



The Methodist Church of New Zealand Te Hāhi Weteriana o Aotearoa

Administration Division

RESPONSE TO NOTICE TO PRODUCE 452 DATED 24 MAY 2022

QUESTIONS 2 to 7

Church's History in New Zealand, Structure and Governance Model (1950-present day)

Question 2(a) The structure and governance of the Methodist Church of New Zealand and changes over time.

The primary decision making (governance) body of the Methodist Church is the Conference.¹

1. 1 The Conference is the governing body of the Methodist Church of New Zealand/Te Hāhi Weteriana o Aotearoa, meeting annually, which has vested in it final authority on all matters of the Church. Its decisions are accordingly final and binding on both Ministry and Laity.

1. 2 Notwithstanding the provisions of Section 5-1.1 Conference shall have no power:

(a) to revoke, alter or change any doctrines of the Church as contained in the Standard Sermons of John Wesley and his notes on the New Testament, nor to establish any new doctrine contrary thereto.

(b) to revoke "The General Rules of the Societies".

(c) to do away with the itinerancy of the Ministry.

(d) to do away with the right of trial and appeal of Members and Ministers of the Church.

1. 3 The Conference shall be the final authority within the Methodist Church of New Zealand/Te Hāhi Weteriana o Aotearoa, with regard to all questions concerning the interpretation of its doctrines.

1. 4 Conference shall act in a manner consistent with and in regard to the principles of Te Tiriti o Waitangi/the Treaty of Waitangi.

Conference is comprised of approx. 300 representatives, 50% Lay and 50% Ordained. Every Ordained Minister has a right to attend Conference and every Parish is entitled to a Lay representative. Until 2016 Conference met annually. It now meets every two years.

Conference is chaired by the President and Vice President. When Conference is not in session the President holds all the powers of Conference. If the President makes a 'ruling' or determination between Conferences this will come to the next Conference for ratification. Presidential rulings are normally routine, confirming appointments to Boards and Ministers to Parishes to where there has been an unexpected vacancy. Rulings of a policy nature are very rare.²

The President and Vice President may be either Lay or Ordained, male or female.

In 1950 the ballot for President saw all Ministers with 15 or more years of service automatically nominated. In the 1970s this became 10 years of service.

From 1983 when Lay persons became eligible to serve as President the ballot was between those who had been formally nominated prior to the meeting of Conference.

¹ Laws and Regulations of the Methodist Church 2021 (Law Book), section 7.1.1 – 7.1.4 [MET.04.00001].

² Law Book, section 7 [MET.04.00001].

The current process has Tauīwi and Taha Māori bringing the names of their preferred candidate(s) to a panel made up of 5 members of Te Taha Māori and five members of Tauīwi who using a process of discernment to bring the names of the team of President and Vice President to Conference. *See Law Book Section 7 for detail of the composition of Conference and its operation.*

Renewal of Church Structure

In 1983 as a result of Power Sharing workshops in 1982/83 Conference determined that the Methodist Church would become a bi-cultural Church. This is to honour and apply the Treaty of Waitangi with an awareness that Wesleyan Missionaries were significant among those who urged Māori to sign the Treaty.

This has profoundly changed the way the Church is structured and operates.

The Methodist Church now has two equal partners Tauīwi and Te Taha Māori. A decision of Conference requires agreement of the two partners. This can mean that the partners meet separately during Conference to determine their views on a matter.³

All decision making, at all levels in the Methodist Church is by consensus rather than greater than 50% majority.

The partnership is also expressed in an important Council and appointment processes for National roles.

- Council of Conference. A visioning body comprised of 10 members from Te Taha Māori and 10 members from Tauīwi was established in 1983.⁴ This Council replaced the General Purposes Committee which had similar responsibility but did not reflect the partnership of Te Taha Maori and Tauīwi.
- Appointments to senior positions are made by a panel of four members from Te Taha Māori and four members from Tauīwi. These are: Chaplain at Wesley College, General Secretary, Mission Superintendents, Principal of the Theological College, Directors of Mission Resourcing and Tumuaki of Te Taha Māori.⁵
- Council of Elders to enable and assist the Churches bi-cultural journey.⁶

COUNCIL OF ELDERS

5. 1 There shall be a Council of Elders.

Functions

5. 2 The Council of Elders shall enable and assist the Church in its Bi-cultural Journey by seeking to model the equal partnership prefigured in the Treaty of Waitangi, and specifically it may:

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

Regional Structural Changes.

The Methodist Church from 1950 to 1998 worked through geographic districts each with a Chair.

³ Law Book, section 6.3.1ff and 6.4.1ff [MET.04.00001].

⁴ Law Book, section 6.2.1 [MET.04.00001].

⁵ Law Book, section 6.7.7 [MET.04.00001].

⁶ Law Book, section 6.5.1 ff [MET.04.00001].

In 1998, a national Samoan Synod was established to which all Samoan Language congregations belong. This was later followed by national Tongan and Fijian Synods and the geographic 'Districts' were renamed 'Synods' with leadership now designated as Synod Superintendent.

Each District/Synod comprises the parishes and congregations within their geographic area or cultural group.

Chairs/Superintendents have a key oversight role of both parishes and congregations and clergy appointed to their District/Synod.

Other significant changes are:

- Dissolution of Property Trusts as the vehicle to hold property. Until 1981 property was held by local Model Deed Trusts. Some Parishes would have had several trusts if there was more than one church in the parish and often additional trusts for church houses. The Model Deed is unique to the Methodist Church and having a very large number of Trusts to administer created significant issues to maintain an up-to-date register of trustees and to give oversight of sales and purchases of property. The Board of Administration now holds title on behalf of Taiwi Parishes and Connexional Boards and Committees. Te Taha Māori Property Trust holds title on Te Taha Māori Property. All Title is still held on the basis of the Model Deed.
- From the late 1960s the Methodist Church entered formal working relationships with the Presbyterian, Anglican, Congregational Church and Churches of Christ (Now Christian Churches) to form Union and Co-operating Parishes in many localities. These cooperative Ventures are found throughout New Zealand.
- To create a common terminology with partner churches (Anglican and Presbyterian) in the 1980s the Methodist Church renamed 'Circuits', a unique Methodist designation for congregations in a geographic area to 'Parishes'. When considering Methodist documents "Circuit" and 'Parish' are essentially the same.

Methodist Missions

In 1950 there were Methodist Missions in Auckland, Wellington, Christchurch and Dunedin. The Missions delivered a wide range of Social Services – Residential Aged Care, Children's Homes, Family Support, Homeless Support.

By 2000 Missions had also been established in Hamilton and Palmerston North. More recently Tongan and Samoan Social Service agencies have been established.

The Missions are autonomous and operate with their own Boards, reporting to Conference and seeking the consent of Conference for matters of Policy.

Trusts and Operational Boards

The Board of Administration is headed by the General Secretary. This Board has a wide range of responsibilities from Property, Insurance and Finance to Archives, care of Trusts and general oversight of the implementation of the decisions of Conference. It is this Board which manages the Disciplinary and Complaints processes and has been responsible for Responding to the Royal Commission.

Theological Education (Trinity College Council) has responsibility to train students for Ministry. The College is developing materials for use in boundary workshops which reflect the significantly increased proportion of Pacifica members in the Methodist Church.

The Mission Resourcing Board focuses on resourcing parishes and congregations.⁷ This Board has a key role in deployment of Ordained Ministers and has oversight /management of the Police Vetting of all, Lay and Ordained, who work with Children, Young People or Vulnerable Adults.

The Mission and Ecumenical Board covers overseas mission, which is primarily practical support to Churches in Papua New Guinea and Solomon Islands. Manages relationships with Churches internationally and in New Zealand.

The Methodist Trust Association manages and invests Methodist Funds for Parishes, Boards and Trusts.

Question 2(b) The relationship with and influence of any related Wesleyan or Methodist Churches in other countries in New Zealand.

The Methodist Church was incorporated under an Act of Parliament in 1911 when it gained autonomy from the Church in Australia.⁸

The Methodist Church is totally autonomous. No Methodist Church outside of New Zealand has any governance or control over any aspect of the Methodist Church of New Zealand. The Methodist Church of New Zealand has no control over any aspect of Methodist Churches outside of New Zealand.

The Methodist Church participates in the World Methodist Council whose objective is to foster unity and provide support for Methodist and Wesleyan Churches.⁹

The Methodist Consultative Council of the Pacific is a similar body where Methodist Churches in New Zealand, Tonga, Fiji, Samoa, Solomon Islands, Papua New Guinea and Australia meet for encouragement and support every two years.

There are a number of Churches in New Zealand which include Methodist or Wesleyan in their name which have no control or governance over any aspect of the life of the Methodist Church of New Zealand. These include Samoan and Tongan Churches which are governed from their home Countries and the Wesleyan Methodist Church which separated from the Methodist Church in 1999 – 2000.

Question 2(c) Belief System and systems

Question 2(c)(i). The fundamental beliefs that underpin the Methodist Church

The Methodist Church began as a renewal movement in the Church of England through the ministry of John and Charles Wesley. (**emphasis added**)

In the year 1743, John Wesley and Charles Wesley issued a document known as "The Nature, Design, and the General Rules of the United Societies."

They declare (inter alia) that "There is only one condition previously required in those who desire admission into these societies, `a desire to flee from the wrath to come, to be saved from their sins'. This desire is to be evidenced:

'First, By doing no harm, by avoiding all evil in every kind, especially that which is most generally practised.' **'Secondly, By doing good, by being in every kind merciful after their power, as they have**

⁷ See 'The Mission Resourcing core activities' extract [MET.04.00039]

⁸ Law Book, Appendix D5 [MET.04.00001].

⁹ World Methodist Council. [MET.04.00002].

opportunity doing good of every possible sort, and as far as possible, to all men.' `Thirdly, by attending upon all the ordinances of God'.

Upon these principles underlying "The General Rules", Church Membership, as embodied in the Laws and Regulations of the Methodist Church of New Zealand, is based.

The Laws and Regulations of the Methodist Church contain five documents which describe the beliefs of the Methodist Church and expectations of members. These documents are in the preamble to the Law and Regulations and are overarching documents applying to the whole Church.¹⁰

- Historical Note
- The Nature of New Zealand Methodism
- The Nature, design, and General Rules of the United Societies
- General Standards for the Guidance of Members some Social Principles of the Methodist Church and people who are associated with the Methodist tradition including Ecumenical and Cooperative Ventures
- A Statement of Mission for the people of Aotearoa/New Zealand who are associated with the Methodist tradition, both in Methodist Parishes and in Co-operating Ventures

Question 2(c)(ii) Abuse education, including identification and reporting.

The Laws and Regulations of the Church (1951) included a detailed section dealing with the 'Discipline of Members'. This allowed every part of the Church including local congregations to investigate and consider actions which contravened the Church's standards. There is no evidence that these procedures were regularly used and were not continued in this form in the next revision of the Law Book.¹¹

A Disciplinary process did remain. As late as 2000 a Minister who had not been appointed to a parish due to allegations of sexual harassment appeared before a Special Pastoral Synod where his appeal to be re-instated was declined.

Conference 1990 received a Notice of Motion which asked:

NOTICE OF MOTION:

"That the Public Questions Committee prepare policy guidelines and a complaints procedure, for use in the Methodist Church of New Zealand, against sexual harassment within the Methodist Church of New Zealand."

DECISION

The matter of sexual harassment within the Methodist Church of New Zealand is referred to the Community of Women and Men in the Church, and the Welfare of the Church Committee for consideration.

Conference 1991 considered an initial report "Dealing with Sexual Harassment in the Methodist Church". This was to provide a way forward for the Church to begin to address the issue. In 1993 a formal process was presented which identified that it was more helpful to address harassment/abuse which allows for the effect of what is called both 'low -level' and 'high -level' inappropriate sexual behaviour and which is helpful for those hurt by it."

The goals were:

- To ensure procedures provide just resolution for victims
- To confront perpetrators
- To work for healing for both victims and perpetrators

¹⁰ See Law Book preamble documents.

¹¹ Laws and Regulations of the Methodist Church 1951 [MET.04.00003].

- To make the Church a safer place
- To educate all church members about sexual harassment/abuse so that present cases may be dealt with, and future damaging behaviour avoided.

The report proposed a detailed process, which was accepted and adopted by Conference. This included 'Ethical Standards for Ministry'.

The document 'Dealing with Sexual Harassment/Abuse in the Methodist Church is attached.¹²

In 1996 a report was submitted to Conference asking who in the Church should be responsible for implementing the policy.¹³

Experience in working with this process saw further development and a formal 'Disciplinary Code' being adopted in 2003.¹⁴

Question 2(d) Policies, practices and guidelines that underpin decision making for those in governance or leadership positions, including how these have changed over time.

Until 1983 and the decision to become a bi-cultural church decisions were made by a simple majority. There has always been a requirement for consultation with all parts of the Church before Conference considers a matter of policy. A discussion paper would be referred to Parishes, Synods, Hui Poari (Te Taha Māori) and Boards and Committees to obtain feedback. A final report would not be prepared until this step had been taken. In addition final reports are usually referred to the Annual Meeting of Synods and Hui Poari held in August each year. The reports would then go to the Conference held in November.

The section of contemporary Constitution (of a Social Service) below and the decision-making protocols for Conference describe the current practice:¹⁵

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

CONFERENCE DECISION-MAKING

The principal goal of the decision-making process of Conference is to enable the tāngata whenua, Te Taha Māori and Tauwi, partners of the Methodist Church of New Zealand/Te Hāhi Weteriana o Aotearoa, to discern what is best for the Church, and to make decisions which demonstrate partnership.

14. 1 When a report has been presented and discussed and the suggested decisions have been canvassed, the President/Vice-President will seek the mind of the Conference on whether there is a consensus on these decisions. If, in the judgement of the presiding officer, consensus has been reached, and Conference accepts this judgment, the presiding officer will state that the decision is now the decision of Conference.

14. 2.1 the President/Vice-President may suggest, or the appointed facilitators may ask for a meeting of either or both of Te Taha Māori and Tauwi if this will enable their group(s) to clarify the issues and to reach general agreement so that a partnership decision can be explored. (see 7.9.6)¹⁶

¹² [MET.04.00004].

¹³ [MET.04.00005].

¹⁴ Law Book, section 8 [MET.04.00001].

¹⁵ Law Book, section 11.5 (Decision making) [MET.04.00001].

¹⁶ Law Book, section 7.14.1 ff [MET.04.00001].

Question 2(e) Training for those in leadership positions, police vetting etc and changes over time.

In 2008, compulsory Police Vetting is compulsory for all (Lay and Ordained) involved in working with Children, young people and vulnerable adults was approved by Conference.¹⁷ This included agreement that the President could remove from Ministry any Minister who refused to consent to be vetted in this process.¹⁸ The Police Vetting requirements are managed by Mission Resourcing.¹⁹

The website sets out the current requirement:

Police Vetting Checks are mandatory for all active Presbyters, Deacons & Stationed Lay Ministers as well as all volunteers and paid lay workers over the age of 17 years who work with children, youth and vulnerable adults. Police Vetting checks are also mandatory for all ministry candidates.

These checks remain current for a 5-year period.

The website has links for the forms and instructions and aids to allow the form to be completed correctly.

See: <http://www.missionresourcing.org.nz/police-vetting.html>

There have been a small number of matters of concern raised through Police Vetting. These have been managed by Mission Resourcing in consultation with senior leaders in the Church. When a concern has been noted the person has not been permitted to offer ministry where there could be a risk to children, young persons or vulnerable adults.

The provision to remove from Ministry any Minister who refused a Police Check has not been implemented as to date all Ministers have agreed to be vetted.

Prior to the use of Police Vetting such process were at best ad-hoc and depended on knowledge in the public domain and disclosures by the person concerned

Ministers have also been required to have professional supervision since 2008:²⁰

SUPERVISION

22. 1 Each person in a stipendiary or covenanted Ministry shall have appropriate supervision.
22. 2 Conference shall from time to time approve guidelines for supervision.

3.2 Self Care

Ministers shall take responsibility to:

- (a) address their physical, spiritual, mental and emotional health needs and, where appropriate, seek assistance from a qualified professional;
- (b) participate in supervision;
- (c) give adequate priority to their relationship with their family;
- (d) nurture personal relationships which assist them in their wholeness;
- (e) take appropriate and regular leave, and time off from work for recreational activity.

3.3 Supervision

- (a) Ministers have a responsibility to recognise that they are also vulnerable, requiring them to maintain their professionalism in difficult circumstances.
- (b) Ministers shall keep appropriate pastoral records (e.g. details of appointments and referrals and a journal of critical incidents).

¹⁷ Extract from the 2008 Conference Report, see 'Police Vetting' Report [MET.04.00038] extract, 'Safe Here (Incorporating ChildSafe) in [MET.04.00039].

¹⁸ See 'Decisions' of the 2009 Conference Business Committee 'E' Ministry [MET.04.00040].

¹⁹ [MET.04.00006].

²⁰ Law Book, section 22 (Code of Professional Practice) and section 4.8.1 [MET.04.00001].

(c) Professional supervision means the relationship Ministers have with another professional whereby the Minister is assisted to maintain the boundaries of the pastoral relationship and the quality of ministry (as per the definition at the commencement of the code) including competencies, time management, priorities and any difficulties arising in ministry.

(d) Ministers have a responsibility to ensure that they receive regular professional supervision.

(e) Ministers shall discuss with their supervisor any ongoing situations of conflict in which they are involved in the course of their work.

(f) Where applicable, Ministers shall maintain membership requirements of any relevant professional association (e.g., psychologists or counsellors.) (Law Book Code of Professional Practice)

Synod Superintendency shall be carried out by a Presbyter in Full Connexion and by such others as are appointed by the Conference to exercise general pastoral oversight of the Synod and to carry out administrative duties as required by Conference, who shall:

(f) ensure appropriate supervision for all ministers within the Synod;

Question 2(f) Internal accountability mechanisms

The Methodist Church has a requirement that every person and every part of the Church has a 'personal link' to the Conference. This is achieved by the system of Superintendency. Every Minister and every Parish has a Superintendent appointed by the Conference. Synod Superintendents whose role broadly parallels that of a bishop are responsible to the President and the Conference. Any matter of concern can be taken to Conference.

All decisions are ultimately reviewable by Conference.

Question 2(g) Authority and support for women and members of the rainbow community to hold roles within the Church.

In 1958, Dame Phyllis Guthardt was the first Methodist woman ordained by any Church in New Zealand.

In 2022, 40 women and 83 men were appointed to Methodist parishes. The Ministry of Women Lay and Ordained is valued in every part of the Church's life. Women can and have served as President, Vice President, Board Chairs, and Board members.

In 1991, the Methodist Church appointed an openly gay member to a parish. In 1999, the Church affirmed the place of LGBT ministers in the Church. Some 10 -15% of members left the Church due to that decision.

In 2002 the Methodist Church first knowingly ordained a member of the rainbow community.

From 2009, at least one of the 12 Synod Superintendents has been a member of the rainbow community. For several years four of the 12 identified as members of the rainbow community and also three appointees to a Senior National role. Due to retirements and appointment to other roles this is now two Superintendent and four Senior roles. This includes the co-convenor of Council of Conference.

One of the most significant Boards is chaired by a member of the rainbow community.

Women are widely accepted in all ministry roles however there is still significant work to be done to ensure the acceptance of the rainbow community in every part of the Church's life. The Methodist Church's acceptance of the ministry of the rainbow community is widely criticised by many other churches. This pressure has resulted in resistance from Parishes to have a rainbow minister. It has also not yet been possible to appoint a member of the rainbow community as President or Vice President. Te Taha Māori supports this, but there is still disagreement within some parts of Tauīwi. This continues to be painful for the rainbow community in the Church and many in leadership.

Monitoring, oversight and safeguarding.

Question 3. From 1950 until the present-day details on the following:

Question 3(a) Safeguarding policies in the Methodist Church and related entities to ensure the safety and protection of children, young people and vulnerable adults and how these policies are prepared (including any expertise or external advice used in preparation), how these policies are implemented and how compliance with these policies is monitored. Please explain how these policies have changed over time and what led to those changes or developments to the policies

In 1961, Conference received a report of the Commission on Children's Homes. This report notes that each Children's Home is administered by a Board appointed by Synod and Conference noting that each Board has a sub-committee for 'handling admissions and safe-guarding children's welfare'. While this affirms a 'child – focus' it has not been possible to determine the meaning or understanding of 'safe-guarding' at that time.

In 2000, Mission Resourcing produced 'Being Safe Keeping Safe' which addresses the process and protocols Parishes, and Boards are to implement to keep Children safe. This document made it very clear what was meant by 'Keeping Safe', specifically addressing sexual harm. This document was developed as part of the work which had been underway since 1990 to address harassment/abuse in the Methodist Church.²¹

Question 3(b) Safe-guarding and monitoring measures that the Methodist Church has in place to ensure the safety and protection of children and vulnerable adults, and how these have changed over time.

The Methodist Church is currently updating the 'Keeping Safe' protocols to ensure they meet the current needs of the Church. In particular the Methodist Church now has a significantly greater number of Pasifika members and Pacific languages are used in the revised documents.

Question 3(c) How often have alleged perpetrators been allowed back into the Methodist Church.

The Methodist Church is aware of three persons, who have been dealt with in circumstances where their conduct caused harm to others. These are summarised below.

1. A woman who had been convicted became involved in the life of one of our Parishes after completing her sentence. When she expressed interest in providing pastoral support to some older members and being involved as a member of the Parish Council she disclosed her background/life story to the Minister. The minister sought advice from the senior leadership of the Church. When it was determined that that the matters which had resulted in the conviction were unrelated to the proposed area of service it was agreed that a covenant be prepared to establish the parameters around her involvement. There is a postscript. Recently a television programme made mention of this person which alerted members of the Parish to this person's background. This became a difficult time for the person and the parish. There have never been any concerns about this person's behaviour or conduct in the time she has been involved in the Parish.
2. A Parish approached the Board of Administration for help to establish a covenant to allow a long-time member to participate in congregational life. This person has served a significant custodial sentence for sexual abuse against his children.

There were three complicating factors. First, he had been sharing in the life of the congregation for some three years before the matter was raised after some concerning behaviour was observed. Secondly, he strongly maintains he was not guilty of child abuse and refuses to engage with assessment and support services. Thirdly, a small group of influential parish members publicly question the need for a covenant.

²¹ [MET.04.00007].

Despite using professional mediation on two occasions, it has not been possible to establish an agreed covenant. The person is no longer permitted to attend worship of Church activities. In the last month, a further approach has been made to the Parish to try and agree a covenant. ²²

3. A Minister (now deceased) who had served in senior roles, has been the subject of recent complaint by two people who have come forward with accounts of abuse that occurred when they were teenagers/young adults. In 1989, the Church became aware of the allegations of one of the victims (regarding abuse that had occurred in 1979), however this was not dealt with effectively. The Church did not take any action against the Minister, and he continued to serve. In a recent search of the Archives following the receipt of the complaint, a reference was found which confirmed the account of the women concerned.

The two women are now being supported through the Church's redress process.

It is with regret and sincere apologies to the survivors who were not listened to when raising matters of significant concern. It is likely that this is not the only case of genuine concerns being minimised or denied.

Question 3(d) If or when a known offender is amongst the Community, the steps taken to ensure that no abuse occurs.

A Minister contacted the General Secretary when he was informed by a minister of another denomination in the town where they were located that the man who had recently begun worshipping in the Methodist Church was facing a number of charges of child abuse and was a danger to children and young people. The man concerned was facing charges but had name suppression.

The fact of name suppression created a significant legal dilemma. It was decided that it was necessary for a small number of senior leaders to be informed so that the person of concern could be prevented from being put in situations that could be dangerous for others. This was further complicated, when the person chose to travel more than 50 kilometres each week to join a choir in another Methodist Church.

The person is currently serving a custodial sentence and a covenant will be required, if he decided he wants to resume membership of the Parish. His name and offending is now in the public domain.

The use of name suppression, often to protect victims, creates a significant area of difficulty for Church communities.

Question 3(e) Training for Methodist Church members and leaders to recognise abuse, support victims and deal with alleged perpetrators.

When the training (noted in my answer to Question 2e) commenced in the 1990s a network of support and contact persons was selected and trained.

This proved not to be an effective means to support those with concerns or manage communication with alleged perpetrators. Most of those who had been trained were never contacted or used in the role. This over time resulted in an unwillingness to engage in the regular upskilling required.

Persons with concerns also seemed to be reluctant to approach other 'local' people.

²² [MET.04.00008].

We had two situations where serious abuse was disclosed, and the contact person gave poor advice creating significant issues for both the survivor and the Church.

Since 2005, all complaints are referred through the General Secretary. In many cases the survivor has sought the support of the local Minister or a Lay person of their choice who they know and trust. The majority make direct contact, however.

In recent times, the internet has given greater visibility to the process of sharing concerns.

The General Secretary's role is to follow the Church process. This can, and has, included supervision/counselling for the person providing local support. The Church process has at its heart on-going support by a counsellor/consultant who assists the survivor to tell their story to the Church.

Question 3(f) How are members of the Methodist Church encouraged to report abuse? Are they able to report abuse anonymously and any support or information available to them?

Question 3(g) Whether the Methodist Church's leadership encourages victims to report abuse? Does the leadership think that its methods of encouragement have been successful and how does it reach this conclusion?

Yes. All matters of concern are to be reported. This is a requirement. The Methodist Church as part of its assessment of matters of risk requires the reporting of any matter which could be a risk to any person. This is on a 'no fault' basis. That is, report even if it turns out to be insignificant.

We have had anonymous reporting. In practice this has been with the support of a local Minister where the Minister has reported on behalf of the person who wishes to remain anonymous.

The Methodist website gives access to the process and the contact information to report abuse.

The Church recognises that, in the past, it has not always encouraged victims to report abuse and for those who reported their claims they may not have been appropriately investigated. This is a painful reality for the Church to confront.

The Church's leadership now encourages all victims to report abuse. The Methodist Church's website has a Wellness and Safety Page which includes information and guidance for Parishes on Child Protection policies. We have an initiative called "Let the Children Live" about keeping children and young persons safe.

The Methodist Church's website also has a page dedicated to historic abuse claims which provides information for victims about the Church's redress process and how they can make an application and access support from the Church.

The Church is also aware of two private Facebook groups for former residents of Children's Homes. We have made information available to participants in those groups. In 2019, the Church placed a seat and plaque on the site of the long-demolished Christchurch Children's Home. Former residents were invited, and some attended. Attention was drawn to the process for reporting abuse and there was encouragement to share this with others.

The most significant prompt for victims to report historic abuse has been the establishment of the Royal Commission. Approximately, 75-80% of claims received by the Church have been received since the Royal Commission was announced.

Question 3(h). Contracts between the Methodist Church and the State that include oversight monitoring (and reporting) obligations with regard to abuse; and

Question 3(i). Voluntary or mandatory reporting requirements including when abuse must be reported to the Police or relevant state agencies.

I will provide further information for questions 3(h) and (i) in a supplementary response to this Notice.

Pastoral Care

Question 4. From 1950 to the present day the Methodist Church's training and policy guidelines in respect of professional conduct and boundaries for those in pastoral ministry.

The Ethical Standards for Ministry were developed by the Church in 1992/1993 in response to concerns that there had been no clear guidelines on what was expected of people who undertake ministry in the name of the Church. The Ethical standards (which included sexual harassment/abuse procedures) were adopted at Conference 1993.²³

In 2010 Conference adopted detailed standards for ministry and professional practice. These are the minimum expected of those in ministry. The Standards for Membership and Ministers and the Professional Practice Code for Ministers are in the Law Book (Updated to Conference 2021) at pages 10-17. These standards updated ethical standards which had been in place since 1993.

All ordained clergy are required to sign a copy of the Standards, either when they are ordained, or when they commence their first appointment, to acknowledge the acceptance of the standards and the requirement to abide by them.

The standards and professional practice are included in the training programme of all ministers.

The Methodist Church acknowledges that it currently has a gap in refresher training and upskilling. The Theological College is completing work on a programme to address and implement this.

Children's Homes /orphanages

Please note: Sections 5 and 6 are not yet complete as we await further information from the Methodist Missions. We will provide this in a supplementary response.

Question 5. From 1950 to present day.

Question 5(a) How children's homes managed by the Methodist Church were regulated by the State. Please summarise any contracts that existed or exist in this regard.

We have searched the Methodist Church Archives for information relating to the Children's Homes.

Each Home operated independently from each other and consequently information is presented relating to each Home where it differs. The time periods involved are:

- Masterton Children's Home opened in 1920 and closed 1978.²⁴

²³ 1993 Conference Yearbook, p285-298, Ethical Standards at p297-298 [MET.04.00009]

²⁴ Robins and Shaw, Extract from the Minutes 1975 to 1980 [MET.04.00010].

- Auckland Children's Home opened in 1913 and closed its dormitory style residential home Wesleydale 1974, replacing it with family homes that lasted until mid-1980s.
- South Island (Christchurch) Children's Home opened 25 April 1914 and closed its residential home 1987.²⁵

Each of the Children's Homes had its own management committee which was responsible to and reported annually to the Methodist Conference. The Synod and Conference appointed the Board.

The Child Welfare Amendment Act 1927 required that the Children's Homes apply for registration. This came with a reporting requirement giving all relevant information concerning the premises, equipment, staffing and the number, sex, and age of children who are resident. It also required that each Home appoint a Manager and any structural alterations or additions estimated to cost more than £200 be submitted to the Minister for approval.

Under the Act, the Superintendent of Child Welfare was able to enter the premises to inspect at any time and the Manager was required to furnish an annual report giving detail of all residents (age, sex, date and reason for admission, names of parents, name and relationship child of the person applying for its admission).

The role of the Methodist Social Services Association from the 1960s was oversight of social work which included the Homes. A pivotal document initiated by Conference was a Commission on Children's Homes in 1961. Their findings were printed in the 1961 Minutes of Conference and brought a consistency to future directions of each Home.²⁶

The next change came in 1974 with the Children and Young Persons Act which included a greater level of State monitoring.

The next change in direction came from the Methodist Missions in Auckland and Christchurch taking over management of the Homes which meant they were part of a group of services for the community operated by the Missions.

Reports were made yearly for all the Homes to Conference and published.

It appears from the Church's records that contact with the State was informal and regionally based. No contracts with the State for the Children's Homes have been located in records for 1950-1987. It is known that DSW placed children in Methodist Children's Homes. The contracts may have been for each placement rather than a collective contract.

Question 5(b). Was the Methodist Church required to complete application processes to register its children's homes with the State?

Yes, as per the 1927 Act as noted above.

We have not located any application documents in our Archives for registration of the Children's Homes with the State between 1950 and 1987.

Question 5(c). Methodist Church report requirements to the State.

We have not located any documents requiring reporting to the State for the Masterton and Auckland Children's Homes have been located, but this would have taken place under the Child Welfare Act.

²⁵ See [MET.04.00011].

²⁶ Methodist Church of New Zealand *Minutes of Annual Conference 1961*, p168-172 [MET.04.00012].

For the South Island Children's Home we have located a circular letter from the Department of Education which details annual reporting required by managers of children's homes in 1963. This includes annual returns of numbers, information about subsidies, inspections, after-care, specialist services.²⁷

There is only one known minute reporting abuse. This occurred at the Masterton Home where a resident had abused a number of fellow residents. The minute reports the discovery of the abuse and the removal the next day of the perpetrator to a home run by the State. On this occasion the State was clearly advised and was instrumental in providing assistance to the Children's Home.

Question 5(d). Nature and frequency of State's monitoring and whether any independent reporting took place

Masterton

The 1927 Act provided for annual returns and 'spot checks' if the Superintendent of Child Welfare deemed this necessary. It is not known if any of the Children's Homes had an inspection under this provision.

We have not located any documents relating to State monitoring or independent reporting in the Masterton Children's Homes records, except for a reference in the Board minutes of 14 February 1974 to a Department of Social Welfare annual inspection, so it is presumed these yearly inspections took place. There is no reference to independent monitoring. However the Masterton Children's Home worked with the Manawatu Methodist Social Services Centre from the late 1960s and the Social Worker employed by them liaised with the Home and organised foster Holiday Homes, foster homes.

Auckland

I understand that yearly inspections were required pursuant to the Child Welfare Act.

Sunnynook Family Home – by the mid-1980s it was the Auckland Mission that was helping out the State by providing space within its family homes for state wards. Methodist Family Services notes for family home parents will be assessed yearly by Social Welfare Department Officers.²⁸

In 1981 the Auckland Methodist Central Mission became a member of the Child Care Co-ordinating Committee which included an agreement to report to the Director General of Social Welfare, NZ Council of Christian Social Services any issue affecting child and family care services.²⁹

Christchurch

Yearly inspections were made by the Social Welfare Department and Department of Health.³⁰ Two examples of the State's areas of interest from 1967 and 1980 show that informal visits took place during the year by 1980 in addition to a yearly inspection but cultural or abuse concerns are not mentioned.³¹

²⁷ South Island Children's Home, Department of Education 30 October 1963, catalogue reference: 8144.34 [MET.04.00013].

²⁸ Auckland Children's Home records, Sunnynook, catalogue reference: 2022.4.6 [MET.04.00014].

²⁹ Auckland Children's Home records, catalogue reference: 2022.8.15(d) [MET.04.00015].

³⁰ W.A Chambers *The Winds of Change: a short history of the Methodist Church in North and South Canterbury from 1950 – 1975* (Wesley Historical Society of New Zealand, Auckland, 1976), at 51.

³¹ South Island Children's Home reports made by Social Welfare Department in 1967 and 1980, catalogue references: 8144.38.142 and 8144.45 [MET.04.00017] and [MET.04.00018].

Question 5(e). Requirements for the vetting of orphanage / children’s home staff members and volunteers, monitoring of children’s well-being, processes for complaints received about staff or volunteers and any specific cultural considerations and requirements.

Masterton

Methodist Homes were managed by independent committees or boards and any issues were dealt in the first instance by the Master of the Home and then by the Board. Cultural considerations were not considered an issue 1950s-1970s and no separate statistics of ethnicity were kept or reported.

Auckland

Auckland Children’s Home until about 1980s dealt with employment, monitoring, complaints etc through the Master of the home. The Board was told of any issues in the monthly reports from the manager and later social worker. Cultural considerations were not seen as an issue in that period. In 1970 a social worker was appointed by the Auckland Central Methodist Mission whose duties included responsibilities of oversight and liaison.³²

Christchurch

Until the Christchurch Methodist Central Mission took over childcare responsibilities in 1979, the process for overseeing staff and children’s welfare was made by the Master of the Home who then included any issues in his monthly reports to the Board of Management. After the Mission became responsible in 1979, reporting was to the Child Care Committee of the Christchurch Methodist Mission, who then reported to the Christchurch Central Methodist Mission until the Home closed in 1987.

Question 5(f). The training of children’s home staff members and volunteers and how their performance was monitored.

Masterton

From the 1950s staff attended training courses that were offered by a variety of organisations. In 1976 training courses attended by the Masterton Home staff were given by DSW, New Zealand Council of Christian Services, Massey University, Wairarapa Community Action Programme.³³

Staff were managed by the Master of the home who was responsible for recruitment, and this was how they were monitored.

Auckland

From 1950 staff of the residential home attended locally available training courses. In 1976 when the Auckland Methodist Central Mission took over responsibility for care of children and in 1982 their policy document “Principles for working with families and children” outlined current thinking where the family was the best place for the child.³⁴

Christchurch

³² Auckland Children’s Home, Duties of Social Worker 1970, catalogue reference: 2022.28.1 [MET.04.00019].

³³ Robins and Shaw, Extract from Minutes from 1975 to 1980, p945 [MET.04.00020].

³⁴ Auckland Children’s Home, Principles for Working with Families and Children October 1982, catalogue reference: 2022.8.3 [MET.04.00021].

Until 1979, training of staff members was directed by the Master of the Home. After the Christchurch Methodist Mission took over there was more emphasis on qualified individuals. Staff generally took advantage of any training offered by the Government e.g. in 1962 Department of Education offered an in-service training course that was attended by the Master and Assistant Matron.³⁵

The Church's Commission Report noted in 1961 that it was now necessary to appointing people '*who have adequate resources for such difficult and demanding work and who are prepared to undergo the best training available*'. It also recommended caseworkers have a Diploma of Social Science from Victoria University (or equivalent) and that training be given to Foster Parents as an integral part of the policy.

Question 5(g). Policies or standards for care that the Methodist Church had for its Children's Homes.

While standards of care were measured against the Child Welfare Act, the report of the Commission on Children's Homes presented to the 1961 Conference³⁶ summarized the present set up and the direction of the future. This important report shaped the responsibilities and direction of the Homes until the Missions took over care of Auckland and Christchurch homes in the 1970s

The Commission Report noted:

- No child removed from their home until every other possibility is explored.
- That there should be regular consultation and coordination of work with other social services for children, such as Child Welfare to ensure the children in the first instance have their needs and situation understood as accurately as possible before a decision is made.
- If a placement is made it will be where the child's needs are best met, this may not be in a Methodist Home.
- The caring for the children will avail themselves of the best services available
- A 'skilled' staff policy to be implement as noted in (f) above

Masterton

Policies or standards of care have not been located. The Child Welfare Act was the applicable legislation. Any standards of care would be internally monitored by the Board of the Home.

Auckland

In 1975 the Constitution of the Auckland Methodist Children's Homes outlined responsibilities regarding standards of care of children, how it would be privately funded and that Conference decisions were binding on the Board.³⁷ Once the Auckland Methodist Central Mission took over there was a larger number of trained social workers.

Family homes – regular inspections of the standard of the buildings were included in DSW inspections from 1980s.

³⁵ South Island Children's Home, documents re in-service training course for child welfare officers, catalogue reference: 8144.33 [MET.04.00022].

³⁶ Methodist Church of New Zealand *Minutes of Annual Conference 1961*, p168-172 [MET.04.00012].

³⁷ Auckland Children's Home, Constitution 1975, catalogue reference: 2022.6.1 [MET.04.00023].

Christchurch

The philosophy of care in the 1970s was to prevent the breakdown of family life and to provide care for children in need.³⁸ We have not found any policy statement. The Board of Management monitored the Home until 1979 when the Christchurch Central Methodist Mission became the responsible entity.

Question 5(h). The extent to which the Methodist Church accepts that abuse occurred in its children's homes.

It was with significant distress that the Methodist Church accepts that children were abused whilst in its care at the Children's Homes. To date, the majority of applications for redress/abuse allegations the Church has received are from residents of the Children's Homes. The Church accepts that other abuse has occurred at the Homes and remains unreported.

The Church unreservedly apologises to all who experienced abuse and have been affected by abuse whilst in the care of the Church at its Children's Homes.

As the Church has listened to survivors' stories it has become apparent that some abuse would likely have been avoided if children had been believed when they spoke out.

This 'blindness' and insensitivity where the word of an adult was believed rather than a vulnerable child is also deeply distressing. The Methodist Church apologises for this failure to offer meaningful care to these children in its care and commits itself to having and living from policies and practices that will focus on right behaviour and safety for all.

Masterton

From 1950 until 1978 when the Home closed, any complaints of abuse or ill treatment would have been dealt with by the Master and then the Board of Management.

The Church has received five applications for redress/complaints of abuse for the Masterton Children's Home.

Auckland

From 1950 until late 1970s no process has been located in records outlining a formal process in dealing with abuse. It would have been dealt with by the Master of the Home. When family homes and fostering became the norm from the late 1970s there became a greater awareness, culminating in training for social workers, foster parents and mission staff on foster care abuse treatment in 1985. A leaflet promoting this issue was printed.³⁹

The Church has received one application for redress/complaint of abuse for the Auckland Children's Home.

Christchurch

From 1950-1980s no process has been located within the records dealing with abuse. Initially any complaints would have been dealt with by the Master of the Home, then reported to the Board.

³⁸ South Island Children's Home, Philosophy of Care ca 1970s, catalogue reference: 8144.65 [MET.04.00024].

³⁹ Auckland Children's Homes records, Auckland Methodist Mission Child Care File 1985, catalogue number 2022.8.1 [MET.04.00024].

The Church has received 10 applications for redress/complaints of abuse for the South Island Children's Home and one for the Barrington Street Family Home.

Foster Care Services

Question 6. From 1950 to present day please detail:

Question 6(a). The relationship between the Methodist Church and the State for foster care arrangements. Please summarise any contracts that exist in this regard.

We have searched our archives for records relating to the foster care services provided by the Church between 1950 and 1987.

We have also asked the Missions to respond to these questions in relation to the foster care services that they provide. As at the date of providing this response we do not have the Missions' responses. We will provide the Missions' responses to the Commission in a supplementary response to this Notice.

Foster care services 1950-1987

From 1950 to the early 1980s, foster services were arranged from the Homes, with the assistance of other supporting Methodist social agencies such as the Manawatu Social Services Centre. The State made use of the fostering service when it had inadequate number of foster parents. The Homes, and later Missions, that operated the foster care services were just one of many organisations working with the State. For this period the focus was very much the needs of the child in terms of physical requirements. Cultural requirements were not considered until the 1990s. Once the Methodist Missions absorbed the Auckland and Christchurch Homes, foster care services became just one of the many social care services undertaken by the Missions and policies and procedures were incorporated into those of the Mission. The State then undertook a greater influence in the requirements for foster services while at the same time the independence of Methodist services was recognised.

Masterton

From the 1950s foster care was very rare within the Children's Homes. Fostering children from the Home is first mentioned in the Masterton Children's Home's annual report 30 June 1966.⁴⁰ Children available to be fostered were directed to the Home by the Methodist Church Manawatu Social Services Centre.

Manawatu Social Services Centre Palmerston North

Foster home and holiday foster home placements were organized for the Masterton Children's Home and other children in the community by the Manawatu Social Services Centre between 1967 and 1978. This was not organised by the State and no contracts have been located.

Auckland

While no contracts have been located, Board minutes 1950-1986 indicate an increased level contact with the Social Welfare Department as state wards were housed in Wesleydale Home and other family homes because the State had insufficient places in their facilities.

Christchurch

⁴⁰ Methodist Church of New Zealand *Minutes of Annual Conference 1966*, p190 [MET.04.00026].

We have not located any contracts for the 1950-1980s, other than legislation requirements.

Question 6(b). How foster care placements facilitated by the Methodist Church were regulated by the State.

Masterton

No documents have been found indicating foster care placements were regulated by the State although from approximately 1966 children were fostered from the Home.⁴¹

Manawatu Social Services Centre Palmerston North

We have not identified any documentation recording State involvement in fostering.

Auckland

The first documented mention of fostering by the Auckland Children's Home was in 1961. Procedures for fostering were written to explain how this was done.⁴²

In 1981 the Auckland Methodist Mission joined the Child Care Co-ordinating Committee Auckland region established by the Social Welfare Department. Membership meant a set of standards and reviews and recommendations to the Social Welfare Department.

Christchurch

Foster services began around 1968 and document recording State regulation has been found.

Question 6(c). Whether the Methodist Church was required to complete an application process to procure foster care services on behalf of the State. If so, what steps was the Methodist Church required to take to apply to become a provider of foster care services on behalf of the State?

We have not identified any records relevant to this question.

Question 6(d). The Methodist Church's reporting requirements to the State in respect of its foster care services, including the nature and frequency of periodic reporting obligations and what requirements existed to report:

- i. Wellbeing concerns
- ii. Complaints; and
- iii. Instances of actual or potential abuse

We have not identified any records relevant to this question. In relation to the Christchurch Children's Home it is likely that any reporting of matters relating to questions 6(d)(i) to (iii) would have been to the social worker for the Home 1950-1979.

⁴¹ Methodist Church of New Zealand *Minutes of Annual Conference 1966*, p190 [MET.04.00026].

⁴² Auckland Children's Home Board Minutes 1951-1965, August 1961, catalogue reference: 2022.25.3 [MET.04.00027].

Question 6(e). The nature and frequency of the State’s monitoring and inspection of the Methodist Church’s foster care services and whether any independent monitoring took place.

We have not identified any records relevant to this question for the Masterton Children’s Home, Manuwatu Social Services Centre or Christchurch Children’s home.

In 1981 the Auckland Methodist Central Mission became a member of the Child Care Co-ordinating Committee which included an agreement to report to the Director General of Social Welfare, NZ Council of Christian Social Services any issue affecting child and family care services

Question 6(f). The requirements for vetting of foster parents, monitoring and inspection of the Methodist Church’s foster care services and whether any independent monitoring took place.

Masterton

We have not located any documents relating to vetting, monitoring or complaints, cultural considerations and requirements.⁴³ Any complaints would have been made to the Master of the home. The social worker for the Manawatu Social Services Association who had a relationship with the home and provided support and information would have been the person advising.

Manawatu Social Services Centre Palmerston North

The MSSC appealed regularly for foster homes sending out 200 letters to community and Methodist groups.⁴⁴ We have not found any specific documents that describe the process or expectations but reference to this is implied 27 February 1970 *“need for Foster Parents to know more about the background of children they have to stay. ... the whole scheme must be under constant review with consideration for the purpose and actual need, the children involved, the time spent and any alternative possibilities.”*⁴⁵

The social worker was responsible for contact with foster parents.⁴⁶

Reference to a legal document to cover risks involved in Foster Home and Holiday Foster Homes was referred to in the minutes 4 March 1966 but this document is not within the records and its contents are not known.

Auckland

We produce with this notice the documents we located for the Auckland Children’s Home which are representative of documentation used, show the application questions on the form to be a parent in a family home.⁴⁷

We have also found an agreement to be a family home foster parent 1975 and mid-1980s. This would have been followed by an in-person interview and then a home visit before the agreement was signed. To be a house parent the agreement included details on the care of children and a written report required half yearly. Mission staff would visit to monitor and the *“welfare of the children the paramount consideration”*.

⁴³ Inventory of records – Masterton Children’s Home [MET.04.00033].

⁴⁴ Manawatu Social Services Centre Minute Book, 27 February 1970 [MET.04.00028].

⁴⁵ Manawatu Social Services Centre Minute Book, 27 February 1970 [MET.04.00028].

⁴⁶ Parish Archives Collection – Hawkes Bay/Manawatu District [MET.04.00032]

⁴⁷ Auckland Children’s Homes, Sunnynook, catalogue references: 2022.4.6 [MET.04.00029], [MET.04.00030] and [MET.04.00031].

In our archives for the 1970s-1980s we found 16 boxes of applications from people to foster children. Looking through these boxes shows the process followed. Application was made to the Auckland Methodist Central Mission in writing with references. The next step was a visit and interview by at least one social worker. The application was discussed, and a final assessment made before the agreement was signed.

Within the surviving records of the Auckland Children's Home we have found two boxes of social worker forms recording visits to foster placements entitled "*Preventive care visits*" 1970-1980.

Christchurch

Potential foster parents made an application, often over the telephone, until forms were introduced in 1968. This was a written application and applicants were asked to provide references from another reputable person from 1968-1988. The records of the Christchurch Methodist Mission Child and Family Services include 10 boxes of applications from those who want to be foster parents for children in their care.

By the 1980s the process had altered to include a longer form, a meeting or phone call from one of the Mission's Social Workers. Cultural considerations were not mentioned until 1990s when placing children in foster care. Any complaints would have been dealt with by the social worker.

Question 6(g). The Methodist Church's approach to matching a child, young person or vulnerable adult with a foster caregiver to ensure that (other than in an emergency situation) the caregiver could meet that child's identified care and protection needs, including:

- i. **Seeking placements with wider whanau, hapu, iwi as a first option.**
- ii. **Seeking culturally appropriate placements (e.g. within wider cultural group)**
- iii. **Keeping siblings together when placed in care**
- iv. **Placing children, young people or vulnerable adults in care in their home regions; and**
- v. **Facilitating visits, phone calls and letters from whanau and friends**

Masterton

There is no policy or documents relating to matching and meeting needs of children.

Manawatu Social Services Centre Palmerston North

We have not found any specific documents that describe the process or expectations, but reference to this is implied: 27 February 1970 "need for Foster Parents to know more about the background of children they have to stay. ... the whole scheme must be under constant review with consideration for the purpose and actual need, the children involved, the time spent and any alternative possibilities."⁴⁸

Auckland

We have not located any documents articulating these points of concern. The assumption was that the foster parents would be responsible for the care of the child in all aspects as a parent would be in a family.

Phillipps notes that in the 1990s social service contracting by the Department of Social Welfare was more tightly regulated. Stress was laid on cultural appropriateness in a needs-driven service delivery.⁴⁹

⁴⁸ Manawatu Social Services Centre Minute Book, 27 February 1970 [MET.04.00028].

⁴⁹ Donald Phillipps *Mission in a secular city: Methodist Mission Northern, 1851 – 2001* (Methodist Mission Northern, Auckland, 2001), at 147.

Christchurch

The shortage of foster parents led to a value judgement of suitability by the social worker at the Home from the 1960s onwards. Regular visits or contact was made by the Christchurch Mission Social worker(s) and some children returned to the Home and other foster placements were found. Families were split up as most foster homes would only take one child.⁵⁰

Question 6(h). The Methodist Church's approach to identifying whether or not children, young people or vulnerable adults experiencing multiple foster placements in care were placed at risk as a consequence of that experience including:

- i. **What criteria or factors were taken into account when considering a movement or placement of a child, young person or vulnerable adult**
- ii. **Whether policies identified that multiple foster placements were harmful to children, young people or vulnerable adults placed in the care of the Methodist Church and the nature of that risk**
- iii. **'the number of movements/placements of a child, young person or vulnerable adult that was considered appropriate in foster care and family home situations and why**
- iv. **How the consequences of identified risk from multiple placements were mitigated and if not, why not.**

We have not identified any records relevant to question 6(h).

Funding (1950 to present day):

Question 7(a). How has the Methodist Church obtained funding? In your answer, please detail the source of the funding. Where reference to investment income, please specify those investments

Children's Homes

The Children's Homes were clearly very important to the members of the Methodist Church. A summary of the minutes of the Auckland Board showed hundreds of bequests, many for significant amounts. In addition, congregations gave funds, often on a Sunday set aside for giving additional funds for this special cause, the Church's National budget also made contributions.

The family benefit for each child was received.

There was no Government funding of the children's homes until 1957 when the Government agreed to provide a capitation subsidy of 10/- a week for State Wards and capital subsidies for new buildings and major alterations. By the 1960s the Homes had operating deficits which the wider Church funded.

The Children's Home Commission of 1961 noted that recommendations to improve and upgrade the service offered through the Children's Homes was dependent on finance. (that further consideration especially in relation to the question of finance). Rev Donald Phillipps in his history of the Auckland Methodist Mission reports that the recommendations were not fully implemented due to financial constraints.

⁵⁰ Christchurch Methodist Central Mission Child and Family Services Records [MET.04.00034],

We produce document 8144.52 which is a summary of Income and expenditure for the South Island Children's Home from 1973 to 1977.⁵¹ The small surpluses of 1973 and 1974 were replaced by very much greater deficits in the remaining years. Funding was always problematic dependent on the goodwill and donations of Church members to cover essential expenditure.

Questions must be asked if the State was providing sufficient funds for the Church to provide well trained and resourced staff.

Funding for Social Services

Methodist Missions have received funding from Philanthropic Trusts such as J R McKenzie Trust, Tindall Foundation and Community Trusts (ASB, TSB etc). However, the most significant funds come from donations and bequests. The Missions also have contracts to provide Social Services, information for this will be provided in a supplementary response.

Funding of the Methodist Church

The Methodist Church has received its funds as gifts and donations from its members and friends. In the years when the church was being established and towns and cities were becoming settled this was often in the form a grant of land for the church and minister's house. Significant and generous bequests helped build churches and some set up capital funds which continue to resource the Church.

In 1978 the Methodist Trust Association was established to invest the funds of Methodist Parishes and Boards. Investment with MTA is not compulsory, Parishes and Boards can choose to place their funds with the MTA. The Trust Association has a diversified portfolio of investments, shares, property, bonds which are actively managed. The Church requires that MTA adheres to Socially responsible Investment criteria. Returns are used by the 'investors' (Parishes, Missions and Boards) to fund their life and work in the community.

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. All income received by the Association, after the payment of expenses, is distributed to depositors by quarterly income distributions.

Investment with the New Zealand Methodist Trust Association is restricted to groups, organisations and bodies responsible wholly, or in part, to the Conference of the Methodist Church of New Zealand. The Fund does not accept any 'outside' investors. The Association is a fund of the Conference of the Methodist Church of New Zealand.

Income distributions to depositors for the year to 30 June 2021 were \$9.7m, with total distributions, including capital accretion, of \$40.2m.

The 43rd annual report of the association is attached.⁵²

Copies of earlier returns are on the Charities website: CC22846

Question 7(b). Has the Methodist Church held a Government third-party provider approval to provide the care of children, young people or vulnerable adults on behalf of the Government and the level of payments received through this revenue stream.

We will answer this question in our supplementary response.

⁵¹ Summary of Income and Expenditure for the South Island Children's Home from 1973 to 1977 [MET.04.00035].

⁵² [MET.04.00036].

Question 7(c). The Methodist Church as a registered Charity.

Each Parish and Board which makes up the Methodist Church is registered individually.

For example: Board of Administration of the Methodist Church of New Zealand

Legal Name of Entity: Board of Administration Methodist Church of New Zealand

Nature of Business: Registered Charity and responsible to the Conference of the Methodist Church of New Zealand

Legal Basis: Registered as a Charitable Trust under the Charitable Trusts Act 1957.
Registered as a Charity under the Charities Act 2005.

Registration Number: 211345 (Charitable Trusts Act registration number)
CC20783 (Charities Act registration number)

Date of Incorporation: 27 April 1978

A spreadsheet is attached listing the 122 entities which make up the Methodist Church of New Zealand.⁵³

⁵³ [MET.04.00037].