteriana o Aotearoa.

In 1977 when the late Rev Siauala Amituanai seconded from the Samoan Methodist church to help with the Samoan ministry here in New Zealand, eight lay men offered to train as self-supporting presbyters: Faaoso was one of them.

St Johns Ponsonby was the centre of the Samoan ministry at its beginning. The work was growing and saw an increase in numbers; thus, some were asked to establish new parishes at Panmure and Henderson. These ministries were looked after by Lay Preachers under the supervision of Faaoso Tugia and another presbyter.

From 1983 to 1992 Rev Faaoso and his late wife La'amauga were stationed in Henderson. At the start of 1993 he was stationed in Hastings and remained there until 1995, when they were moved and stationed in Papakura for two years.

He was a presbyter who contributed a lot to the establishment of the Samoan ministry and set the groundwork for what we have now in Sinoti Samoa. He had a great sense of humour and was well respected by our Samoan people.

Faaoso retired from the Ministry and later left the Methodist Church. He went on to establish the Wesleyan Evangelical Church with some other Presbyters and although he had left, his membership with the Methodist Church of New Zealand was not removed.

He later returned and worshipped at Mt Albert Methodist Church, and sometimes at Ponsonby Samoan Parish until he passed away in February 2022.

Sinoti Samoa is grateful to God for the gift of Rev Ausage Faaoso Tugia's life and his tremendous contribution to the establishment of the Samoan Ministry in the MCNZ.

O Faaoso o le faifeau faau'u a le Ekalesia Metotisi Niu Sila. O ia ose tasi o TOA o le Talalelei. O se tasi o tama na fesoasoani malosi I le atinaeina o le galuega Samoa I totonu o le Ekalesia Metotisi NiuSila.

Ina ua tupu le galuega Samoa I le tausaga 1977, ua susu mai foi le susuga ia Siauala Amituanai mai le Koneferenisi a Samoa e fesoasoani I le galuega iinei, na ofoina mai ai le soifua o tamā e toavalu e a'o'oga ina ia avea ma faifeau mo le galuega. O Faaoso le tasi o le toavalu lenei.

Na tapuvae tasi le galuega I le falesa I Ponsonby, peitai na vaaia le tuputupu pea o le galuega, ma ua mafai ai ona o nisi e amata se galuega I Panmure, ae o isi e galulue mai Henderson, sa vaaia nei galuega e failauga o le Talalelei, I lalo o le vaaiga a le susuga ia Faaoso Tugia ma le tasi o faifeau.

1983 I le 1992 o tausaga ia na avea ai Faaoso ma Laamauga ma faifeau I Henderson.

Amataga o le tausaga 1993 na siitia atu ai I la'ua I Hastings ma galulue ai e vaaia le aulotu Samoa seia oo I le 1995.

Na toe siitia I le faaiuga o le tausaga lava lea ma faanifo I le matagaluega I Papakura mo le isi lua tausaga.

O se faifeau na tele lona sao I le galuega Samoa ma lona tauatinaeina. O se auauna agamalie tele, ae tumu foi I le tusaafia.

E loloto lana tofa faale Atua. O se tasi o le afaigaluega na faalagolago iai le galuega Samoa I lana faatofalaiga mo le manuia o ona tagata Samoa.

Na malolo manumalo Faaoso mai le galuega, ona faapena lea ona le toe galue e vaaia se aulotu ae ua fai le faiva o le tapuaia o le galuega.

E iai taimi I le galuega e lukaluka ai le gataifale, ma ua soua le vasa ini mataupu a le Ekalesia. Ina ua alia'e lea tulaga I le Ekalesia na faapena ona o ese ai nisi o le afaigaluega a le Sinoti Samoa, faatasi ma nisi o tagata, ma latou faavaeina ai le Ekalesia Evagelia Uesiliana.

Na susu ai Faaoso I le vaega lea ma ia vaaia foi se tasi o aulotu I NorthShore, peitai, na alu ese le tino, ao faamaumauga a le Ekalesia na iai pea le suafa o Faaoso e o'o mai I le aso na valaauina ai o ia e lona Matai. Na avea pea o ia ma faifeau malolo manumalo a le Ekalesia Metotisi Niu Sila.

Ae lei umi na alu ai Faaoso I e na o ese, ae toe foi mai ma lotu loa I le tasi o matagaluega a le Ekalesia I Mt Albert. O nisi foi Aso Sa e lotu ai I le matagaluega Samoa I Ponsonby.

Faafetai tele I le Atua mo le soifua o lana auauna ia Faaoso Tugia faapea foi le faletua ia La'amauga, ae tainane o lo la'ua sao I le galuega paia a le Atua I le Sinoti Samoa. Folau ia I lagi ma, ae tapuai lou aiga Sinoti, ma le paia o le afaigaluega ma faletua ma alii.

Ilaitia Sevati Tuwere

1940-2022

Rev. Dr. I. S. Tuwere was born on March 8th 1940 to Jese Ulacake and Ekari Balenamatau in his village of Bagata, Wailevu, Fiji. As customary, he was named after elders of his village, a father and a son who served as Catechists. He is the youngest of four siblings and was raised by his mother and his maternal uncles in her village of Vunivesi, Wailevu, Fiji.

He was an outstanding student from his early primary school days till his later accomplishments of attaining his Diploma of Theology, Bachelor of Divinity, Masters of Theology and Doctor of Philosophy degrees. In 1970, he married Nina Taiviu Waqavakatoga and they have three children – Josua Wainigasau, Pita Vakarewakinamara and Lois Ciryawa.

He taught at the Fiji Methodist Theological College, Davuilevu becoming the principal for the years of 1974 – 1975. He took up the post of being Principal of Pacific Theological College (PTC) in 1981. He was tasked with the creation of the Masters of Theology course at PTC, which was first offered in 1987, and the first graduates graduating in 1988. He taught many students through these years at Davuilevu and PTC who have become ministers and church leaders in Fiji and the Pacific.

Rev. Tuwere was voted and appointed to be the President of the Methodist Church of Fiji & Rotuma for the years of 1996 to 1998. He was then appointed to be the General Secretary of the Methodist Church. While serving as General Secretary a Macedonian call came through the invitation to join as a Lecturer of Systematic Theology at the School of Theology, Auckland University based at St. John's College of the Diocese of Polynesia, Remuera, Auckland.

With the facilitation of the Diocese of Polynesia Rev. Tuwere moved from Fiji to New Zealand in the year 2000 working full time as lecturer at the St John's College. He was also the Chairperson for the Fiji Bible Society for some years giving input into the writing and publishing of a new modern version of the Fijian Bible. He was instrumental in helping to bring together the Fijian Methodist Congregations in New Zealand to be a Synod in the New Zealand Methodist Church. This synod named 'Wasewase ko Viti e Aotearoa' is now a vibrant and growing church. Another big accomplishment is his leadership in helping to secure a church property in Auckland that the Fijian Methodist congregation could call their own.

In October of 2002, he lost his beloved wife Nina. He remarried Jese Lewabobo from Nadroga, Fiji

in January 2004. For a number of years, he served as the Superintendent-Minister for the Wasewase ko Viti Synod in New Zealand before giving the leadership to Rev. Peni Tikoinaka.

He has written books, speeches, papers, presentations and many sermons both in Fijian and in English. He was a leader in the Ecumenical Movement, a mentor and a Shepherd for ministers and lay pastors. Wherever he served he had a garden especially his 'rourou' patch (taro leaves) cultivated as a hobby and to supplement what he earned for the family. His other hobby was watching rugby and cricket. His biggest hero was his mother whose teaching and example he carried through all his life emulating that life of simplicity, discipline and service. When asked by the iLalakai newspaper about what advice he would give to young people, he responded by quoting his mother's instructions, which is; "Listen well. Be obedient. Don't think that you know everything about what you should do. Be a learner till the day you die."

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Piula Alisa Unasa Su

1934 – 2021

Piula arrived to NZ from Safotu, Savai'i Samoa in 1952 and went straight to live in Gisborne, where she cared for the unwell son of Mr Leo Fowler. She attended the Wesley Methodist church when she was able and became part of that church family, attending bible Class and playing tennis. When the son passed away, she moved to Auckland to train as a nurse. It was in Auckland where she met and later married her husband John Unasa Faalafua Su at the Methodist Church in Pitt Street.

Their first child was born in 1961 in Gisborne. The family continued to be part of the Wesley Methodist Church on Gladstone Road and eventually the family increased to 7 children.

In 1972 Unasa & Piula began the Samoan services at Wesley Methodist at 3.00 pm and in 1983 John/Unasa became an ordained minister in the Methodist church, in the Samoan Advisory, at the time.

Piula was a community stalwart and was recognised for her Pacific community involvement with a QSM. She became a JP in 1989 and was instrumental in supporting Pacific Island families settling in Gisborne and through the church, many came to seek assistance for immigration issues. She began the first P I language Nest in Gisborne in 1987 which began with Tongan and Samoan languages, later becoming a Samoan Aoga Amata. Piula continued to work in the community and the church alongside Rev Unasa in the Sinoti Samoa.

Some of the many difficulties in her life were the loss of her two daughters Beulah Felicity 20 yrs and Fiasili Piula 18 yrs in a car accident in 1985 and not being ordained as a Presbyter, however her strong faith enabled her to carry on with life and to proclaim God's goodness to her, her aiga and to the world.

Piula was ordained a deacon in 1991 at the same conference that her husband Rev Unasa sadly passed. The Book "*NO small Margin of Error*" 2011 edited by Rev Ali'itasi Aoina-Salesa and Rev Sylvia 'Akau'ola- Tongtongo outlines the stories of some pacific women, who are now ordained in the Methodist Church of Aotearoa. This book was dedicated to Piula as the first Pacific Island Woman ordained to the Methodist Church of Aotearoa New Zealand.

Piula capably led the Samoan congregation in Gisborne until she contracted Meningitis in 1996 and was there when Rev Falaniko Mann Taito and Marlene arrived in Gisborne. Her humour and social vibrancy was contagious to all who met her despite her deafness, which was the end result of Meningitis.

She enjoyed the friendship and collegiality of all her Deacon friends and experienced fun times with the mafutaga Tamaitai and Sinoti Samoa.

Her final 7 years were spent in Auckland with her children, due to ill health and then Catherine Lodge in Royal Oak. She was able to attend services at Mt Roskill Methodist, Water View Methodist and Avondale Union Parish and one Sinoti Samoa Synod in her earlier years when her health allowed.

Her 22 grandchildren were the joy of her life and she was their special “Nana”, who fed them pies and chips, gave them money and always said:” God is Love “(doing sign language)

The last 2 weeks of her life were spent in Gisborne where she had longed to return, while away. She was surrounded by her family, including her only surviving sister, Pauna Tui, friends, her Wesley Samoan Congregation led by Rev Oka Ieti and the Pacific Island community of Gisborne. She is survived by 5 children, 22 grandchildren and 10 great grandchildren.

The Agape love of God was what Piula willingly showed to all, especially to those in need, until she departed to be with her Lord and Saviour.

Derrick White

Died April 2022

Derrick died in his 99th year on 6 April 2022, and is survived by four children, grandchildren and great grandchildren. He was raised in the Anglican church, and when he married Laurel, his much loved, late wife, he joined her in the Methodist church.

A man of deep Christian faith, he was for many years a key leader in the St Johns Addington Methodist church, in south Christchurch, where he served as a Sunday School Superintendent, and treasurer, and became an accredited lay preacher in 1958. For many years, he led a regular service at the nearby Bishop Selwyn Lifecare retirement home on behalf of the parish. It was a vital part of their community outreach.

With the formation of the Christchurch South Methodist Parish in the 1990's he became the parish treasurer. After the closure of St Johns Addington, he carried on as the treasurer at St Marks Somerfield, and was a member of the Parish Council. He also assisted with pastoral care of older members.

Professionally a Chartered Accountant he worked for Mace Engineering in Christchurch for 34 years. On his retirement in June 1985, he assisted the Connexional office for three years with wages. It was an easy system for him to use because it was the same computer programme he had used at work.

He also handled GST returns during his time in the Connexional office. It was a whole new, challenging area of work that was introduced by the Fourth Labour Government in 1986 and needed skilled and knowledgeable oversight to establish in the Connexion.

Derrick will be deeply missed at St Marks Somerfield where he had contributed much to parish life during the last twenty years of his life. Even since going into care in his later years, he was still a regular participant in worship.

At times he seemed quite conservative in his thinking but then would strongly support progressive views and initiatives. This came from his deep thinking and caring nature.

We remember him with gratitude for his devotion to family and church.

Rest in Peace Derrick.

Supplementary Tributes to the Deceased

(Continuation from page L-22)

Graeme Maxwell McIver

1940 - 2022

Graeme's journey of faith began in the Papanui Methodist Church where he was baptised as a child and to which he returned as an adult to train as a Local Preacher, followed sometime later as a candidate for the ministry. Having died in Wellington on October 24, Christchurch North Methodist Church in Papanui will also be the venue for Graeme's Memorial Service on Nov 25.

As a teenager, Graeme lived in Sumner to which his family had relocated. It was within the Methodist Church community there and in the wider district youth work that Graeme's faith was nurtured.

He entered Trinity Methodist College with a strong evangelical faith which gave him confidence as he pursued theological as well as university studies.

Towards the end of 1966 Graeme and Beatrice Baigent married and they were blessed with two daughters, Jennifer & Linda. Graeme was ordained at Durham St Church in 1970 and gained his BA through the University of Canterbury in 1972.

In NZ Graeme undertook ministry in Wairoa (1968-71), Marchwiell Union Timaru (1972-78), Upper Hutt Cooperating (1979-85), Durham Street (1991-96), Sumner Redcliffs Lyttleton Union (2003-2008) and post retirement supply appointments in Napier and at Wesley Wellington.

During his Upper Hutt Ministry, Graeme was convener of the church's International Affairs Committee for 5 years and Acting District Superintendent of the Wellington District for two years.

After Graeme and Beatrice separated in 1987, Graeme became a real estate agent for 4 years and qualified MREINZ. However the call to church based ministry was too strong to ignore and with a growing interest in creation spirituality, Graeme spent sixteen months at Holy Names College in Oakland, California where he gained a Masters Degree in Creation-Centred Spirituality and met his future wife of 6 years, Katherine Parker.

Interspersed with ministries in NZ, Graeme undertook USA ministry appointments in Portland Oregon, Minneapolis and Santa Cruz, California. During his time in California Graeme also completed Hakomi Psychotherapy training.

Graeme recalled how in the early years of ministry he sought to live by a faith that he later came to see as too narrow and restricting, and how in the 1970s he began a more expansive faith journey which was influenced by the 'human potential' movement in the church and which eventually led him to explore creation centred spirituality.

Whilst in California, Graeme attended a biennial forum of 'The Centre for Progressive Christianity' and continued to explore with parishioners and others what he called 'Open Christianity'. That led on to Graeme running a series of community based groups using the 'Living the Questions' material of renown theologian and writer Marcus Borg. In recent years Graeme also co-convended a monthly theological network in Christchurch which explores many different aspects of contemporary spirituality.

Graeme's faith journey as a whole illustrates the importance of taking seriously a changing world and the need for ministry to adapt accordingly. Graeme did this superbly and carried countless people with him on his own faith journey. In that journey he was a warm people friendly person and a great fellow traveller in ministry and service.

Graeme was also quietly courageous as exemplified in his decision with the onset of seriously declining health, to proceed with the assisted dying option. This he accepted in the company of his

two greatly loved daughters, grandchildren and other family members.

As mentioned above, we will further remember Graeme's very significant life and ministry in a memorial service in Christchurch on November 25.

Thanks indeed be to God for the life and witness of Graeme McIver.

Terence John Ryan MBE

1942 - 2022

E te tohunga whakapapa, tangata hūmarie, pononga o te Atua, takoto marie koe i ngā ringa atawhai o te matua nui i te rangi. Takoto mārika koe i a papatuanuku i te taha o ō mātua, i tōu whānau i Waipū.

Nā reira, ka tangi hotuhotu te ngākau, ka rere tonu ngā roimata. Takoto, e moe, e moe, moe mai rā!

Maoridom, Te Taha Māori o te Hāhi Weteriana o Aotearoa and in particular Ngāi/Kai Tahu have lost a true gentleman, scholar and much revered and respected kaumātua.

Terry Ryan's parents were of Scottish extraction whose whānau settled within the strongly traditional Scots community in Waipu, Northland. He had two brothers and one sister and is survived by his older sister Margaret and youngest brother David, several nieces and nephews and great nieces and nephews, all who knew him as 'Uncle Tenny'.

As a boy Terry was whāngai'd by the local Toka whānau, Henry Toka and his wife Mary. He became just one of the whānau and it was through this association that his love of te reo and whakapapa was nurtured. His father passed away when he was quite young, but he was always very close to his mother.

As a young man he worked in the Whangarei Māori Affairs Dept. and then the Māori Land Court. His astute acumen for detail and history was recognised early and when a position arose, his ability with te reo and whakapapa made him the ideal candidate for working with the Māori Land Court in Christchurch. He was transferred to Christchurch where he remained for the rest of his life. He started his genealogy mission for the Ngāi Tahu Trust Board in 1974 as a researcher helping with the iwi's Treaty claim. Terry worked for 45 years for Te Rūnanga o Ngāi Tahu where he retired in 2020 and is recognised as the longest-serving staff member of the organisation.

In 1995 for his service to Te Waipounamu community, Terry was made a Member of the British Empire and received an honorary doctorate in 2001 for his contributions to genealogy, from Lincoln University. "Whānau from across the motu reached out for his knowledge and he was always happy to give of his time" (Reo Hau).

Terry became very close with the Rapaki and Weteriana whānau and one of his main concerns regarding his engagement with writing the book *Te Pou Herenga Waka 2021*, was to ensure that the story of Rehua's close links with Te Hāh Weteriana was never

forgotten. His whāngai parents Mary and Henry Toka were also hugely influential in the design of the marae carvings and tukutuku panels.

He was the kaumātua for the Central South Island Synod and Christchurch Methodist Mission and was close confidante to the missions and their work. Post- earthquake Terry helped with advice and in the opening of many of our church buildings and new housing complexes in the area.

For Te Taha Māori, Terry was the backbone of Otautahi Rohe. He was ever present, but much preferred to remain in the background. His was the quiet measured voice that reminded folk of important matters of tikanga and process when things might have strayed.

Terry spent months at a time in the warmer climate of Waipū each year, and when he needed respite while work was carried out on his home in Christchurch, he was our guest in the Wesleycare Whare Tiaki. His presence in the whare was hugely uplifting for the other residents who valued his quiet unassuming ways. The kaumātua there considered Terry their friend.

Terry was a deeply private man, who cared for people, no matter who they were.

The tangi for Terry Ryan was held at Rehua Marae in Christchurch where he served as its secretary for many years. He lay in state there for 3 nights where he received accolades from far and wide. His body was then accompanied by a large contingent from Ngai Tahu, who returned him to his Kaipara whānau at Otamatea Marae, for one night. The next day he was taken to lie in the family homestead in Waipū and following the whānau wishes his funeral service was held in the Presbyterian Church, Waipū and he was interred beside his parents and brother in the Waipū cemetery.

Mā te Atua koe e manaaki Terry, māna e tiaho mai i tōna atawhai ki runga i a koe e hoa, moe marie!

Elizabeth (Betty) Jean Watson

Died October 2022

Betty had a life-long association within Methodism - Ashburton Methodist Parish, South Canterbury Synod District now included in Central South Island District which extended her representation within the Connexion.

Local: Sunday School Teacher, Bible Class Leader, Life Boys Officer, Choir Member and an accredited Lay Preacher from 1973. Betty researched and wrote "Centenary of Methodism in Ashburton" With this kind of involvement Betty was almost always on Parish Committees, led Worship (not limited to Methodist Parishes) throughout the Central South Island and including Community Services

District: A Synod parish representative for 23 years led to Betty becoming a South Canterbury Synod Co-superintendent for 12 years and later an assistant Superintendent of Central South Island. Betty represented the Synod on JRC and conducted several Parish reviews.

Connexion: Inevitably from Synod involvement Betty was for 6 years a member of Taiwi Strategy and Stationing attending Church Conference for 12 years.

Methodist Women's Fellowship (MWF) played a large part in Betty's life – she gave continuous leadership in the Parish from 1963 holding several terms in most of the offices. At both Parish and District leadership level her skills were sustained up to a few weeks prior to her death.

In 1992 Betty became a Civil Celebrant and has conducted Funerals, Marriages, "Naming Ceremonies" and "Renewal of Vows"

Betty passed away on Sunday 16 October 2022 just 7 days short of her 87th birthday.

We extend our love and support to Ainsley, Rolene, Chris, Kerry and all members of their families. Thank you for sharing Betty with us in all aspects of her contribution within the Methodist Church.

M

Record of Service for Retirees



Alofaifo (Alofa) Asiata

For surely I know the plans I have for you, says the Lord, plans for your welfare and not for harm; to give you a future with hope. (Jeremiah 29:11Nrsv.)

These are some of the words that encourage me enter onto the mission field.

To set on a journey is nothing new to anyone, because in one way or another, we have all been on some sort of a journey. I reckon that our journey through life starts right from the minute we leave our mothers' womb and set foot on earth. Every individual has their own story about their journey.

I now take this opportunity to share a few highlights of my journey through ministry. There were so much but I would only speak of a few.

My first Parish straight after College was in the region of Waikato/Waiariki and Hauraki Plains. This was a Uniting Co-operating Parish which consists of Methodist, Presbyterian and Anglican. My first experience was intimidating as the involvement of traditional Anglicanism seemed to have been the dominating partner. Starting off in the Parish was hard but I felt this was a real challenge for my husband and myself- trusting that this was part of God's plan in our lives.

On our first Sunday at the Parish, I conducted both a Baptism and a Communion Service. Well, this was a nightmare as I haven't done either service on my own before. My worst fear was during the baptism of a 3months old baby, dressed in a long white silky frock.

I've never prayed so hard before as I did then, wishing that the baby won't struggle in my arms. To my surprise, the dear soul slept right through the whole ceremony until I took her round to introduce to the congregation afterwards. That was a great moment as I was assured of answered prayers.

This 1st Sunday really stands out in my mind as I was experiencing some sort of fear at the start of the service, but at the end I felt the warmth of the Spirit flushing through me. I felt so happy as if my heart was laughing!!

My first six years in a Uniting Parish were very challenging and I thank God for the gift of perseverance and determination.

Another highlight of my journey is sharing worship with other denominations in the town. Although we have our differences, but the spirit of connectedness and unity was always present. We developed a very close relationship with the local Catholic Church and as a result we get together at our church for Lent Studies, Advent Studies and other activities during the year.

We also combined at our church for Christmas Carols led by a Catholic Sister and myself.

I initiated a vegetable garden near the church in Ngatea, which is now looked after by members of the community. The last time I visited Ngatea, the garden is now called the Community Garden.

I've enjoyed meeting with people from all walks of life. I've made a lot of friends and learned a lot from members of congregations I was able to minister the 'Word' to. I felt blessed and humbled by the love and care received. I only wish I could return to them likewise, and pray for God's blessings and grace to be bestowed His people.

One of the highlights of my journey in ministry is – I am confident of the love that brought me thus that far, from the thought of being a lost sinner, to enjoy the peace of His "Amazing Grace"- I pray that the Lord will continue to use me in any other way He wishes wherever, or whenever I can.

My sincere thanks to the Methodist Church of New Zealand (Te Hāhi Weteriana of Aotearoa) for accepting me as a servant for Jesus Mission in this land. Although I have only served in the field for a short time, but I believe it is God's timing we go by. Pray that this is so.

I ask your forgiveness in not fulfilling what the church needed of me, and pray for God's bounteous blessings upon the Church as a whole and its leaders.

Let us - *Fight the good fight of the faith. Take hold of the eternal life to which you were called when you made your good confession in the presence of many witnesses. 1 Timothy 6:12*

Thank you

Your friend in Christ, Alofa

Mark Loyal Gibson

Mark Gibson has described himself as being "on the creative edge" in what has been a ministry of two halves.

Mark was born on the banks of the Selwyn Waikirikiri River, appropriate given the eco-ministry which defined his "second calling". The son of a Methodist minister and Sunday school superintendent, Mark's family moved to Nelson when he was still a youngster and later to Palmerston North.

After finishing school, Mark worked in various roles for the church either full or part time for 15 years, before candidating for ministry in 1993. He became accredited an lay preacher in 1994 and was accepted for ministry training in the same year, commencing Bachelor of Theology studies at Trinity / St Johns in 1995.

He was stationed to Hamilton Parish in 1998 and was ordained at the 1999 Methodist conference in Auckland. During his time in Hamilton, Mark developed an in-depth, 16-session training course for the lay pastoral team, introduced inter-generational drama in worship, led a Waikato-Waiariki Synod three-day pilgrimage from Tauranga and Hamilton to Hiruhama/Jerusalem and Koriniti Marae on the Whanganui River in 2000.

Mark was stationed to Christchurch South Parish in 2001 and over the next decade he revamped the ministry with children with a strong focus on drama and music, changed the Sunday morning structure so that worship flowed into a range of educational opportunities. He unshackled the congregation from the pews, creating a more flexible worship space, where he introduced initiatives such as the "Lifting the Lid on Death" series of talks.

In 2006 Mark received his second call to ministry, one of eco-theology. He created "Bellbird Cathedral", a monthly contemplative gathering on the Port Hills, and a study leave project on the health of the Opawaho Heathcote River. A public talk by Mark led to the formation of the Christian ecology group, and designing and leading a long-term ecumenical group called Windfarm, where participants shared their spiritual journeys.

He co-led a School of Theology session in 2008 on green theology and mission with Rev Jan Fogg, which turned into a discussion over dinner where the late Rev Dr Jim Stuart said it was time the church led a hikoi on climate change. Mark returned to Christchurch and Walk for the Planet, a pilgrimage from Rakiura Stewart Island to Wellington in 2009 was born, with Mark as co-ordinator. His parish sponsoring half of his hours to the initiative for three months. The journey engaged hundreds of people throughout the South Island.

In 2011 Mark was stationed at New Brighton Union Parish part-time until 2021, and for the next decade his ministry was defined by the earthquakes and eco-theology. Within days of being inducted, his new congregation was forced out of the beloved "grand old lady by the sea" by the February 22, 2011, earthquake.

Ministry with the parish and community journeyed through the emergency, recovery and rebuild, culminating in a new, multi-purpose complex incorporating The Chapel of the Waves, hospitality space, purpose-made Op Shop, and an office hub for Christchurch Methodist Mission. Along the

way new outreach initiatives included Eastern Conversations, a weekly community barbecue, and a relationship with Greymouth Uniting Parish, as they engaged with the Pike River crisis.

In 2013, Mark took leave to researched the impact and regeneration of communities in Victoria, Australia, following the 2009 Black Saturday fires, giving a three-part public lecture series the following year. Mark also attended a World Council of Churches workshop on Green Churches at the Bossey Institute in Geneva in 2014.

Alongside parish ministry, Mark created the River of Life Project, helping to found the Avon Otakaro Network, which Mark co-chaired, to promote a green and community-oriented vision for the red zone land and took a 18,000 signature petition to Parliament. The Great Otakaro Avon River Walk was established in 2012. Walk for the Planet was re-born in 2017, to walk seven Canterbury rivers in seven weeks, which became a feature film, and the following year, Mark created Two Lakes Healing, a Marae-to-Marae cycling pilgrimage around two of New Zealand's most polluted lakes.

Mark established with a group of community activists to put together Eastern Rising, a show on Plains FM Community Radio to tell positive stories in the east. In 2014, Mark became a part-time eastern strategy co-ordinator for Central South Island Synod, where he helped to establish Eastern Churches Together, and Ara Hou/The New Pathway, a collaboration between eastern parishes. This led to sharing ministry resources and initiatives such as the annual Walk for Refugees.

Mark took on a part-time transitional ministry at Wainoni Methodist in 2016, before being stationed part-time at Port Hills Uniting Parish in 2018 until his retirement. During this time, he took study leave in 2019 to attend a spiritual activism course at Findhorn Community and Foundation in Scotland and visited Green church and eco-congregation movements in the United Kingdom and Copenhagen.

Mark's colleagues speak highly in their appreciation of his work in the community, friendship, collegiality and mentoring. He is a very welcoming person, who puts others first, he has integrity and he has a lot of depth to him. He is very well-read, particularly when it comes to ecology and relating it back to theology, and a lot of thoughtfulness goes into what he does.

Bernard Leigh (Leigh) Sundberg

Leigh Sundberg was born in 1954 in Durban, South Africa.

An only child, Leigh had his first experience of boarding school at the age of six. This set him up well for negotiating his compulsory 18 months of military service in South Africa and eight further years as a permanent member of the South African Air Force, where he trained as a pilot and then became a flying instructor. In 1974, while Leigh was doing military training, he met Dianne and they married in 1977. Although Leigh was raised as an Anglican, it was the loving enclosure of her Methodist Youth group which confirmed and nurtured his faith.

While in the Airforce Leigh was very involved in the life of the local church – mainly as a youth pastor, in Bloemfontein, Brooklyn and Dunnottar. He always had a quiet call to commit himself further to God and in 1982 he left the Air Force and candidated for the Methodist ministry.

Leigh undertook his theological training by correspondence, while ministering in a widely spread circuit with six churches. He tells of reading and writing in the car as Dianne drove from one far-flung preaching place to the next and the vigorous theological discussions with Dianne that transpired. From the beginning, Dianne was partner and sounding board in his ministry. Between 1983 and 1990 Leigh and Dianne served in Alberton, Lyndenbergh and Weavind Park. Leigh was ordained in 1988.

In 1991, the Methodist Conference stationed Leigh back into the armed forces as a Chaplain, serving the air force in Pretoria and the Navy in Saldanha. He was reluctant to go: political change

in the defence force was slow, Leigh had changed, and his strong sense of justice tended to get him into trouble with the authorities. He describes himself as something of an “unruly priest”!

The Church then stationed Leigh to Gonubie, where he developed close cooperation with other churches, and twelve years later to Port Shepstone for 7 years, until they started a new life in New Zealand.

Leigh has strong family links to New Zealand and he and Dianne had talked about retiring here. A six-month exchange visit to Hamilton East Parish encouraged them both to make the move earlier and to continue his ministry in Aotearoa. Leigh was accepted by the New Zealand Conference, and as a result, Leigh and Dianne were stationed to Tauranga Methodist Parish in 2015.

The mixture of cultures, theologies and styles that came together in Tauranga soon settled into a refreshing blend. Leigh’s scholarship, preaching and sense of justice, along with his larger-than-life presence and humour, was appreciated. Always an ecumenist, Leigh fitted in well with New Zealand Methodism. As he explored further into progressive theology, his preaching opened fresh insights for the congregation into the study of the Bible and faith in everyday life.

One of the changes Leigh oversaw was the amalgamation of the Tauranga and Te Puke - Mount Maunganui Parishes into the Western Bay of Plenty Circuit. The term ‘Circuit’ has since been changed back to ‘Parish’, although the concept of breaking down boundaries and involving different kinds of worshipping communities is still an inspiring hope.

Leigh suffered a stroke in May 2020 which, along with Parkinson’s disease, left him unable to continue in ministry. He and Dianne had brought new energy and ideas into the Parish and the Parish misses them both. We pray for God’s many blessings in their retirement.

Jill Evelyn van de Geer

“A long and winding road...” are words of a song by Paul McCartney. It is “*the road you never quite get to the end of...*” McCartney once said. The same words might just as accurately describe the journey Jill van de Geer has made, lay and ordained, through her years in the Methodist Church of New Zealand, Te Hāhi Weteriana O Aotearoa.

Jill’s earliest Methodist links were among congregations at Howick, Pakuranga and later Pitt Street Methodist Churches in Auckland. Shaped in part by the ministries of the like of Ed Boyd, John Osborne, David Besant and in later years Eric Clement, Selwyn Dawson and Jack Penman, Jill also pays tribute to the wider influence of people like Phyllis Guthardt, Mary Astley and Joan Fowler. Not only a qualified teacher, an accomplished organist, choir director and lay leader, in 1999 Jill was ordained to presbyteral ministry and over the past 23 years has offered valued Connexional leadership to the Church.

Her wider Connexional perspective grew, when in 1982 and appointed to the Trinity Theological College Council, she attended the Napier Methodist Conference. It was a pivotal period in the life of the Church, but it was also to become a pivotal moment in which the future of Jill’s contribution to the wider Church began to take shape.

By 1985, Jill’s teaching position at the Auckland Catholic Teacher’s Training College, ended with the closure of Loretto Hall, and evolved into a half time administrative and pastoral support role at Pitt Methodist Church and halftime administrative support at Trinity Theological College. In 1986 that developed further into a full time administrative/bursar role at Trinity College – a period in which tertiary education (including theological education and formation for ministry) was substantially evolving. Jill’s work was at the heart of those changes and embraced significant ecumenical relationships.

It was unsurprising then, that with a wealth of prior experience and already qualified with a Licentiate of Theology and Bachelor of Theology, in 1998 Jill was not only accepted for ministry, but endorsed by the Conference as the Methodist Church’s new General Secretary. Jill took up

that appointment in February 1999 and was ordained at the Auckland Conference in November of that year.

The Connexion's reliance upon voluntary personnel to maintain good administration and practice had already begun to falter and establishing a professionally qualified permanent Connexional support team became a priority. Jill's ministry as General Secretary across the years 1999 to 2008, gave valued expression to the concept (described in earlier years by a previous General Secretary) of "*administration as sacrament*". A care-filled and well managed administration of the Church's wide ranging responsibilities, wisely accomplished.

To which must be added an even wider set of responsibilities and accomplishments. Jill was elected Vice President of the Conference and served in that role throughout 1995. She was named President of the Conference for 2008. She has also held appointments to a wide range of Connexional Boards and Committees, including Wesley College Trust Board, Methodist Trust Association, PACT 2086 and the Methodist Connexional Property Committee. Not least, her appointment as a member of the NZ Methodist/Catholic dialogue in the mid-eighties, a worldwide bilateral theological dialogue between Methodists and Roman Catholics, first commenced in 1967 as a result of the Second Vatican Council.

On concluding her appointment as General Secretary, and although based in Christchurch with all the travel demands that made, Jill fulfilled the role of District Superintendent of the Nelson Marlborough West Coast Methodist Districts for 6 years. She provided ministry (including Parish Superintendency) to the Hornby-Riccarton Methodist Parish; and ministry to the Durham Street congregation, which post-earthquake was meeting in the Knox Presbyterian Church Lounge.

But there is also an international dimension to Jill's ministry. She accompanied the then President, the Rev Dr Mary Caygill to England in 2001 for the World Methodist Council meeting and was appointed Chairperson of the Methodist Council's Restructuring Committee. Jill presented that report to the World Council's meeting in Oslo in 2002 and was a member of the World Methodist Council Executive, 2007-2011.

All of which was accomplished with the unstinting and selfless support of Maurice, to whom Jill was married for 53 years until his death in 2018. Over all of those years, Maurice provided an unswerving, constant support of all that Jill sought to be and achieve, and we honour his memory.

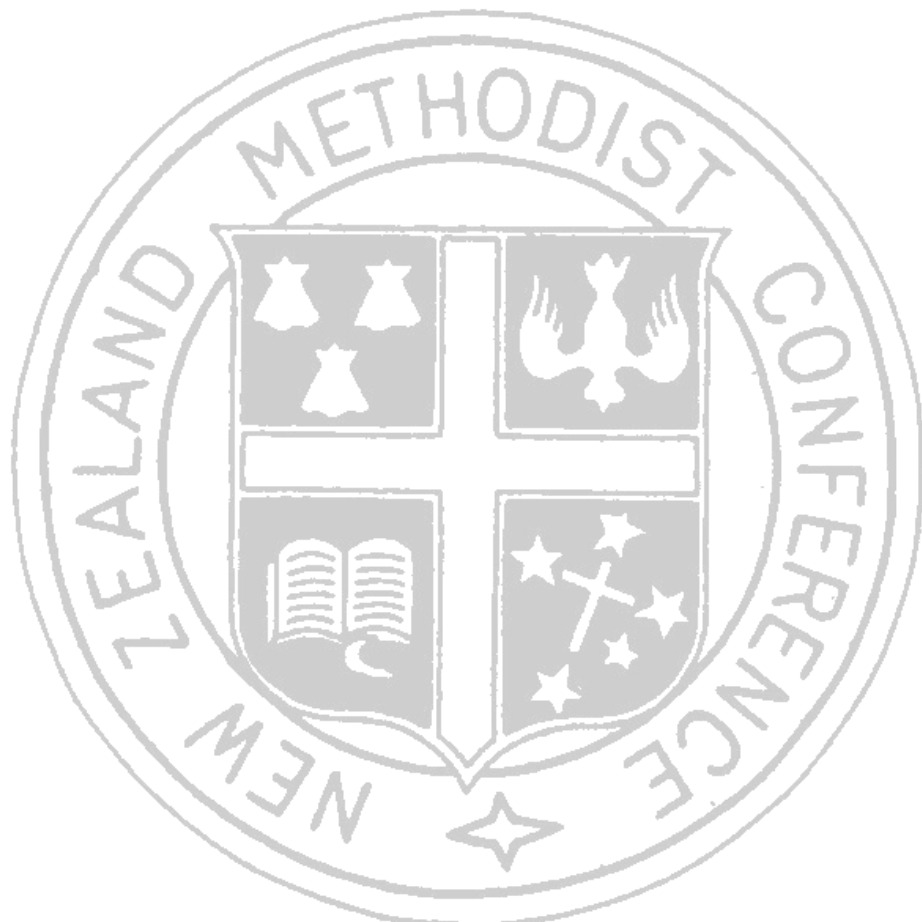
Now, upon retirement from active ministry Jill pays tribute to each person present and past who have been part of her "*long and winding road*". Wonderful colleagues, good friends, challenging critics, wise and compassionate leaders that she has been honoured to serve for so long in so many different capacities.

In turn, the Methodist Church of New Zealand, Te Hāhi Weteriana gives you thanks Jill, for your tireless energy, determined vision, conscientious commitment and care-filled concern in every aspect of your ministries lay and ordained. At the heart of it all, has been that time honoured question:

*He aha te mea nui O te Ao?
He Tangata! He Tangata! He Tangata!*

N

Statistics



METHODIST STATISTICS 2022

| | Female Members <25 | Female Members 26-45 | Female Members 46-65 | Female Members >65 | Male Members <25 | Male Members 26-45 | Male Members 46-65 | Male Members >65 | Methodist Roll | Baptisms under 13 | Baptisms 13 over | Dedications | Confirmations | Under Pastoral Care | Households Involved | Attendance Children | Attendance Adults | Events in June | Christian Formation 13-17 | Christian Formation 13 Under | Christian Formation Adults | Leadership Counsellors | Leadership Lay Pastors | Leadership Other Pastoral | Leadership Lay Preachers | Leadership Worship Leaders | Leadership Youth Leaders | Leadership Sunday School | Leadership Shared Members | Leadership Administrative | Employed Full-time Weekly | Employed Part-time Weekly | Employed Full-time | Employed Part-time | Paid Hours Full-time | Paid Hours Part-time | Weekly Volunteers | Total Volunteer Hours | |
|--|--------------------|----------------------|----------------------|--------------------|------------------|--------------------|--------------------|------------------|----------------|-------------------|------------------|-------------|---------------|---------------------|---------------------|---------------------|-------------------|----------------|---------------------------|------------------------------|----------------------------|------------------------|------------------------|---------------------------|--------------------------|----------------------------|--------------------------|--------------------------|---------------------------|---------------------------|---------------------------|---------------------------|--------------------|--------------------|----------------------|----------------------|-------------------|-----------------------|-----|
| 1000 NORTHLAND | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 1090 Dargaville Parish | 3 | 1 | 40 | 5 | 4 | 1 | 2 | 15 | 71 | 0 | 0 | 0 | 0 | 19 | 30 | 0 | 30 | 4 | 0 | 0 | 30 | 8 | 0 | 6 | 2 | 0 | 0 | 0 | 2 | 3 | 1 | 1 | 1 | 1 | 40 | 6 | 9 | 17 | |
| | 3 | 1 | 40 | 5 | 4 | 1 | 2 | 15 | 71 | 0 | 0 | 0 | 0 | 19 | 30 | 0 | 30 | 4 | 0 | 0 | 30 | 8 | 0 | 6 | 2 | 0 | 0 | 2 | 3 | 1 | 1 | 1 | 1 | 40 | 6 | 9 | 17 | | |
| 2000 AUCKLAND | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 2010 Auckland Central Parish | 17 | 14 | 31 | 35 | 10 | 13 | 36 | 32 | 188 | 0 | 0 | 4 | 11 | 117 | 104 | 17 | 93 | 15 | 8 | 22 | 61 | 12 | 8 | 3 | 17 | 12 | 1 | 3 | 0 | 0 | 5 | 7 | 7 | 7 | 192 | 46 | 87 | 294 | |
| 2030 Wesley Roskill Parish | 15 | 7 | 9 | 18 | 10 | 4 | 16 | 9 | 88 | 0 | 0 | 0 | 2 | 58 | 42 | 4 | 33 | 4 | 0 | 6 | 0 | 12 | 0 | 0 | 4 | 5 | 2 | 5 | 0 | 4 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 20 | 100 |
| 2060 Orakei Methodist Parish | 0 | 4 | 29 | 10 | 0 | 1 | 10 | 15 | 69 | 2 | 0 | 0 | 0 | 160 | 54 | 42 | 4 | 4 | 2 | 4 | 15 | 7 | 1 | 8 | 1 | 2 | 2 | 3 | 0 | 1 | 1 | 1 | 1 | 1 | 40 | 12 | 15 | 30 | |
| 2080 Mt Albert Parish | 2 | 11 | 23 | 19 | 1 | 11 | 12 | 11 | 90 | 2 | 0 | 0 | 0 | 68 | 60 | 9 | 51 | 4 | 6 | 8 | 14 | 10 | 0 | 12 | 0 | 4 | 0 | 3 | 0 | 1 | 1 | 1 | 1 | 1 | 40 | 10 | 40 | 80 | |
| 2100 Waitakere Methodist Parish | 9 | 22 | 58 | 25 | 8 | 18 | 21 | 34 | 195 | 1 | 0 | 0 | 0 | 232 | 141 | 7 | 28 | 21 | 6 | 8 | 15 | 19 | 1 | 10 | 19 | 23 | 3 | 10 | 4 | 6 | 1 | 4 | 1 | 4 | 40 | 65 | 49 | 79 | |
| 2140 Richardson Centre, Northcote-Takapuna Parish | 3 | 8 | 48 | 19 | 2 | 11 | 14 | 17 | 122 | 0 | 0 | 0 | 0 | 45 | 111 | 6 | 54 | 8 | 2 | 6 | 21 | 13 | 0 | 0 | 1 | 2 | 2 | 0 | 3 | 2 | 9 | 2 | 11 | 80 | 80 | 33 | 28 | | |
| 2150 Birkenhead Methodist Parish | 0 | 2 | 8 | 4 | 0 | 2 | 6 | 7 | 29 | 0 | 0 | 0 | 0 | 63 | 31 | 0 | 11 | 4 | 0 | 0 | 3 | 6 | 0 | 0 | 2 | 0 | 0 | 0 | 1 | 0 | 2 | 0 | 2 | 0 | 30 | 9 | 36 | | |
| 2280 Whangaparaoa Methodist Parish | 4 | 3 | 35 | 11 | 0 | 2 | 9 | 17 | 81 | 0 | 0 | 1 | 0 | 113 | 171 | 4 | 54 | 10 | 18 | 10 | 109 | 9 | 0 | 8 | 7 | 13 | 9 | 4 | 0 | 2 | 1 | 1 | 1 | 51 | 24 | 68 | 237 | | |
| 2290 Mahurangi Methodist Parish | 7 | 7 | 56 | 9 | 15 | 6 | 3 | 26 | 129 | 0 | 0 | 0 | 0 | 2 | 51 | 6 | 41 | 8 | 0 | 8 | 10 | 10 | 0 | 7 | 5 | 4 | 0 | 8 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 20 | 40 | | |
| 2310 Waterview Methodist Parish | 8 | 5 | 5 | 15 | 5 | 8 | 11 | 1 | 58 | 0 | 0 | 0 | 0 | 4 | 18 | 6 | 25 | 8 | 5 | 7 | 14 | 9 | 0 | 0 | 16 | 6 | 3 | 8 | 0 | 1 | 0 | 1 | 0 | 1 | 0 | 10 | 5 | 10 | |
| 2320 East Coast Bays Parish | 3 | 0 | 34 | 4 | 1 | 2 | 2 | 19 | 65 | 0 | 0 | 0 | 0 | 56 | 109 | 1 | 38 | 4 | 0 | 2 | 0 | 9 | 0 | 11 | 0 | 1 | 0 | 0 | 0 | 2 | 1 | 2 | 1 | 2 | 40 | 11 | 38 | 79 | |
| | 68 | 83 | 336 | 169 | 52 | 78 | 140 | 188 | 1114 | 0 | 5 | 13 | 918 | 892 | 102 | 432 | 90 | 47 | 81 | 262 | 116 | 10 | 59 | 71 | 71 | 22 | 46 | 4 | 21 | 12 | 28 | 12 | 30 | 483 | 288 | 384 | 1013 | 1013 | |
| 2400 MANUKAU | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 2410 Howick Pakuranga Parish | 18 | 14 | 41 | 39 | 9 | 18 | 15 | 25 | 179 | 1 | 0 | 0 | 0 | 179 | 7 | 80 | 5 | 60 | 4 | 1 | 5 | 15 | 16 | 0 | 1 | 5 | 6 | 2 | 3 | 3 | 2 | 1 | 1 | 1 | 48 | 8 | 45 | 120 | |
| 2420 Manurewa Methodist Parish | 34 | 22 | 23 | 21 | 39 | 16 | 23 | 14 | 192 | 2 | 0 | 0 | 0 | 192 | 26 | 20 | 76 | 3 | 0 | 0 | 8 | 0 | 0 | 0 | 0 | 3 | 1 | 1 | 0 | 1 | 1 | 2 | 1 | 2 | 40 | 11 | 15 | 80 | |
| 2430 Papakura Parish | 4 | 9 | 30 | 21 | 2 | 8 | 13 | 17 | 104 | 0 | 0 | 0 | 0 | 20 | 61 | 4 | 51 | 4 | 2 | 4 | 126 | 13 | 0 | 5 | 1 | 2 | 0 | 2 | 0 | 2 | 2 | 6 | 2 | 6 | 85 | 71 | 20 | 30 | |
| 2440 Pukekohe Parish | 9 | 9 | 25 | 8 | 18 | 7 | 7 | 19 | 102 | 0 | 0 | 0 | 0 | 104 | 37 | 6 | 38 | 4 | 0 | 6 | 38 | 14 | 0 | 4 | 0 | 0 | 4 | 0 | 2 | 1 | 0 | 1 | 1 | 40 | 20 | 25 | 140 | | |
| 2480 Papatoetoe Parish | 19 | 36 | 15 | 31 | 36 | 43 | 50 | 15 | 245 | 2 | 0 | 0 | 0 | 38 | 83 | 21 | 276 | 4 | 10 | 7 | 70 | 15 | 0 | 8 | 6 | 8 | 3 | 3 | 0 | 1 | 0 | 2 | 0 | 2 | 0 | 24 | 10 | 15 | |
| | 84 | 90 | 134 | 120 | 104 | 92 | 108 | 90 | 822 | 5 | 0 | 0 | 179 | 361 | 287 | 56 | 501 | 19 | 13 | 22 | 257 | 58 | 0 | 18 | 12 | 19 | 6 | 13 | 3 | 8 | 5 | 11 | 5 | 12 | 213 | 134 | 115 | 385 | |
| 3000 WAIKATO WAIARIKI | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 3060 Morrinsville Parish | 2 | 3 | 14 | 3 | 5 | 1 | 1 | 6 | 35 | 0 | 0 | 0 | 0 | 60 | 23 | 0 | 14 | 4 | 0 | 0 | 14 | 10 | 0 | 0 | 0 | 2 | 0 | 1 | 0 | 2 | 1 | 3 | 1 | 3 | 40 | 14 | 10 | 15 | |
| 3100 Hamilton East Methodist Parish | 30 | 43 | 20 | 27 | 28 | 46 | 23 | 22 | 239 | 6 | 0 | 0 | 0 | 239 | 43 | 48 | 126 | 63 | 18 | 19 | 12 | 12 | 0 | 1 | 2 | 12 | 4 | 15 | 2 | 1 | 1 | 4 | 1 | 4 | 40 | 60 | 30 | 96 | |
| 3171 Rotorua Methodist Church | 0 | 0 | 16 | 2 | 0 | 1 | 2 | 5 | 27 | 0 | 0 | 0 | 0 | 10 | 20 | 5 | 26 | 45 | 3 | 7 | 32 | 11 | 0 | 2 | 1 | 4 | 0 | 2 | 1 | 2 | 1 | 2 | 1 | 2 | 52 | 14 | 17 | 14 | |
| 3190 Tauranga Parish (Western Bay of Plenty) | 0 | 0 | 77 | 4 | 0 | 0 | 4 | 33 | 118 | 0 | 0 | 0 | 0 | 28 | 111 | 3 | 66 | 14 | 0 | 0 | 15 | 11 | 0 | 4 | 5 | 0 | 0 | 3 | 0 | 1 | 2 | 2 | 2 | 78 | 15 | 42 | 105 | | |
| 3250 Te Awamutu Parish | 2 | 4 | 39 | 7 | 5 | 3 | 5 | 20 | 85 | 0 | 0 | 0 | 0 | 107 | 43 | 1 | 25 | 5 | 0 | 0 | 0 | 10 | 0 | 0 | 4 | 0 | 0 | 0 | 0 | 0 | 2 | 0 | 2 | 0 | 35 | 20 | 100 | | |
| | 34 | 51 | 166 | 43 | 38 | 51 | 35 | 86 | 504 | 6 | 0 | 0 | 0 | 444 | 240 | 57 | 257 | 131 | 21 | 26 | 73 | 54 | 0 | 7 | 12 | 18 | 4 | 21 | 3 | 6 | 5 | 13 | 5 | 13 | 210 | 138 | 119 | 330 | |
| 4000 LOWER NORTH ISLAND | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 4050 Hawera Parish | 3 | 4 | 8 | 3 | 0 | 2 | 2 | 8 | 30 | 0 | 0 | 0 | 0 | 29 | 17 | 2 | 10 | 3 | 1 | 2 | 18 | 8 | 0 | 0 | 0 | 3 | 0 | 2 | 1 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 8 | 18 | |
| 4090 Wanganui Methodist Parish | 0 | 0 | 33 | 3 | 0 | 0 | 1 | 11 | 48 | 0 | 0 | 0 | 0 | 18 | 44 | 2 | 23 | 3 | 0 | 2 | 0 | 8 | 0 | 5 | 1 | 1 | 0 | 1 | 0 | 1 | 0 | 2 | 0 | 2 | 0 | 40 | 20 | 40 | |
| 5110 Manawatu Rangitikei Methodist Parish | 4 | 5 | 60 | 12 | 3 | 4 | 11 | 35 | 134 | 1 | 0 | 0 | 0 | 70 | 72 | 3 | 59 | 12 | 0 | 4 | 69 | 9 | 0 | 4 | 8 | 3 | 0 | 2 | 0 | 1 | 1 | 3 | 1 | 3 | 48 | 67 | 35 | 105 | |
| 6010 Wellington Methodist Parish | 70 | 59 | 37 | 72 | 66 | 49 | 56 | 23 | 432 | 5 | 0 | 0 | 0 | 235 | 97 | 42 | 195 | 4 | 41 | 45 | 39 | 25 | 0 | 0 | 60 | 5 | 12 | 19 | 0 | 4 | 4 | 4 | 4 | 4 | 160 | 80 | 0 | 0 | |
| | 77 | 68 | 138 | 90 | 69 | 55 | 70 | 77 | 644 | 6 | 0 | 0 | 0 | 352 | 230 | 49 | 287 | 22 | 42 | 53 | 126 | 50 | 0 | 9 | 69 | 12 | 12 | 24 | 1 | 7 | 5 | 9 | 5 | 9 | 208 | 187 | 63 | 163 | |
| 7000 NELSON MARLBOROUGH WEST COAST | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 7070 Blenheim Methodist Parish | 13 | 5 | 27 | 6 | 8 | 4 | 5 | 10 | 78 | 0 | 0 | 0 | 0 | 15 | 60 | 8 | 47 | 8 | 2 | 1 | 5 | 16 | 0 | 2 | 3 | 0 | 0 | 0 | 0 | 4 | 1 | 0 | 1 | 0 | 40 | 0 | 8 | 20 | |
| 7130 Nelson Tasman Methodist Parish | 0 | 3 | 84 | 5 | 0 | 1 | 3 | 46 | 142 | 0 | 0 | 0 | 0 | 10 | 72 | 0 | 60 | 8 | 0 | 0 | 0 | 8 | 0 | 11 | 1 | 7 | 0 | 0 | 0 | 0 | 1 | 0 | 1 | 0 | 40 | 0 | 15 | 60 | |
| | 13 | 8 | 111 | 11 | 8 | 5 | 8 | 56 | 220 | 0 | 0 | 0 | 0 | 25 | 132 | 8 | 107 | 16 | 2 | 1 | 5 | 24 | 0 | 13 | 4 | 7 | 0 | 0 | 0 | 4 | 2 | 0 | 2 | 0 | 80 | 0 | 23 | 80 | |
| 7500 VAHEFONU TONGA O' AOTEAROA | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 7520 Otara Tongan Parish (Including Papakura Tongan) | 105 | 122 | 25 | 104 | 98 | 101 | 79 | 18 | 652 | 8 | 0 | 0 | 0 | 65 | 95 | 10 | 450 | 4 | 0 | 0 | 10 | 0 | 0 | 0 | 135 | 5 | 2 | 0 | 0 | 0 | 1 | 0 | 1 | 0 | 1 | 0 | 5 | 20 | |
| 7600 Pukekohe Tongan Methodist Parish | 36 | 18 | 6 | 16 | 32 | 21 | 9 | 4 | 142 | 0 | 0 | 0 | 0 | 34 | 15 | 35 | 14 | 0 | 0 | 0 | 40 | 0 | 0 | 22 | 4 | 4 | 15 | 0 | 4 | 0 | 1 | 0 | 1 | 0 | 20 | 2 | 2 | | |
| 7810 Lower Hutt Tongan Parish | 8 | 6 | 2 | 3 | 6 | 4 | 0 | 0 | 32 | 0 | 0 | 0 | 0 | 0 | 10 | 4 | 0 | 0 | 0 | 10 | 8 | 0 | 2 | 5 | 2 | 2 | 4 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 3 | 5 | | |
| 7900 Christchurch South Tongan Parish (Kosipeli) | 23 | 17 | 3 | 9 | 22 | 9 | 18 | 3 | 104 | 2 | 0 | 0 | 0 | 0 | 12 | 29 | 4 | 0 | 0 | 15 | 18 | 3 | 0 | 21 | 14 | 3 | 5 | 0 | 2 | 0 | 1 | 0 | 1 | 0 | 20 | 9 | 15 | | |
| 7910 Oamaru Tongan Methodist Parish | 11 | 9 | 1 | 1 | 14 | 5 | 1 | 1 | 43 | 1 | 0 | 3 | 39 | 36 | 7 | 15 | 10 | 5 | 2 | 10 | 7 | 3 | 0 | 3 | 3 | 1 | 2 | 3 | 0 | 2 | 0 | 0 | 0 | 0 | 4 | 25 | | | |
| | 183 | 172 | 37 | 133 | 169 | 142 | 111 | 26 | 973 | 11 | 0 | 3 | 39 | 133 | 143 | 52 | 534 | 31 | 2 | 10 | 42 | 69 | 3 | 5 | 186 | 26 | 13 | 27 | 0 | 8 | 1 | 2 | 1 | 2 | | | | | |

| CO-OPERATING AND UNION PARISHES 2022 | Number of Members up to 25 years old: | Number of Members 26 to 45 years old: | Number of Members 46 to 65 years old: | Number of Members 66 to 80 years old: | Number of Members 80+ years old: | Number of Baptisms: Children under 13 years old: | Number of Baptisms: Adult (13 years and older): | Number of Dedications: | Number of Confirmations/Professions of Faith (normally indicating membership of a congregation) | Number of Persons Under Pastoral Care i.e. people associated with the church or on a community roll who are not in formal membership: | Total attendances for June divided by four: Children under 13 years old: | Total attendances for June divided by four: Adults (13 years and over): | Number of Parish Councillors: | Number of Lay Preachers: | Number of Retired Ordained Ministers in Congregation: | Number of Youth Leaders: | Number of Sunday School Teachers: | Number of Local Shared Ministry Team Members: | Number of Administrative Staff: |
|--------------------------------------|---------------------------------------|---------------------------------------|---------------------------------------|---------------------------------------|----------------------------------|--|---|------------------------|---|---|--|---|-------------------------------|--------------------------|---|--------------------------|-----------------------------------|---|---------------------------------|
| Hamilton All Saints | 4 | 9 | 28 | 30 | 16 | 0 | 0 | 0 | 0 | 19 | 0.5 | 43 | 14 | 3 | 1 | 0 | 0 | 30 | 1 |
| Kaurihohore/Kamo | 2 | 3 | 5 | 4 | 25 | 0 | 0 | 0 | 1 | 24 | 2 | 33 | 8 | 6 | 0 | 10 | 0 | 0 | 1 |
| Taumarunui St Paul | 1 | 2 | 6 | 16 | 8 | 1 | 0 | 0 | 0 | 25 | 0 | 16 | 10 | 1 | 2 | 0 | 1 | 0 | 0 |
| St Albans Uniting | 0 | 1 | 2 | 9 | 18 | 1 | 0 | 0 | 0 | 5 | 0 | 18.5 | 9 | 0 | 0 | 0 | 0 | 0 | 0 |
| Hokitika St Andrew | 1 | 1 | 12 | 40 | 20 | 0 | 0 | 0 | 0 | 43 | 0 | 45 | 10 | 1 | 0 | 0 | 0 | 13 | 0 |
| Taupo St Paul | 0 | 0 | 10 | 25 | 61 | 0 | 0 | 0 | 0 | 64 | 0 | 36.75 | 9 | 3 | 1 | 0 | 0 | 0 | 1 |
| Chartwell Co-operating | 46 | 32 | 38 | 121 | 82 | 2 | 0 | 0 | 8 | 319 | 11 | 101 | 9 | 1 | 7 | 1 | 5 | 0 | 1 |
| Malvern Co-operating | 41 | 25 | 50 | 65 | 29 | 1 | 0 | 0 | 0 | 120 | 10 | 42 | 12 | 0 | 0 | 6 | 0 | 0 | 0 |
| Ngaruawahia Union | 1 | 0 | 13 | 15 | 0 | 0 | 0 | 0 | 0 | 60 | 0 | 26 | 5 | 1 | 1 | 0 | 0 | 0 | 0 |
| Greymouth District Uniting | 0 | 0 | 4 | 27 | 20 | 0 | 0 | 0 | 0 | 75 | 0 | 16 | 8 | 2 | 0 | 0 | 0 | 1 | 1 |
| South Hokianga Co-operating | 1 | 4 | 2 | 7 | 4 | 0 | 0 | 0 | 18 | 2 | 4 | 12 | 5 | 1 | 0 | 0 | 2 | 0 | 0 |
| Buckland's Beach Co-Operating | 22 | 9 | 25 | 10 | 14 | 1 | 4 | 0 | 0 | 16 | 6 | 34 | 10 | 5 | 0 | 5 | 0 | 0 | 1 |
| Teviot Union | 0 | 1 | 2 | 12 | 0 | 1 | 0 | 0 | 0 | 6 | 1 | 17 | 6 | 5 | 0 | 0 | 0 | 6 | 2 |
| Otatara Community Church | 48 | 21 | 62 | 15 | 9 | 0 | 0 | 1 | 2 | 14 | 18 | 90 | 12 | 3 | 2 | 1 | 4 | 0 | 1 |
| St John's Golden Church | 2 | 2 | 6 | 40 | 7 | 0 | 0 | 0 | 0 | 18 | 3 | 30 | 7 | 2 | 2 | 2 | 2 | 0 | 1 |
| Waiuku and Districts | 1 | 2 | 28 | 76 | 1 | 1 | 0 | 0 | 0 | 123 | 5 | 81 | 9 | 7 | 6 | 2 | 2 | 0 | 3 |
| Ashburton St David | 9 | 4 | 30 | 40 | 70 | 0 | 0 | 0 | 0 | 200 | 2 | 45 | 12 | 2 | 1 | 0 | 0 | 0 | 0 |
| Greerton St James | 0 | 2 | 4 | 15 | 23 | 0 | 0 | 0 | 0 | 0 | 3 | 29 | 10 | 1 | 0 | 0 | 2 | 0 | 1 |
| Mangapapa Union Parish | 21 | 9 | 44 | 44 | 16 | 0 | 0 | 0 | 0 | 14 | 8 | 58 | 6 | 12 | 1 | 0 | 2 | 1 | 2 |
| Kapiti Uniting Parish | 7 | 7 | 16 | 68 | 125 | 0 | 0 | 0 | 0 | 50 | 0.5 | 60 | 10 | 2 | 4 | 0 | 0 | 0 | 2 |
| Upper Hutt Uniting | 13 | 8 | 23 | 30 | 23 | 0 | 0 | 0 | 0 | 20 | 0 | 52 | 8 | 5 | 0 | 1 | 3 | 0 | 2 |
| Otamatea Co-operating | 2 | 9 | 14 | 9 | 7 | 3 | 3 | - | - | 11 | 13 | 47 | 9 | 7 | - | 1 | 2 | - | - |
| Johnsonville Uniting Church | 0 | 9 | 18 | 30 | 18 | 0 | 0 | 0 | 0 | 30 | 4 | 50 | 10 | 0 | 0 | 0 | 3 | 0 | 1 |
| Oxford District Union | 3 | | 4 | 11 | 18 | 0 | 0 | 0 | 0 | 27 | 2 | 21 | 7 | 1 | 0 | 0 | 0 | 0 | 0 |
| Pahiatua St Paul | 7 | 4 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 70 | 6 | 8 | 6 | 2 | 1 | 0 | 0 | 8 | 6 |
| Papamoa St Paul | 9 | 3 | 6 | 11 | 14 | 0 | 0 | 0 | 0 | 5 | 1 | 27.5 | 4 | 0 | 1 | 0.5 | 2 | 1 | 3 |
| Crossway Church (Masterton) | 4 | 8 | 12 | 34 | 26 | 0 | 0 | 0 | 0 | 156 | 12 | 46 | 13 | 1 | 1 | 6 | 8 | 0 | 1 |
| Crossway Church (Christchurch) | 1 | 18 | 26 | 25 | 10 | 0 | 0 | 0 | 0 | 60 | 13 | 73 | 10 | 2 | 2 | 4 | 11 | 0 | 1 |
| Riverton Union Church | 0 | 0 | 4 | 19 | 6 | 3 | 0 | 0 | 0 | 252 | 2 | 24 | 7 | 4 | 1 | 0 | 1 | 3 | 0 |
| Huntly Co-operating | 22 | 9 | 19 | 24 | 0 | 0 | 0 | 0 | 0 | 0 | 2 | 7.75 | 0 | 0 | 0 | 4 | 0 | 0 | 1 |
| Matamata Union | 3 | 1 | 4 | 30 | 19 | 0 | 0 | 0 | 0 | 7 | 0 | 24 | 11 | 0 | 1 | 0 | 2 | 0 | 2 |
| Eltham-Kaponga Co-operating | 0 | 1 | 8 | 10 | 2 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 4 | 2 | 0 | 0 | 0 | 0 | 0 |
| Patea Co-operating | 0 | 0 | 0 | 2 | 8 | 0 | 0 | 0 | 0 | 0 | 0 | 7 | 6 | 0 | 0 | 0 | 0 | 0 | 1 |
| Tutukaka Coast | 0 | 2 | 5 | 13 | 7 | 1 | 0 | 0 | 0 | 13 | 0 | 0 | 2 | 5 | 3 | 0 | 0 | | 3 |
| Foxton Shannon Co-operating | 9 | 8 | 18 | 14 | 9 | 0 | 0 | 0 | 0 | 12 | 0 | 35 | 8 | 3 | 2 | 1 | 0 | 0 | 1 |
| Hataitai All Saints | 28 | 13 | 60 | 28 | 11 | 3 | 0 | 0 | 0 | 108 | 15.75 | 76.25 | 8 | 4 | 0 | 10 | 4 | 0 | 0.5 |
| New Brighton Union | 0 | 0 | 1 | 5 | 9 | 1 | 0 | 0 | 0 | 35 | 0 | 11 | 5 | 1 | 1 | 0 | 0 | 0 | 1 |
| Hutt City Uniting Congregations | 80 | 60 | 73 | 66 | 38 | 4 | 0 | 0 | 0 | 297 | 44 | 180 | 41 | 29 | 4 | 4 | 24 | 2 | 1 |
| Kaipoi Co-operating | 3 | 8 | 18 | 22 | 29 | 0 | 0 | 0 | 0 | 20 | 0 | 25 | 7 | 1 | 2 | 0 | 0 | 0 | 1 |
| Putaruru St Paul | 0 | 3 | 25 | 40 | 15 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 7 | 4 | 1 | 0 | 1 | 4 | 0 |
| Wellsford Co-operating | 3 | 2 | 1 | 76 | 0 | 0 | 0 | 0 | 0 | 0 | 2 | 6.5 | 0 | 0 | 0 | 0 | 0.25 | 0.21 | |
| TOTAL | 394 | 300 | 726 | 1178 | 817 | 23 | 7 | 1 | 29 | 2320 | 190.75 | 1554.25 | 354 | 129 | 48 | 53.5 | 88 | 69.25 | 43.71 |

Index 2022

The Conference Reports are separated into sections. Each section is separated by a divider page and has been given a letter, as well as page numbers. The letter relates to the Committee/Board which handles the business within that section. All reports to be considered by that Committee/Board will be found within that section e.g. Council of Conference has been given Section A: and the Council of Conference Report is numbered A-1, the Council of Conference Budget Report is numbered A-4. (To see which Section relates to a particular Committee/Board refer below or turn to page 5, at the front of the reports section).

The Sections for Nominations, etc, have divider pages to separate them, however these have also been given a section letter and number e.g. you will find Nominations for President and Vice President under K-..., Tributes under L-..., Records of Service under-M..., Statistics under N..., etc.

Section/Page Number

CONFERENCE INFORMATION

| | |
|--|----|
| Staff | 1 |
| Conference Day to Day | 2 |
| Conference Reporting | 4 |
| Mission Statement | 6 |
| Procedures for Election of President and Vice President | 7 |
| Guidelines for Conference Decision Making Process | 8 |
| - Treaty Partnership Decision Making Process | 11 |
| En Bloc Procedures | 13 |
| Function of Elders | 13 |
| Membership of Conference: (as at 11 October 2022) | 14 |
| - Presbyters in Full Connexion | 14 |
| - Deacons Ordained | 15 |
| - Lay Ministers | 15 |
| - Members of Other Churches in Full Connexion | 15 |
| - Ministers from Other Churches Serving the Conference | 15 |
| - Lay Representatives | 16 |
| - Representatives of Departments, Boards, Committees etc | 16 |
| - Te Taha Māori | 16 |
| - Youth Representatives | 16 |
| - Synods | 17 |
| - Observers | 19 |

SECTION A: COUNCIL OF CONFERENCE

| | |
|------------------------|----|
| Council of Conference | A1 |
| PAC Distribution Group | A3 |
| Connexional Budget | A5 |

SECTION B(i): TE TAHA MĀORI

| | |
|---|--------|
| Te Taha Māori | B(i)1 |
| Te Taha Māori Property Trust (TTMPT) | B(i)2 |
| Board of the Wellington Methodist Charitable & Educational Endowments | B(i)10 |

SECTION B(ii): TAUWI

| | |
|--|---------|
| Tauwi Strategy & Stationing | B(ii)1 |
| - Synod Reports | B(ii)7 |
| Evangelical Network | B(ii)20 |
| New Zealand Methodist Women's Fellowship | B(ii)20 |

SECTION C: LAW REVISION

| | |
|---|----|
| Law Revision | C1 |
| - Question 27(b): What are the decisions of Conference on matters relating to Presidential rulings which have been made during the year | C8 |

SECTION D: ADMINISTRATION

| | |
|--|-----|
| Board of Administration | D1 |
| - Weaving the Many Strands Together | D1 |
| - Disciplinary Code | D1 |
| - Resolution of Claims of Historic Abuse of Children in Care | D1 |
| - Safeguarding Children, Youth and Vulnerable People | D2 |
| - Supernumerary Fund | D2 |
| - Conference Supernumerary Fund "Top-up" Payments | D3 |
| - Stipends Committee | D3 |
| - Good and Services Tax – Group Registration and Monthly Returns | D4 |
| - Financial Reporting Standards | D5 |
| - Methodist Church of New Zealand - Special Account | D5 |
| - Removal Fund | D5 |
| - Methodist General Purposes Trust (GPT) | D6 |
| - Charities Act | D6 |
| - Burial and Cremations Act 1964 | D6 |
| - Connexional Financial Review Committee | D6 |
| - Methodist Archives | D8 |
| - Methodist Connexional Property Committee, Property and Insurance | D9 |
| Wesley Historical Society (NZ) | D15 |
| Professional Development Grants Committee | D17 |
| Connexional Trusts | D19 |
| - Methodist Trust Association | D19 |
| - PACT 2086 Trust | D24 |
| Robert Gibson Methodist Trust | D26 |
| Suggested Decisions | D27 |

SECTION E: MINISTRY

| | |
|--|-----|
| Trinity Theological College | E1 |
| Wesley College Trust Board | E3 |
| Grafton Downs Limited | E6 |
| Mission Resourcing | E10 |
| Tauwi Children, Young People & Families Ministries | E13 |
| - Let the Children Live Tauwi Overview | E15 |
| James & Martha Trounson Benevolent Trust | E20 |
| Churches Education Commission | E21 |
| Interim Diaconate Task Workgroup | E21 |
| Methodist Lay Preachers Network | E24 |
| Uniting Congregations of Aotearoa NZ | E25 |
| InterChurch Tertiary Chaplaincies (ITCC & ANZTCA) | E27 |
| InterChurch Council for Hospital Chaplaincy (IHC) | E28 |
| Defence Force Chaplaincy | E29 |
| Prison Chaplaincy | E29 |
| Appendix – Grafton Downs | E30 |

SECTION F: FAITH & ORDER

| | |
|-------------------------------------|----|
| Faith and Order Committee | F1 |
| - Anglican Methodist Dialogue | F1 |
| - Roman Catholic Methodist Dialogue | F2 |

SECTION G: SOCIAL SERVICES

| | |
|---|-----|
| Methodist Alliance Aotearoa | G1 |
| - Reports from our Members | G4 |
| - Reports from Methodist Social Service organisations not currently Members of Methodist Alliance | G17 |
| - Te Hāhi Weteriana's Housing Acton Plan | G24 |

SECTION H: MISSION & ECUMENICAL

| | |
|---|----|
| Methodist Mission and Ecumenical | H1 |
| - Our Vision | H1 |
| - From Whence We Came – An Ecumenical Reflection on the 2022 Bicentennial | H1 |
| - Ecumenical Engagement - National | H2 |
| - Ecumenical Engagement - International | H3 |
| - Interfaith | H4 |

| | |
|---|----|
| - Overseas Mission Engagement | H4 |
| - Methodist Mission and Ecumenical Board Membership | H5 |
| - Acting Director | H5 |
| - Connexional Matters | H5 |
| Christian World Service | H6 |

SECTION I: COMMUNICATIONS & ORGANISATIONS

| | |
|---|----|
| Methodist Publishing Board (Touchstone) | I1 |
| Media & Communications Endowment Fund | I2 |

SECTION J: SOCIAL ISSUES

| | |
|-------------------------------|----|
| Public Questions Network | J1 |
| InterChurch Bioethics Council | J2 |

SECTION K: NOMINATIONS FOR PRESIDENT & VICE PRESIDENT

| | |
|----------------------------------|----|
| Nominations 2022 | K1 |
| Profiles - President | K2 |
| - Kulimoe'anga (Kuli) Fisi'iahi | K2 |
| - Siosifa Pole | K4 |
| - Te Aroha Rountree | K5 |
| Profiles – Vice President | |
| - Pauline McKay | K2 |
| - Peter Royden Norman | K3 |
| - Seini Taufa | K6 |

SECTION L: TRIBUTES TO DECEASED

| | |
|-----------------------------------|-----|
| David Malcolm Bryant | L1 |
| Margaret Inez Bryant | L1 |
| Margaret Joan Drake | L2 |
| Rodney (Rod) Clive Fleury | L3 |
| Jeanette Gibson | L4 |
| June Lois Gibson | L4 |
| Joyce Hilda Humphrey | L5 |
| Graham Andrew Kane | L6 |
| Keith Henry Knox | L6 |
| Helen Barbara Laurenson | L7 |
| Ronald (Ron) William Malpass | L9 |
| Valerie Laura Marshall | L10 |
| Graeme Maxwell Mclver | L23 |
| Bruce McKeage | L10 |
| John David Meredith | L11 |
| Amelia Viena Moala (nee:Leha'uli) | L12 |
| Kenneth (Ken) Harry Russell | L14 |
| Terence John Ryan MBE | L24 |
| Leonard (Len) Peter Schroeder | L15 |
| Donald (Don) Shirley | L15 |
| Paul Frederick Sinclair | L16 |
| Susau Etika Jane Strickland QSM | L17 |
| Ausage (Fa'aoso) Fa'aoso Tugia | L18 |
| Ilaitia Sevati Tuwere | L20 |
| Piula Alisa Unasa Su | L21 |
| Elizabeth (Betty) Jean Watson | L25 |
| Derrick White | L22 |

SECTION M: RECORD OF SERVICE RETIRING PRESBYTERS & DEACONS

| | |
|--------------------------------|----|
| Alofaifo (Alofa) Asiata | M1 |
| Mark Loyal Gibson | M2 |
| Bernard Leigh (Leigh) Sundberg | M3 |
| Jill Evelyn van de Geer | M4 |

SECTION N: STATISTICS

| | |
|-----------------------------------|----|
| Methodist Church of NZ Statistics | N1 |
| Union & Co-op Statistics | N3 |