

The structures and processes of the Church are changing to reflect our bicultural commitment as a response to the Gospel. Does your parish know about the Land Commission, the Council of Elders, the Bicultural Procedures for Making Connexional or Resource Appointments? If not, the information below will bring you up to date. You may like to discuss these changes in the life of the Church at your Leaders' Meeting or Parish Council, or in an informal group.

❖ The Land Commission ❖

Why a Land Commission?

The germ of the idea emerged in the Power-Sharing Seminar of 1983, but it was the 1986 Conference that accepted the recommendation from the Bicultural Committee which said, "That Conference set up a Land Commission to research the story of land acquisition by the Methodist Church, its present use and to recommend any necessary action."

The tasks of the Commission were set out as:

- (a) To collate existing research that has been undertaken.
- (b) To commission new research where necessary.
- (c) To prepare recommendations as to action that needs to be taken by the Church.

There was concern that, like the Crown, the Church has obligations in regard to land that was a Crown grant, confiscated land, or gifted by Maori people. The Land Commission is the Conference's response to that concern.

How does it operate?

In 1988 and 1989 the Land Commission has clarified its task and now operates in the following way: There are Regional Land Commission, roughly around Synodal District boundaries. (At the moment there are 12 convenors, some of whom have a committee and some do not.) Each Regional Land Commission is to carry out the tasks in its own area. The Convenors meet together twice a year along with the Administration Division, Development Division, Maori Division and Bicultural Committee. Out of these meetings a report is made to Conference. This twice yearly meeting is called the Coordinating Committee.

Who is involved?

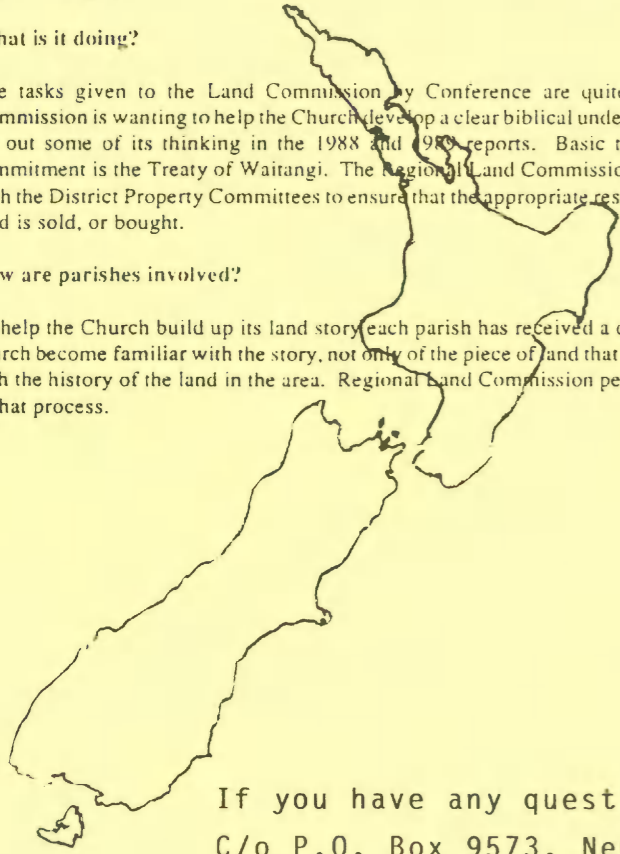
John Salmon is the Convenor of the Coordinating Committee. For the Convenors of each Region, see the Conference Agenda, page 109 and 110. Ruth LeCouteur (Church Building and Loan Fund), Joy Rakena (Maori Division), Norman Brookes (Development Division) attend the Coordinating Committee.

What is it doing?

The tasks given to the Land Commission by Conference are quite clear. In addition the Commission is wanting to help the Church develop a clear biblical understanding of Land and has set out some of its thinking in the 1988 and 1989 reports. Basic to our understanding and commitment is the Treaty of Waitangi. The Regional Land Commissions are working in closely with the District Property Committees to ensure that the appropriate research is completed before land is sold, or bought.

How are parishes involved?

To help the Church build up its land story each parish has received a questionnaire that helps a church become familiar with the story, not only of the piece of land that the church owns, but also with the history of the land in the area. Regional Land Commission people are available to help in that process.



If you have any questions about aspects fo this information, or comments, you may like to write to the Bicultural Committe, C/o P.O. Box 9573, Newmarket, Auckland.

❖ The Council of Elders ❖

Members of the Council of Elders will be present at Conference. This Council consists of six people, three representing the Maori Division and three representing the Tauwiwi (Pakeha and Pacific Island) part of the Church. Currently the members of the Council are:

Bruce Gordon, Margaret Hamilton, Lani Tupu, Rua Rakena, Te Rua Turner, and Joy Rakena

Their business is to observe the way Conference does its business and to monitor what is said and decided at Conference against the background of the Church's bicultural journey. They will take opportunity to comment on what they see happening, and may intervene if they believe something taking place is contrary to the Church's bicultural commitment.

When a member of the Council speaks in Conference it is on behalf of the whole Council and after consultation with all Elders.

Currently, the Law Book says this about the Elders:

Section Five:

34.1 "There shall be a Council of Elders.

Functions

34.2 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 specifically it may:

- (a) monitor recommendations of all Conference Committees and Boards and Conference, and
- (b) reflect and comment on the style, work and priorities of all Conference Committees and Boards, 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.

Membership

The Council of Elders shall be appointed annually by the Conference and shall consist of 3 persons nominated by the Maori Division and 3 persons nominated by the General Purposes Committee, after consultation with the Bi-cultural Committee.

Meetings of the wider Church that have asked the Elders to be present at, apart from the May and October Connexional meetings, are:

- ★ Prince Albert College (PAC) Strategy Committee, 1988
- ★ Consultation on Youth Policy, 1989
- ★ Bicultural Committee, 1989



❖ Bicultural Procedures for Making Connexional or Resource Appointments ❖

There is now a two year process for appointing any person to a Connexional or Resource appointment.

First Year

In the first year the Division or Board (having notified the Conference the previous year of its intention) will ask all Synods, Parishes and Maori Circuits to make suggestions as to what they consider are the important tasks and priorities to be undertaken by the person in that position.

These responses are collated and discussed by the "4 + 4" Committee. (Four people appointed by the Board or Division and four by the Maori Division). This Committee writes the job description and this is sent out to all Synods for comment.

Another meeting is held after the Synods have comments, again with the 4 + 4 partnership, and the final job description is prepared for Conference.

Second Year

The Board or Division prepares a "Person Profile" based on the job description accepted by the Conference. This is discussed with Maori Division, and the person profile is finalised.

If it is envisaged that the present employee will continue in the position then the President will meet with him/her and the Board to consider this. Providing this is acceptable to all parties the 4 + 4 Committee will meet again and make a nomination to Synods.

If however a new person is sought names will be requested from Parishes and Synods.

The 4 + 4 Committee will meet to consider these names and prepare a short list. The same committee will interview the people on the short list and make a nomination to the Board, the Synods and the Maori Division, which may respond.

The appointment shall be made by the Conference on the recommendation of the General Purposes Committee and the Stationing Committee.

The important factor in these procedures is the role of the 4 + 4 Committee where both Maori and Tauwiwi partners have an equal say in the decision-making process.

Also it is an effort to allow more people in parishes to be part of the process in deciding what the job description of the particular person in an appointment.

In our journey to become bicultural this is one of our aims - the sharing of power.



CONFERENCE '89 LOOKED AT THE TREATY OF WAITANGI. HERE ARE SOME QUESTIONS/COMMENTS FROM THE CONFERENCE WORKSHOPS. WHAT WOULD YOU HAVE SAID?.....THOUGHT?.....ASKED?

What was the spirit of the signing, not the letter?
What rights and privileges (as promised in the Treaty) did the people of England have in 1840?
How many tribes/areas did not sign the Treaty (e.g. Taranaki)?
If we find "skeletons" in our cupboard, what then?

We affirm the need for research and story, regional/local knowledge and judgement.
We need to learn to appreciate Maori values and spirituality.
We could, as a nation, work toward making recompense to the tangata whenua for wrong administration concerning the land, possessions and treasures, of the people.

PRESIDENT BARRY AND SOME REPRESENTATIVE METHODISTS DELIVERED THE FOLLOWING PETITION, SIGNED BY ALMOST 300 CONFERENCE MEMBERS, TO PARLIAMENT:

To the Members of the House of Representatives in Parliament assembled, the petition of the Reverend Barry E. Jones, President of Te Haahi Weteriana o Aotearoa, the Methodist Church of New Zealand, 79 Pretoria Street, Lower Hutt, and the signatories below, respectfully submitting that:

In affirming the legislation of 1985 which extended the jurisdiction of the Waitangi Tribunal to hear claims dating back to 1840, the Government now act to ensure that the focus for 1990 is on honouring of the Treaty of Waitangi, and specifically to:

- a. Implement forthwith the existing recommendations of the Waitangi Tribunal.
- b. Speedily conclude the settlement of Maorigrievances by allocating further resources to the Waitangi Tribunal.
- c. Ensure that all costs involved in claims to the Waitangi Tribunal are met by the Crown.
- d. Provide the required funding for Maori parties engaged in negotiations with the Government and in Treaty related court actions.
- e. Make readily available financial and other resources for education about Treaty issues and concerns.

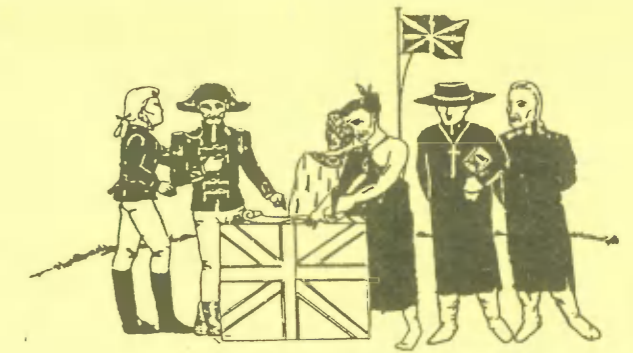
ORDER FORM - TO DEVELOPMENT DIVISION, P.O. BOX 9573, NEWMARKET.
Our Methodist Bicultural Journey - now available - contains "history, theology, and resources" - Cost \$5.00

PLEASE SEND _____ COPIES, I ENCLOSE CHEQUE/MONEY ORDER FOR \$
PARISH; _____ ADDRESS: _____

BI-CULTURAL NEWSLETTER SPECIAL SUPPLEMENT

- FEBRUARY, 1990 -

WHAT'S HAPPENING IN METHODISM?



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-OPERATIVE VENTURES.

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 partnership and will guide how we undertake mission.

In seeking to carry out our mission we will work according to these principles:

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 which will enable the diversity of the people (e.g. all ages, all cultures, female and male) 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.

* * * *

IN THIS YEAR WHEN WE MARK THE SIGNING OF THE FOUNDING DOCUMENT OF OUR NATION THE CHURCH INVITES YOU TO MAKE THIS MISSION STATEMENT YOUR OWN.



At Sea,
"Herald"
Cook's Straits,
New Zealand.

18th day of June, 1840.

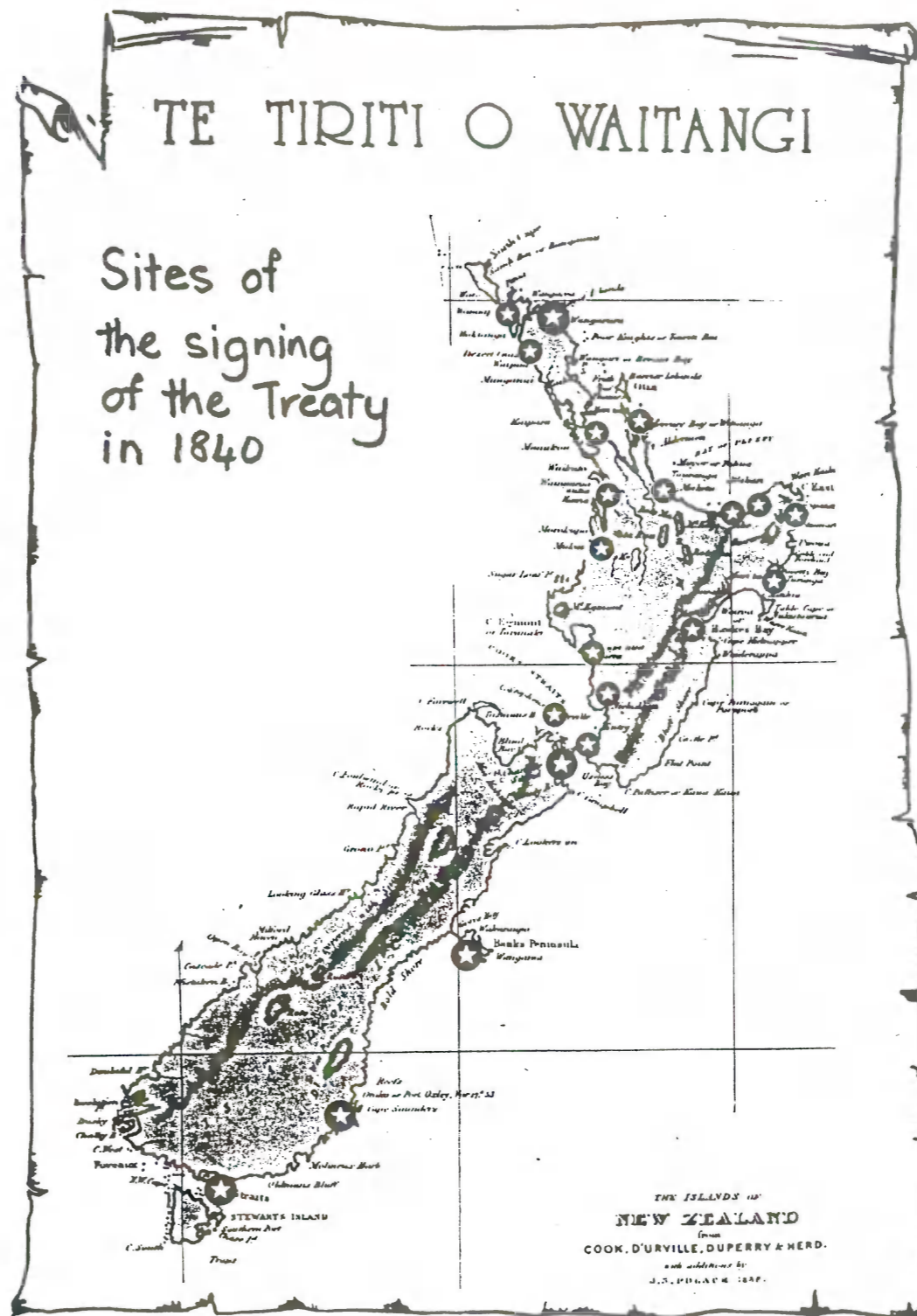
Sir George Gipps,
Governor-in-Chief,
NEW SOUTH WALES.

Your Excellency,

I am happy to advise that Captain Hobson has acceded to your request that the authority of Her Majesty, Queen Victoria, be exercised over the southern islands of New Zealand as promptly as possible, and that Her Sovereignty be proclaimed there as a matter of urgency. Accordingly, Captain Hobson has dispatched me in the "Herald" to effect same.

I have been ably assisted in this task by one Willian Stewart, a whaler and sealer in the south, who has acted as pilot of the ship in these waters. The translator with me is Edward Williams, a nephew of the Revd. Henry Williams, who himself helped translate the Treaty of Waitangi into the Maori tongue. However, his services have not always been required. Contrary to Captain Hobson's view that the natives of the south are wild savages, many can speak English pretty well. One John Love, known to his people as Tikao, is a very intelligent well-dressed native, who speaks English better than any other I have met. He, and another chief Iwikau, signed the Treaty on May 30th last, at Akaroa on the eastern coast of the Middle Island. Storms prevented me from visiting Otago as planned, and we proceeded to Stewart's Island. Finding no Maoris (although I have since been advised that some are resident there) I proclaimed sovereignty of that Island for Her Majesty by virtue of Capt. James Cook's discovery of same.

We moved thence to Ruapuke Island in the Foveaux Straits, where Tuhawaiki, a chief who considers himself the principal leader of the southern coasts, signed the Treaty after I had it read to him in the presence of another Englishman. Tuhawaiki came on board the "Herald" resplendent in the full dress staff uniform of a British aide-de-camp, with gold lace trousers, cocked hat and plume, and signed without hesitation. He is an accomplished whaler and sealer, and speaks some English. He presented us with a written document in English requiring us to guarantee his rights to land and trading interests. We assured him that his rights were guaranteed under the Treaty of Waitangi, and told him that the Crown would investigate his claims. He appeared satisfied with this.

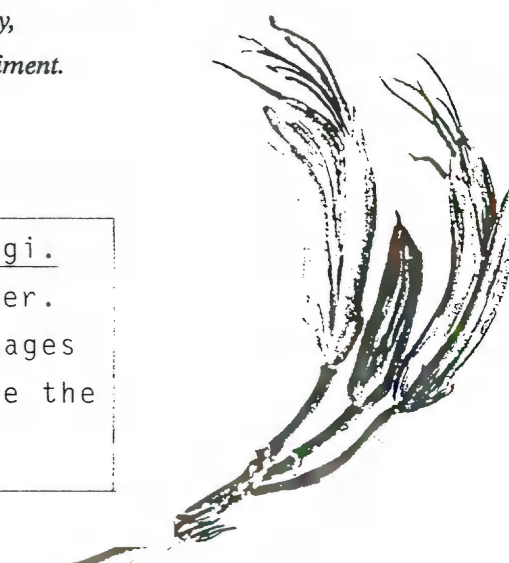
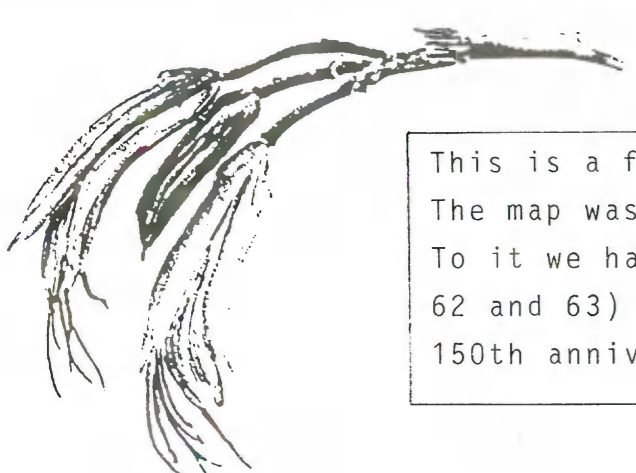


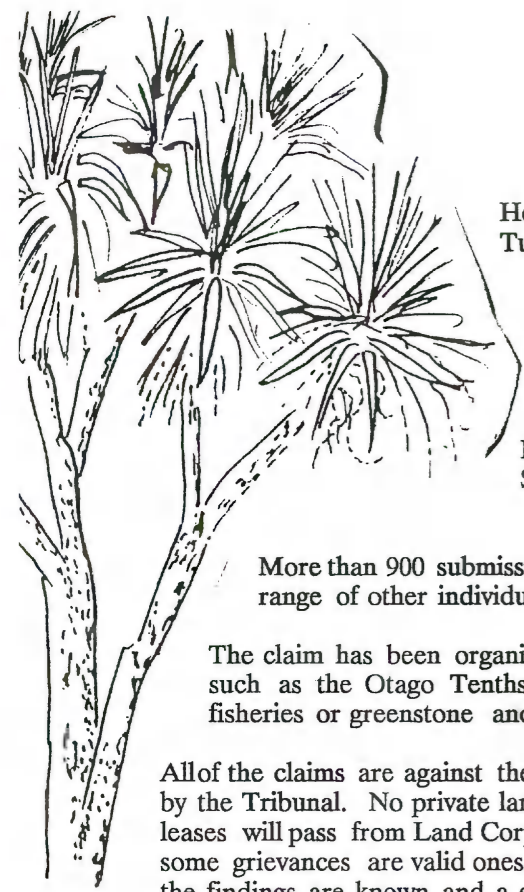
At Otago we failed to find the principal chief of this region, Tairaroa by name, but obtained the signatures of two others. From thence to Cloudy Bay at the north of the Island, where the local natives have had much contact with whalers, some seven foreign vessels being present when we arrived. Some of the local chiefs gladly assented to sign the Treaty. Others expressed great reluctance, one young chief called Maui Pu explaining that they were fearful that the Queen would seize their territory if they signed. We therefore showed him the Maori translation, and he readily grasped the significance of the guarantees therein, which he explained to the other chiefs. One Nohoria (a relative of the famed Te Rauparaha) signed but with great reluctance. He insisted that his son-in-law, Joseph Thoms, an Englishman and whaler of these parts, should witness his signature in order that "should my grandchildren lose this land, their father might share the blame". Some nine chiefs in all have signed here.

I have heard that the Rev. Henry Williams has obtained the signatures of a number of chiefs from the Queen Charlotte Sound, and from Rangitoto Island (called by some D'Urville). As a consequence, I yesterday proclaimed publically the sovereignty of the Queen over the Middle Island. It may appear like cutting the Gordian knot, where so many and such intricate interests are interwoven; yet the further delaying this step could only tend to create further difficulties. Accordingly I landed the marines at the Maori settlement on the little Horahorakakahu Island in Cloudy Bay, and read the declaration of Her Majesty's sovereignty, while the "Herald" gave a 21-gun salute with the ship's yard arm manned. This, I believe, is the most effectual means of preventing further dissention between natives and Europeans.

I remain your obedient servant,
Thomas Banbury,
Major, 80th Regiment.

This is a fictitious letter by Thomas Bunbury, based on material from Claudia Orange's book, The Treaty of Waitangi. The map was originally published in the 1830s, and shows the limited information then available to the cartographer. To it we have added some of the sites where the Treaty of Waitangi was signed in 1840. Claudia Orange's book (pages 62 and 63) gives the locations and dates of the occasions when the Treaty was signed. You might like to observe the 150th anniversary of the signing of the Treaty in your region in some way.





NGAI TAHU CLAIM NOW PRESENTED

Hearings of the Ngai Tahu Claim to the Waitangi Tribunal were completed at the Tuahiwi Marae, near Christchurch, on Wednesday, October 11th, 1989.

This South Island hearing is the largest one so far presented to the Tribunal. Hearings were held at a rate of one per month over a two year period. The panel of seven was chaired by Judge Ashley McHugh and included: Bishop Manu Bennett; Professor Sir Hugh Kawharu from Auckland University; Sir Monita Delamere, a farmer and Ringatu Minister from Opotiki; Mrs Georgina Te Heuheu, a lawyer from Roturua; Professor Gordon Orr from Wellington; Sir Desmond Sullivan, a former District Court Judge from Palmerston North.

More than 900 submissions were received from the claimants, the Crown, Tribunal researchers, and a wide range of other individuals and agencies. The written record stands more than eight metres tall.

The claim has been organised into nine separate grievances which Ngai Tahu call the nine tall trees. Some, such as the Otago Tenths and the Kemp Purchase relate to land; others relate to other resources such as fisheries or greenstone and food gathering places known as mahinga kai.

All of the claims are against the Crown. Government will be asked to make remedies for those grievances upheld by the Tribunal. No private land-owners are at risk, but there is the possibility that the ownership of some pastoral leases will pass from Land Corp to Nai Tahu. Judge McHugh, noting that Crown evidence has acknowledged that some grievances are valid ones, has asked the Government to suspend sales of Crown Land in the South Island until the findings are known and a settlement is made.

The Hearings closed with a service of thanksgiving and a formal farewell or poroporoaki. The claim covering 140 years has now been heard in full. The Wairua of the claim is at rest while the Tribunal works at its findings.

The Tribunal will make its report in two stages: the first report, which is expected in 1990, will determine the facts of the situation and rule on the justice of each of the nine tall trees. The second report will recommend a series of remedies for Government to act on.

- Garth Cant.

SOME RESOURCES FOR 1990

These are resources to help pakeha Christians think about the Treaty of Waitangi, and appropriate ways of commemorating its signing.

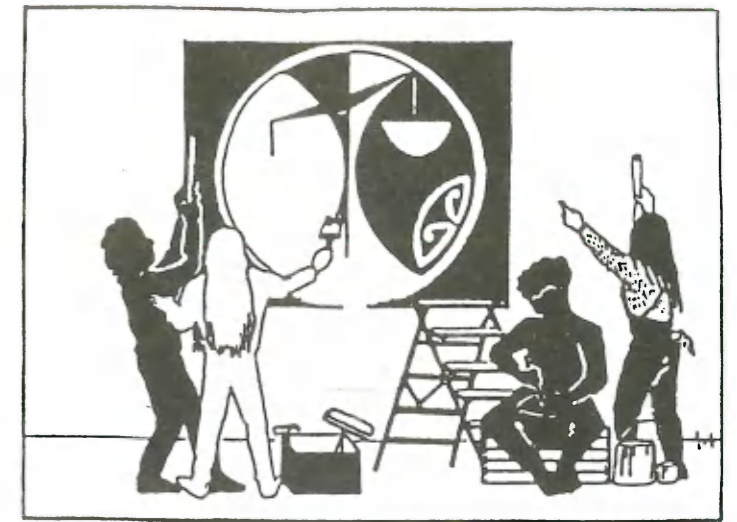
- * "1990, A Year of Opportunity for the Christian Churches". A leaflet offering guidelines to parishes. Available from the Conference of Churches in Aotearoa New Zealand offices in Auckland, Wellington, and Christchurch.
- * "Three Studies on the Treaty of Waitangi 1840-1990 and Beyond". Three studies on the Treaty which help participants share their experiences, explore Scripture, and take action. Also from C.C.A.N.Z. offices.
- * "Travelling On". Five Living Faith sessions for 1990, each based on an appropriate passage of Scripture. Free with each Plan-book for Teachers and Ministers, or available from Epworth Bookshop (\$4.95 each).

This issue was prepared by the Christchurch Bi-cultural Working Group.

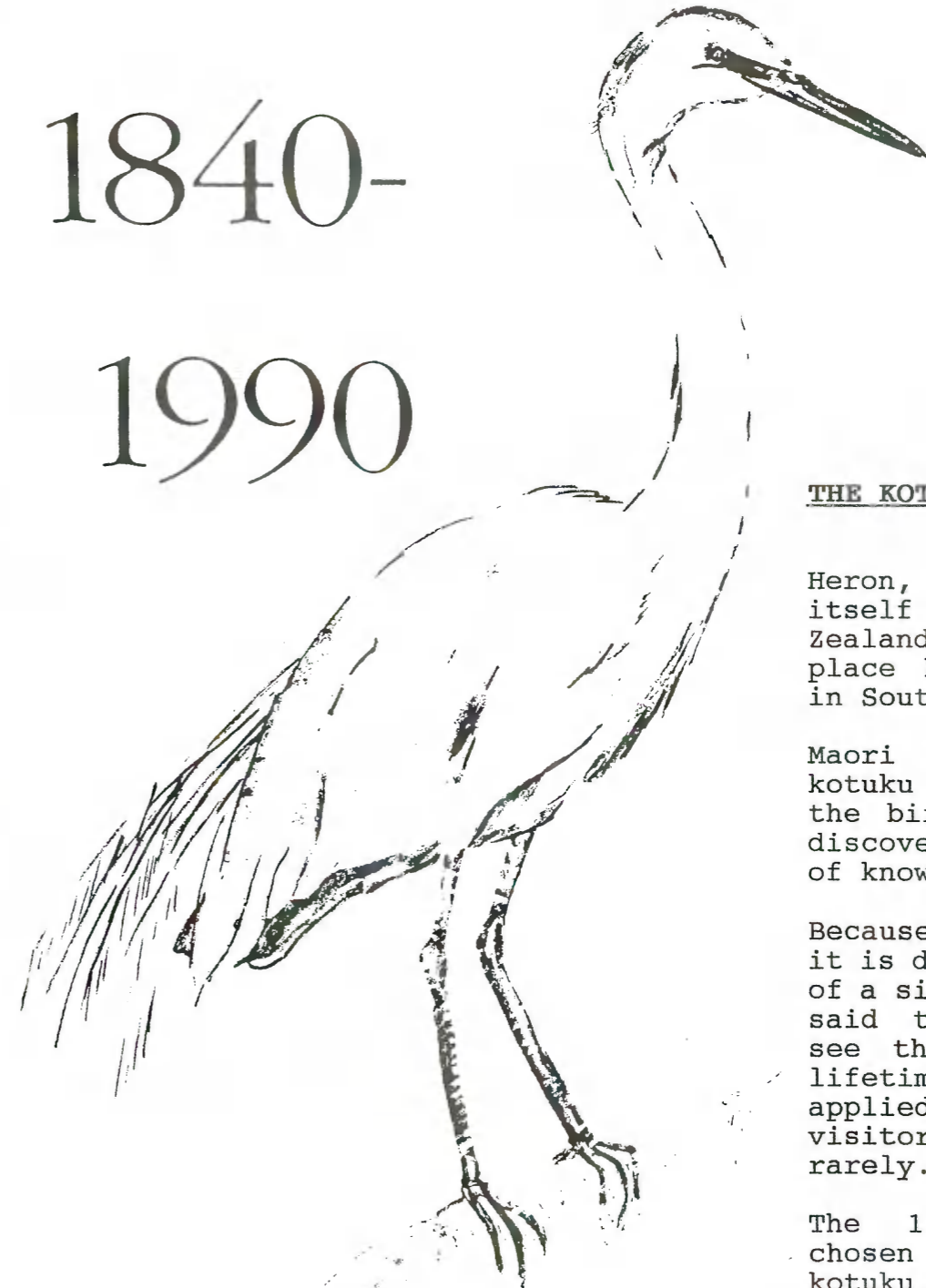
TOWARDS A BI-CULTURAL CHURCH

NEWSLETTER NO. 13

FEBRUARY 1990



1840- 1990



THE KOTUKU...

... or White Heron, has established itself in Aotearoa-New Zealand, its only nesting place being Okarito Lagoon in South Westland.

Maori tradition holds the kotuku in high regard, as the bird which helped Tane discover the three baskets of knowledge.

Because it is rarely seen, it is described as "the bird of a single flight". It is said that everyone should see the kotuku once in a lifetime. The proverb is applied to distinguished visitors who visit only rarely.

The 1990 Commission has chosen the kotuku as its logo.