The Methodist Church

Agenda volume two

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SECTION G
GENERAL REPORT (2)

This report contains those items considered by the Council and not reported elsewhere in the Agenda.

1.1 Governance responsibilities

In accordance with its governance responsibilities, the Council:

- received a report concerning conversations which are underway with Wesley House Cambridge and directed the Strategy and Resources Committee (SRC) to undertake detailed scrutiny of any potential partnership;
- received an update report from the Legal and Property Support for Managing Trustees implementation group;
- received a report from those who had attended the Special Session of the United Methodist Church General Conference in February 2019;
- adopted a revised set of criteria for Mission and Ministry in Britain grants;
- directed that an invitation be issued to the Church in Wales and the Scottish Episcopal Church to participate in the Mission and Ministry in Covenant process as it moves forward and directed the Faith and Order Committee to explore interchangeability of ministry with those two Churches;
- authorised the Strategy and Resources Committee to oversee the approval of the Connexional Team Supervision Implementation Plan for ordained members of staff, and delegated to the Strategy and Resources Committee responsibility to approve guidance on which lay people in pastoral roles should receive supervision within implementation plans;
- endorsed the heritage strategy for 2019-2024;
- received a report concerning the explorations that had been taking place in the Wales Synod and Synod Cymru as to whether the two Synods could work towards coming together to form one new Synod, and noted that it is not recommended that proposals are brought to take effect from September 2019;
- received a report concerning necessary changes to the Safeguarding Policy, Procedures and Guidance;
- approved a Statement of Intent on Health, Safety and Welfare;
- directed the Strategy and Resources Committee to consider how support might be made available to ministers stationed in parts of the Connexion which are not UK jurisdictions;
agreed to an addition to the City Centre List.

1.2 Other business

The Council also:

- heard reflections from the President and Vice-President on their year of office;
- witnessed the attestation of the Journal of the 2018 Conference.

Should members of the Conference wish to view them, Council papers and minutes are available on the website at www.methodist.org.uk/council

***RESOLUTION


SECTION H
GLOBAL RELATIONSHIPS COMMITTEE

1. The Global Relationships Strategic Oversight Sub-Committee (GRSOSC) of the SRC was established by the Methodist Council in January 2016 “to advise and support the Connexional Secretary and the Connexional Team to oversee the implementation, development and monitoring of the strategy” for expressing One Mission through Global Relationships of the Methodist Church in Britain (MCB) (MC/16/8). It reports annually to the SRC and the Council.

2. The strategic vision when the Council approved the Global Relationships in Mission policy in 2016 was “that the Methodist Church in Britain will be a distinctive and highly effective global participant in mission, by means of true partnerships with sister Churches around the world, a focus on the places and programmes where our participation can make a difference locally and globally and evolution that encourages new initiatives while maintaining the best of what has gone before” (MC/16/8). The GRSOSC has been attempting to promote this vision and support the implementation of the strategy.

3. A review of the mission partner programme

The Council received a report on the review of the mission partner programme and the summary recommendations which the Council adopted are as follows:

- The mission partner programme continues to enjoy widespread support across the Connexion. It is seen as an important expression of the engagement with
the World Church and benefits the MCB, Partner Churches and mission partners themselves.

- A small minority within the life of the Connexion question the relevance of this programme today and think it may still reflect outmoded models of mission. Yet there is general belief, with the recent changes in understandings of mission and the nature of the programme, that there is contemporary relevance. Most of those consulted wanted the programme to continue and recognised it as an expression of One Mission.

- While the grants programme continues and other forms of people-to-people programmes continue to be developed, these should not be an alternative to the ongoing mission partner programme. Many wanted to see more people brought to the UK too.

- There are some serious weaknesses in the communications related to the programme: telling the stories to churches across the Connexion, poor support for some mission partners (in a few areas – experience was varied), and links with Districts could be improved. Steps are being taken regarding these concerns.

- Questions were raised about the recruitment process, preparation, and the placements. Some partners wanted more contact and experience with the Partner Church before they went out. There was a feeling the whole programme needs to be properly resourced given the demands on staff time. More pastoral support and backing should be provided. A suggestion was to have voluntary accompaniers who could maintain regular contact with the mission partners.

- Concerns were shared about the level of stipends and terms of contracts.

The Director of Global Relationships is taking forward these points.

4. Visits from Partner Churches and participation in the Conference

As part of a two-way dialogue and exchange it is thought good to invite people from Partner Churches throughout the year (possibly one a month) to visit Local Churches, Circuits, Districts and other areas of work. This will enhance district links and twinning relationships, better understanding of mission and could deepen engagement with the worldwide Church. The British Connexion will be able to listen to and learn from Christians from our Partner Churches and these visits will support mission education, advocacy and our understanding of what it means to be part of a worldwide family. To be able to do this at no extra cost the Council proposes that, instead of having twenty people from autonomous conferences, other Methodist Churches and United Churches in which Methodists have joined coming to the Conference each year, we invite only eight persons. Having twenty people at the Conference has a limited impact and little opportunity to meet British Methodists apart from those who are understandably focused on the activities of the Conference. There would still be two
members of the Conference appointed from the associate members under clause 14(4)(d) of the Deed of Union (SO 107(3)) and World Church representatives would still participate in the ordination services.

The Council therefore recommends that SO 107 is revised as follows:

**107 Associate Members**

(1) [....]

(ii) **twenty eight** persons appointed by other autonomous conferences, other Methodist churches and united churches in which Methodists have joined.

5. **Role of the Sub-Committee**

The Council received a report on the work which GRSOSC had undertaken, in consultation with the SRC, about its future. The Council was pleased to hear of the way in which the Sub-Committee has evolved so as to ensure a more robust oversight of global relationships. To ensure a more holistic overview of the entirety of our global relationships, the Council agreed that the remaining work of the World Methodist Committee as defined in SO 335(3) should be incorporated into the work of the Global Relationships Committee.

The Council therefore approved a new name for the Sub-Committee and revised terms of reference as follows:

The Sub-Committee shall be known as the Global Relationships Committee, to express the range of its responsibilities and accountability more clearly.

The task of the Global Relationships Committee (GRC) shall be to advise and support the Connexional Secretary and the Connexional Team to oversee the implementation, development and monitoring of the strategy of expressing One Mission through our Global Relationships (MC/16/8), particularly through the annual planning, budget and review process of the Church. The GRC should be embedded in the life, the work and structures of the Methodist Church. It should play a valuable role as a ‘bridging’ structure between the MCB, All We Can and other parts of the worldwide Methodist family.

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1 Responsibility for oversight of the exchange of pastorates is not included in these terms of reference as the scheme is not currently in operation (SO 335(3)(iii)) and as such reference to it should no longer be included in Standing Orders.
The Global Relationships Committee shall be appointed by the Council and report to the Council via the SRC, so that the SRC can continue to oversee the strategic use of funds.

The Committee shall be responsible for:

1. the development of new programmes and the balance between these and existing work;

2. planning and monitoring of activities, budgets and programmes covered in relation to the aims set out in the strategy;

3. overseeing the list of Partner Churches and organisations with which the Methodist Church works and supporting the regular refreshing of Partner Relationship Reviews;

4. evaluating the implications of continuing dialogue with All We Can and other worldwide ecumenical partners and developing how the Methodist Church relates to and works with these bodies now and in the future;

5. taking responsibility for activities and expenditure from the World Mission Fund to implement the strategic policy for global relationships in mission;

6. a. keeping in review the Methodist Church’s relationship with other member bodies of the World Methodist Council and advising the Methodist Council upon matters of concern;
   b. overseeing arrangements for the participation of the Methodist Church in the World Methodist Council and its committees;
   c. receive reports from those nominated to participate in the World Methodist Council and its committees;
   d. propose the process for making nominations for people to participate in the World Methodist Council and its committees.

7. The Membership of the Committee shall be as follows:

   a. Chair
   b. Connexional Treasurer
   c. the Connexional Secretary
   d. one representative from each of the following: SRC, Council, All We Can, Methodist Women in Britain, the Methodist Church in Ireland
   e. two others for their experience and expertise.
The Connexional Ecumenical Officer, the Director of Global Relationships, a member of the senior staff of All We Can and a member of the senior management group of the Connexional Team shall attend as participant observers.

8. the Committee will meet at least twice per year.

The Council therefore recommends that the Conference revoke SO 335, and adopt a new Standing Order to establish the Global Relationships Committee as a committee of the Council which shall in turn be responsible for approving the terms of reference of the Committee. In order to ensure that the Council can make amendments to the terms of reference and composition of the Committee in response to changes in global relationships, the Council is not recommending that the new Standing Order contain details of responsibilities of the committee.

1010 Global Relationships committee

(1) The Methodist Council shall annually appoint a Global Relationships committee consisting of not more than ten members which shall report to the council through its Strategy and Resources Committee.

(2) The council shall determine the terms of reference for the committee to ensure that the committee shall advise and support the Connexional Team in the implementation, development and monitoring of global relationships.

(3) The council shall provide reports to the Conference on the nature of global relationships.

***RESOLUTIONS

20/2. The Conference receives the Report.


20/4. The Conference revokes SO 335.

20/5. The Conference adopts SO 1010 as set out in the Report.
SECTION I
MODEL TRUST 14(2A) USE OF CHURCH BUILDINGS BY OTHER CHRISTIAN DENOMINATIONS

1. The 2016 Conference received a memorial raising the question of whether paragraph 14(2A) of the Model Trust should be amended to permit a lease of Model Trust premises to another Christian denomination for worship. Model Trust 14(2A) does not permit a licence of more than 12 months to another Christian denomination of Methodist premises.

2. In considering the matter the Conference noted that the requirements of Model Trust 14(2A) mean that no security of tenure can at present be offered to another Christian church or congregation unless such a church is able and willing to enter into a Sharing Agreement under the Sharing of Church Buildings Act 1969. The intention of Model Trust 14(2A) was to enable other Christian churches and congregations who did not wish to commit to a long-term agreement to use Methodist premises and to ensure that managing trustees know that no person, service or meeting for religious worship denies or repudiates the doctrinal standards as required by Model Trust 14(3). The Conference recognised that there are ongoing questions around the application of Model Trust 14(2A), particularly in respect of what is required in terms of a continuing local Methodist church when a licence is granted. The Conference also recognised that there are cases where worship by other Christian churches or congregations in part of a set of Methodist premises need not in any way impinge on Methodist worship in or other use of the remainder. The Conference directed the Methodist Council, in consultation with the Law and Polity Committee, to provide guidance on the application and use of Model Trust 14(2A) both in terms of its flexibility and limitations. The Council was also directed, in consultation with the Law and Polity Committee, to consider whether it is desirable to make any amendments to Model Trust 14(2A) and to bring any recommendations to the 2018 Conference.

3. Consideration of paragraph 14(2A) by the Law and Polity Committee

Paragraph 14 of the Model Trusts has, in its totality, raised numerous policy questions in recent years which go beyond whether it is possible to amend paragraph 14(2A) to allow for a longer licence or lease. The Trustees for Methodist Church Purposes (TMCP) have produced guidance on the process for seeking permission to grant a licence of premises to another Christian denomination. TMCP have also produced a precedent licence for worship by another Christian denomination. So far as connexional policy is concerned the current practice is to grant consent under Standing Order 920 to licences within 14(2A) on the condition that continuing Methodist worship is taking place.
The Law and Polity Committee has given consideration to the question of whether or not paragraph 14(2A) can be amended to permit a longer licence or a lease of Methodist premises for Christian worship. Counsel’s Opinion was obtained on that point and on whether the requirement of continuing Methodist worship is necessary in law. That Opinion has been carefully considered by the Committee and its conclusion is that whilst there may be practical matters that managing trustees need to consider, there is no legal or constitutional reason why paragraph 14(2A) should not be amended to permit a licence over twelve months or a lease, and nor is there any need for a requirement that Methodist worship be still continuing. Clearly managing trustees can currently and would continue to be able to enter into a Sharing Agreement with another Christian denomination rather than offering the licence or lease under paragraph 14(2A). Even if a longer licence or lease were permitted, a Sharing Agreement will still offer more security of tenure to another Christian church and ensure that there is parity between the sharing denominations where money has been invested into a Methodist building by another denomination.

4. **Consideration of granting a lease or longer licence**

Managing trustees will need to consider a number of practical matters before granting a lease or longer licence to another Christian church or congregation, particularly if there is no continuing Methodist worship on the premises. Managing trustees need to consider how they can fulfil the requirements of SO 920 in keeping under review the teachings of non-Methodist public religious meetings which will be more difficult where there is no continuing Methodist local church utilising the site. Superintendent ministers and the connexional ecumenical officer will still need to consent to the issuing of a licence or lease under paragraph 14(2A) to ensure the Christian church or congregation will “not preach or expound God’s Holy Word or perform any act as to deny or repudiate the doctrinal standards” which would be a breach of paragraph 14(2A), proviso (ii). Appropriate clauses for longer licences and leases will need to be drafted with a precedent being available to managing trustees to ensure compliance with the requirements of Standing Orders and the Model Trust.

There is no ability under the current Model Trust 20 policy of the Council for Methodist premises to be leased at an undervalue. Any lease or licence to another Christian church or congregation would still have to be upon the basis that they pay a market rent or that the best terms obtainable have been achieved.

5. **Proposal**

In light of this the Council now proposes that the Conference amends Model Trust 14(2A) to remove the limitation of 12 months as follows:
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2A) Notwithstanding that any of the members of any church or congregation hereinafter mentioned may not subscribe to the doctrinal standards, the managing trustees may with the consent of such person or persons as the Conference may by Standing Order prescribe permit the use of a place of worship or any other premises comprised in the property by members of one or more Christian churches or congregations, either for particular occasions or for a period which shall not in any case exceed twelve months determined by the managing trustees, provided that (i) such permission shall be given only upon terms that it is revocable by the managing trustees and (ii) such consent as aforesaid shall be given only in cases where to grant such permission would not (having regard to all the circumstances) offend the doctrinal standards.

6. Practicalities of consultation

A change to paragraph 14 of the Model Trust can only be made by deferred special resolution. Such a resolution is defined by section 2(1) of the Methodist Church Act 1976 as “a resolution of the Conference passed in one year by a special [ie 75%] majority and, after full consultation down to and including Local Church level, confirmed in the second following year by a special majority”. In other words, consultation is not just with the Synods, but with Circuit Meetings and Church Councils too, and the confirmation vote takes place two years, not one, later. SO 126 sets out that the Synods shall consider the deferred special resolution in the year following the passing of the resolution by the Conference with each Church Council and Circuit Meeting considering any such resolution in or before March in the second year (ie March 2021). Each Synod shall then in the second year consider the reports of the Church Council and Circuit Meetings (ie April/May 2021) and after giving its own final consideration to the resolution shall report its approval or disapproval to the Conference. As such a final decision on the amendment to the Model Trust will not be made until the 2021 Conference.

If the Conference wishes to propose the making of this amendment further work will need to be undertaken to develop a policy on the application and use of paragraph 14(2A). The Council proposes to undertake this work in conjunction with the Property Development Committee. The policy would clarify:

(i) whether the upper limit for licences under paragraph 14(2A) should be increased, and if so to what extent or altogether;
(ii) whether or not the requirement of continuing Methodist worship should be continued;
(iii) whether leases should be permitted under paragraph 14(2A), and if so within what parameters as to length or otherwise.
Once a policy has been determined the Connexional Team will work with TMCP to produce a precedent license and lease.

***RESOLUTIONS

The following resolution requires a 75% majority:

20/6. The Conference amends Model Trust 14(2A) as set out in the Report.

20/7. The Conference directs the Methodist Council to work with the Property Development Committee on the production of a policy in relation to Model Trust 14(2A) in its amended form and to consider such a policy no later than January 2021.

SECTION J

ONE MISSION FORUM

1. The 2014 Conference established the ‘One Mission Forum’ (OMF). It was envisaged that by ‘meeting together to confer, share insights and develop vision’ the Forum “will assist the Church in developing and implementing a strategic vision for mission which is both local and global.” Through this, we will work towards a vision of ‘a world transformed by God’s love, of being a confident Church motivated to share God’s love and a Methodist people celebrating being part of a worldwide family.’

2. Since 2015, the approach has been to hold two meetings of the forum each year to which representatives from each District were invited; although only one gathering was held in 2018 due to bad weather causing the cancellation of the March event at short notice.

3. Having indications that the OMF was not fulfilling all the original hopes and expectations for it, a decision was taken early in 2019 not to hold the planned March 2019 OMF event, and to explore whether there may be better ways to achieve the aims of SO 1001. Under the leadership of Dr Jill Barber who chairs the Forum, and to assist this discernment, a provisional decision was taken to hold a small number of district One Mission events that will enable the sharing of insights, conferring and developing of vision. The first such ‘roadshow’ is planned for the Cornwall District in November 2019, with promotional presentations and/or exhibition stands offered to the Districts for their Synods in the meantime.


4. The Council believes that it would be helpful to move towards more of a district focus and bring event/s to Districts, so that a broader constituency of Methodism can engage with One Mission thinking, resources and inspiration more locally. The Connexional Team currently has the capacity to support such an initiative and can reallocate budget to finance it.

5. The Council therefore proposes that SO 1001 is amended as follows:

**1001 One Mission Forum**

(1) The Methodist Council shall annually appoint a One Mission Forum to discharge the following responsibilities:

- To develop and support a network of people committed to mission both local and global;
- To challenge the Church **Circuits and Districts** to learn from and keep constantly under review its place within the world Church;
- To share insights and develop vision;
- To confer about how the vision and policies for mission adopted by the Conference might be implemented in the Church **Circuits and Districts**.

The Council proposes that clauses (2), (3) and (4) are revoked.

***RESOLUTIONS***


20/10. The Conference revokes SO 1001(2), (3) and (4).

SECTION K
MINISTRIES COMMITTEE

The Council received a report on the work of the Ministries Committee.

1. **Revised terms of reference and responsibilities**

The Committee reported to the Council that during the past year it had reflected on the additional responsibilities that had been allocated to it as a consequence of the disbanding of the Network Committee. Attention was also given to the ways in which
its work had developed since its inception in 2011. In light of this consideration the Council agreed to revise the terms of reference of the Committee to ensure that they better reflect the work required of the Committee by the Conference and the Council.

As part of this revision it was noted that the Committee now has responsibilities for developing and supporting the Church’s partnerships that support learning and training and also for supporting the quality assurance, of learning, scholarship, research and development. Consequently the Council recommends to the Conference that SO 32A1(2) be amended to reflect this new responsibility.

2. The learning institutions

2.1 Amongst the Ministries Committee’s new responsibilities is reporting on the relationship with The Queen’s Foundation and Cliff College. The Committee has reviewed a draft partnership agreement with The Queen’s Foundation which was commended to the Strategy and Resources Committee (SRC). In light of further work on the agreement the Committee expects to be updated on progress in May.

2.2 The Council agreed revised terms of reference for the Cliff College Committee.

2.3 The Committee has asked both Cliff College and The Queen’s Foundation to report to it annually at its first meeting of the connexional year. This will give an opportunity for reflection on the previous academic year and enable early identification of areas that require work in the course of the year. The Principal (and some of the governors) of The Queen’s Foundation will be invited to be present for that discussion; the Principal of Cliff College is, in any case, a consultant to the Ministries Committee.

2.4 The 2018 Conference adopted an amended reply to Memorial 2.

M2 Local options for ministerial training

The Cumbria District Synod, Representative Session (Present: 76; Voting: 74 for, 0 against) wishes to express its gratitude for the work undertaken by the Faith and Order Committee since memorial M3 of 2017. The Synod would however like to express its deep concern that no additional work has been undertaken in relation to the encouragement of the Methodist people to consider vocational exploration for self-supporting ministry and appropriate options for training for such ministry at a time where many Districts are facing a shortage of ministers.

The Synod believes that the Mission and Ministry in Covenant report offers a timely opportunity for the Conference to consider how Methodism may benefit from a form of ministry that is so widely used by our Anglican colleagues through their non-stipendiary ministers. At a time when the numbers offering for Methodist ministry
are so worryingly low we believe that there is a great deal to learn from the Church of England and the increase in candidates that they are seeing. In addition, the Synod strongly believes that local training is an important part of this imbalance in Methodist/Anglican ministry statistics.

The Synod therefore asks the Conference to:

(a) Instruct the Ministries Committee to explore the possibility of a trial whereby Cumbrian candidates for ordained ministry be allowed to train with their Anglican colleagues on the Common Awards Scheme training run by Cumbria Christian Learning.

(b) Instruct the Discipleship, Ministries and Learning Network/Ministries Committee, in light of the Faith and Order report to the 2018 Conference, to prepare material encouraging the Methodist people to consider the vocational opportunities offered by self-supporting ministry.

Reply

The Conference is grateful to the Cumbria District Synod and understands the urgency with which it believes that this issue needs to be addressed. The memorial touches on a number of pieces of business that are to be considered by this Conference. Mission and Ministry in Covenant invites us to explore areas that relate to the mutual recognition of ordained ministries; Ministry in the Methodist Church asks the Church to consider the role of the ordained within the ministry of the whole people of God and raises questions about our understanding of itinerancy in the 21st century; the report of the Methodist Council in response to the Review of Training considers whether or not initial ministerial training could or should be offered in more than one institution. The view of the Ministries Committee is that the low numbers of accepted candidates make it inappropriate to make any immediate change in the number of institutions through which initial formation is offered. The report on initial ministerial training the Ministries Committee presented to the Conference includes details on the non-residential training options that are open to accepted candidates.

The Conference accepts the first of the requests and directs the Ministries Committee to consider a possible pilot or pilots for training on local common award scheme courses, and how such training may be integrated with the Queen’s Connexional Course.

The Conference is also aware of the changes in the Connexional Team that have been reported to the Council and which include the creation of the Ministries: Vocations and Worship Team. That team is already engaged in producing material to encourage members of the Church to consider a call to ordained ministry and that should include
encouragement to those who see their call as local and self-supporting to explore that with others and to offer for ministry in ways that are already open to them (as outlined in the response to memorials M2 and M3 in 2017). The Conference therefore accepts the second part of the memorial and directs the Ministries Committee to report to the Council in 2019 on the progress that has been made in this area.

2.5 The Committee was directed to consider a possible pilot or pilots for accepted candidates to train with Anglican colleagues on a local ministry training programme within Common Awards and how it might be integrated with the Queen’s Connexional Course. Detailed work uncovered the difficulties that such a pilot would create with the Office for Students. The Committee concluded that the risks involved for both The Queen’s Foundation and the Methodist Church as the funding institution outweighed any benefit that a pilot might offer and therefore recommends that at this point no further exploration of a pilot is undertaken. In making this response, the Committee noted the value of the Circuit Based Learning Pathway which enables a student to undertake a significant part of her/his training in a Circuit close to her/his home and was pleased to learn that this is being widely promoted and that students are identified at an early stage. The Committee noted the desire of the Conference to see opportunities for self-supporting ordained ministry more widely supported and recognised that this needed to form part of the Vocations Strategy. The Exploring Ordained Ministries days and conversations with District Candidates’ Secretaries will be used to ensure that all candidates are aware both that it is possible to candidate with limited deployability and that ministers are not obliged to accept a stipend.

2.6 As part of its continued reflection on the Training Review, the Committee considered the recommendation that initial ministerial formation (IMF) be a year longer than at present. The Committee was alert to the range of pathways that students pursue and to the way in which the Ministerial Candidates and Probationers Oversight Committee (MCPOC) has enabled those students who would benefit from an extra year to extend their training, and concluded that the benefits of a longer course as normative are not apparent. The Committee therefore encouraged the Queen’s Foundation and MCPOC to continue its policy of flexibility in allocations and welcomed the clearer assertions which are now made in candidating material and conversations with The Queen’s Foundation that there are reasons why IMF might be extended by a year.

3. New places for new people

3.1 CIEMAL Programme
The Ministries Committee in September 2017 considered the proposal for a scheme to invite mission partners from the Methodist Churches who are part of the Council of Evangelical Methodist Churches in Latin America and the Caribbean (CIEMAL) to work with Circuits or Districts to help to revitalise their evangelism. The Ministries Committee
suggested that a pilot might be run. The Committee was therefore pleased to hear of progress in the Newcastle District with the support of the World Church Relationships Office and the Global Relationships Strategic Oversight Sub-Committee to run a pilot.

3.2 Pioneers and Fresh Expressions

3.2.1 The Committee was directed by the 2018 Conference [Resolution 32/6] “to continue to give attention to pioneer ministry and to ensure that there is a gathering of learning and opportunities for collaborative reflection on questions of practice, policy and theology”. It was therefore pleased to learn that, although the funding stream of Venture FX is coming to its end, two VFX projects will continue in different ways, that the VFX practitioners continue to hold learning and support days, organised by the practitioners themselves, and are exploring together how the experiences of VFX can inform future mission and especially the Methodist Pioneering Pathways, and that one of the first publications for the relaunched Cliff College Publishing brand will be a volume of theological reflections on the Venture FX experience.

3.2.2 The Fresh Expressions Community gatherings have grown in size with 70-100 people attending and are a very useful clearing house for sharing a lot of developments that are taking place across the ecumenical pioneering community.

3.2.3 The Methodist Pioneering Pathways (MPP) continues to grow and now constitutes 64 pioneers with one application in process. This is remarkable growth considering the very limited publicity that the scheme has received. Each region has a community of practice to support the pioneers and training is adapted to each pioneer’s specific needs. The Cliff College short course on pioneering is well used by this programme. Each pioneer is allocated a coach and work has taken place this year to establish a short course on Coaching Christian Leaders at Cliff College to better equip them. The regional communities of practice work in different ways and many of them are cooperating with other ecumenical pioneer gatherings.

3.2.4 Having appointed the Fresh Expressions Guiding Team, the Committee was supportive of a suggestion that, given the similar objectives of it and the MPP Implementation Group, the work of these two groups might be brought together in one guiding team so that a more coherent strategy can be developed for the ‘new places for new people’ work.

4. Lay ministries

4.1 Church stewards

The 2018 Conference passed Notice of Motion 109 directing the Ministries Committee to conduct a review of Standing Orders pertaining to church stewards and to bring any proposed amendments to the 2019 Conference. It seems premature to
suggest amendments to Standing Order 633. Standing Order 634, however, is more prescriptive and the Committee agreed that it no longer fits the practice or the need in many places. The Council has therefore directed that the joint work of the Faith and Order, Ministries and Stationing Committees on changing patterns of ministry includes a review of the particular duties of church stewards as set out in SO 634.

4.2 Supporting lay ministry
The Committee continues to consider how effective support can be offered for accredited local lay ministry and is pleased that progress has been made towards an apprenticeship standard for lay people who have significant roles in the life of the Church. The Committee has been kept up to date on the progress of an Apprenticeship Standard for Church Ministry (both lay and ordained), which is being developed by several ecumenical partners including the Methodist Church. The Church Ministry Apprenticeship Standard will give opportunities to the church to enable people to explore ministry and study for an apprenticeship degree. The standard has been benchmarked against the Common Awards (validated by the University of Durham) and Cliff College (validated by the University of Manchester) is developing a degree programme.

4.3 Local preachers
The Ministries Committee has:

● Seen and commented on a draft of an annual service at which local preachers are invited to reaffirm the promises made at admission.
● Seen guidance on the new peer review and guidelines for local preachers’ meetings.
● Considered the needs of the Chinese congregations and the complexity of translating Worship: Leading and Preaching. It has therefore given permission for anyone exploring ministry as a local preacher within the Chinese work to be permitted to train on the Mandarin translation of Faith and Worship beyond March 2021.
● Received a report from the Local Preacher and Worship Leaders Studies Board proposing a change to its terms of reference for the Board. At present, the Studies Board is asked to report directly to the Council but both the Board and the Ministries Committee have agreed that this creates a confusing overlap of responsibilities which would be clarified if the Board were to report to the Ministries Committee.

4.4 Necessitous Local Preachers’ Fund (NLPF)
This fund was formed in 1940 from the merger of three pre-existing funds designed to support local preachers in need and there are no remaining trustees. The Council
agreed that the Ministries Committee should now assume responsibility for it on the Council’s behalf.

5. **Matters relating to ordained ministries**

5.1 The Committee recognised the huge amount of work that goes into our processes for discerning who is called to ordained ministry in the life of the Church. These processes are subject to constant revision and improvement. The Committee received reports from the Ministerial Candidates’ Selection Committee on the integration of the new criteria (2016) into all the paperwork and interviews.

5.2 The 2018 Conference received a Memorial (M1) that asked the Conference to consider how those people who feel called to local ordained ministry, often non-stipendiary, might be trained. Although the Conference declined the memorial it asked the Ministries Committee to continue to bear in mind the issues raised in the memorial in the light of the Ministry in the Methodist Church report. The Committee was also asked to keep under review work to produce material to encourage members of the Church to consider a call to ordained ministry that should include encouragement to those who see their call as local and self-supporting.

5.3 The Committee received a brief report on a piece of research that will explore the reasons why some of those who consider candidating do not go any further. Those responsible for candidates have been clear with Superintendents and others about the possibilities of candidating with limited deployability and non-stipendiary ministry. This will also be apparent in the *Called to Ordained Ministries* days.

5.4 The Council was alerted that there is a discrepancy between the guidance given to candidates about the responsibility for submitting the notice of candidature form. The Council is minded that it is more appropriate for this to be the responsibility of the candidate than the Superintendent and recommends that SO 711(1) be amended accordingly, as follows:

(1) A candidate intending to offer for the diaconate or the presbyterate shall inform the Superintendent of the Circuit and, if different, the presbyter in pastoral charge of the church in which he or she is a member. The Superintendent shall send one completed copy of a notice of candidature form to the secretary of the district Candidates Committee and one to the Connexional Team member responsible for diaconal or presbyteral candidates. The candidate shall request a notice of candidature form from the Connexional Team member responsible for diaconal or presbyteral candidates and shall return the form no later than the date determined by the Ministerial Candidates and Probationers Oversight Committee. The notice of candidature form shall include the assurances and assessment required under Standing Order 710(3)(a) and (b), a statement by the candidate about his or her
developing sense of call to the presbyterate or the diaconate, details of his or her present and future financial obligations and resources, and in the case of presbyteral candidates confirmation of his or her standing as a local preacher, and in the case of a candidate for the diaconate confirmation of his or her standing in respect of the training programme as set out in SO 680(1)(ii).

5.5 Manses Group
The Committee reported to the Council that, although the Conference had determined that the group should be chaired by a Past President, the manses subgroup had had no success in the attempt to find a past President of the Conference to replace the current Chair. Reflecting on this, the group suggested that it was not necessary for the chair to be a Past President but that it needed someone with an understanding and experience of stationing matching but who is not currently a member of the Stationing Matching Group. The Council therefore proposes to the Conference that its terms of reference be changed to read (i) a former Chair of District (chair).

5.6 Ministers of other Conferences and Churches
The 2017 Conference agreed the establishment of a small oversight group for Ministers of other Conferences and Churches in order to receive reports on the recommendations of the Ministerial Candidates’ Selection Committee, the outcomes of initial stationing, the engagement of the Ministerial Coordinator for Oversight of Ordained Ministries with ministers of other Conferences and Churches, and on the supervision of the ministers of other Conferences and Churches. The Ministries Committee has now appointed such a group.

5.7 The 2017 Conference adopted a reply to M6 to consider the general issues around ministers serving in other denominations.

M6 Serving another denomination

The Scotland District Synod, Presbyteral Session (Present: 36; Voting: 21 for, 9 against), is grateful for the ecumenical partnerships and working that are now available to us in Scotland and that our Standing Orders allow membership of more than one denomination. We express our sadness however that the procedures for presbyters wishing to serve another denomination (where there would be no requirement for re-ordination) are not being followed by all of our partner denominations and ask that the Ministries Committee collaborate with the appropriate partner denominations to improve the way in which these matters are conducted for a better serving of the present age with a view to reporting to the Conference of 2019.
Reply

The Conference, like the Presbyteral Session of the Scotland District Synod, is grateful for the ecumenical partnerships in Scotland. It is also grateful that people can be members of the Methodist Church as well as of other Christian communions (Deed of Union, 8(e)(i)).

The Methodist Church has benefitted from the ministry of presbyters and deacons of other conferences and churches in various ways, usually by those individuals being recognised and regarded, authorised to serve, or associate ministers. Some other conferences and churches have their equivalent procedures but there are factors (for example, the way that oversight is exercised or the legal requirements of the nation in which the other church is located) that make reciprocity difficult in some instances. Our procedures for permitting ministers to serve another conference or church are set out in Standing Order 735. It is for each conference or church, including the Methodist Church, to follow its own procedures in these matters and it is desirable that conferences and churches understand each other’s procedures and the reasons for them; in this way fruitful ecumenical sharing and learning can take place.

Standing Order 736(1) says, “The Conference shall seek to enter into mutually acceptable arrangements with other conferences and churches as to the well-being and terms of service of and their respective responsibilities for ministers of one conference or church serving for the time being under another.” Whilst declining the specific request made in the memorial (as the Conference considers that this relates to the procedures of other denominations), the Conference does recognise that all such arrangements need to be kept under review and directs the Ministries Committee to consider the general issues raised by this memorial and to report to the Conference in 2019.

Detailed consideration was given to the question; the Ministries Committee recognised in the light of the Mission and Ministry in Covenant proposals and the Covenanting Partnership in Wales that issues about exchange of ministry cannot be separated from broader issues about the relationships between Churches. The committee, therefore, will continue to work with the Connexional Ecumenical Officer to ensure that the wellbeing, terms of service, and respective responsibilities for ministers of one Conference or Church serving in another are considered in the context of meetings between Church leaders and that our information is clear and available to other Churches. The Committee does not believe that any more detailed reply can be given to M6 (2017).
***RESOLUTIONS


20/12. The Conference amends SO 32A1(2)(iii) as follows:

Developing and supporting the Church’s structures, *partnerships* and resources for learning, training, *quality assurance*, scholarship, research and development;

20/13. The Conference adopts the Report in paragraph 2.4 as its further reply to M2 (2018).

20/14. The Conference amends SO 711(1) as set out in paragraph 5.4.

20/15. The Conference amends the terms of reference of the Ministries Committee Manses Group to read (i) a former Chair of District (chair).

SECTION L
MEMORIALS COMMITTEE

1. During the course of the year both the SRC and the Council gave some thought to a number of matters relating to oversight and trusteeship. Some of that consideration will be presented in one of the workshops to be held during the Conference.

2. The Council gave particular attention to the composition of the Memorials Committee. The Committee is established by SO 138 and meets once a year in late May to consider the memorials submitted by Circuits and Districts and to propose the replies which are to be put before the Conference. The Committee comprises a number of representatives from the Districts (on a rota basis). Each of the district representatives is intended to serve for three years to ensure some continuity – although this is often not possible for a variety of reasons. The prescribed membership of the committee is 20 persons.

3. The Council acknowledges that whilst the current composition of the Committee enables representation of just under half the Districts at any one time, the Committee is not connected to the full range of strategic thinking in the Church undertaken by other bodies. There is, for example, with the exception of the Secretary of the Conference and the Connexional Secretary, no overlap with the membership of the Council or the Strategy and Resources Committee. The deadlines for the submission of memorials and the short timescale for the drafting of replies to resource the Committee mitigate against a considered overview of the range of questions being
raised in a particular case by the Council, the SRC or any other committee charged with proposing policy. The Council concluded that it is not helpful for the Committee to stand alone in this way from other decision-making bodies given the importance of giving careful consideration to the view of the Districts and the Circuits as expressed in Memorials.

4. The Council therefore recommends to the Conference that the composition of the Committee is reviewed with a view to it being changed to include those who have more intentional links with other parts of the Church’s oversight processes. This would serve to achieve greater coherence as the Conference seeks to honour the importance of the Circuits and Districts submitting memorials to the Conference, and ensuring that those memorials are given careful replies that relate to the activities of a range of bodies.

5. The Council is alert to the fact that any new composition would, whilst benefiting from being smaller, need to ensure a range of participation that reflects the breadth of connexional life drawn from a cross-section of Districts. In achieving this there would, as in all Committees, need to be careful listening both to the business of the relevant committee and the concerns of the wider Connexion.

***RESOLUTION

20/16. The Conference directs the Methodist Council to undertake a review of the role and composition of the Memorials Committee and to bring recommendations to the 2020 Conference.

SECTION M
THE UNFINISHED AGENDA

1. The 2017 Conference received a report from the Council on ‘The Unfinished Agenda – Racial Justice and Inclusion in the Methodist Church’. While commending the Methodist Church’s long-standing commitment to equality, diversity and inclusion and examples of current good practice, the report noted with deep shame and sorrow that racism is still evident in the Church today. It explored a number of recurring themes over the past 50 years (belonging and exclusion, assimilation, inclusive leadership and participation and tokenism) and demonstrated that significant work is still required in order to give expression to the Church’s belief that ‘racism is a denial of the gospel’ (Standing Order 013B).

2. The 2018 Conference received a progress report from the Equality Diversity and Inclusion (EDI) Committee which recommended that a symposium be held in the
2018/2019 connexional year to consider the following key questions:

A. What might we reasonably believe to be God’s design in bringing together in the Methodist Church in Britain today preachers and members of such diverse cultural and ethnic backgrounds?

B. What might prevent people from diverse backgrounds from exercising leadership through engagement with the Church’s committees and governance structures?

C. What can be learned from examples of good practice in the life of the Church with regard to inclusion and participation (eg 3Generate)?

3. **Work since the 2018 Conference**

3.1 The EDI Symposium, entitled: Racial Justice: What is our Calling? was held on 1-3 March 2019. There were 80 representatives from across the Connexion, although sadly some Districts were unable to send anyone. The planning group for the Symposium wanted to adopt an approach that would not simply add to the list of resolutions passed and policies recommended, but would help participants to discover transformational possibilities for themselves and for the whole Church.

3.2 It was an ambitious undertaking, and the planning group, through its own reflection and the feedback received from participants, has identified a number of ways in which the event could have been more effective and helpful. For all the participants, coming with their own expectations, this way of working was a new experience. The richness of sharing both pain and joys were at the heart of the weekend which brought the Symposium to the cusp of developing prototypes that could be tested across the Connexion. The continuing work of the EDI Committee is now to develop these and find appropriate ways of sharing them across the Connexion.

3.3 Those attending the Symposium were encouraged to embrace the concepts presented which led to a more creative approach to examining issues through story-telling, the making of models and social theatre, resulting in the co-creation of prototypes which could potentially tackle the barriers to achieving racial justice and ultimately contribute to the Methodist Church’s aspiration of becoming a truly inclusive Church.

3.4 The Council heard that the EDI Committee is now in the process of examining the information that was collected over the weekend as well as the feedback which has subsequently been submitted. However, in spite of the acknowledged incompleteness of the Symposium, the Council noted that following gains have been recognised:
a. This was the largest and most diverse Methodist gathering in recent years to explore how the Methodist Church can be more truly ‘an inclusive multi-cultural community of faith’;

b. The focus on story-telling, and the repeated encouragement to listen intentionally and respectfully, allowed a number of the participants to broaden their awareness of the issues involved, and to develop deep relationships with people from very different backgrounds, whom they were meeting for the first time;

c. There is now, around the Connexion, a significant number of people who have gained some experience of the approach utilised at the symposium and as such they have seen how specific practices of ‘Theory U’ which was used at the Symposium can be used to make explicit the complexities of structures and relationships that can be hindrances as we try to discern what it means to be ‘an inclusive, multi-cultural community of faith’ within the ‘single new humanity in Christ’;

d. The Connexional Team has already made an investment in this way of working through the Learning Network, and the EDI Committee hopes that in other parts of the Connexion there will be more engagement with this practice;

e. The EDI Committee intends to make this a dimension of its further work with those who attended the Symposium.

3.5 During the Symposium, several participants pointed to the parallels with the issues of equality and inclusion that were seen in relation to disability, sexuality, gender and age, and emphasised the importance of intersectionality (that is, unfavourable treatment resulting from the overlap of various social identities). In light of this the Committee has expressed its commitment to understanding discrimination more fully, and addressing it across all protected characteristics, ensuring that no false hierarchy is created.

3.6 Both the Council and the Committee recognise also that the practice of hospitality lies at the heart of what it means to be a truly multi-cultural inclusive community of faith. This must be the basis of what we should offer as the Church, both locally and connexionally, and will encourage and empower people from all areas of society to feel safe, equal and affirmed among us.

3.7 The Committee would like to develop and offer ‘transformative pathways’ for individual members as well as groups and Committees in the Church. Using the framework of Our Calling it aims to help people become more aware of the particular
challenges of diversity, and to respond in creative ways that will enrich the whole Connexion and wider society.

4. **Increasing participation**

4.1 The 2017 Conference directed the Methodist Council to develop and implement measurable and time bound plans that will increase participation and inclusion, and to report to the 2018 Conference on how the plans are progressing. The Symposium was the first stage of addressing this, however, the Council was concerned that this work has not evolved with sufficient urgency and as such:

   i. *Directed the Committee as a matter of urgency to propose to the Strategy and Resources Committee a costed and measurable programme to take forward the work identified by the Symposium.*

   ii. *In order to assist the Committee in its work of shaping the Methodist Church to be the inclusive Church we have long committed ourselves to be; agreed to establish a task group to:

   (i) define the Council’s EDI strategy giving careful attention to all areas of inclusion.

   (ii) work closely with the connexional EDI adviser

   (iii) review the composition of the EDI Committee.

   (iv) bring an initial report to the next meeting of the Council, and a final report to the Council no later than March 2020.*

5. The Council, along with the Committee, acknowledged that there is still much work to be done. The Symposium was not a means of providing complete answers to the key questions that the Conference has previously highlighted, rather it offered a way of deepening understanding of the first, and of developing a transformative framework for engaging with the second and third.

***RESOLUTIONS***


20/18. *The Conference, aware of the amount of work still to be undertaken in addressing the sin of racism, acknowledges the hurt and pain that continues to be caused by racism, which results in exclusion and an unwelcoming environment.*
SECTION N
APPOINTING MEMBERS OF THE COUNCIL BETWEEN CONFERENCES

1. At present only the Conference is permitted to appoint voting members of the Methodist Council, unless there is a particular delegation for a specific purpose. This enables the Conference to exercise its oversight responsibility and to maintain an overview of the membership of the Council in any given year.

2. The Council believes, however, that there are times when it seems appropriate for the Council to be able to make an appointment of a voting member of the Council. It does not seem reasonable for a District, for example, to lose their vote on the Council because their appointed representative finds that they are unable to continue on the Council part way through the year.

3. It is proposed that this provision would only apply where a replacement was needed owing to a resignation from the Council (perhaps for reasons of ill health or a change of circumstances) or loss of eligibility or qualification between the close of the Conference and the start of the second meeting of the Council in a connexional year.

4. Such appointments would apply to the particular connexional year only, and would be reported to the next Conference.

5. It would still be the case that a substitute who attended meetings during the year on an ad hoc basis would have the right to speak but not vote.

***RESOLUTIONS

20/19. The Conference adopts the Report.

20/20. The Conference amends SO 210 as follows:

210 The Methodist Council. (1) There shall be a Methodist Council appointed annually by the Conference which in addition to the ex-officio members shall consist of:

(i) to (ii) (unaltered)

(iii) four district Chairs nominated by the Chairs’ Meeting with a view to meeting the needs of the Council and reflecting the varying experience of the Chairs across the Connexion;

(iv) one representative of each home District, being either a lay person or a minister
(other than a district Chair), nominated in accordance with clause (2)(a) below;

(v) to (x) (unaltered)

(2) (a) The persons appointed under head (iv) of clause (1) above shall be nominated by their respective Synods for a period of four years, having regard to concerns for equality, diversity and inclusion, being in each case a person who would be entitled under Standing Order 417(1) to be a representative of that District to the Conference. If a person ceases to be so qualified, the Synod shall make a new nomination for appointment by the next ensuing Conference for the remainder of the term. The Conference shall periodically approve a rota for the purpose of determining from year to year which Districts shall be represented by lay persons and which by ministers.

(2)(b) to (7) (unaltered)

(8)(a) If, more than fourteen days before the date fixed for the second meeting of the council in any connexional year, a person appointed to the council under clause (1)(iii), (iv), (vi), (viA), (vii), (viii) or (ix) above resigns, ceases to be eligible under clause (6) above or, if appointed under clause (1)(iv), ceases to be qualified under that clause, the council shall have authority to appoint to its membership with immediate effect until the next Conference an eligible and (where appropriate) qualified replacement for that person.

(b) Any appointments made under this provision shall be reported by the council to the Conference.

SECTION O
CHAIR OF THE CONFERENCE BUSINESS COMMITTEE

1. Under SO 136 the Council is required to send a nomination to the Conference in respect of the chair of the Conference Business Committee (Representative Session). The chair must be an ex-President or ex-Vice-President and serve for three years. There is no prohibition on the term of the appointment being extended.

2. The Council recommends to the Conference that Mr David Walton be appointed to serve as Chair of the Conference Business Committee for two further years (the Conferences of 2020 and 2021).

3. David Walton has brought considerable wisdom and experience to the role of Chair of the Conference Business Committee since assuming the role in 2017. David has brought his experience of chairing the Methodist Council, the Law and Polity Committee and as a Vice-President of the Conference and Record Secretary to this
role. He is recognised as a good Chair of the twice daily meetings of the Committee during the Conference, preparing thoroughly and expediting business efficiently and effectively within the time available. He represents the Committee to the Conference and to individuals firmly and yet sensitively. He is an excellent judge of the mood of the Committee, and also of the Conference, and is able to contribute appropriately to discussions in the light of that. The Council is confident in David’s ability to discern carefully the needs and work of the Conference for a further period of two years, and warmly nominates him to the Conference for appointment as Chair of its Business Committee until the adjournment of the Conference in 2021.

***RESOLUTION

20/21. The Conference appoints Mr David S Walton as Chair of the Conference Business Committee for a further period of two years, until the adjournment of the Conference of 2021.

SECTION P
METHODIST SCHOOLS COMMITTEE

Introduction

1. The primary purposes of the Methodist Schools Committee are to ensure positive and constructive collaboration between the Methodist Academies and Schools Trust (MAST), the Methodist Independent Schools Trust (MIST), the Wesley Trust and their schools, to share resources, to encourage the development of the Methodist ethos in all our schools and to provide annually a coordinated report to the Conference through the Methodist Council on behalf of all Methodist Schools.

Joint Working and Initiatives

2. The Trusts have worked together in the following ways:

   a. Actively engaging with the Methodist Schools Committee (MSC).
   b. Commencing through the MSC the necessary processes of discussion and identification of key areas of work required to enable the MSC, in due course, to submit to the Conference a Schools’ educational strategy for the Church.
   c. Through the Ethos Development Group sharing experience and needs across the Trusts including, for example, the new Statutory Inspections of Anglican and Methodist Schools (known as SIAMS).
   d. The website, www.methodistschools.org.uk, launched in September 2017 has
been added to with new resources for school worship, assemblies, governance and leadership.

e. MAST and MIST have held conferences inviting Heads and/or Trustees from each Trust to attend; at the MIST Schools Conference in April we welcomed Heads of Methodist Schools not only from the UK but also Ireland, South Africa and Australia.

f. Adapted staff responsibilities, made new appointments and established arrangements for servicing needs of the three Trusts from a shared Methodist Schools office.

g. Collaboratively preparing and presenting materials and resources for worship at the Conference and working together to offer a Methodist Schools’ presence for Conference representatives to meet with and engage.

Methodist Academies and Schools Trust (MAST)

3. Facts and Figures:

- There are currently 66 Methodist maintained schools under the Council’s oversight, educating approximately 15,000 children.
- 26 of our schools are solely Methodist and the rest held in partnership trusts, most commonly with the Church of England. All are in the primary phase.
- About half of our schools are in the North West of England (predominantly in the Districts of Lancashire and Bolton and Rochdale), with the rest scattered across England covering, in all, 40 different Local Authorities and 18 Dioceses.
- Currently 13 MAST schools are academies in non-Methodist groups; this requires a particular kind of MAST oversight to ensure that the academy chains are honouring the schools’ Methodist foundations.
- In OFSTED terms, just over 91% of Methodist schools are currently judged good or outstanding.
- In the SIAMS framework 98% of our schools are good or better; 65% are outstanding. Amongst church schools across the country, this is a particularly good marker.

4. In September 2017, Mr Alan Davies succeeded the Revd David Deeks as Chair of MAST. With the creation of the Wesley Trust as a separate vehicle for the academies developments, MAST has been able to refocus its work and concentrate on its primary responsibilities, as delegated to it by the Methodist Council, of securing standards and ethos across all the Methodist schools in the maintained sector. Within this, priority has been given to ensuring that the schools are visited, their performance is monitored and that they are supported when they encounter periods of difficulty or transition.
5. MAST schools are well regarded for their standards as a group overall, which is testimony to the quality of their work; where they have gone through periods of vulnerability, MAST can demonstrate that it has a creditable track record of supporting schools to improve. This is particularly important as, in most parts of the country, Local Authorities are no longer able to support school performance. However, Methodist schools are about much more than test results and all our schools are required to give a high profile to breadth of curriculum and well-being across the life of the whole school.

6. A particular project for MAST this year has been the development of the new Church school inspection framework (SIAMS), in partnership with the Church of England. This is the primary means by which the Council’s responsibilities for the Christian character of its schools is secured. Although both churches have shared a strong inspection programme for a number of years, cumulative changes in education and wider society have led to the development of a deeper schedule focused on the strands of: vision, wisdom, hope, community and dignity. The Methodist appendix has been reworked to give schools and inspectors a richer language with which to talk about our distinctive perspective. Although schools are busy places and change is always challenging, initial consultation suggests that this more reflective approach has been welcomed.

7. MAST has been able to give significant high quality support to a number of schools and become a more familiar presence for the majority of Methodist schools over the course of the year. MAST has run two major schools’ conferences, governor training, SIAMS training and new Headteacher support. There has been particular work with a small number of schools experiencing complex issues. Almost all the schools have been visited at least once and some several times. In the support of the schools, the love of the local Circuit and Methodist congregations is invaluable. However, as a small organisation with a limited infrastructure, the ongoing issue for MAST is one of capacity, not capability. Going ‘to those who need us most’ sometimes means that those with more general needs have felt less part of the group and two part-time education leaders brought in by the group have been very stretched. From spring 2019, the support of the Southlands Methodist Trust and the Westminster College Oxford Trust has meant that MAST has been able to appoint a full-time Head of Service. This will ensure that the substance and reach of the excellent support MAST has been able to provide to schools in targeted areas will be extended much more widely and with much greater impact. This will also be true of MAST’s already strong reputation in the wider national education community.
Methodist Independent Schools Trust (MIST)

8. Facts and Figures:

- There are currently 21 independent schools linked in some way to MIST: Trust Schools (9), Acquired Schools (5), Associated Schools (3), Affiliated Schools (4) – a full list and details can be found on the website: www.methodistschools.org.uk
- MIST is directly responsible for the 9 Trust Schools and as Sole Member of the Trusts of the 5 acquired schools; the General Secretary of MIST is a Governor at the Associated Schools and one of the Affiliated Schools.
- There are over 10,000 pupils on roll in Methodist Independent Schools.
- Fifteen schools have boarders as well as day pupils giving a significant national and international reach to the work of Methodist Education.
- Four schools are for children of nursery and primary age only, two have pupils from 11 to 18 only and the rest offer continuity of education from 3 to 18.
- All the schools are inspected by the Independent Schools Inspection Service (ISI) which reports to OFSTED; all such inspections in the past academic year have confirmed high standards in all the schools. Copies of independent school inspection reports are published on each school’s website and at www.isi.net
- Chairs of District are ex-officio Governors of any Methodist Independent Schools in a District.
- In academic year 2017/2018 MIST schools provided £5,867,000 in means-tested bursaries to help hundreds of children to attend the schools whose family circumstances would otherwise restrict access; these bursaries are funded by a mixture of funds raised from using school facilities out of term or school time and from diverting a proportion of the fees paid by all to support the costs of others. In addition the Methodist Bursary Fund made awards for Methodist families attending MIST (Trust and Acquired) schools totalling £80,000 and a further £32,000 for such families attending Associated or Affiliated schools.

9. The Department for Education has now launched the Boarding School Partnership Scheme (BSP), inviting schools to offer long-term bursaries for young people currently Looked After in the care of their Local Authority. More than 25% of the first schools to get involved in the scheme are Methodist Schools. Lord Agnew commented, “We know that boarding schools can be highly effective in improving both social and educational outcomes for vulnerable young people who could otherwise have quite chaotic lives. This commitment from so many of our best boarding schools to work with local authorities and subsidise boarding school placements will have a hugely positive impact on many vulnerable children”.

10. Outside of this scheme, Methodist Independent Schools have a strong reputation for working with young people in need. For example, at Queens College (Taunton) and at
Shebbear College (Devon), several Syrian refugee children continue to benefit from a fresh start at school in the UK thanks to partnerships with local charities.

11. Methodist schools are actively engaged in local community partnerships with a wide range of social groups, sports clubs and schools; putting their facilities to good use for wide benefit. Some such activities are informal, others subject to more formal agreements. Woodhouse Grove School and One In A Million Free School (OIAMFS), Bradford, have signed a Memorandum of Understanding detailing a new collaboration between them. Kent College has established a social mobility fund to enable disadvantaged young people from the inner city to join the College in the Sixth Form. Following the dissolution of Cornwall Council’s music service at the end of 2014, Truro School was instrumental in helping to establish The Cornwall Music Service Trust (CMST) which is now hosted at Truro School. CMST now employs and manages well over 100 peripatetic music teachers and music therapy teachers, delivering a music service to 82% of all Cornish schools.

12. Methodist schools are also actively engaged in international outreach and partnerships. Ashville College in Harrogate, Kingswood School in Bath and Culford School in Suffolk, for example have long-established links with sustainable projects in Malawi. This summer, students and staff from Kent College Canterbury visited their school and community partner schemes in Tanzania. Since 2005, Kent College Pembury (KPC) has sponsored the Shree Deurali Primary English School based in the remote region of Lahachok in Nepal; over these years KCP has funded new classrooms, toilets, fresh water supplies, provided teaching resources and funded teacher training. In all such partnership activity, however, the student visits leave a lasting impression. A student provided a personal experience presentation at the Training Day for leaders of G2L AIMS (Global to Local Action in Methodist Schools); that day the delegates also participated in useful sessions from All We Can, the National Citizenship Service and Action for Children. These international partnerships are making a lasting impact in the communities and changing attitudes in our students.

13. Methodist Independent Schools are determined to continue to provide an all-round education infused with a strong Christian ethos informed by their Methodist foundation in an era of political, economic and social scepticism, uncertainty and change. They are committed to doing everything within their power to increase the number of bursaries available to enable the offer of places to as wide a cross section of the community as possible, though several schools are currently working within the constraints of deficit budgets. The announcement of a 43% increase in the employer’s contribution to teachers’ pension scheme, the likelihood of business rates relief being withdrawn and the possibility of VAT being applied to school fees threaten to make them less, rather than more, affordable.
The Wesley Trust

14. The Wesley Trust was created in 2017 to provide a vehicle for maintained Methodist Schools to become academies: to provide support and services where Local Authorities no longer have the capacity; whilst being more closely associated with the Methodist Church. The Trust is unusual in being accepted by the DfE as a new multi-academy trust with aspirations to cover the whole of the UK whilst encouraging its schools to maintain and develop flexible local relationships as they chose.

15. Since its establishment the Wesley Trust has brought together an impressive Board of Trustees with an appropriate range of skills including eminent educationalists as well as those with expertise in law, HR, finance and property, both from within, and independent from, the Methodist Church. Its Founding Chair is Mr Alan Davies who provides a useful overlap (along with a number of other Trustees) in also chairing MAST (Methodist Academies and Schools Trust). A small but dynamic Executive Team has been established with expertise in the running of schools and school improvement as well as the financial and legal aspects required in establishing academies and Multi Academy Trusts. The CEO is seconded part time from one of the MIST schools and there are close relationships envisaged with the newly appointed staffing in MAST.

16. The Wesley Trust converted its first academy on 1 September 2018 following a great deal of work to resolve various issues in gaining approval by the Schools Commissioners’ Office. The first academy is Nutgrove in St Helens. (It is likely that Nutgrove was also the first maintained Methodist School in the country having been first opened in 1811.) The second school became an academy on 1 December 2018: Rosehill Methodist School which is in Oldham.

17. A number of other discussions are continuing with schools in the North West. A particular area of work is being undertaken with the Manchester Diocese to find a way forward for jointly founded Anglican/Methodist Schools. Work has also progressed in other areas of the Connexion for the Wesley Trust: meetings with Heads and Governing Bodies of schools have been undertaken around Canterbury and Ashford, in Telford, Yorkshire and Nottinghamshire.

18. Another opportunity for the Wesley Trust is the creation of new schools in line with the Education Commission’s recommendation to the 2012 Conference.

Our Calling is lived out and reflected in the life and work of the Trusts and the Schools:

19. Methodist Schools continue to be distinguished by their commitment to a distinctive ethos. This has particularly been reinforced over the 18 months through the focus
on context and vision in the new SIAMS schedule, prompting schools to revisit the fundamental questions of ‘Who are we? Why are we here? How then do we live?’ or, phrased in Methodist terms, ‘What is the work of God in this place?’ and then ensuring that this distinctive understanding of purpose is understood across the whole school community.

20. It is common for church schools to describe worship as the ‘beating heart’ of the school. Worship is collective rather than corporate, invitational not compelled, taking into account the range of standpoints and experiences of people in the school. Its character is distinctively Methodist but its traditions can vary according to the context of the school. For example, at one of our schools the recent inspection commented on the vibrant nature of worship and the ways in which it enriches the already strong relationships with the local church. Our schools are committed to ensuring that worship is engaging, creative and participative – in the planning and delivery but also in the monitoring and evaluation. ‘Assemblies’ are not only important for the children, but also for the parents and families who also sometimes attend. They are often the only contact which people have with the message of the Church and the person of its ministers. They have often led to the reported comment from parents, “For us, you are our church”.

21. All our schools are heavily invested in Learning and Caring. The quality of pastoral care remains an outstanding feature and one which strongly attracts parents from all backgrounds to Methodist education. Mental health and wellbeing is given particular priority. Many of our schools have invested in Mental Health First Aid training and the new SIAMS framework asks inspectors to consider how the school contributes to the wellbeing of people within and, sometimes, beyond the school. The Methodist Schools website continues to develop as a home for supportive resources for learning themes which particularly support our ethos including a training module for school staff, and SIAMS inspectors, about the Methodist story and approach in education. There are strong contributions from the Pastoral Visitor, as lead chaplain of the group who supports staff with a range of assembly resources. There are also strong links with All We Can, with a growing number of Methodist schools taking up the Partner Schools programme and widespread take up of the seasonal resources. It is a hallmark of our schools that children learn about living ‘on a wider map’.

22. “For us, you are our church”. As public bodies, Methodist Schools might be cautious in their use of the language of ‘evangelism’ but, in reality, telling God’s story is their full-time occupation. Our schools live out the words of Psalm 67, “that your way may be known upon earth” (NRSV). They keep the ‘rumour of God’ alive, often within communities for whom the gospel message seems distant or irrelevant. Through the schools’ work with children and their wider communications with families, the seed of the message can fall on otherwise barely cultivated ground. All the schools
express a clear Christian vision for their work and articulate Christian values, exploring constantly with children what it might mean to live them out. Under SIAMS our schools’ vision and policies are measured according to the extent to which they articulate Christian imperatives such as forgiveness and reconciliation. Children who have struggled elsewhere speak of finding a fresh start or life-changing opportunities through moving to one of our schools. The Christian way of being is the visible plumbline toward which the life of the school aspires, from Early Years to Sixth Form.

23. As schools construct their ethos more visibly around the headings of Our Calling, they are supported by the local minister or chaplain and are supported centrally by the Ethos Development Group.

***RESOLUTION


SECTION Q

HUMAN TRAFFICKING

1. The 2018 Conference passed Notice of Motion 2018/207 on human trafficking and:
   iv directed the Methodist Council to appoint a task group in conjunction with the Joint Public Issues Team (JPIT), to review the existing available resources and, drawing upon them, produce a set of easily accessible theologically reflective and practical materials (to be made available via the Methodist Church website) which can be used to raise awareness among Methodists, to assist in individual and collective decision making, and to influence government policy at a local and national level in response to the reality of Modern Slavery and Human Trafficking and required the task group to report to the Conference of 2019.

2. The Methodist Council appointed a working group made up of the signatories of the notice of motion to take on this work. They worked with Bethan Laughlin, the intern working with the Joint Public issues Team, to put together the resources requested by the Conference.

3. A web page has been created within the JPIT website which will be launched in time for the Conference.

4 The Revds David Hardman, Paul Worsnop, Ian Rutherford, Sheryl Anderson, Cathy Bird
4. Due to the immense amount of work being undertaken by many anti-slavery/trafficking organisations, the web-page predominantly signposts people towards other resources. These will help individuals, classes, ministers, young people and congregations get involved with learning, acting and praying to end modern slavery, exploitation and human trafficking. Resources include: information on the scale of modern slavery nationally and internationally; theological reflection; sermon ideas; videos/media that could be shown in services; resources for young people, youth leaders and children’s workers; and ideas for political action.

5. There will be some new video interviews with organisations such as Adavu, giving people an insight into the work done by anti-trafficking organisations.

6. Additionally, a number of posters will be available for churches to download. These will aim to help people to ‘Spot the Signs’ of exploitation and modern slavery in the UK and know how to report it and help.

***RESOLUTIONS


20/24. The Conference encourages churches to use the resources referred to in the Report and to increase their awareness of human trafficking and what they can do to prevent it.

SECTION R
M22 (2016) SAFEGUARDING SYSTEMS

1. The following memorial was brought to the 2016 Conference, and the reply shown below was adopted:

   M22 Systems for recording safeguarding cases

   In light of the revised guidance Safeguarding Records: Joint Practice Guidance for Church of England and The Methodist Church, the Southend and Leigh (34/10) Circuit Meeting (Present: 43; Voting: unanimous) recommends and requests that the Methodist Church develops a secure connexional online system for safeguarding recording and reporting to ensure consistent and effective compliance with data protection legislation, and good practice. This system could be part of the Methodist online suite.
Reply

The Conference thanks the Southend and Leigh Circuit Meeting for highlighting the importance of storing the required safeguarding information and that this be in a secure and compliant environment.

The revised guidance Safeguarding Records: Joint Practice Guidance for Church of England and The Methodist Church should be followed across the Connexion and is available on the Church website.

The Conference directs the Methodist Council to oversee an investigation of the potential feasibility and cost of a system as described in the memorial and to report back no later than the 2018 Conference.

2. The 2018 Conference was informed (Referred Memorials and Notices of Motion, page 553 of the 2018 Conference Agenda) that the Council had identified a set of principles to be followed as well as areas that require further testing, and that a costed plan would be brought to the Council in 2019.

3. This report is brought by way of further update, noting that it is not yet possible to bring a costed plan.

4. It is clear that there would be a substantial cost to this work, both financial and in terms of staff resource, but that the level of this (and the balance between finances and staff resource) would depend on the type of system that is envisaged. Some work has been done on identifying the options and what the preferences might be, noting the particular issues relating to data protection which apply both to current practices and to any future developments.

5. It is also understood that work is underway in this area within the Church of England. It therefore seems sensible to consult with colleagues there as to whether there is any synergy to be achieved.

6. The Council therefore informs the Conference that there has been a delay to this work while further research is undertaken. Explorations will be undertaken with the Church of England and other potential partners over the next six months with a view to bringing proposals forward to the Strategy and Resources Committee before the end of 2019 for inclusion in the budget for 2020/2021.
***RESOLUTION


SECTION S
NET ZERO EMISSIONS

1. In 2009 the Methodist Church published *Hope in God’s Future* in order to set out a Methodist understanding of the challenges facing our global ecology and the theological and ethical implications. The report provided an account of the peer-reviewed science and the implications for Christian discipleship. It was compiled in conjunction with the Baptist Union of Great Britain and the United Reformed Church. In 2011 *Hope in God’s Future* was adopted by the Conference as a Statement of the Judgment of the Conference.

2. *Hope in God’s Future* endorses the UK Government target for reductions in greenhouse gas as legislated in the 2008 Climate Change Act. The Climate Change Act requires UK-wide emissions reductions of 80% by 2050 and requires five year carbon budgets that are currently agreed as far as 2032. The Methodist Church seeks to reduce its own emissions in keeping with these targets, although this is not possible to measure with any precision.

New evidence on urgent action to tackle climate change

3. Since the national targets were identified, both the scientific evidence and the global ambition for action have developed further. In 2015 the international Panel on Climate Change (IPCC) published the Fifth Assessment Report to bring policy makers and the public up to date. The report concluded that changes to global climate already observed are unprecedented over decades to millennia. In Paris in 2015, governments agreed to take the action necessary to constrain global average temperature rise to well below two degrees above pre-industrial levels. In 2018 the IPCC published a report on the impacts of a greater than 1.5 degree global warming and provided an assessment of the actions required to avoid this scenario. Consequently the UK Government has asked the Committee on Climate Change to provide advice in 2019 on a net-zero emissions ambition for the UK.

4. The IPCC report on the impact of 1.5 degrees global warming states that for stabilisation of global temperatures at this level global net zero carbon emissions would most likely need to be achieved around 2050 (with an interquartile range of 2045 to 2055). However this relies on the availability and affordability of substantial amounts of carbon capture and storage technology in the latter half of the 21st Century, a scenario that seems uncertain at best.
5. It is clear that the commitments of both the Methodist Church (as represented in the Statement of the Conference) and the UK Government to advocate for concerted global action to avoid potential catastrophic effects of climate change now requires a reassessment of our UK carbon targets.

6. If global net zero emissions is to be achieved at 2050 then developed nations (as these nations still have higher per capita emissions than most) must achieve a zero carbon economy before 2050. On the basis of the scientific evidence available today, it is clear that the UK’s resources, technology and ingenuity should be used to achieve net zero carbon emissions in the UK well before 2050.

7. The Council therefore recognised that, since the publication of *Hope in God’s Future* in 2009, the peer-reviewed science around climate change suggests that the UK and other nations must accelerate their ambition to reduce emissions. This will enable the Methodist Church, through the Joint Public Issues Team, to continue its advocacy work on climate change, and, along with many others, push for net zero carbon emissions in the UK well before 2050.

8. In January 2018 the Methodist Council endorsed proposals for the development of Eco Circuits and Eco Districts, along with the well-established Eco Church awards. Eco Church is a programme of A Rocha (a Christian organisation engaging communities in nature conversation) and run in partnership with a number of Churches including the Methodist Church. Eco Church, Eco Circuit, Eco District are one accessible and corporate way in which people throughout the Connexion can engage with the need for more ambitious climate change targets.

9. The Council commended those churches and Circuits that have expressed interest or have received awards, and acknowledges this movement to be an important expression of the concern of the Methodist people to protect our common future.

***RESOLUTIONS***


20/27. The Conference, noting that *Hope in God’s Future* advocated a reduction in UK greenhouse gas emissions of at least 80% by 2050, acknowledges that the achievement of net zero emissions in the UK before 2050 implies further ambitious work in relation to this target.
21. Connexional Central Services Budget for three years commencing with 2019/2020

<table>
<thead>
<tr>
<th>Contact name and details</th>
<th>The Revd Tim Swindell, Connexional Treasurer, Mr Doug Swanney, Connexional Secretary <a href="mailto:swanneyd@methodistchurch.org.uk">swanneyd@methodistchurch.org.uk</a></th>
</tr>
</thead>
</table>
21/2. The Conference agrees to increase the Methodist Church Fund assessment by a fixed amount of 1% per annum for the three years commencing September 2020.  
21/3. The Conference agrees the designation of the remainder of the amount above reserve in the Connexional Priority Fund for Reaffirming *Our Calling* and work in the area of Evangelism and Growth over the next three years.  
21/4. The Conference directs that a policy be developed concerning the current practice of a Circuit being able to reclaim a minister’s stipend from the Methodist Church Fund after six months’ sick leave.  
21/5. The Conference agrees to the use of the Epworth Fund for costs relating to the Vocations Strategy.  
21/6. The Conference adopts the district allocations of the assessment to the Methodist Church Fund set out in paragraph 33 of the Report. |
| Summary of content       | The report provides the basis for the Connexional Central Services Budget for the three-year period commencing 1 September 2019, and includes the Council’s recommendations regarding the district assessment figures for adoption by the Conference. |

**Subject and aims**

The report provides the basis for the Connexional Central Services Budget for the three-year period commencing 1 September 2019, and includes the Council’s recommendations regarding the district assessment figures for adoption by the Conference.

**Background context and relevant documents**


**Consultations**

The Finance Sub-Committee, the Strategy and Resources Committee (SRC) and the Council have all scrutinised and recommend the budget contained within the report for 2019/2020.
Overview

1. The Connexional Central Services Budget (CCSB) is a title that has been used for a number of years to try to express the whole budget of the work of the Council as directed by the Conference. Although a three-year budget is presented, it is only one year of this that the Conference is asked to adopt.

2. The apportionment of the Methodist Church Fund (MCF) assessment as proposed by the Council is also included in this report for the Conference to adopt.

Income

3. The income over the three-year period 2017/2018 to 2019/2020 is broadly flat in absolute terms and this is forecast to continue through to 2021/2022. The following are of particular note:

- With inflation of 2.5%, this represents a reduction in real income of c.£800K per annum from 2017/2018 to 2019/2020.
- The district assessment, representing a third of income, has been assumed to increase by 1% per annum in each budget year. The 2016 Conference set an increase of 1% for the three years to 2019/2020. The 2019 Conference is asked to agree the 2020/2021 to 2022/2023 increases to enable forward planning. Costs will continue to rise with inflation so a standstill on the assessment would represent a significant challenge to the budgeting process at this time. The recommendation from the Council is contained later in the report.
- Legacy income to the Methodist Church Fund (MCF) has been budgeted at £100k per annum compared to the 2017/2018 actual of £600k, which was unusually high, and of which £500k came from one donor.
- Investment income may be expected to reduce with the planned reduction in fund balances. The impact of this is difficult to calculate (eg due to investment volatility and phasing of cash withdrawals compared to grant awards). In the budget, income has been held flat at £3.3m per annum (2017/2018 £3.5m).

4. Income is at risk from an economic downturn in the UK, leading to a reduction in donations to the funds and also potentially placing a strain on Districts’ ability to pay the assessment. Global market volatility, for example from relations between the US and China may affect investment valuations. (Excluded above is the 2017/2018 investment gain of £5.7m, representing c. 2.5% of fund balances.) Market volatility may similarly impact on annual investment income.
Expenditure

5. Expenditure shows a mixed picture over the period 2017/2018 to 2019/2020. This to some extent reflects the mixture of what might be considered: discretionary costs (eg grants), operational costs (eg the Connexional Team and Methodist Church House), and costs driven by the wider Connexion (eg policies on ministerial benefits). The Finance team is reviewing how this may be more clearly presented and also to match the classes of income and expenditure, eg trading, rental income, levy etc. A proposal should be brought to the Finance Sub-Committee for the next budget cycle.

6. The budget has been put together on the basis that we spend all we are able to from other Funds before we allocate spend to the MCF whilst ensuring that we are only using other Funds for the purposes for which they are designated.

7. Focusing on the costs charged to the MCF:

- The budget assumes that expenditure is allocated wherever possible to the restricted and designated funds, eg student grants, computer allowances etc are charged to the training fund. This helps to maintain the MCF reserve and give valuable flexibility.
- Related to the above there are a few decisions that the Conference is asked to agree:
  - A policy for ministers’ entitlement to sick pay – this has historically been paid by the Circuit for 6 months and then from the MCF. In 2017/2018 this cost was c. £300k. The policy places no limit on sick pay, unlike with employees. It has been agreed further work needs to be done on this but at present nothing has been placed in the budget for 2019/2020 onwards as it remains an unknown cost. This will be a cost to the MCF reserves.
  - The cost of the grant for the equivalent of child state benefits for ministers on tier 2 visas is estimated at c. £50k in 2018/2019. Again this is charged to the MCF but remains an unknown cost with the Fund having to pay whatever is claimed. Whether the MCF is the right place for the charge to be made remains an open discussion.
  - The budget assumes that the income from the ‘revenue-generating centres’ as outlined in the Budget Report to the 2017 Conference will carry forward in years 2 and 3 at £1.4m per annum.
- Connexional Team costs combine staff employment costs, both permanent and temporary, ministers’ stipends and short-term contract staff. These have been combined to reflect the extent to which they are inter-dependent or interchangeable. These costs also reflect a mixed picture:
  - Costs charged to both the MCF and all funds have increased in absolute terms over 2017/2018. An increase in salaried staff costs has outweighed a reduction in stipends and contract staff (used to fill gaps in permanent staff).
  - The mix of ministers and salaried staff in the Team may significantly alter the
cost. Ministers may appear more economical as the provision of the manse is not reflected in the costs.

- After inflation of 2.5% per annum on the 2017/2018 cost, Team costs have increased by just £127k to 2019/2020 and across all funds have reduced by £74k.
- Note across all funds – there is something of an anomaly in the movement in the cost between 2018/2019 and 2019/2020 due to the change in mix of the Team.

**Net income/expenditure**

8. For the MCF, in summary, 2019/2020 shows net expense of £241k compared to net income of £274k in 2017/2018, an increase in net expenditure of £515k over 2 years (of which £500k is due to a reduction in legacy income).

9. At the time of writing, it is not possible to forecast accurately the change in costs following the decision to close the lay employees' pension scheme (the ‘PASLEMC’ scheme) and move to a new Defined Contribution Scheme. This is not expected to offer any significant flexibility within the overall 2019/2020 budget, but there may be a reallocation of costs between expense categories.

10. 62% of the CCSB is spent on people. That means any changes to the overall spend affects them and our ability to deliver on the work for the Conference.

11. **Table 1: Connexional Central Services Budget: overall income and expenditure**

<table>
<thead>
<tr>
<th>Income</th>
<th>2017/18 (ACT) £000</th>
<th>2018/19 (BUD) £000</th>
<th>2019/20 (BUD) £000</th>
<th>2020/21 (BUD) £000</th>
<th>2021/22 (BUD) £000</th>
</tr>
</thead>
<tbody>
<tr>
<td>MCF Assessment</td>
<td>13,529</td>
<td>13,476</td>
<td>13,658</td>
<td>13,794</td>
<td>13,930</td>
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<tr>
<td>Property Levies</td>
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<td>7,500</td>
<td>5,500</td>
<td>5,500</td>
<td>5,500</td>
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<tr>
<td>Donations</td>
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<td>2,888</td>
<td>4,335</td>
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<td>Investment Income</td>
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<td>3,491</td>
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<td>3,338</td>
<td>3,333</td>
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<td>Internal Transfer</td>
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<td>3,475</td>
<td>2,575</td>
<td>2,575</td>
<td>2,600</td>
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<tr>
<td>Miscellaneous Income</td>
<td>1,868</td>
<td>2,390</td>
<td>2,271</td>
<td>2,244</td>
<td>2,446</td>
</tr>
<tr>
<td>MCF Management Levy</td>
<td>1,340</td>
<td>1,754</td>
<td>1,641</td>
<td>1,641</td>
<td>1,641</td>
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<tr>
<td>Rental Income</td>
<td>1,127</td>
<td>488</td>
<td>1,023</td>
<td>1,025</td>
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<td>Grants</td>
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<td>656</td>
<td>730</td>
<td>805</td>
<td>805</td>
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<tr>
<td>Legacies</td>
<td>1,298</td>
<td>555</td>
<td>695</td>
<td>695</td>
<td>695</td>
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<tr>
<td>Trading Income</td>
<td>368</td>
<td>558</td>
<td>486</td>
<td>481</td>
<td>476</td>
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<tr>
<td>Net Gains/Losses</td>
<td>5,673</td>
<td>-</td>
<td>-</td>
<td>-</td>
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<tr>
<td>Actuarial Gains &amp; Losses</td>
<td>9,610</td>
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<tr>
<td><strong>Total Income</strong></td>
<td><strong>51,774</strong></td>
<td><strong>37,230</strong></td>
<td><strong>36,253</strong></td>
<td><strong>36,383</strong></td>
<td><strong>36,690</strong></td>
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</table>
21. Connexional Central Services Budget for three years commencing with 2019/2020

Expenditure

<table>
<thead>
<tr>
<th></th>
<th>2019/20</th>
<th>2020/21</th>
<th>2021/22</th>
</tr>
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<tbody>
<tr>
<td>Grants Payable</td>
<td>13,085</td>
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<td>Other Costs</td>
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<td>Internal Transfer</td>
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<td>Connexional Team</td>
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<td>Ministers - Stipends</td>
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<td>1,641</td>
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<td>MCF Management Levy</td>
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<td>Mission Partners</td>
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<td>Committee Costs</td>
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<td>Facilities</td>
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<tr>
<td>Cost of Sales</td>
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<td>334</td>
<td>334</td>
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<tr>
<td>Other Staff Costs</td>
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<td>265</td>
<td>265</td>
</tr>
<tr>
<td>Insurance</td>
<td>617</td>
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<td>613</td>
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<tr>
<td><strong>Total Expenditure</strong></td>
<td>41,095</td>
<td>40,732</td>
<td>40,732</td>
</tr>
<tr>
<td><strong>Net Surplus/(Deficit)</strong></td>
<td>(4,406)</td>
<td>(4,406)</td>
<td>(4,406)</td>
</tr>
</tbody>
</table>

Table 2: The Methodist Church Fund: income and expenditure

<table>
<thead>
<tr>
<th>Income</th>
<th>2017/18 (ACT) £000</th>
<th>2018/19 (BUD) £000</th>
<th>2019/20 (BUD) £000</th>
<th>2020/21 (BUD) £000</th>
<th>2021/22 (BUD) £000</th>
</tr>
</thead>
<tbody>
<tr>
<td>MCF Assessment</td>
<td>13,269</td>
<td>13,400</td>
<td>13,534</td>
<td>13,669</td>
<td>13,806</td>
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<tr>
<td>MCF Management Levy</td>
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<td>1,754</td>
<td>1,641</td>
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<td>1,641</td>
</tr>
<tr>
<td>Miscellaneous Income</td>
<td>785</td>
<td>973</td>
<td>735</td>
<td>708</td>
<td>911</td>
</tr>
<tr>
<td>Donations</td>
<td>602</td>
<td>576</td>
<td>601</td>
<td>601</td>
<td>601</td>
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<tr>
<td>Trading Income</td>
<td>368</td>
<td>558</td>
<td>486</td>
<td>481</td>
<td>476</td>
</tr>
<tr>
<td>Rental Income</td>
<td>158</td>
<td>160</td>
<td>160</td>
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<td>Investment Income</td>
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<tr>
<td>Legacies</td>
<td>602</td>
<td>75</td>
<td>100</td>
<td>100</td>
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<tr>
<td>Internal Transfer</td>
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<td>0</td>
<td>0</td>
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</tr>
<tr>
<td>Grants</td>
<td>6</td>
<td>0</td>
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<td>0</td>
<td>0</td>
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<tr>
<td>Net Gains/Losses</td>
<td>17</td>
<td>0</td>
<td>0</td>
<td>0</td>
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<tr>
<td><strong>Total Income</strong></td>
<td>17,503</td>
<td>17,603</td>
<td>17,503</td>
<td>17,837</td>
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Expenditure

<table>
<thead>
<tr>
<th></th>
<th>2019/20</th>
<th>2020/21</th>
<th>2021/22</th>
</tr>
</thead>
<tbody>
<tr>
<td>Established Staff Costs</td>
<td>9,247</td>
<td>4,368</td>
<td>4,368</td>
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<tr>
<td>Other Costs</td>
<td>4,247</td>
<td>4,368</td>
<td>4,368</td>
</tr>
<tr>
<td>Connexional Team</td>
<td>2,034</td>
<td>2,084</td>
<td>2,084</td>
</tr>
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<td>Ministers - Stipends</td>
<td>525</td>
<td>458</td>
<td>458</td>
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<tr>
<td>Committee Costs</td>
<td>520</td>
<td>458</td>
<td>458</td>
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<tr>
<td>Grants Payable</td>
<td>430</td>
<td>436</td>
<td>436</td>
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<tr>
<td>Facilities</td>
<td>333</td>
<td>333</td>
<td>333</td>
</tr>
<tr>
<td>Cost of Sales</td>
<td>430</td>
<td>436</td>
<td>436</td>
</tr>
<tr>
<td>Other Staff Costs</td>
<td>200</td>
<td>200</td>
<td>200</td>
</tr>
<tr>
<td>Insurance</td>
<td>115</td>
<td>115</td>
<td>115</td>
</tr>
<tr>
<td>Internal Transfer</td>
<td>125</td>
<td>125</td>
<td>125</td>
</tr>
<tr>
<td><strong>Total Expenditure</strong></td>
<td>17,876</td>
<td>18,076</td>
<td>18,076</td>
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<tr>
<td><strong>Net Surplus/(Deficit)</strong></td>
<td>(240)</td>
<td>(240)</td>
<td>(240)</td>
</tr>
</tbody>
</table>

Conference Agenda 2019

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Connexional grants budget

12. The Council continues to have the previously agreed target reserves levels for the World Mission Fund (WMF), Epworth Fund, Mission in Britain Fund (MiBF), the Connexional Priority Fund (CPF) and the Fund for Property (FfP) in place. These reserve levels were set prior to the revaluation on assets that took place as part of the move to ‘Financial Reporting Standard 102’. At that time the fund balances of many went up but there was no consideration given to how that additional balance should be treated. Whilst properties held within particular funds are illiquid in the short term, it is appropriate that consideration be given periodically to whether each property should be retained, disposed of, or used in other ways in order to fulfil the objectives of the fund.

Table 3: Selected grant-making funds balances and reserves.

<table>
<thead>
<tr>
<th>FUND</th>
<th>Total fund balance</th>
<th>Balance excluding property</th>
<th>Reserve policy</th>
</tr>
</thead>
<tbody>
<tr>
<td>World Mission Fund</td>
<td>£28m</td>
<td>£20m</td>
<td>£10m</td>
</tr>
<tr>
<td>Connexional Priority Fund</td>
<td>£11m</td>
<td>£11m</td>
<td>£5m</td>
</tr>
<tr>
<td>Mission in Britain</td>
<td>£5m</td>
<td>£3m</td>
<td>£1m</td>
</tr>
<tr>
<td>Epworth Fund</td>
<td>£7m</td>
<td>£7m</td>
<td>£5m</td>
</tr>
<tr>
<td>Fund for Property</td>
<td>£2m</td>
<td>£2m</td>
<td>£1m</td>
</tr>
</tbody>
</table>

13. The budgets for connexional grants from each will continue to reflect the desired drawdown over the next few years. One particular area that the Strategy and Resources Committee (SRC) noted was the projected drawdown of the World Mission Fund (WMF) to a level below the agreed reserve level of £10m if the £7m property asset held in that Fund is excluded. The SRC asked for further work to be done on examination of that property during the budget cycle last year, but that has not been completed yet. In 2016 the Council set the reserve level for the WMF noting that:

*Figures for the World Mission Fund (Fund 766) reflect the assumptions set out in the Strategy for Global Relationships, with the Fund balance expected to reduce from £20.0m to £11.7m. Ultimate this will reduce to £10m after five years, and the Council is asked formally to adopt this as the reserves policy for the Fund. It is recognised that, although the overall totals are fixed, the work of the newly created Global Relationships Strategic Oversight Sub-Committee will lead to a gradual shift in the prioritisation of expenditure reflecting new priorities and programmes.*

14. Since that time the Global Relationships Strategic Oversight Sub-Committee has continued on the assumption that they had increased resources due to the property being most of the reserve. They have made their spending plans and commitment to partners on that basis.
15. Further work will be done on these reserve levels and assets.

**Use of the Connexional Priority Fund (CPF)**

16. 45% of the income to the CPF remains allocated to the Pension Reserve Fund (PRF). Any change to this will need to come following the next triennial evaluation and would then require a resolution of the Conference.

17. Just short of £1m per annum is allocated towards costs relating to Ministerial Training as part of the budget formerly in the Learning Network.

18. The remaining declining costs related to Venture FX remain against this Fund (c. £180k, £70k, and £70k in each year respectively).

19. £850k is spread across the next three years (£250k, £250k, £350K) designated for the Property Development Committee (PDC).

20. The SRC agreed ongoing costs of the Methodist Intern programme should also be met from this Fund.

21. A further £0.6m was allocated for use this year by the SRC to support Districts in their work around Reaffirming *Our Calling*. There will be no further money given in this way once this sum is allocated.

22. This means at the end of the 3 years we are currently forecasting an unallocated budget of £1.6m from this Fund. At present it would seem prudent to allocate this to the future strengthening of Evangelism and Growth work, but held over at present in the hope that a strategy will be brought to the Conference by 2020.

**Use of the Epworth Fund**

23. The 2013 Conference resolved (24/6) to fund the cost of the ONE Programme Participants (OPPs) from the Epworth Fund for a period of five years, commencing 2013/2014. It agreed that the budget would be £100k per annum at 2013 costs, to be increased annually in line with wage inflation. It is intended that the draft budget includes provision for this to be continued for another five years commencing in 2018/2019.

**Salary/stipend increases**

24. Increases of 2.5% for lay salaries and 2.8% for stipends from 1 September 2019 have already been agreed by the SRC. For years 2 and 3 we have assumed a 2.5% increase for both.
21. Connexional Central Services Budget for three years commencing with 2019/2020

**Methodist Church House**

25. At this stage no allowance is made in the budget for the decision of the Council for the demolition and rebuild of Methodist Church House. Financial modelling on this project is being undertaken outside of the normal budgeting process and separate reports will be made to the Council in due course. It is clear at this stage that the Council will need to supplement the Team further to deliver on this high profile complex project. Costs at the moment are being met from the Centenary Hall Trust and will be capitalised at a later date.

**Use of Self-Accounting Entities (SAEs) assets**

26. Although not normally included in this budget discussion there should be awareness that the Self-Accounting Entities (SAEs) which report through the Council all have their own budget plans. In particular, there is the work of the Susanna Wesley Foundation at Southlands, the Guy Chester Centre, and the work of the Westminster College Oxford Trust – all of which are spending income derived from the use of Methodist-owned buildings on work largely decided on locally. This represents a significant spend on the part of the SAEs and future thought might want to be given to how this accords with spending from within the MCF budgets.

**Assessment**

27. As noted in paragraph 3, the district assessment has been assumed to increase by 1% per annum in each budget year. This was done on the basis that to show no increase at all would represent a drop in real income at a time when inflation continues to rise.

28. The SRC debated the future of the assessment and wanted to balance out the need for the resources to be found at a crucial time as our Church continues to respond to the Reaffirming Our Calling agenda as well as recognising that no rise was not a feasible option. This was coupled with a very real understanding of the pressures on the Districts and Circuits.

29. The budget presented to the Conference is not a balanced budget. The SRC has taken the view that it is absolutely appropriate for the reserves available to be used to fund a number of areas of work before assuming that the assessment would rise the required 2-3% to simply stand still on expenditure with inflation rising. The budget therefore shows an expenditure over income for the MCF as well as the Funds we are drawing down to their reserve levels.

30. The SRC therefore felt it right for a 1% per annum increase in the Assessment for 2020/2021 to 2022/2023 to be the recommendation to the Council. The Council concurred with this and makes that recommendation to the Conference.
Connexional Fund balances and reserves

31. It is the policy of the Methodist Council to ensure that, wherever possible and reasonable, all funds under the control of the Council should be reduced to the level determined by the accounting policy within 5 years. These values are included for information in Appendix 1.

Detailed budget by Cost Centre

32. Further details of the budget, including analysis by Cost Centre can be found in Methodist Council paper MC/19/31, Connexional Central Services Budget at www.methodist.org.uk/about-us/the-methodist-conference/methodist-council/

MCF Assessment calculation 2019/2020

33. The 2019/2020 District Assessment has been calculated based on a 1% uplift from the 2018/2019 Assessment. This amount is then apportioned among the Districts using stationing and staffing numbers (with presbyters/deacons as equivalent to 1.5 times that of a lay worker), with the annual change per District being restricted to a maximum increase of 5% and a maximum decrease of 2%. These figures were agreed at the District Treasurers Forum in August 2018.

<table>
<thead>
<tr>
<th>No</th>
<th>District</th>
<th>Assessment (£)</th>
<th>Safeguarding (£)</th>
<th>Sabbatical (£)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Cymru</td>
<td>56,553.71</td>
<td>454.47</td>
<td>600.00</td>
</tr>
<tr>
<td>2</td>
<td>Wales</td>
<td>463,947.98</td>
<td>3,648.36</td>
<td>4,800.00</td>
</tr>
<tr>
<td>5</td>
<td>Birmingham</td>
<td>509,836.03</td>
<td>3,837.78</td>
<td>4,900.00</td>
</tr>
<tr>
<td>6</td>
<td>Bolton and Rochdale</td>
<td>292,035.64</td>
<td>2,330.26</td>
<td>2,800.00</td>
</tr>
<tr>
<td>7</td>
<td>Bristol</td>
<td>602,811.08</td>
<td>4,740.33</td>
<td>5,600.00</td>
</tr>
<tr>
<td>9</td>
<td>Cumbria</td>
<td>208,761.76</td>
<td>1,578.71</td>
<td>1,900.00</td>
</tr>
<tr>
<td>10</td>
<td>Channel Islands</td>
<td>100,153.46</td>
<td>849.09</td>
<td>1,100.00</td>
</tr>
<tr>
<td>11</td>
<td>Chester and Stoke</td>
<td>418,967.27</td>
<td>3,294.63</td>
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</tr>
<tr>
<td>12</td>
<td>Cornwall</td>
<td>370,149.54</td>
<td>3,165.06</td>
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<tr>
<td>13</td>
<td>Darlington</td>
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<td>2,857.40</td>
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</tr>
<tr>
<td>14</td>
<td>East Anglia</td>
<td>497,278.25</td>
<td>3,910.45</td>
<td>4,700.00</td>
</tr>
<tr>
<td>15</td>
<td>Isle of Man</td>
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<td>406.44</td>
<td>600.00</td>
</tr>
<tr>
<td>17</td>
<td>Lincolnshire</td>
<td>277,566.01</td>
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<td>2,700.00</td>
</tr>
<tr>
<td>18</td>
<td>Liverpool</td>
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<td>2,611.07</td>
<td>3,100.00</td>
</tr>
<tr>
<td>19</td>
<td>Manch. and Stockport</td>
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<td>3,819.31</td>
<td>4,700.00</td>
</tr>
<tr>
<td>20</td>
<td>Newcastle</td>
<td>511,114.11</td>
<td>4,131.90</td>
<td>5,100.00</td>
</tr>
<tr>
<td>21</td>
<td>Lancashire</td>
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<td>3,621.02</td>
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<tr>
<td>22</td>
<td>Nottingham and Derby</td>
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<tr>
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<td>Northampton</td>
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<tr>
<td>24</td>
<td>Plymouth and Exeter</td>
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<tr>
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<td>Sheffield</td>
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<td>3,060.62</td>
<td>3,500.00</td>
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<tr>
<td>26</td>
<td>Southampton</td>
<td>589,537.13</td>
<td>4,623.57</td>
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</table>
21. Connexional Central Services Budget for three years commencing with 2019/2020

<table>
<thead>
<tr>
<th>District</th>
<th>Budget 2019/20</th>
<th>Budget 2020/21</th>
<th>Budget 2021/22</th>
</tr>
</thead>
<tbody>
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<td>Yorkshire West</td>
<td>787,125.42</td>
<td>6,189.72</td>
<td>7,200.00</td>
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<tr>
<td>Wolv. and Shrewsbury</td>
<td>520,740.65</td>
<td>4,094.95</td>
<td>4,800.00</td>
</tr>
<tr>
<td>Yorkshire North &amp; East</td>
<td>566,035.88</td>
<td>4,451.14</td>
<td>5,300.00</td>
</tr>
<tr>
<td>Scotland</td>
<td>149,541.60</td>
<td>1,115.86</td>
<td>1,500.00</td>
</tr>
<tr>
<td>Shetland</td>
<td>18,794.72</td>
<td>147.80</td>
<td>200.00</td>
</tr>
<tr>
<td>Bedfordshire, Essex &amp; Herts</td>
<td>514,045.83</td>
<td>4,033.74</td>
<td>4,800.00</td>
</tr>
<tr>
<td>London</td>
<td>1,214,285.63</td>
<td>10,167.17</td>
<td>11,400.00</td>
</tr>
<tr>
<td>South East</td>
<td>762,128.51</td>
<td>5,993.15</td>
<td>6,900.00</td>
</tr>
</tbody>
</table>

**TOTAL** \(13,428,292.00\) \(105,368.25\) \(124,700.00\)

Conclusion

34. This budget continues to build on the work from last year around the importance of ensuring the wider Connexion and the Connexional Team is best structured to support Reaffirming *Our Calling*. There are still areas of work that need to be examined and change is an inevitable part of our common life. The SRC again stated that the priority setting needed to be undertaken prior to budgeting rather than the budget being used as a tool for making changes. The challenge before the Conference is looking to a decline in income whilst the demands on the Team continue to grow.

***RESOLUTIONS***

**21/1.** The Conference adopts the Connexional Central Services Budget for 2019/2020.

**21/2.** The Conference agrees to increase the Methodist Church Fund assessment by a fixed amount of 1% per annum for the three years commencing September 2020.

**21/3.** The Conference agrees the designation of the remainder of the amount above reserve in the Connexional Priority Fund for Reaffirming *Our Calling* and work in the area of Evangelism and Growth over the next three years.

**21/4.** The Conference directs that a policy be developed concerning the current practice of a Circuit being able to reclaim a minister’s stipend from the Methodist Church Fund after six months’ sick leave.

**21/5.** The Conference agrees to the use of the Epworth Fund for costs relating to the Vocations Strategy.

**21/6.** The Conference adopts the district allocations of the assessment to the Methodist Church Fund set out in paragraph 33 of the Report.
## Appendix 1: Budget Fund Balance Movements

<table>
<thead>
<tr>
<th>Fund</th>
<th>Fund Name</th>
<th>Opening Balance</th>
<th>2018/2019 (BUD) £’000</th>
<th>2019/2020 (BUD) £’000</th>
<th>2020/2021 (BUD) £’000</th>
<th>2021/2022 (BUD) £’000</th>
<th>Closing Balance</th>
<th>Property values £’000</th>
<th>Net balance £’000</th>
</tr>
</thead>
<tbody>
<tr>
<td>700</td>
<td>MCF General</td>
<td>23,324</td>
<td>7</td>
<td>(241)</td>
<td>(167)</td>
<td>(240)</td>
<td>22,683</td>
<td>(15,118)</td>
<td>7,565</td>
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<td>704</td>
<td>Auxiliary Special Purposes</td>
<td>581</td>
<td>(41)</td>
<td>(42)</td>
<td>(42)</td>
<td>(413)</td>
<td>-</td>
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<tr>
<td>705</td>
<td>Trinity Hall Trust</td>
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<td>(0)</td>
<td>(5)</td>
<td>(5)</td>
<td>(5)</td>
<td>965</td>
<td>-</td>
<td>965</td>
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<tr>
<td>706</td>
<td>Lefroy Yorke Trust - Endowment</td>
<td>763</td>
<td>(1)</td>
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<td>(2)</td>
<td>(2)</td>
<td>755</td>
<td>-</td>
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<tr>
<td>707</td>
<td>Barratt Memorial</td>
<td>1,128</td>
<td>(3)</td>
<td>(3)</td>
<td>(3)</td>
<td>(3)</td>
<td>1,114</td>
<td>-</td>
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<td>Opportunities for the Disabled - Endowment</td>
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<td>0</td>
<td>0</td>
<td>1</td>
<td>-</td>
<td>1</td>
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<tr>
<td>709</td>
<td>Rank - Endowment</td>
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<td>(19)</td>
<td>(19)</td>
<td>(19)</td>
<td>6,245</td>
<td>-</td>
<td>6,245</td>
</tr>
<tr>
<td>714</td>
<td>Marshall Scholarship - Endowment</td>
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<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>715</td>
<td>Necessitous Local Preachers - Endowment</td>
<td>173</td>
<td>(0)</td>
<td>(1)</td>
<td>(1)</td>
<td>(1)</td>
<td>171</td>
<td>-</td>
<td>171</td>
</tr>
<tr>
<td>716</td>
<td>Strawson Gift - Endowment</td>
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<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>7</td>
<td>-</td>
<td>7</td>
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<tr>
<td>717</td>
<td>William Leech Charities</td>
<td>11,707</td>
<td>(11)</td>
<td>(12)</td>
<td>(12)</td>
<td>(12)</td>
<td>11,661</td>
<td>-</td>
<td>11,661</td>
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<tr>
<td>719</td>
<td>Aspinall Robinson Trust (MDO Holiday Fund)</td>
<td>712</td>
<td>12</td>
<td>(0)</td>
<td>(0)</td>
<td>(0)</td>
<td>723</td>
<td>-</td>
<td>723</td>
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<tr>
<td>720</td>
<td>MDO Surplus Funds</td>
<td>491</td>
<td>3</td>
<td>(23)</td>
<td>(23)</td>
<td>(23)</td>
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<td>-</td>
<td>426</td>
</tr>
<tr>
<td>722</td>
<td>Education and Youth</td>
<td>124</td>
<td>(149)</td>
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<td>0</td>
<td>25</td>
<td>(0)</td>
<td>-</td>
<td>(0)</td>
</tr>
<tr>
<td>724</td>
<td>Archives Revenue Fund</td>
<td>18</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>18</td>
<td>-</td>
<td>18</td>
</tr>
<tr>
<td>725</td>
<td>WG Barratt - Income</td>
<td>401</td>
<td>27</td>
<td>27</td>
<td>27</td>
<td>27</td>
<td>509</td>
<td>-</td>
<td>509</td>
</tr>
<tr>
<td>727</td>
<td>Connexional Priority Fund</td>
<td>10,606</td>
<td>(2,585)</td>
<td>(481)</td>
<td>(399)</td>
<td>(521)</td>
<td>6,621</td>
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<td><strong>(5,023)</strong></td>
<td><strong>(4,348)</strong></td>
<td><strong>(4,406)</strong></td>
<td><strong>180,755</strong></td>
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1. **Introduction**

1.1. The Methodist Church is committed to working in partnership with others wherever possible as we respond to *Our Calling*. Among those with whom we work are ecumenical partners from a wide variety of Christian traditions. It is no coincidence that we work with others in local mission initiatives as unity and mission are inseparable. To seek unity is a gospel imperative for the followers of Jesus who are sent to make disciples of all the earth.

1.2. This report includes updates on the work of some of the ecumenical bodies and accounts of some significant developments in other areas. We are grateful to all those who represent the Methodist Church on a wide variety of committees, commissions and working groups thus enabling connexional, district, circuit and local initiatives.

1.3. In the context of challenging and changing international relationships our ecumenical relationships in Europe and through the World Council of Churches are opportunities for continuing meaningful engagement. The United Methodist Church and the Methodist Church in Britain have renewed their Concordat and work is continuing to find ways in which we can develop our work together beyond national borders and in very challenging and uncertain times.

2. **The World Council of Churches (WCC)**

2.1. The WCC Commission on World Mission and Evangelism, on which the Methodist Church is represented by the Revd Dr Janet Corlett, met in Helsinki in May 2019. The meeting included the launch of the Arusha Report, Devotional Resource Book and the Digital Edition from the 2018 World Mission Conference.

2.2. The Faith and Order Commission met in Nanjing in June and expects to release the document *Come and See* and to work on a statement on religious pluralism. This work has had significant oversight from Professor Tom Greggs, a representative of the Methodist Church.
3. **The Conference of European Churches (CEC)**

3.1. The 15th General Assembly of CEC took place from 31 May to 6 June 2018 in Novi Sad, Serbia. Three thematic policy areas emerged from the assembly: hospitality, justice and hope. A strategy is being developed based on these policy areas, which includes continuing development of its work with the Churches’ Commission for Migrants in Europe (CCME), strengthening youth participation in the ecumenical movement, and challenging and inspiring member churches for local and national engagement with politics, economics and cultures. Further information is available on the CEC website\(^1\).

4. **The Community of Protestant Churches in Europe (CPCE)**

4.1. In September 2018, the CPCE held its 8th General Assembly in Basel/Basle, Switzerland with the theme ‘liberated – connected – committed’. The Revd Dr Richard Clutterbuck represented the Methodist Church and his report is available on the Methodist Church website\(^2\).

5. **Churches Together in Britain and Ireland (CTBI)**

5.1. This past year, CTBI has provided, as usual, resources for the Week of Prayer for Christian Unity (‘Only Justice’, which was adapted from material prepared by churches in Indonesia) and Lent (‘The Mystery of God’). Other issues significant to the work of CTBI have been serious youth violence, racial justice and engagement with other faiths. CTBI has worked with partners including the Corrymeela Community to encourage the building of a shared understanding of our future together at a time of political turmoil.

6. **Scotland**

6.1. The Scotland District has, once again, been represented at many of the Assemblies or Synods of partner churches in Scotland.

6.2. Following the review of Action of Churches Together in Scotland (ACTS), the Trustees and Members’ Meeting continue to engage with the report as they discern possible ways forward.

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1. https://www.ceceurope.org/
7. **England**

7.1. Churches Together in England (CTE) now has 49 member churches. The Revd Dr David Cornick retired from the post of General Secretary at the end of August 2018 and is succeeded by the Revd Dr Paul Goodliff. The emphasis of CTE on mission is reflected in the recent appointments of staff members for mission and evangelism, and media and communications.

7.2. The model constitutions for single congregation Local Ecumenical Partnerships (LEPs) are being revised and a new model constitution for LEPs that are constituted as Charitable Incorporated Institutions (CIOs) is being produced. It is important to remember that governance bodies of the Methodist Church cannot be incorporated although individual Methodists can be appointed as trustees of CIOs. It is hoped that the revised constitutions will be available before the end of the year.

8. **Wales**

8.1. The Commission of the Covenanted Churches in Wales (together with Cytûn) have appointed a new Faith, Order and Witness Enabler, Mr Peredur Owen Griffiths. The Commission continues its research into the past, present and future of the Covenant relationship, including through the interview of denominational leaders, to try to understand the current commitment to the Covenant ideals.

9. **The Free Churches Group (FCG)**

9.1. The work of the Free Churches Group continues to be focused on supporting the churches’ work in education, and healthcare and prison chaplaincy.

10. **The Methodist-Anglican Panel for Unity in Mission (MAPUM)**

10.1. MAPUM has continued to consider items relating to the covenant with the Church of England including the role of the Covenant Champions, effective communication and ecumenical hospitality.

10.2. MAPUM expressed thanks to the Revd John Hellyer who completed his term as Co-Chair in November 2018. His commitment to ecumenism and his wisdom have been greatly appreciated. He is succeeded by the Revd Dr Jonathan Pye.

11. **The Methodist-United Reformed Church Liaison Group (MURCLG)**

11.1. The Liaison Group has made available a model constitution for ecumenical areas involving the two churches. This can be found on the Methodist Church website.
12. **The British Methodist-Roman Catholic Dialogue Commission**

12.1. The Commission published the report of the 2013-2018 quinquennium in the autumn of 2018. It has been agreed that the following challenging issues will be the focus for discussion over the next quinquennium:

- the Eucharist
- the hierarchy of truths
- Mary and the saints
- authority and ordained ministry
- ethical issues.

13. **Methodist Ecumenical Office, Rome (MEOR)**

13.1. The varied work of the Office has continued to develop under the leadership of the Revd Dr Tim Macquiban. Dr Macquiban is leaving Rome at the end of the year and we thank him for his commitment, for the ecumenical relationships he has nurtured and for serving in this role with such distinction.

13.2. The Methodist Ecumenical Office Rome is a presence for the World Methodist Council:

- to be a channel of dialogue with other churches in the search for a deeper unity
- to foster relationships with other agencies and faith communities in order to promote better understanding and joint action for justice and peace
- to offer a ministry of prayer and prayer and reflection, of learning and growth
- to be a place of open hospitality to Methodists and all visitors to Rome.

13.3. The work of MEOR is overseen by a Forum, the members of which are the World Methodist Council, the Methodist Church, the European Methodist Council, the United Methodist Church Office of Christian Unity and Inter-Religious Relationships, OPCEMI (The Methodist Churches in Italy) and The Wesley Rome.

The Methodist Church is the lead agency in this work and is committed to the appointment and oversight of the Director of MEOR and financial support for MEOR in partnership with the other members of the Forum.

The MEOR Forum has agreed a process for the appointment of a full-time Director of MEOR from September 2020. The Revd Dr Daniel Pratt-Morris Chapman has been appointed as Interim Director from September 2019 to September 2020.

13.4. In the course of the year a number of groups have been hosted by MEOR. In order to support this aspect of the work of MEOR an administrative assistant has been appointed from September 2019.
14. District Ecumenical Officers (DEOs)

14.1. The DEOs have met with Anglican colleagues in October and at Methodist Church House in May. The focus of the meeting in May was Ecumenism and Mission.

15. The Gifts We Receive

15.1. The Gifts We Receive is a consultation over two days in June and October 2019 which has been organised by the Joint Covenant Advocacy and Monitoring Group. Participants will use the methodology of Receptive Ecumenism, to identify and focus on gifts received from the other church, consider how the gifts received can help each church in its life and mission to flourish. Thought will then be given to ways of sharing this with others.

***RESOLUTIONS

22/1. The Conference receives the Report.
Summary of content

Subject and aims
To report on the work of the Group during the past year.

Introduction

1. The Joint Covenant Advocacy and Monitoring Group (JCAMG) has met twice this year and has continued its work of encouraging and enabling both churches to live and grow in their Covenant relationship. Whilst significant time has been given to monitoring the ongoing processes in relation to Mission and Ministry in Covenant the group also wishes to affirm and advocate the important opportunities for mission already afforded by the Covenant, and to affirm the work of the Methodist-Anglican Panel for Unity in Mission (MAPUM) in identifying and sharing these.

Living in Covenant

2. It continues to be important to enable the sharing of experiences of working together, both when this is positive and encouraging and when it is more challenging. Stories have been gathered and posted on the Covenant website and this continues to be one way in which to share information and learn from one another.

3. Having met with the Digital Content Officer of the Methodist Church, the Group has proposed the production of a variety of resources to support conversations around the Covenant. These might include:

   i) five or six short videos of ‘good news’ stories that can be used through social media channels.

   ii) A 10-15-minute video presentation of the Covenant relationship for use in meetings such as Deanery Synods and Circuit Meetings. The short ‘story’ videos could be included in this.


It is hoped and expected that funding can be secured to support this advocacy work.
4. The Bishop of Liverpool, Co-Chair of JCMAG, met with the Methodist-Anglican Panel on Unity in Mission (MAPUM) in March 2018 and presented the work of JCAMG. Whilst recognising that there is support in both churches for the Covenant, both MAPUM and JCAMG wish to encourage a deeper passion for the Covenant relationship.

5. The 13 Covenant Champions met with the National and Connexional Ecumenical Officers and Mr David Walton in March 2019. We are grateful for their commitment and acknowledge the important role they have in encouraging the development of relationships within the Covenant.

6. The Gifts We Receive is a consultation over two days in June and October 2019. Participants will use the methodology of Receptive Ecumenism, to identify and focus on gifts received from the other church, consider how the gifts received can help each church in its life and mission to flourish. Thought will then be given to ways of sharing this with others.

**Mission and Ministry in Covenant**

7. The joint work of the Faith and Order Committee of the Methodist Church and the Faith and Order Commission of the Church of England has been much appreciated by the JCAMG. It is anticipated that the Mission and Ministry in Covenant proposals will come to the General Synod in July 2019 and then to the Methodist Conference for debate and decision.

8. The group has identified the need for accessible resources to support discussion of Mission and Ministry in Covenant in local contexts and will be doing further work on this should the proposals be commended for further decision by the General Synod and the Methodist Conference.

**RESOLUTION**

23/1. The Conference receives the Report.
24. Faith and Order Committee Report

Contact name and details

The Revd Dr Nicola Price-Tebbutt  
Secretary of the Faith and Order Committee  
price-tebbuttn@methodistchurch.org.uk

Resolution

24/1. The Conference receives the Report.

Summary of content

<table>
<thead>
<tr>
<th>Subject and aims</th>
<th>To provide a report on the work of the Faith and Order Committee</th>
</tr>
</thead>
</table>
| Main points      | • The work of the Faith and Order Committee 2018/2019  
                   • Responses required by previous Conferences  
                   • Scrutiny and consultation work  
                   • Work being brought to the 2020 Conference |

The Work of the Faith and Order Committee 2018/2019

1. The Faith and Order Committee is appointed by the Methodist Conference, and reports annually to the Council and, whenever its business requires to the Conference. On behalf of the Conference, it helps to ensure that what the Methodist Church says and does is true to its self-understanding, mission and purpose. It therefore seeks to encourage a deepening of theological understanding, engagement with the Methodist tradition, and shared critical reflection in order to help discern Methodist perspectives and responses in all aspects of the Church’s life.

2. The remit of the Faith and Order Committee is contained within Standing Order 330. It is directed, for example, to encourage reflection on the theological implications of all the work undertaken by the Connexional Team, to undertake specific tasks of theological scrutiny, and to stimulate theological reflection and study throughout the Church. The Committee seeks to fulfil its responsibilities by offering theological consultation for work being conducted throughout the Connexion and theological scrutiny for the work of the Conference and the Connexional Team. The Committee drafts, scrutinises and comments on reports from its own members or from other parts of the Methodist Church, makes recommendations to the Council and the Conference, offers advice on issues related to the faith and order of the Methodist Church, and reports to the Conference. Its roles in offering encouragement and in undertaking scrutiny sit alongside each other, and the Committee continues to give particular attention to how it might best help to stimulate, resource and encourage theological reflection throughout the Church.
3. In this report, the Committee outlines the main areas in which it has been working during the present connexional year and indicates the main items which it intends to bring to the Conference in 2020.

4. Responses required by previous Conferences

4.1. The Faith and Order Committee has been working on responses to specific Conference resolutions, and draws the attention of the Conference to the following:

a. The Theology and Ecclesiology Underpinning the Diaconate and the Methodist Diaconal Order
Within the universal Church, deacons in the British Methodist Church are in the distinctive position of belonging to both an order of ministry and a religious order. The 2013 Conference found that the time was ripe for further reflection on the theology and ecclesiology underpinning this distinctive model of ordained diaconal ministry, and the 2016 Conference further requested exploration of the relationship between the order of ministry and the religious order. A report on this work is presented elsewhere in the Agenda.

b. Mission and Ministry in Covenant
In 2018 the Methodist Conference and the Church of England’s General Synod both debated the Mission and Ministry in Covenant report and asked for additional work in some specific areas. The faith and order bodies of the two churches are in the process of finalising a report detailing this further reflection. It is hoped that this can be made available as soon as possible as part of the process of discernment and discussion, and it is anticipated that the Mission and Ministry in Covenant proposals will come to the 2020 Conference for debate and decision.

c. Revision of Guidelines on Exorcism
The Methodist Church’s guidelines on exorcism (from 1976) are dated and in need of revision. Having undertaken some initial work, it is clear that some further reflection and conversation (including with ecumenical partners) would be helpful. A report and some revised guidelines will therefore be brought to the 2020 Conference. In the meantime some further information and guidance can be found on the Faith and Order Committee’s page of the Methodist Church’s website.

4.2. A draft Conference Statement was included as part of the Faith and Order Committee’s Ministry in the Methodist Church report to the 2018 Conference. This has been commended to the Connexion for study, discussion and response. Districts, Circuits and Local Churches are invited to send comments on the draft Statement.
to the Secretary of the Faith and Order Committee to arrive no later than 1 February 2020. The Committee will bring the Statement, with any revisions, for adoption as a Conference Statement at the 2020 Conference.

4.3. The Worship and Liturgy Sub-Committee has developed a liturgy for commissioning a lay pioneer or welcoming an ordained pioneer. This has been approved by the Faith and Order Committee and is available on the Additional Methodist Liturgies page of the Methodist website.

5. **Scrutiny and consultancy work**

5.1. The Committee has engaged with various issues, projects and Council papers, providing specific responses to paperwork, continuing involvement in the support of working groups, or commentary on the development of reports. Where appropriate, specific responses have been sent directly to the authors of reports, or to those providing the lead in relevant areas of work.

5.2. Under SO 330(10) the Faith and Order Committee has a specific role in scrutinising all matters directly concerning the faith and order of the Church presented to the Conference by other bodies. Such scrutiny requires consultation with the full committee, and often some collaborative working, and the Committee is therefore grateful for early conversations to establish effective and constructive ways of working and reflecting as the work develops through advising the Secretary of the likely need for consultation.

6. **Work being brought to the 2020 Conference**

The Faith and Order Committee’s report to the Conference of 2020 will include the following pieces of work:

- *Ministry in the Methodist Church*
- *Mission and Ministry in Covenant*
- Theology of safeguarding
- Revision of guidelines in relation to exorcism
- The nature of leadership in the Methodist Church

***RESOLUTION***

24/1. **The Conference receives the Report.**
25. The Theology and Ecclesiology Underpinning the Diaconate and the Methodist Diaconal Order

1. Introduction

1.1. The Methodist Church of Great Britain is part of the whole Church of Christ, called to love and praise God for the sake of the world. As it continues to discern and respond to God’s call in the changed and changing contexts of the early part of the 21st century, it is exploring many questions about the form and nature of the ministry it undertakes. As part of this work, and in response to a variety of experiences, the Methodist Church has been challenged to reflect on how it understands and undertakes its diaconal ministry, and how that ministry is focused in those it sets apart as deacons through ordination.

1.2. Within the universal Church, deacons in the British Methodist Church are in the distinctive position of belonging to both an order of ministry and a religious order. The 2013 Conference found that the time was ripe for further reflection on the theology and ecclesiology underpinning this distinctive model of ordained diaconal ministry, and the 2016 Conference further requested exploration of the relationship between the order of ministry and the religious order. This report therefore brings together the following pieces of work:

Resolution 35/4 (2012)
The Conference directs the Faith and Order Committee to explore with the Methodist Diaconal Order and the Ministries Committee the liturgical role of deacons within the Methodist Church and, if appropriate, find ways of affirming that.

a. Resolution 44/11 (2013)
The Conference directs the Faith and Order Committee, in consultation with the Methodist Diaconal Order, to undertake work on the theology and ecclesiology underpinning the diaconate in Methodism, its place within the British Connexion and its place within the universal Church.

1 Referred to hereafter as either ‘The Methodist Church’, although it is important to emphasise that we differ from other Methodist Churches in our understanding and exercise of ordained diaconal ministry.
2 Called to Love and Praise (CLP), 1999, 4.1.1
3 Ministry in the Methodist Church, 2018
4 See The Theology and Ecclesiology Underpinning the Diaconate – Interim Report, 2016, 1.3-1.4
b. Resolution 33/2 (2016)
The Conference directs the Methodist Council, with the Methodist Diaconal Order and the Faith and Order Committee, to consider whether the religious order should be opened to receive into membership Methodists who are lay or ordained to presbyteral ministry and report to the 2018 Conference.

c. Resolution 33/3 (2016)
The Conference directs the Methodist Council, with the Methodist Diaconal Order and the Faith and Order Committee, to consider whether those whom it ordains to the diaconal order of ministry continue to be required also to become members of the religious order and report to the 2018 Conference.

1.3. In setting out the Methodist Church’s theology and ecclesiology underpinning the diaconate and the Methodist Diaconal Order (MDO), this report builds on the thinking of two previous reports: the 1993 report, *The Methodist Diaconal Order*, and the 2016 report, *Theology and Ecclesiology Underpinning the Diaconate – Interim Report*. It is therefore important that this report is read in dialogue with those documents. As noted in the 2016 report, *What is a Deacon?* (2004) remains an important report and continues to be influential in the formation of deacons offering “some helpful insights into diaconal ministry and the MDO, as understood and experienced at the time; but some of the concepts and thinking underlying that report have now been critiqued or superseded and the MDO’s self-understanding has moved on.”

1.4. This report considers the theology underpinning the diaconate (section 2), the theology underpinning the religious order (the MDO) (section 3), and the Methodist Church’s ecclesiological understanding of the religious order (section 4). The final section of the report identifies the questions which will need some further consideration in the light of this report. Before focusing on these topics, two further comments are necessary: first, on the relationship between the order of ministry and religious order; and second, on theological method.

1.5. **The relationship between the diaconal order of ministry and the religious order**

1.5.1. Whilst British Methodism makes a contribution to the wider Church as its deacons focus and represent the servant ministry of Christ “as much through being members of a religious order as being part of an order of ministry in Full Connexion with the Conference.” it has struggled to articulate this contribution more fully. The 2016 Conference therefore asked that the

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5 *The Theology and Ecclesiology Underpinning the Diaconate – Interim Report*, 2016, 1.5
6 *The Theology and Ecclesiology Underpinning the Diaconate – Interim Report*, 2016, 6.5; *What is a Deacon?*, 2004, 7.1
relationship between the diaconal order of ministry and the religious order was re-examined (see the resolutions at 1.2c above).

1.5.2. Therefore, the Methodist Council with the Faith and Order Committee, and through various consultations with the MDO, has explored the nature of the relationship between the diaconate as an order of ministry and the Methodist Diaconal Order (MDO) as a religious order and they have come to the following conclusions:

a. The Methodist Church continues to affirm that the MDO “is a gift of God to the Church to help enable the Church to fulfil its calling.” The distinctive position of deacons is part of this gift. Within British Methodism the MDO and the role of ordained deacons have “evolved over time as the Church has sought to discern the will of God and remain faithful to its calling.” The distinctive relationship between the MDO and the order of ministry is part of our response to God’s call, shaping how we share in God’s mission in and for the world. As will be seen in sections 2 and 3 below, there is much convergence in the theology underpinning the diaconal order of ministry and the MDO and there is therefore a coherence in their close relationship.

b. Members of the MDO make a life-long commitment, all are subject to the same discipline (of both the MDO and the Conference) and therefore live within the same patterns of oversight and with the same tensions. Members of the MDO expect to serve in different places, to undertake different roles and to participate in different forms of service. These considerations led to the conclusion that the MDO is for ordained deacons in Full Connexion with the Conference and that it is therefore inappropriate for it to be open to lay members or presbyters.

c. It was also found that it should continue to be a requirement that members of the MDO be ordained to the order of deacons. The identity and nature of the MDO is bound up with the office of deacon in the Methodist Church in Britain. There is a firm link between the focus of the MDO and the calling of the order of ministry. It is therefore felt appropriate that the two are closely related. Although the separation of the religious order and the order of ministry can be ecclesiologically and theologically envisaged, and the two have not always co-existed within the Methodist Church in Britain, there is a coherence in their current relationship.

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7 The Theology and Ecclesiology Underpinning the Diaconate – Interim Report, 2016, 1.2
8 The Theology and Ecclesiology Underpinning the Diaconate – Interim Report, 2016, 1.2
d. Deacons in the Methodist Church should therefore continue to belong to both an order of ministry and a religious order. The present holding together of the religious order and the order of ministry is important for many deacons, and their ministry as a member of one is shaped by their belonging to the other. This is also reflected in many areas of the Church’s polity and practice. There is no clear and pastorally justifiable reason for separating the order of ministry and the religious order, and it was found that there is generally either resistance to or a lack of will and energy for such a course of action.

e. Furthermore, there was not found to be a strong interest or clear reason to open up the MDO to presbyters and lay people. More recent and renewed interest in religious orders, or in belonging to some form of religious community, has not led to much particular interest in admission to the MDO itself, which is always dependent on discernment of a call to the religious order.

f. It is therefore recommended that the Conference is asked to reaffirm that the MDO is a religious order open only to those who are ordained deacons in Full Connexion with the Methodist Conference; and that all ordained deacons in the Methodist Church are also required to be members of the MDO.

g. Methodism, like other denominations, has seen a genuine, though limited, renewal of interest in developing religious orders. Further consideration of this is beyond the scope of this report, but the expression of diaconal ministry in the MDO offers a vibrant and creative expression of a religious order and has a particular contribution to make to any further conversations.

1.5.3. Although the term ‘MDO’ has often been used to refer to deacons, this is illustrative of, and has contributed to, past confusion between the religious order and the diaconal order of ministry. It is important to note that the MDO is the religious order. This report reaffirms that the religious order (the MDO) and the diaconal order of ministry in the Methodist Church are coterminous but not the same. As members of the MDO, deacons belong to a religious order, abide by its Rule of Life, and commit themselves to a life of witness and service and prayer. Deacons are also ordained to the diaconate in the Church of God and are ministers of the Methodist Church in Full Connexion with the Conference. As ministers of the Methodist Church they are annually stationed to a particular context in order to focus, enable and represent the calling of the whole Church to proclamation of the gospel through witness and service in the world.
1.6. **Theological Method**

1.6.1. The reaffirmation that deacons belong to both an order of ministry and a religious order is a result of a theological method which pays attention to the story of the MDO and ordained diaconal ministry in the Methodist Church in order to explore further how God is calling and equipping us for mission. Some comment on theological method is therefore needed.

1.6.2. Reflection on scripture, tradition and experience underpin, resource and shape the theological and ecclesiological thinking in this report. Much of this reflection can be found in the 1993 and 2016 reports, and attention is particularly drawn to the paragraphs which explore resources from the Bible (section 2, 1993 and section 2.3, 2016), reflect on the ministry of deacons in Christian tradition and in the universal Church today (sections 3-6 and 9, 1993, and section 2, 2016), and describe the story of the Methodist Diaconal Order and the diaconate in British Methodism (sections 7-8, 1993, and section 3, 2016). This material forms the foundation of the theology and ecclesiology underpinning the diaconate.

1.6.3. Attention has also been given to the experience of Methodist deacons and how the Methodist Church has experienced diaconal ministry. The Methodist Church continues to affirm that the MDO is a gift to help enable the Church to fulfil its calling, “and God has brought many blessings through the ministry of Methodist deacons and deaconesses across the years.”

10 Giving attention to the experience of deacons and how the Church has experienced diaconal ministry helps us to consider the nature of this gift. Such experience is diverse. Within the MDO itself there are different views of the religious order, the order of ministry and the relationship between the two. Deacons engage in ministry in a range of contexts and in a variety of ways. This diversity is a feature of God’s gift in the MDO, and it is in keeping with the form and nature of diaconal ministry in the universal Church. Many churches acknowledge that *diakonia* is profoundly contextual and that the form of the diaconate or diaconal ministry would be specific to the particular context of the church. From the consultations, it was clear that for many Methodist deacons belonging to a religious order has shaped the form and manner of their participation in the ministry of the Church.

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9 *The Theology and Ecclesiology Underpinning the Diaconate – Interim Report*, 2016, 1.2

10 See, for example, *The Jerusalem Report*, 2012, p.36
1.6.4. This brings with it the challenge of how such diversity is held in common so that the ministry of deacons is never an individualistic enterprise but part of the ministry of the whole Church. Within the Methodist Church, a deacon’s ministry is shaped by the needs and priorities of the whole of the Methodist Church as it seeks to share in God’s mission, as well as by the needs and priorities of the particular communities (including the local church communities) in which the deacon serves. Throughout their ministry, deacons may be stationed to very different appointments, sometimes requiring new skills to be learnt, so there can also be significant diversity within a deacon’s own experiences of ordained diaconal ministry.

1.6.5. The 2016 report noted that the story of the MDO “reveals how both the Church and the Order have sought to respond to the changing needs of the Church and the world. It is a story of pilgrimage; of seeking to respond to God’s call to bear witness to and participate in the servant ministry of Christ.” In its present form, the MDO is a ‘response to the call of God in our contemporary context.” Attention has therefore also been paid to the story of the MDO and the development of the Methodist Church’s order of diaconal ministry. A key feature of that story, and of the consultations with deacons, is that practical action in response to need has often come before theological reflection. Whilst the need for more rigorous theological reflection has been acknowledged for many years, it would be helpful for closer attention to continue to be given to the relationship between theology and action, not least as part of the exercise of diaconal ministry. Deacons are therefore encouraged to continue to reflect theologically on their actions in the different contexts in which they serve, and to encourage those whom they serve alongside also to engage in such theological conversations. It might also be fruitful for attention to be given to this relationship in other areas of the Church’s life and as part of its ongoing discernment of God’s presence and call.

1.6.6. Actions, however, are not devoid of, nor separate from, theology, and our practices, polity and ways of being can reveal our implicit theology. Action indicates how people are theologically shaped and motivated. Actions, from local church relationships to decisions of the Conference, embody our theological understanding. The story of the MDO and the ministry of deacons thus reveal aspects of our theology.

11 What is a Deacon?, 2004, 4.2
12 Methodist Council Report, 2013, 11.3
13 The Theology and Ecclesiology Underpinning the Diaconate – Interim Report, 2016, 1.2
14 The Theology and Ecclesiology Underpinning the Diaconate – Interim Report (2016), 3.6-3.10 and 5.1-5.2.
1.6.7. Whilst our implicit theology is brought to light through reflecting on action, thus contributing to the Church’s theological thinking, it has not always been accompanied by a consideration of ecclesiology or the ecclesiological implications of actions. The Church is a community called into being by God to participate in God’s mission, witness to divine grace, and proclaim the kingdom of God as Jesus did.\(^\text{15}\) It is a community that reflects the self-giving love of God in its common life. The Methodist Church continues to participate in God’s mission, believing its particular call is to spread scriptural holiness, and this is reflected in the way in which it structures itself, in its particular priorities, and the ways in which its members participate in its ministry. The MDO is a part of this. The relationship between the diaconate and the MDO, and how the processes of the MDO relate to other processes in the Church, therefore reflect what we understand the nature and purpose of the Church to be, and how the MDO is part of the Methodist Church’s response to the love and call of God.

1.6.8. If deacons in the Methodist Church belong to both an order of ministry and a religious order then we continue to live with a tension, particularly as deacons seek to live out their commitments to both with the sometimes different responsibilities and patterns of oversight involved. There are differences between Methodist deacons and deacons in other churches,\(^\text{16}\) just as deacons in other churches differ from one another. This diversity enriches the universal Church, but impacts on, for example, the ways in which deacons may serve in each other’s churches. This tension can be understood as part of God’s gift in the MDO, revealing something of God’s nature, but it requires ongoing rigorous consideration and is part of the Church’s continuing conversation about how we share in God’s mission.

1.6.9. Our theological thinking is thus a piece of practical and contextual theology, paying attention to scripture and to understandings of the diaconate and of religious orders in church history, in Methodism and amongst our ecumenical partners, but also recognising that our current practice and expression of diaconal ministry and of the MDO are important aspects of our theology.

\(^{15}\) Called to Love and Praise, 1999, 2.1.1, 2.1.7

\(^{16}\) Although, as noted at 1.6.3 above, deacons in different churches may exercise their ministry in very different ways.
2. The Theology Underpinning the Diaconate

2.1. Diaconal ministry in the Methodist Church

2.1.1. British Methodism’s theology of ministry begins with its understanding of, and its response to, God, as part of a people called by God to love and praise God for the sake of the world: “This double dynamic of turning to God and turning to the world is central to understanding ministry.” The Methodist Church has reaffirmed that the ministry of the whole people of God is the primary and normative ministry of the Church and shapes and determines all other ministries. Ministry is therefore primarily about the witness of the whole people of God in the world.

“...the Methodist Church, as part of the universal Church called into being by God through Jesus Christ, believes that it has a particular call to spread scriptural holiness, to share the good news of God’s love and salvation for all. For this purpose, the Holy Spirit guides the Church and gives to its members diverse and complementary gifts so that they may support and encourage one another and engage in witness and service in the world. All of God’s people have gifts to be used for the sake of the whole Church for the sake of the world...”

2.1.2. Diaconal ministry is therefore the ministry of all of God’s people. In different ways and in different contexts all Christians are called to proclaim the gospel and prefigure the Kingdom of God. Living in a new relationship with God through Christ, all members of the Church are called:

“... to confess their faith and to give account of their hope. They are to identify with the joys and sufferings of all people as they seek to witness in caring love. The members of Christ’s body are to struggle with the oppressed towards that freedom and dignity promised with the coming of the Kingdom. This mission needs to be carried out in varying political, social and cultural contexts. In order to fulfil this mission faithfully, they will seek relevant forms of witness and service in each situation. In so doing they bring to the world a foretaste of the joy and glory of God’s Kingdom.”

17 Ministry in the Methodist Church, Part B, 2018, 2.3
18 Ministry in the Methodist Church, Part B, 2018, 4.1
19 Ministry in the Methodist Church, Part B, 2018, 2.6
20 World Council of Churches, 1982, Baptism, Eucharist and Ministry, M4
All members of the church are called to discover, with the help of the community, the gifts they have received and to use them for building up the Church and for the service of the world to which the Church is sent.

2.1.3. As part of this, the Methodist Church shares the view of the wider Church that: “In order to fulfil its mission, the Church needs persons who are publicly and continually responsible for pointing to its fundamental dependence on Jesus Christ, and thereby provide, within a multiplicity of gifts, a focus of its unity. The ministry of such persons, who since very early times have been ordained, is constitutive for the life and witness of the Church ... Their presence reminds the community of the divine initiative, and of the dependence of the Church on Jesus Christ, who is the source of its mission and the foundation of its unity. They serve to build up the community in Christ and to strengthen its witness. In them the Church seeks an example of holiness and loving concern.”

2.1.4. The Methodist Church therefore sets apart people to focus and represent the calling of the whole Church through ordination. They are a “sign of the presence and ministry of Christ in the Church, and through the Church to the world,” and lead the people to share with them in that calling. The Methodist Church has two distinctive expressions of ordained ministry, the presbyterate and the diaconate. Presbyters are primarily ordained to a ministry of Word and Sacrament and deacons are primarily ordained to a ministry of Witness and Service. In common with other churches, in the ordination of presbyters and deacons, the Methodist Church intends to ordain to the presbyterate and the diaconate in the One Holy Catholic and Apostolic Church.

21 World Council of Churches, 1982, Baptism, Eucharist and Ministry, M8, M12
22 Ordination, 1974, 14
23 In the ordination service, presbyteral ordinands are asked whether they “believe that God has called you to be a Minister of the Word and Sacraments in the universal Church” (The Methodist Worship Book, 1999, p.303); Ministry in the Methodist Church, 2018, 7.4.4.1 following Ordination, 1974, 5 states that “Methodist Presbyters are ministers of the Word and Sacraments in the Church of God which they fulfil in various capacities and to a varying extent throughout their lives”; Clause 4 of the Deed of Union has “For the sake of church order and not because of any priestly virtue inherent in the office the presbyters of the Methodist Church are set apart by ordination to the ministry of the word and sacraments.”
24 In the ordination service deacons are asked only whether they “believe that God has called you to be a Deacon in the universal church”, although the Preface to the ordination service states that “Deacons are ordained to a ministry of service and pastoral care and seek to equip God’s people for service in the world” (The Methodist Worship Book, 1999, p.297); SO 701 states that “All Methodist deacons are ordained to a life-long ministry of service and witness in and on behalf of the Church of God, which they fulfil in pastoral care, outreach and worship in various capacities and to a varying extent throughout their lives.”
2.1.5. In the Methodist Church, ordination is to either the presbyterate or the diaconate, unlike Anglican churches, for example, where all those who wish to be ordained to the presbyterate have also to have first been ordained as deacons. The relationship between the two orders of ministry has been described as being “parallel, complementary and distinctive,” the two orders being “separate and distinct, though complementary.” Three factors indicate that the orders are parallel: ordination, life-long commitment and availability for stationing. It is unfortunate that ‘parallel and complementary’ has been open to misrepresentation when the language of ‘equal’ has been used. The Conference has noted that using accurate language is a powerful process for changing attitudes and assumptions, and should be chosen so as to affirm that deacons are ministers of the Church, while avoiding misunderstandings of the complementary and distinctive ministries of deacons and presbyters, particularly when applied to the roles and functions deacons and presbyters undertake within and on behalf of the Methodist Church. Whilst deacons and presbyters are both ministers in Full Connexion with the Conference, they participate, focus and represent the ministry of the whole people of God in different ways. Consequently, it is recommended that the references to “Presbyters, usually called Ministers” are corrected in the *Methodist Worship Book’s Introduction* to the ordination services and the order for the *Ordination of Presbyters*.

2.1.6. Many aspects of the particular ministries of deacons and presbyters are normally exercised in a variety of ways by a large number of Christians, both in the world and in the church. Diaconal ministry is part of the ministry of the whole Church and each of its members. The diaconal order of ministry can, therefore, be understood only within the context of focusing, expressing and enabling the ministry of the whole people of God. The *Introduction* to the Methodist ordination services reminds us that “[a]ll Christians are called through their Baptism and by the hearing of God’s word to ministry and service among the whole people of God and in the life of the world.” It has further been emphasised that “the entire Church must be diaconal in character if it is to serve as a sign of Christ” and that the ministry of Methodist deacons is a means of enabling and enriching the ministry of the whole people of God.

25 *The Methodist Diaconal Order*, 1995, 8, 13
26 *Signalling Vocation, Clarifying Identity* 2008, 4.1
27 *The Methodist Diaconal Order*, 1993, 10.3
28 *The Ministry of the People of God*, 1988, 059, 065; *The Methodist Diaconal Order*, 1993, 10.13; *Ministry in the Methodist Church, Part B*, 2018, 7.4.2.3
30 *The Methodist Diaconal Order*, 1993, 10.13
2.1.7. The Methodist Church shares much of its understanding of the diaconate with the wider Church and, like many other churches, it has affirmed the World Council of Churches’ description of diaconal ministry: “Deacons represent to the church its calling as servant in the world. By struggling in Christ’s name with the myriad needs of societies and persons, deacons exemplify the interdependence of worship and service in Church life. They exercise responsibility in the worship of congregations: for example, by reading the scriptures, preaching and leading the people in prayer. They help in the teaching of the congregation. They exercise a ministry of love within the community. They fulfil certain administrative tasks and may be elected to responsibilities for governance.”

2.1.8. The distinctive vocation of the diaconal order of ministry is witness and service. The following statement about the nature of ordained diaconal ministry in the Methodist Church has been repeatedly emphasised:

“Deacons and deaconesses are a ‘focus’ for the servant ministry of Christ; through their ministry of caring, the incarnate servant Christ is revealed. They are a ‘focus’ for the servant ministry of the Church, making visible God’s calling to the Church to be a servant in the world. Their servant ministry challenges the Church to respond to this calling. Part of their role is to interpret to the Church the needs and aspirations of the world. Deacons and deaconesses offer Methodism and the wider Church the discipline, spirituality and commitment to community that is part of working out their personal vocation in the context of being a religious order.”

2.1.9. The ways in which deacons focus the servant ministry of the Church and make visible God’s calling to the Church to be a servant in the world are identified in the ordination service. As is stated in ‘The Examination’ in the ordination service:

In his name you are
To assist God’s people in worship and prayer;
To hold before them the needs and concerns of the world;
To minister Christ’s love and compassion;
To visit and support the sick and the suffering;
To seek out the lost and the lonely,
and to help those you serve to offer their lives to God.”

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32 *The Methodist Diaconal Order*, 1993, 10.12
33 *The Methodist Worship Book*, 1999, p.317
After the ordination deacons are presented with a Bible by the Vice-President (or a past Vice-President) “as a sign of the ministry committed to you this day, and witness to the Gospel by word and deed in the Church and in the world.”

After deacons are presented with a badge as a sign of the membership of the religious order (see 3.1.3 below), the President then declares:

“In the name of our Lord Jesus Christ I declare that you have been ordained as Deacons of the one holy catholic and apostolic Church of Christ. You are to share fully in the life of the Order and to keep its discipline.

Remember your call.

Support the weak
Bind up the broken
Gather in the outcast
Welcome the stranger
Seek the lost

So minister care that you make glad those whom you help in their need.
Let the concerns and sorrows of others be as your own.
May Christ your Master, when he comes in glory, count you among his faithful servants.”

2.1.10. In the Methodist Church ordination is linked inseparably with ‘reception into Full Connexion’ through which deacons enter a covenant relationship with the Conference. At the heart of this mutual relationship, made possible through God’s grace, both ordained ministers and the Conference have appropriate privileges and responsibilities. Deacons are accountable to the Conference for the exercise of their ministry “and for the execution of the Conference’s vision and will,” sharing a collegial responsibility for embodying, exercising and sharing with others the oversight of the Conference. At the same time the Conference is committed to deploying them appropriately and providing them with a manse and stipend. All deacons are itinerant and are stationed directly in order to serve where they are needed by the Church.

34 The Methodist Worship Book, 1999, p.322
35 The Methodist Worship Book, 1999, p.323
36 Ordination in the Methodist Church, 1960,
37 Releasing Ministers for Ministry, 2002, 4.2
2.2. **Witness and Service**

2.2.1. In focusing and representing the calling of the whole Church to proclamation of the gospel through witness and service in the world, deacons are a sign of the presence and ministry of the servant Christ in the Church, and through the Church to the world, and they encourage and enable others to “undertake this ministry with greater effectiveness in their own daily lives.” In many different contexts they embody, proclaim and point to the transforming love of Christ and it is their responsibility as representative persons to lead the people to share with them in that calling.

2.2.2. Witness and service are therefore the core emphases of a deacon’s ministry. The two aspects go hand in hand but, across the years (and in some areas of the Church’s life today) there has been a tendency for greater attention to be paid to a deacon’s ministry of service than the ministry of witness; and for service to be equated only with acts of mercy and loving kindness. This has sometimes led to misunderstandings about a deacon’s role and purpose, impacting both on the ministry of deacons and on the way in which members of the Methodist Church understand and express diaconal ministry. The complexities and difficulties of the notion of ‘servanthood’ have also contributed to misunderstanding. Acknowledging this, the DIAKONIA World Federation has commented:

> “The servanthood that is central to diaconal ministry is a costly way of life chosen by those who know their own brokenness and their own need for God’s healing. It can be embraced only by those who have received God’s love and been empowered by the Holy Spirit. Diaconal, servanthood ministry then means being a healing, accepting, encouraging presence to others, enabling them to experience God’s unending, unconditional, love and forgiveness. It includes seeking justice and sharing a vision. It presumes an image of God whose love and care extends to all people. It is a call to be in a relationship with God and God’s world, to accept, support, and comfort, and to equip and encourage others to use their own gifts to fulfil their potential in service and life.”

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38 *The Theology and Ecclesiology Underpinning the Diaconate – Interim Report*, 2016, 4.2
39 *What is a Deacon?*, 2004, 3.3
40 *What is a Deacon?*, 2004, 5.2 emphasises “witness through service”. Whilst the thinking in the relevant paragraph remains helpful, the phrase has become problematic and it is therefore now seen as more helpful to our understanding and practice to refer to “witness and service”.
41 A worldwide ecumenical body which, amongst other things, seeks to further understanding of the diaconate.
2.2.3. The Methodist Church re-affirms that the ministry of witness is a central part of ordained diaconal ministry, and of the diaconal ministry of the whole of the Methodist Church. It is the servant ministry of Christ which deacons focus and represent. This will often require them to encourage, enable and equip others to participate in the servant ministry of Christ, to model such ministry in different contexts, and it may involve undertaking particular acts of service on behalf of the whole Church.

2.2.4. The 2016 report notes how the work of biblical scholar John Collins has been influential in challenging the widespread tendency to equate diaconal ministry with acts of humble service and mercy. Whilst aspects of his thinking have been contentious, “[t]he most important lasting contribution of Collins is the understanding that diaconal ministry is not so much focused on caring for people, vital though that is to our discipleship, so much as fulfilling a commission, whether for the Church or for God.” Such a ministry of service is therefore not just about caring for others but always involves embodying and pointing to the servant ministry of Christ. Collins’ further work identified that commissioning task as the proclamation of the gospel (see section 2.3 below).

2.2.5. Deacons draw attention to and make visible the presence and servant ministry of Christ following Jesus’ example of loving service, drawing attention to the presence of God in the world, and pointing to God’s kingdom: “[t]hus, it is the self-emptying, self-offering love of Christ that reaches beyond established boundaries, cares for the most vulnerable, seeks healing, justice, liberation and restoration, and so proclaims the Good News of God’s Kingdom which is the foundation of, and template for, diaconal ministry.”

2.2.6. As Methodists have reflected on the nature of diaconal ministry, a variety of biblical passages have been significant, including Acts 6:1-6 (see section 2 of the 1993 report and section 2.3 of the 2016 report). John 13:1-17, however, has been particularly influential. It is read during the diaconal ordination service, and the associated imagery of the footwashing has been significant in the life of the MDO (see section 3.4 below). Where there has been a tendency to give weight to verses 12-17, Jesus’ action of washing the disciples’ feet has been understood as an example of how all disciples

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43 The Theology and Ecclesiology Underpinning the Diaconate – Interim Report, 2016, 2.3.5
44 The Theology and Ecclesiology Underpinning the Diaconate – Interim Report, 2016, 2.3.8
45 J N Collins, 2002, Deacons and the Church: Making Connections Between Old and New, Leominster: Gracewing, pp.52-58
46 What is a Deacon?, 2004, 4.4
should act and as an ethical imperative to perform acts of self-giving love. Unfortunately, a narrow focus on this interpretation has helped perpetuate the misunderstanding of diaconal ministry described in 2.2.2 and 2.2.4 above. Yet, a fuller reading of the text is helpful. Many commentators have understood verses 6-11 as a symbolic action relating to Jesus’ death, revealing and enabling participation in the gospel. Such experience enabled the disciples likewise to perform revelatory actions centred on the Cross, empowering and encouraging them to witness in the world. It is further important to note that the disciples were instructed to wash each other’s feet, an encouragement to serve each other in mutual love, thus becoming a visible sign of God’s salvific love. As deacons focus and represent the ministry of Christ revealed through the footwashing, they therefore have a role in caring for, nurturing, and equipping members of the Church, building up the community of disciples and sending them out to witness and serve in the world.

2.2.7. Although the account of the footwashing read in the ordination service for deacons ends at verse 17, many scholars consider John 13:1-20 as a literary unit concluding with the words “Very truly, I tell you, whoever receives me receives him who sent me,” and thus pointing to the fuller interpretation of the text described above. Remembering the whole pericope, rather than the truncated account, is therefore important and it is recommended that the text used in the order for The Ordination of Deacons is amended accordingly.

2.2.8. Enabling the diaconal ministry of the whole Church does not preclude acts of service, and deacons may engage in particular acts of service in specific communities on behalf of the whole people of God. Deacons may be stationed to focus and represent the ministry of the servant Christ in particular contexts of need, and sometimes in contexts to which they do not particularly feel called but which the Church requires of them as part of sharing in God’s mission in and for the world. In this way deacons also focus and represent the commitments that all Methodists make annually in the Covenant Service. Deacons therefore need the knowledge, capacity and ability to read the complexity of a community (historical, economic, social, political) and engage with contemporary cultures, to work with others in discerning God’s mission in and beyond the church, and the willingness and flexibility to learn new skills and encourage others to do likewise in order to respond to the needs of the world including those of social justice and impoverishment in all its forms.

47 John 13:20 (from the New Revised Standard Version)
2.2.9. It is important to note that love for the poor, the vulnerable, the suffering and the marginalised is a characteristic of the ministry of deacons, and this was evident throughout the consultations with the MDO. Within many different contexts deacons revealed a loving concern for those in many different kinds of need, working with local and national organisations and charities, walking alongside individuals, and forming relationships with marginalised communities in order to offer practical care and support, transform unjust structures and practices, and share the good news of the gospel. Acts of mercy and loving kindness continue to be a feature of the ministry of deacons, but are an aspect, not the entirety of it.

2.2.10. Wherever Jesus was encountered in impoverishment, community was restored, and a ministry of witness and service involves working for the restoration of community. Recent research revealed that through making connections, building bridges, and creating spaces and opportunities for relationships to form and develop, and through encouraging, nurturing and taking a leading role in a range of communities, Methodist deacons sought to build communities rooted in the self-giving love of Christ. In building community, deacons point to and embody the love of Christ which brings people into relationship with God and each other. Deacons remind people of Jesus who calls people together, and they witness to and help people discover Christ in their midst. Theirs is a public representative ministry that roots the building of community in the prophetic, transformative, servant ministry of Jesus to which the Church as a whole is a witness.

2.2.11. Part of the ministry of deacons is therefore to intentionally support, encourage and build forms of community wherever they are. Whatever kind of appointment they might be in, deacons are invited to form, encourage, facilitate and nurture communities (for example bible studies, circuit staff meetings, supportive groups (in and outside the church), community groups focused around a particular need or concern), to bring different groups or communities together, to look for or create space and opportunities for this to happen, and to build bridges and relationships in a wide variety of ways, and most particularly between a Local Church and its wider community.

2.2.12. This may have a pioneering element. In being alert to how God might be working in a particular community and inviting the Church to engage with such communities in new ways, deacons may be involved in forming new communities, including communities of new believers. Such witness

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highlights the need for deacons to be rooted in a local church community, to be visibly seen as a representative of the Church, and to work with and build up the community of the Local Church.

2.2.13. The connection between the deacon’s ministry and the life of the Church is vital, and an inherent part of ordination and reception into Full Connexion. Deacons have a ministry within congregations in enabling the diaconal ministry of the whole people of God, and a role in building up communities of believers who can walk alongside, welcome and support new believers. For example, it may be that because of a deacon’s relationship with a particular community they receive requests for baptism. Part of the deacon’s role in preparing the person, or family of an infant or child, for baptism, is to build the relationship between them and the church community, and to work with the presbyter and appropriate members of the church (see further section 2.4.11 below), to ensure that their ministry is part of the Church’s life and not something separate or disconnected. Deacons help build relationships between the new believers and the church community. In this respect they may also have a ministry of catechesis.

2.2.14. A deacon’s witness is part of a local church community’s witness to the life of Christ, and we see from the reflection on John 13 (paragraph 2.2.6 above) that the encouragement to mutual love and service within the community of followers is part of diaconal ministry. A deacon’s role and ministry within the Local Church is therefore as important as their role and ministry in the wider community in order for them to fulfil their representative function, and in order for them to build communities which are centred in the transforming, self-giving love of Christ.

2.3. Witness and Proclamation of the Gospel

2.3.1. The Church is a community that hears and proclaims the Word of God. Since its beginnings the Church has proclaimed the good news of God’s love as revealed in Jesus. Such proclamation is the task of all the baptised, and it can take many forms. It is part of the evangelistic task and involves giving an account of faith and sharing the gospel in a wide range of contexts. Although proclamation can be by word and deed, it involves clearly and explicitly communicating the gospel. Whilst ways of being and actions might contribute to, or shape, the context for proclamation, proclamation itself

49 World Council of Churches, The Church Towards a Common Vision, 2013, 14
is linked to the ministry of the Word. Members of the Church participate in this ministry in a variety of ways and may proclaim the gospel, for example, through individual conversation, speaking within a particular community, participating in public debate, sharing written theological reflection, and preaching. A ministry of proclamation therefore involves more than ways of being, or personal or social actions. It involves the broader task of communicating the gospel message, of evangelism, and of appropriately engaging in public discourse. It requires commitment to theological reflection, and the knowledge and ability to speak about God and faith in a wide variety of contexts.

2.3.2. Proclamation has always been a part of the ministry of witness of Methodist Deacons. Following the work of John Collins, deacons are understood as heralds of the gospel, ambassadors or messengers for Christ, proclaiming the gospel in word and deed. Within recent Methodist understanding “Deacons are messengers authorised to proclaim the Good News and intermediaries with a particular responsibility to make connections between Church and World.” Deacons have a particular part to play in resourcing the Church and encouraging the community of faith to reflect on its response to the needs of the world and the call of God, through sharing insights, reflecting on scripture and offering theological reflections from their particular ministerial contexts, particularly those of need and impoverishment. Today deacons engage in proclaiming the gospel in a wide variety of ways. This may be in funerals and weddings, within fresh expressions of church and worship, during community or church meetings, as part of chaplaincy roles and during civic occasions. As deacons often have a particular role with a particular group (or groups) of people, including the local church community, part of their ministry of proclamation involves translating the gospel message and offering any theological reflection in language that is appropriate and relevant for that situation, which includes using signs, symbols and references that the group(s) will understand. Deacons therefore need excellent skills in communication and to be equipped to reflect and interpret theologically, to contribute appropriately to public debates, and to articulate the Gospel in diverse communities, including in worship with Local Churches. Deacons are

51 As noted in What is a Deacon? 2004, “Methodist deacons witness through a combination of service-and-proclamation in their appointments, as envisaged by Bowman Stephenson from the start.” In Concerning Sisterhoods he set out the three fields of diaconal work as moral and spiritual education, ministry to the sick, and evangelistic visitation.

52 What is a Deacon? 2004, 5.4
called to witness to the gospel in the Church as well as in the world\textsuperscript{53} and to hold before God’s people the needs and concerns of the world. In many different contexts deacons are required to reflect on and expound scripture, in the light of the faith of the Church and the needs of the world (including café church, Messy Church, funerals, baptisms, during civic occasions, in informal acts of worship or planned services). The Methodist Church understands all of this as preaching\textsuperscript{54} and therefore affirms that preaching is part of a deacon’s ministry of witness and service as they proclaim the gospel out of their rootedness in Christ’s ministry of self-giving love.

2.3.3. Deacons proclaim the gospel of Christ and may be called upon to preach in a variety of situations and therefore need excellent skills in articulating, interpreting and sharing the gospel in diverse communities, including local church congregations. Enabling God’s people to worship God in a wide variety of contexts also often requires the same skills that are developed through training for preaching. Preaching can be a means by which the members of the Methodist Church are inspired and encouraged in their diaconal ministry, through which the needs of the world are interpreted to the Church, and through which the relationship between witness, service and worship are embedded. It is therefore recommended that all deacons are appropriately resourced for a preaching ministry within the Methodist Church and as ordained ministers in the Church of God.

2.3.4. Within the Methodist Church, the place of preaching within the ministry of deacons has been a topic of reflection for a number of years. Many (and sometimes opposing views) have been expressed and the following considerations are noted:

2.3.4.1. Conversations are often shaped by particular images of what it means to preach, some can seem archaic and uninspiring whilst others feel relevant and inspirational. There continues to be a need for preachers who teach, inspire and illuminate scripture for 21st-century congregations, and preaching remains a vital aspect of Methodist tradition and practice and reflects the calling of the Methodist Church. There is, however, a broader conversation for the whole of the Methodist Church about how preaching is understood,

\textsuperscript{53} Newly ordained deacons are presented with a Bible as a sign of their ministry and “witness to the Gospel by word and deed in the Church and in the world.”

\textsuperscript{54} The guidance on Local Arrangement services, adopted by the 2015 Conference described preaching in this way and noted that preaching thus goes further than testimony, exhortation and other forms of proclamation.
expressed, resourced and affirmed in the Church for the sake of the world today.

2.3.4.2. Within the universal Church, preaching is well established as part of the ministry of deacons, and it is also an important aspect of their ministry of proclamation. In the World Council of Churches’ description of the diaconate preaching is a normative aspect of such ministry (see paragraph 2.1.7 above), and it is unusual for ordained ministers of the Church not to regularly lead worship and preach within Local Churches. Currently, within the Methodist Church, there is a great deal of inconsistency in practice. Some deacons are local preachers, some are worship leaders (which is a local Church Council appointment), some are both and some are neither. Different practices in how deacons are listed on the preaching plan, and in whether those who are not local preachers are listed as having responsibility for an act of worship, have caused confusion and some pain. In addition, although deacons in the Methodist Church now belong to an order of ministry as well as a religious order, it remains the case that it is their status as a local preacher (or not) which determines whether or not they preach during an act of worship in a Local Church as listed on the circuit preaching plan. It is also the case that some deacons are admitted to the office of local preacher (a lay office) after they have been ordained. Amidst these inconsistencies it was clear from recent consultations that most deacons (including those who are not local preachers) do ‘reflect on and expound Scripture, in the light of the faith of the Church and the needs of the world’ (preach), albeit in different ways and in a variety of contexts outside of, as well as including, Sunday worship.

2.3.4.3. During consultations with deacons, concerns have been expressed about the expectation that all deacons will also be preachers. Some do not feel a call to preach, others are concerned that they will be expected to fill the plan leaving less time for other aspects

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55 There has not always been a requirement for deacons to be worship leaders.
56 This has not always been the case. All Wesley deaconesses were preachers, indeed they blazed the trail for women preachers. Initially recruited for social work, the first Wesley deaconesses unofficially began to preach at a time when women were banned from doing so, and in 1910 the Wesley Deaconess Order General Committee authorised deaconesses who had already been engaged as deaconess-evangelists to preach. In 1919, as the Conference resolved that women were eligible to be fully accredited local preachers, it also granted permission to local preachers’ meetings for those deaconesses already preaching under the 1910 provisions to be received onto Full Plan without further examination.
of their ministry, particularly within the wider community. There is a difference, however, between whether someone feels called to the office of local preacher and whether someone is called to be a deacon where preaching is part of the ministry. Whether someone is called to a particular ministry in the life of the Church is a matter of discernment for both the individual and the Church. Nonetheless, it is likely that preaching will be a more significant aspect of the ministry of some deacons than others and, given the form and nature of ordained diaconal ministry (which includes participating in the leading of worship in other ways and participating in the life of the wider community on Sundays as well as during the rest of the week), conversations at the beginning of each appointment will be important to clarify expectations with regards to the preaching plan.

2.3.5. It is therefore further recommended that deacons are equipped to proclaim the gospel in a wide range of contexts, including within worship and through preaching. Whilst candidates for the diaconate will not be required to first be local preachers, they will continue to be required to be worship leaders and during initial ministerial formation and probation will be equipped and authorised to preach. Expectations regarding the preaching plan will be part of the profile for diaconal appointments and can be worked through as part of the letter of understanding. Deacons will be listed on the preaching plan in the same way as presbyters and will become members of the local preachers’ meeting. Some further work will be needed on the process and content of this aspect of the training and formation of deacons, and on any resources which might be offered to deacons who are not already local preachers (recognising that many are worship leaders, have had further training through initial ministerial training or continuing development, and have a wealth of experience).

2.4. **Witness, service and worship**

2.4.1. In the universal Church’s understanding of *diakonia*, witness, service and worship are inextricably related. As the Conference has previously noted:

“In the early church, deacons soon took a part in the Eucharist, particularly in distributing the bread and wine to those present and to the absent: their involvement in the liturgy expressing a servant ministry for the spiritual and physical nourishment of the Church.”

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57 *The Theology and Ecclesiology Underpinning the Diaconate: Interim Report, 2016, 2.4.4*
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Such linking of the spiritual and material became a hallmark of the deacon’s work, and the liturgical role of deacons has sometimes been more prominent than their role in practical engagement in social care or evangelistic activities.

2.4.2. The ministry of Methodist deacons has developed from beginnings in the 19th century revival of the diaconate in the form of deaconess orders where less attention was paid to their liturgical role and the emphasis was on meeting the needs of the poor. Although part of the ministry of Methodist deacons today is to assist God’s people in worship and prayer and to hold before them the needs and concerns of the world, there continues to be no clearly defined liturgical role for deacons within Methodism. In *The Methodist Worship Book*, however, they are assigned traditional diaconal roles within ‘The Easter Vigil,’ and at the end of the ordination service for deacons the tradition of a deacon dismissing the people and sending them out for witness and service is maintained when the Warden of the MDO says “Go in peace to love and serve the Lord.”

2.4.3. Through dialogue with ecumenical partners and its own reflection on the diaconate, the Methodist Church has been challenged to examine further the liturgical role of deacons in the Methodist Church.

2.4.4. A deacon’s ministry of witness and service, which includes building community and proclaiming the gospel, shapes their liturgical role. The Methodist Church has affirmed that the entirety of a deacon’s ministry is offered as worship to God and that deacons hold together work, worship, service and proclamation. Through their involvement with worship they help connect the life of the Church and the life of the local communities, and they represent the unity of worship, witness and service. When diaconal work “is recognised and owned by the church, then worship and service are connected and the church is constantly reminded of its calling to serve God in the World.” A proper understanding and exercise of the liturgical role of deacons is central to achieving this recognition and ownership. In exercising this ministry, deacons recall the whole Church to its mission of serving God in the world.

2.4.5. The diaconal ordination prayer speaks of a people gathered for obedience, for the proclamation of the greatness of God’s name, and of a God who sends

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58 *The Methodist Worship Book*, 1999, p.265, note 4
60 *What is a Deacon?* 2004, 7.8
61 *What is a Deacon?* 2004, 7.8.3
62 *What is a Deacon?* 2004, 7.7
messengers recalling God’s people to service. It recalls the incarnation and the servant nature of the ministry of Jesus Christ. Some general conclusions about the liturgical role of deacons can therefore be taken from the ordination liturgy:

- it is a role which assists God’s people;
- it is one in which the needs and concerns of the world are brought to the attention and prayer of the whole church;
- it is one which will proclaim the gospel in both word and deed, model the love and compassion of Christ and give particular attention to those who are most vulnerable;
- above all, it will draw all those in worship, and beyond it, to a consecration of their lives to God.

2.4.6. The deacon’s liturgical role is therefore one of witness and service which exemplifies diaconal ministry before the gathered assembly and which challenges those gathered to greater effectiveness in their own witness and service. Some general statements can be made about the liturgical role of a deacon, which should be seen as an exemplar of their whole ministry:

- A deacon proclaims the Word of God;
- A deacon calls the needs of the world to the attention of God’s people;
- A deacon challenges and encourages God’s people in their own self-offering to God;
- A deacon serves God’s people as they offer their worship and prayer.

2.4.7. The deacon’s ministry of proclamation has been explored in section 2.3 above, but a further three outworkings of the liturgical role of deacons can be identified: their role at Holy Communion, at baptisms, and at weddings and funerals. None of the roles described in the following paragraphs are exclusive to deacons, but it is sometimes appropriate that it is the deacon who undertakes these things.

2.4.8. Many Christian traditions have maintained or recovered a clear understanding of the liturgical roles of deacons, including the Roman Catholic Church, various churches of the Anglican tradition and the United Methodist Church. At Holy Communion, the deacon’s role particularly includes reading the Gospel, leading the intercessions, preparing and clearing the table and dismissing the assembly. This form of liturgical ministry would not be appropriate for every context in the Methodist Church, nor on every occasion that a deacon is present, but it could become a more established part of a deacon’s ministry and there are certain contexts where it is especially fitting.
For example, a deacon could assist in this way at Holy Communion at the Conference and in Synods.

2.4.9. The ministry of Extended Communion is particularly appropriate for deacons and embodies the sense of linking the gathered congregation with the wider community. In Methodist practice, Extended Communion is “usually [...] confined to those who cannot attend the Church’s celebration, e.g. the sick and housebound.”63 Whilst in some churches deacons (and others) preside at services of Extended Communion for public worship, this is not within the discipline of the Methodist Church. Neither deacons, nor lay members of the Church, should be asked to lead services of Extended Communion for public worship.64

2.4.10. It has often been asked whether there are circumstances in which it would be appropriate for Methodist deacons to be given an authorisation to preside at Holy Communion. It has been agreed that Eucharistic presidency is not within the normative sphere of ministry exercised by deacons. In the vast majority of situations, the appropriate liturgical role for a deacon at Holy Communion is that set out in paragraph 2.4.8 above. Therefore, in order not to introduce any confusion between the fundamental nature of diaconal and of presbyteral ministry, deacons should not receive authorisations.

2.4.11. In keeping with the wider tradition of the Church, deacons may sometimes baptise, and baptism has been an important part of the ministry of many Methodist deacons. Standing Order 010A permits deacons to administer the sacrament of baptism with the permission of the Superintendent Minister. In many places, deacons work among communities of people who do not have regular involvement with the church, sometimes in specialised ministries. There can be particular value in such deacons being able to respond to requests for baptism which arise out of this work. Such services of baptism can then become occasions for expansive proclamation of the word in which the love of God manifested through their ministry of service may be shown in an appropriate liturgical context. It is recommended that as good practice the ministry of baptism by deacons arises out of and relates to the mission work in which they are particularly engaged. It will always be appropriate to be in dialogue and collaboration with the presbyter in pastoral charge regarding the arrangements for such services and the continuing oversight of those who have been baptised.

64 Faith and Order Committee report, 2008, section B4
2.4.12. Similar considerations apply when deacons preside at weddings and funerals. Such occasions are also opportunities for expansive proclamation of the word and are most appropriate when they arise out of the communities with which the deacon is particularly engaged. Decisions about the most appropriate minister to preside at weddings and especially funerals should be made in consultation between the staff of the Circuit.

3. The Theology Underpinning the Religious Order

3.1 The Methodist Diaconal Order

3.1.1. The Methodist Church reaffirms that the MDO “is a gift of God to the Church to help enable the Church to fulfil its calling; and God has brought many blessings through the ministry of Methodist deacons and deaconesses across the years.” The nature and place of the MDO within the Methodist Church has evolved over time as the Church has sought to discern the will of God and remain faithful to its calling. Today, it is very different from the Order that was formed in 1935 as the result of a merger of the Wesleyan Deaconess Order, the Free Methodist Order, and those appointed as Sisters in the Primitive Methodist Church. The MDO is open to women and men, its members belong to the order of deacon in the Church of God and are in Full Connexion with the Conference, and they serve in a wide variety of contexts and appointments as the Conference directs.

3.1.2. Membership of the Order is life-long, and follows a process of discernment of a call to the religious order as well as to the order of ministry. As the Methodist Church reaffirms that all members of the MDO are required to be ordained to the diaconate, it is clear that membership of the religious order is bound up with membership of the order of ministry. This is described in Standing Order 728:

“Every person received into Full Connexion as a deacon becomes thereby also a full member of the Methodist Diaconal Order. Membership of the Order continues whilst the deacon remains in Full Connexion, and resignation from either Full Connexion or the Order automatically entails resignation from the other.”

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65 What is a Deacon? 2004, 4.2; The Theology and Ecclesiology Underpinning the Diaconate – Interim Report, 2016, 1.2
66 The Wesley Deaconess Order
67 SO 728
3.1.3. Currently there is some confusion about the point at which deacons are admitted to the MDO and the means through which this happens. A religious order would usually admit its own members, but “every person received into Full Connexion as a deacon becomes thereby also a member of the Methodist Diaconal Order.” In addition, currently at their ordination, deacons (having already received a Bible as a sign of their ordained ministry) are presented with the badge of the MDO by a representative of the Order who says:

“Receive this badge as a sign of the membership of the Order to which you have been admitted by your ordination.”

These words and the words of SO 728 (paragraph 3.1.2 above) seem to place the point of admission to the MDO in different places. Whilst deacons are required to be ordained to the diaconate, ordination is not a means of admission to the MDO and the Methodist Church reaffirms that admission to the MDO takes place as deacons are received into Full Connexion. The symbolic giving and receiving of the badge of the Order properly belongs at this point and it is therefore recommended that admission to the MDO occurs during the Conference after reception into Full Connexion, that an appropriate liturgical text is produced for this event and that the order for the Ordination of Deacons is amended accordingly.

3.1.4. The MDO is a dispersed community, and its members support each other through prayer, fellowship, and mutual care. Its members are committed to a Rule of Life (see Appendix 1 and 3.3.2 below) approved by the Conference, “so as to provide a framework for the devotional life of each member, for discipline, mutual care and accountability, and for individual and collective commitment to the ministry of a deacon.” Members of the MDO are also required to attend and to remain through the sessions of the annual Convocation, “to recall and reflect upon their diaconal vocation, to watch over one another in love and to consider the work of God.” During the Convocation deacons rededicate themselves to diaconal ministry and renew the promises made at ordination. Alongside this, all deacons participate in the life of Area Groups wherever possible and attend meetings. Area Groups are places where

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68 The Methodist Worship Book, 1999, p.323
69 CPD, 2018, Volume 2, Book IV, Part 5, pp.755-756
70 SO 750(3)
71 SO 753(1)
3.1.5. As both the Church and the Order have sought to respond to God’s call to participate in the servant ministry of Christ amidst the changing needs of the Church and the world, various questions have arisen about the nature and identity of the MDO. It is acknowledged that, since the early 1990s, the focus on questions relating to the order of ministry meant that there was less clarity about what is meant by the MDO as a religious order. Questions that the then President of the Conference, Brian Beck, put to the 1993 Convocation remain pertinent:

(1) Is the MDO a religious order or only a supportive fellowship?
(2) What makes you different?
(3) What are the bonds, common discipline, that hold you together and make you more than a supportive fellowship?
(4) Do you have a mission statement which will hold you together? 

3.2. The nature of the MDO

3.2.1. The MDO stands in a long line of Christian communities, a heritage which is very diverse. It is described as a religious order, although it is hard to define exactly what is meant by the term ‘religious order’ as it can mean different things to different people in different times and places. The MDO itself is diverse, not least because its members have been admitted into the Order at different stages of its development. This, together with the lack of clarity about what is meant by the MDO as a religious order, means “that the concept of the MDO being a religious order is open to many interpretations which may well conflict.”

3.2.2. At different times both the MDO and the Methodist Church have given this question consideration, and it is possible to identify various factors which influence the nature and self-understanding of the MDO today:

72 The Theology and Ecclesiology Underpinning the Diaconate – Interim Report, 2016, 5.1 and 5.2
74 SO 750
a. The MDO understands itself as having its roots in the 19th century development of deaconess orders within a wider revival of interest in both the religious life and in diaconal ministry. Such orders were focused on service and mission, particularly in areas of poverty and social deprivation.

b. Also of particular significance is the medieval women’s movement of the Beguines. These were primarily women who devoted themselves to prayer and good works in towns where they attended to the poor. They did not take formal religious vows but lived according to a simple rule.

c. In the early 1990s the MDO worked with the Revd Dr George Lovell and, through a complex consultation process, produced a mission statement (see Appendix 2) based on its own experience and vision. The Mission Statement was approved by the 1997 Convocation, but was rarely referred to during recent consultations and some deacons were unaware of its existence.

d. A strapline, widely used on material produced by the MDO for several years, described it as “A mission focused, pioneering religious community committed to enabling outreach, evangelism and service in God’s world.” Many members of the MDO continue to refer to this, although it was never more widely discussed within the Methodist Church, nor formally approved within the Order.

e. The MDO is part of the Methodist Church, and therefore shaped by its theology, spirituality, ecclesiology and ways of being. The relationship between the MDO and the Methodist Church is described further in section 4 below.

f. As the 2016 report noted, the MDO’s “ethos and self-understanding are also held in the collective memories of its members and expressed

76 The consultancy process through which Lovell worked with the Order is written up in: Lovell, G, 2000, Consultancy, Ministry and Mission. Burns and Oates, pp.155-180

77 Note that the work of Michael Hill (Hill, M, 1973. The Religious Order: A Study of Virtuoso Religion and its legitimation in the nineteenth-century Church of England. London: Heinemann) has also been influential. From a sociological analysis of religious orders he describes an ‘ideal type’ of religious order and this has been used in the training materials of the MDO and is part of the underlying thinking in the What is a Deacon? report. Although the MDO has moved on from this model, it continues to be a factor in the MDO’s self-understanding.
through their lives of prayer and service." The diverse experiences of members of the MDO, both of the MDO as a religious order and of the different kinds of ministry in which they have been engaged, lead to a variety of perceptions of the religious order within the MDO itself. These are enabled to co-exist as deacons commonly prioritise engaging in witness, service (particularly in areas of need) and prayer, and to living out their commitment to the Order through caring, supporting and praying for each other.

3.3. **The MDO as a religious order**

3.3.1. Is, then, the MDO a religious order or only a supportive fellowship (see 3.1.5 above)? The MDO is certainly different from some other religious orders: it comprises ordained deacons, it is part of the Methodist Church and governed by its discipline, it is a dispersed community, and its members are deployed by the Church and provided with a manse and stipend. Yet, religious orders are contextual and have looked very different in different places and in different periods of history. The MDO has a number of characteristics which identify it as a religious order.

3.3.2. Religious orders have a **rule of life**. To be a member of a religious order is to accept the discipline that goes along with membership. Sometimes members of a religious order take formal vows, others make their commitment to a community and way of life in different ways. Members of the MDO commit to a *Rule of Life* which has been approved by the Conference. The purpose of the Rule is to deepen fellowship and bind deacons together “that [they] may continue to become the people God wants [them] to be, both individually and as an Order.” It is intended to enable a rhythm of life and therefore there “is no element of compulsion in it” and every member of the Order “is encouraged to adapt the Rule to their own needs and experiences.” As a result it has relatively little within it about personal accountability and oversight within the MDO. In the light of this and the following reflections on the apostolate of the MDO (see section 3.4 below), it is recommended that the Convocation review the MDO’s *Rule of Life* and propose any appropriate changes.

3.3.3. Members of a religious order commit to a **life in community**. Often members of religious orders live in community together in one place. Today the MDO

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78 The Theology and Ecclesiology Underpinning the Diaconate – Interim Report, 2016, 5.3.6
79 The Rule of Life can be found in Book IV, Part 5 of CPD. It was approved by the 1998 Conference.
80 Rule of Life, CPD, Volume 2, Book IV, Part 5, p.755
81 Rule of Life, CPD, Volume 2, Book IV, Part 5, p.755
is a dispersed community and its members have different patterns of family and personal life, but they all make a lifelong commitment to the MDO community and live by its Rule of Life. Members of the MDO “have a sense of identity and belonging, a mutual responsibility, a shared life of prayer, a common calling and a lifelong commitment, for the sake of the Kingdom of God.” Attendance at Convocation and participation in Area Groups are also key aspects of community life. Community is crucial to the life and witness of the MDO, and deacons are also involved in a wide range of communities as part of their participation in the ministry of the Church. Consultations with the MDO highlighted how many deacons understood the religious order to offer a model for community and ways of relating as disciples of Jesus. It offers a vision and invitation to members of Local Churches and the wider communities, to live out community in their particular situation (see further paragraphs 4.5-4.7 below).

3.3.4. Religious orders have a sense of vocation, and there is both a personal and a corporate calling. Members of a religious order usually have a sense of call to the specific religious order, which is a matter of discernment for both the individual and the religious community. Those exploring a sense of call to the MDO have to demonstrate a call to both the religious order and to ordained diaconal ministry. The Methodist Church therefore plays a significant part in the discernment process. Religious orders also have a sense of corporate calling, the sense that God is calling that particular group to ongoing service. The MDO’s common calling to the servant ministry of Christ and to a life of prayer are reflected in the Rule of Life.

3.3.5. Religious orders have an apostolate. Most religious orders since the middle ages have had an idea of the distinctive ministry and mission to which they are called, and the spiritual gifts that help them fulfil it. Many religious orders, including the MDO, combine the apostolate of formal prayer and a life focused on the ministry of service in different degrees. This is explored further in section 3.4 below.

3.3.6. The Methodist Church therefore reaffirms that the MDO is a religious order. It has a number of defining characteristics of a religious order, and has always been considered as such in both its own, and the Methodist Church’s, understanding. Focused around witness, service and a life of prayer, it is a religious order within the Methodist Church and a vital part of its life.

3.4. **The apostolate of the MDO: witness and service, and a life of prayer**

3.4.1. Religious orders often have a guiding image, or symbol, of what they are there for. The bowl and towel, a symbol of witness and service, continues to be associated with the MDO, and it evokes the footwashing of John 13. The passage and the symbol of the bowl and towel were frequently referred to in consultations with the MDO.

3.4.2. There was consistency in how deacons understood the bowl and towel to represent a ministry of service which involved acts of loving kindness, particularly in respect of those who are poor, marginalised and in need; and, through such actions and attitudes, how deacons pointed people to Jesus and helped them to understand the nature of God’s all-embracing, transforming love. Yet it was acknowledged that the symbolism could also be problematic, not least because of how it might be understood to perpetuate a narrative which equated diaconal ministry only with acts of mercy and loving kindness (as discussed in 2.2 above), and because of its association with unhealthy notions of servanthood. It is therefore important to find ways of emphasising the broader reference of these symbols to the transforming servant ministry of Christ which makes visible the love of God, reveals the presence of the kingdom and instigates a way of being of mutual love and service. Through being alert to how the symbols may be misused, and by making more explicit their broader meaning, the MDO can reclaim the bowl and towel as a guiding symbol for its life and work today.

3.4.3. Furthermore, John 13 and its associated imagery is not just a mandate for activity but demonstrates that loving service flows from a relationship with God through Christ. It is God who acts first, through Jesus. The disciples first had their feet washed by Jesus before being instructed to serve each other in the same way. Recalling the footwashing through the symbol of the bowl and towel points to the outpouring of God’s love and the priority of relationship with God through Christ. Witness and service are rooted in this relationship. The role of prayer in the life of the MDO is therefore vital.

3.4.4. The apostolate of the MDO therefore has two elements, a life of witness and service, and a life of prayer. These are echoed in the key themes that can be drawn from the consultations with members of the MDO, namely a concern for social justice and meeting need, and a commitment to a life of prayer as part of the MDO community which, more widely, offers a model of discipleship.

3.4.5. A commitment to service in communities of need has been part the Order since its beginnings. Whilst the form of service may have changed across
The years, its purpose has not. A care for those experiencing impoverishment in some form, a concern for social justice, and a desire to make known the transforming love of God, have been constant features of the Order. Today deacons are involved in a wide variety of forms of witness and service. Members of the MDO go where needed and serve the needs of the Church as part of the Methodist Church’s corporate response to share in God’s mission.

3.4.6. As members of the religious order all deacons are committed a life of prayer. Commitment to the Rule of Life includes commitments to pray, to pray for other members of the MDO, and to pray for the life of the Church. Whilst prayer is a vital part of the discipleship of all Christians it is an obligation for members of the Order. For all deacons, commitment to the Rule of Life is a commitment to a pattern of corporate prayer. They also have to be prepared to give an account of how they keep this commitment. The spiritual discipline of deacons is therefore both individual and corporate. Individual spiritual discipline is important not just for the individual (many deacons spoke about how it enabled them to serve in sometimes difficult places) but also it is valuable in itself and as part of the prayer life of the whole of the Methodist Church.

3.4.7. If, therefore, the bowl and towel is the guiding symbol, and witness and service and a life of prayer the apostolate of the MDO, the MDO is encouraged to continue reflecting on how this is embodied in its community life and in the ministry of deacons.

3.5. The Methodist Church reaffirms that the MDO is a religious order within the Methodist Church, with an apostolate of witness and service and of prayer, symbolised by the bowl and towel. It is clear from the consultations that further reflection is required on how the mutual accountability within the MDO is enacted, and that more vigilance is required around the tension of dual relationship with the Church (as members of an order of ministry and as members of a religious order). There is also an opportunity for further considering the role of the MDO in enabling the ministry of the Methodist Church through witness and service and prayer in the context of the early 21st century. It therefore seems appropriate to look again at the Rule of Life, the Mission Statement, and the discipline with regards to participation in Area Groups, and to see whether these, together with Standing Orders, could more clearly express the nature and identity of the MDO today. Some reflection in these areas is ongoing, and it is further recommended that the Convocation reviews the Mission Statement of the MDO in the light of this report and proposes appropriate changes to the Conference. It is, therefore, also timely for further attention to be paid to the process and criteria for discerning and testing a call to the religious order and for equipping deacons for membership of the MDO.
3.6. The Conclusion to the 2016 report further noted that “there are opportunities for creative exploration as the Methodist Church in Britain continues to determine what kind of Methodist religious order might best serve the Church in the present age.”\(^{83}\)

The consultations revealed an interest in exploring the possibility of establishing one or two small intentional communities of deacons in areas of need as one possible expression of the MDO today. The question was raised as to whether deacons were truly sent where needed or whether they were, to a certain extent, sent to Circuits which had the resources to pay for them. Although the MDO is dispersed, community living together in one place is a feature of religious orders. In re-affirming the MDO as a religious order and in noting the importance of community in the diaconal ministry of the Methodist Church, the MDO and the Methodist Church are challenged to explore whether the time is right for there to be a small, intentional community of deacons, living and working together in one place to focus the charisms of the MDO through their witness and service in a particular community.

4. The Ecclesiology Underpinning the MDO

4.1. The MDO is a religious order in the Methodist Church comprising deacons ordained to the diaconate in the Church of God. It is part of the Methodist Church, regulated by Standing Orders and constituted as a body of the Church, and it has a particular relationship with the Conference. The Conference admits its members and directs where they serve. It appoints the Warden, approves the MDO’s Rule of Life, and appoints the time and place for the meeting of the Convocation.\(^{84}\) The Convocation “may adopt and submit resolutions to be moved in the Conference on any matter of connexional interest.”\(^{85}\)

4.2. The MDO exists as part of the Methodist Church’s response of love and praise of God for the sake of the world and it helps enable the Methodist Church to share in God’s mission in the following ways.

4.3. First, the MDO is a response to, and responds to, need. Its story is one of meeting particular needs on behalf of the Methodist Church (usually in areas of poverty and deprivation), and of responding to the needs of the world and the Methodist Church. Members of the MDO are willing to be sent where needed. Being sent is a hallmark of religious orders, and it makes visible the commitment that Methodists make in the Covenant prayer. The readiness to respond to need and share God’s love is a vital element of the witness and service of the Methodist Church.

\(^{83}\) The Theology and Ecclesiology Underpinning the Diaconate – Interim Report, 2016, 6.4
\(^{84}\) SO 750-752
\(^{85}\) SO 753(4)
4.4. Second, **the MDO is a community of prayer**. From its beginnings, Methodism has put an emphasis on personal holiness. The Methodist Church is called to be a holy people in which each member has a call to personal holiness as part of a community of Christians. The MDO bears witness to and embodies that, making it visible in a particular way through its own life and discipline. The *Rule of Life* emphasises a commitment to personal holiness through prayer, self-examination, accountability and good stewardship. The MDO therefore offers a model of prayer and spiritual discipline, and reminds Methodists that personal holiness is an ecclesial emphasis. Participation in the MDO’s pattern of prayer can also be the resource from which all deacons support others to discern their own ‘rule of life’. Members of the MDO also uphold the Methodist Church in prayer, regularly praying for its life and work.

4.5. Third, **the MDO models discipleship as a part of belonging to a community**, potentially prompting wider reflection on what it means to journey with one another, to be a praying people, and to live for God and neighbour. Such a consideration of community focuses on the notion of *koinonia* (communion, participation, fellowship, sharing) which has become central in ecumenical dialogues to understanding the life and nature of the Church. The Church is called, brought into being by God, and sent to “witness in its own life to that communion which God intends for all humanity and for all creation in the kingdom.”

86 *Koinonia* involves the recognition of the complementarity of human beings, a willingness to respect, learn from and seek to understand the other, a mutual sharing of material and spiritual resources, a common acceptance of each other’s identity, and the outpouring of self-giving love.

87 The Methodist Church has affirmed that:

“The divine gift of *koinonia* is both a gift and a calling. The dynamic activity of God drawing us into communion also entails the calling of Christians and Christian communities to manifest *koinonia* as a sign and foretaste of God’s intention for humankind.”

88

4.6. Building and being in community has been a significant part of the story of the MDO, as well as being more widely regarded as characteristic of the ministry of deacons. There has been much reflection on *koinonia* as the transformed life of loving mutual service rooted in *diakonia*, including within the DIAKONIA World Federation:

“The diaconal community is centred in the whole community of Christ. The diaconate...
25. The Theology and Ecclesiology Underpinning the Diaconate and the Methodist Diaconal Order

has a great deal to share with the church about community. Some members of the diaconate live in motherhouses, others live in families or small households, and still others live alone. But all see community as part of their diaconal identity. Ideally in community people share what they have, receive what they need, and find support and encouragement for service in the world. Community is both gift and task, blessing and burden, a place of joy and a place of struggle and suffering. Community may make possible a corporate witness that is more powerful than the voices of individuals.”

4.7. With its more focused rule of life and obligation to mutual accountability, the MDO embodies the connexional principle of mutuality and interdependence out of which others are also encouraged to reflect on how they embody those principles. It has been acknowledged, however, that the MDO has sometimes been better at offering mutual encouragement than upholding mutual accountability, and the MDO is working to redress this imbalance, not least through exploring how the Area Groups can be a place for deepening discipleship.

4.8. Fourth, the MDO resources deacons for ministry. Within the consultations many deacons stated that the MDO resourced and enabled them to undertake diaconal ministry in the contexts in which they were stationed. The MDO therefore better resources and supports deacons, enabling them to serve where the Church determines they are needed.

5. Areas for further exploration

5.1. The distinctive position of deacons in the Methodist Church in Britain gives rise to a variety of questions which require further exploration, and the Faith and Order Committee (unless otherwise indicated) will bring a further report on the following to the 2020 Conference.

5.1.1. The Role of the Warden

In the light of the theological and ecclesiological reflection on the nature of the MDO and its place within the Methodist Church, it will be necessary to re-examine the Role of the Warden to see whether it is consistent with this understanding. The most recent work by the Methodist Council on the Warden’s role in 2013 gave rise to the work on the theology and ecclesiology underpinning the diaconate, and it was acknowledged that any comment on the role of the Warden should be made following the completion of that work. It should be noted that, in recent years, the Warden’s role in various

processes in the life of the Church has been re-examined, but there is a need to ensure that there is a theological and ecclesiology consistency and coherence. Further reflection would include comment on their role in the oversight and discipline processes of the Church, the candidating and probation processes, in the act of reception into Full Connexion and admission to the MDO, and in the diaconal ordination service.

5.1.2. In its response to Memorial 1, the 2011 Conference directed that the Methodist Council, Convocation, and the Faith and Order Committee were to review and report on the question of whether it is consonant with our understanding for the office of Vice-President to be open to deacons as well as lay people. This question has not been explored during this piece of work and will now be given consideration in the light of this report.

5.1.3. The implications of the conclusion that it continue to be a requirement that those ordained as deacons are also members of the religious order need some further exploration, for example how this might impact (or not) on aspects of ecumenical relationships and how it impacts on deacons from other churches and connexions serving in the Methodist Church in Britain.

5.1.4. The conclusion that all deacons should be equipped to preach and be able to be responsible for an act of worship on the plan requires some further reflection on how this might impact on requirements for candidating, initial ministerial training and probation, and on what this means in terms of any additional resourcing offered to current deacons. It would be most appropriate for this work to be undertaken by the Ministries Committee.

5.1.5. There also needs to be some further consideration of the following:

a. Questions of oversight and how the discipline of the religious order relates to the discipline of being in Full Connexion with the Conference;

b. The process of reception into Full Connexion and the ordination service for deacons, and the role of the Warden and of the Secretary of the Conference in both;

c. A review of the category of ‘Associate Member’ of the religious order;

d. Some further reflection on diaconal dress;

e. Whether any amendments to Standing Orders are required in the light of this report and the further work.
5.2. The results of the further reflection on the areas outlined in this section will be reported to the 2020 Conference.

***RESOLUTIONS

25/1. The Conference adopts the Report.

25/2. The Conference reaffirms that the Methodist Diaconal Order is a religious order open only to those who are deacons in Full Connexion with the Methodist Conference; and that all deacons in the Methodist Church are also required to be members of the Methodist Diaconal Order.

25/3. The Conference directs that *The Methodist Worship Book* is amended in the following ways:

a. The words “usually called Ministers” are deleted from paragraph two of the Introduction to the ordination services, and from the title of The Ordination of Presbyters;

b. The Gospel passage at (8) in The Ordination of Deacons is extended to John 13:1-20;

c. The presentation of the badge of the Methodist Diaconal Order at (19) in The Ordination of Deacons is deleted; and

d. Paragraph three of the Introduction to the Ordination Services is amended as follows:

More recently, *the Methodist Church has recognised that it has received the diaconal order of ministry*. Further, the Methodist Diaconal Order has developed from the Wesley Deaconess Order into a religious order of ministry for both women and men. Deacons are ordained to a ministry of *witness and service* and pastoral care and seek to equip God’s people for *witness and service* in the world. In the Methodist Church, diaconal ministry is an office in its own right rather than a step toward the office of presbyter. For both presbyters and deacons, ordination is to a permanent lifelong office of ministry.

25/4. The Conference directs that from the 2020 Conference the presentation of the badge of the Methodist Diaconal Order occurs immediately after the reception into Full Connexion of those who are to be ordained to the diaconate, and it directs the Faith and Order Committee in consultation with the Secretary of the Conference, to create an appropriate liturgical text for this symbolic action.

25/5. The Conference affirms that preaching is part of the ministry of deacons and
directs that from 1 September 2020:

a. deacons shall no longer be listed as Local Preachers on the Plan;
b. that the list of ministers on the Plan will follow the order listed in SO 785(4)(b);
c. that all deacons will be members of the Local Preachers’ Meeting.

25/6. The Conference directs the Ministries Committee to explore what changes may be needed to the candidating, training and probation processes to equip and authorise deacons to preach and report to the 2020 Conference bringing further recommendations as needed.

25/7. The Conference directs the Law and Polity Committee to bring recommendations for any necessary amendments to Standing Orders in respect of the decision set out in resolution 25/5 and the consideration referred to in resolution 25/6 to the 2020 Conference.

25/8. The Conference directs the Convocation of the Methodist Diaconal Order and the Ministries Committee to explore what changes may be needed to the candidating, training and probation processes to enable the discernment, testing and equipping for membership of the religious order and report to the 2020 Conference bringing further recommendations as required.

25/9. The Conference affirms that it is not appropriate for deacons to have an authorisation to preside at Holy Communion.

25/10. The Conference directs the Convocation of the Methodist Diaconal Order to review the *Rule of Life* and the Mission Statement of the Methodist Diaconal Order and bring recommendations for any changes to the 2021 Conference.
Appendix 1

Rule of Life of the Methodist Diaconal Order

The Conference of 1998, in accordance with what is now SO 750(3), approved the following Rule of Life for the Methodist Diaconal Order.

Preface

As a religious Order, we recognise the unconditional love of God as known in Jesus Christ. Out of this springs our calling to the sacrificial servant ministry of Christ and to be a dispersed community living by a rule of life. Empowered by the Holy Spirit, we seek to be:

- careful stewards of God’s gifts,
- faithful in all relationships,
- and willing servants.

The Order provides the means for: fellowship and encouragement, pastoral care and mutual support, prayer and discipline, and opportunities to explore, celebrate and share in God’s purpose and plan. As members of the Order, although diverse, we have a sense of identity and belonging, a mutual responsibility, a shared life of prayer, a common calling and a lifelong commitment, for the sake of the Kingdom of God.

Rule of Life

We follow this Rule of Life to deepen our fellowship and bind us together as a dispersed community, that we may continue to become the people God wants us to be, both individually and as an Order. This Rule does not bind us in a way that stifles and disables, but is a means by which we might be liberated to find a sense of wholeness in the rhythm of life. There is no element of compulsion in it, but the hope that freely followed and adapted to personal needs and circumstances, it will become a framework for the enrichment of our own life, the life of the Order and the people of God amongst whom we live. Every member of the Order is encouraged to adapt the Rule to their own needs and experiences. May it be to us a blessing and joy, and bring glory to God, Father, Son and Holy Spirit.

Devotional Life

We endeavour to:

- attend worship regularly, especially Holy Communion,
- set aside time each day to read the Bible devotionally and to pray, including a time of intercession for members of the Order,
25. The Theology and Ecclesiology Underpinning the Diaconate and the Methodist Diaconal Order

- regularly set aside time for self-examination – a chance to look back and see where we have failed in loving God and our neighbours, and to give thanks for blessings received,
- find a spiritual director/companion, who will accompany, help and affirm us,
- make time each year for a Retreat or Quiet Day.

**Discipline**

We endeavour to:

- be sensitive to the needs of those close to us, our families, dependants and friends,
- be aware of and relate to, the community in which we live,
- acknowledge and enjoy God’s gifts to us of time, talents, money and possessions and through God’s grace to be able stewards of these,
- order the rhythm of each day, month and year, to allow for study and relaxation, weekly day off, regular holiday,
- attend Convocation (unless a dispensation is granted),
- participate in the life of area groups wherever possible and attend meetings,
- keep in contact with other members of the Order by the giving or receiving of fellowship and support, by visits, letter or telephone.
Appendix 2

MISSION STATEMENT

Diaconal ministry is a way of life which expresses the servant ministry of Christ by the whole people of God to the world.

DEACONS

Are men and women called by God to serve in many different ways, offering lifetime commitment, and a willingness to serve where needed.

- Their call is tested by the Church, which ordains them to the Office and work of a deacon in the Church of God.
- They share with the church in its ministry
- They work with people in church and community. They exercise caring, pastoral, evangelistic and outreach ministries. Some are Local Preachers; all are able to be involved in the leading of worship.
- They seek to hold in balance in their ministry; worship, prayer, service and personal relationships.
- They seek to develop a lifestyle and spirituality in keeping with the calling to a servant ministry.

THE METHODIST DIACONAL ORDER

- Is a religious order whose members are ordained to the diaconate as an order of ministry.
- Is a body under the authority and discipline of the Methodist Conference, whose members are selected, trained and appointed to exercise diaconal ministry in partnership with presbyters and laity.
- Is a practical, prophetic and educational expression of this form of ministry which encourages and enables them in their ministry.
- Is a dispersed community living by a rule of life, with a sense of mutual accountability. Provides fellowship and encouragement, pastoral care and mutual support, prayer and discipline and opportunities for sharing Gods vision.
- Is a sign and a means of diaconal ministry to the church and community.

‘Through God’s grace our objective is to share in the Church’s task of witness, mission and service.’

91 Approved by the Methodist Diaconal Order Convocation 1997, printed here with one amendment to ensure clarity – from What is a Deacon? 2004, Appendix
Contact name and details

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Resolutions

26/1. The Conference receives the Report.

26/2. The Conference notes the increases to pensions in payment from 1 September 2019.

26/3. The Conference re-appoints as Directors of the Methodist Ministers’ Pension Trust Limited Mr Andrew Paul and Capital Cranfield Pension Trustees Limited, represented by Ms Ingrid Kirby, from 1 September 2019 for a further three-year term.

26/4. The Conference appoints the Revd Eleanor J Smith as a Member Nominated Director of the Methodist Ministers’ Pension Trust Limited from 1 September 2019.

Summary of content and impact

Subject and aims

● To update the Conference on developments regarding the Methodist Ministers’ Pension Scheme (MMPS).

Main points

● Pension increases to be implemented for MMPS benefits in payment from 1 September 2019.

● Appointment and re-appointment of the Trustee Directors of the Methodist Ministers’ Pension Trust Limited (MMPTL), the Trustee of MMPS.

Increase to pensions in payment

1. In 2016 the Conference agreed that from 1 September 2018 the Scheme’s pension increases should be made using the Consumer Price Index (CPI) for increases awarded from 1 September 2018 for all service. The increase in the CPI in the year to January 2019 was 1.8%. Pensions in respect of service to 31 August 2006 are increased in line with CPI subject to a maximum of 5% per annum and pensions in respect of service from 1 September 2006 are increased in line with CPI subject to a maximum...
of 2.5% per annum. As a result, pensions in payment in respect of all service will increase by 1.8%.

Appointments

2. Capital Cranfield Pension Trustees Limited (represented by Ms Ingrid Kirby) and Mr Andrew Paul come to the end of their initial period of service as Directors on 31 August 2019. The Board recommends them both for re-appointment for a further three-year term commencing 1 September 2019.

3. The Revd Michael Giles retires as a Director of the Methodist Ministers’ Pension Trust Limited on 31 August 2019, and the Revd Eleanor J Smith has been elected by the active members of the Scheme to replace him.

4. From 1 September 2019, the full list of directors of Methodist Ministers’ Pension Trust Limited will be:

   Capital Cranfield Pension Trustees Limited (represented by Ms Ingrid Kirby), Mr Ronald Calver, Mr Graham Danbury, Mr Andrew Paul, Mr Andrew Gibbs, Mr John Wyatt, the Revd Dr Stuart A Bell, the Revd Eleanor J Smith, the Revd Dr John Illesley and Mrs Ruth Edmundson.

***RESOLUTIONS

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1.

**Introduction**

1.1 The Stationing Committee wishes to express its grateful thanks to all those who have given many hours of work to this important task.

1.2 Following the adoption of Notice of Motion 2018/205 by the 2018 Conference, the Stationing Committee agreed a process by which the circuit appointments submitted for Stationing Matching could be identified and scrutinised in order better to meet the needs of the Connexion. The Stationing Committee continues to work with the Council and others in order to identify ways of supporting ministry in those Circuits in the most deprived parts of the Connexion.

1.3 The Chair of the Stationing Matching Group, the Revd Stephen Poxon, has guided the stationing matching process prayerfully and with wisdom and good humour as the Stationing Matching Group continues to face changing and challenging circumstances as outlined below in Section 2.

1.4 The imbalance between the number of available circuit appointments and the number of presbyters available for stationing to circuit appointments continues to be of concern and is likely to remain as a concern in the future.

1.5 The Committee wishes to commend the work of Circuits and Districts that have reconfigured in order to facilitate effective mission and ministry and the sharing of resources across the Connexion and would encourage others to continue to engage in these conversations.

1.6 As a result of reconfiguration, this year has seen a number of appointments in the matching process which need to be filled with some urgency. This has provided an opportunity to prioritise these appointments and other places in great need during the stationing matching process.

1.7 The Stationing Committee encourages Districts and Circuits to continue to review the wisdom and efficacy of very small Circuits, and the demands as well as benefits of very large circuit structures.

1.8 The continued collaboration between those involved in diaconal and presbyteral stationing has been welcomed and is known to be beneficial. There is a continued development in such collaborative practice to promote coherent use of the resources of both orders of ministry.
1.9 Work is underway to allow all stationing profiles to be managed on-line. It is hoped that there will be a small trial for the stationing matching process for 2019/2020 and if this is successful the full process will be introduced for the following year.

2. Report of the Stationing Matching Group

2.1 The Stationing Committee reviewed the new procedures of 2017/2018 and agreed to have two categories in Stationing Matching, rather than three, with regions able to recommend circuit appointments that were deemed ‘critical’. A small group was appointed to be a Scrutiny Panel to enable this process and in an attempt to make Circuits and Districts more rigorous in their applications for presbyters along with a greater sense of accountability and equality across the Connexion.

2.2 The Panel met, for 24 hours, as soon as was possible after the publication of the profiles and the Regional Groups had met to send in reasoned statements. 48 circuit appointments were accepted as ‘critical’ with a further one added before the second meeting of the Stationing Matching Group (SMG2).

2.3 The atmosphere during the first meeting of the Stationing Matching Group (SMG1) was very positive and the ‘experiment’ of the ‘critical’ category was warmly embraced. We began the process with 99 presbyter profiles and 120 circuit profiles. 84 matches were made with an 85.5% success rate and for the critical appointments this was 87%. This compares to last year’s 79%.

2.4 At the beginning of December SMG2 met with a few additional profiles from both presbyters and Circuits. We began seeking to fill the remaining ‘critical’ appointments and then considered the other circuit appointments, making 24 matches with 75% of them having a successful outcome.

2.5 SMG3 met on 15 January and matched the remaining 10 presbyters who were available. This year’s process will be reviewed through the Stationing Committee and the Chairs’ Meeting. After this the Stationing Action Group took over seeking to match any remaining presbyters and deacons who became available during the rest of the connexional year. This group meets by a telephone conference call once a month.

2.6 There continues to be the need for some monitoring and conversation about the whole stationing process in terms of racial bias, couples in ministry, gender, sexuality and age issues and this is now firmly on the agenda of the Stationing Committee.
Report of the Initial Stationing Sub-Committee (ISSC)

The Initial Stationing Sub-Committee met on 3-4 January 2019.

3.2 Appointments
- 30 presbyteral profiles had been approved by the Initial Stationing Scrutiny group.
  - 25 of these were for a probationer.
  - two were for a minister of other Conferences and Churches.
  - three Circuits had submitted a profile for either a probationer or a minister of another Conference or Church.
- One circuit appointment for a probationer presbyter was submitted after the Initial Stationing Sub-Committee had met.

3.3 Probationers
- 20 presbyteral probationers were matched with appointments.
- ISSC noted that two diaconal probationers had already been matched with appointments.
- One further presbyteral probationer was matched with an appointment by the Stationing Action Group in April, following the outcome of a Ministerial Candidates’ and Probationers’ Oversight Committee panel.
- One presbyteral probationer who had curtailed their probation in the second year of probation was matched with a probationer’s appointment by the Stationing Action Group in April.

3.4 Ministers of Other Churches and Conferences (MOCCs)
Seven ministers of other Churches and Conferences (prospective ‘Recognised and Regarded’ presbyters) were matched with appointments. Four of these were to Circuits who had submitted MOCC profiles. The other three were probationer appointments which were subsequently rearranged to be suitable for a minister of another Conference or Church.

One minister of another Church was not matched. Subsequent work by the Stationing Action Group did not lead to an appointment. His profile is therefore being held over for stationing in 2020.

3.5 Outstanding appointments
Two probationer appointments remained unfilled. One of these was subsequently filled at SMG3 and the other was withdrawn.

3.6 The scrutiny of initial stationing profiles in the 2018/2019 connexional year led to some changes to the profiles and the process by the Stationing Committee. It has been decided that in future years there will be two initial stationing sub-committees:
ISSC1 for probationer presbyters, and ISSC2 for ministers of other Churches and Conferences. Chairs of Districts have been asked to encourage Circuits to consider a minister of another Conference or Church, alongside other possibilities when they are approaching the stationing process and information has been provided to assist that decision.

4. Report of the Stationing Action Group

4.1 The Stationing Action Group (convened by the Revd Graham Thompson) commenced its work on 11 February 2019 and will continue through to the Conference. At the beginning of the process there were 24 available appointments (of which three had been identified as ‘critical’), including eight superintendencies. Six presbyters (not all of whom have been available to be matched for a variety of reasons) had still to agree an appointment.

4.2 Since then seven presbyters and three appointments have been added into the mix. Three presbyters have withdrawn, for various reasons.

4.3 In February seven matches were made of which five were agreed. In March three matches were made and none were successful. In April four matches were made; three were successful.

4.4 Following submission of a reasoned statement, requests to withdraw 11 circuit profiles were agreed, as at the end of March.

4.5 Following the matches made in April there will still be eight appointments remaining, of which three are for superintendents, including one that has been identified as ‘critical’. We are likely to have a number of unfilled appointments at the end of the year but fewer than in recent times.

4.6 The ‘critical’ appointment continues to be the focus of activity as we seek to meet the needs of an appointment that has been identified and agreed as being of significance to the future mission and ministry of the Connexion.

5. Report on diaconal stationing

5.1 As we began the stationing process, this year held a different challenge for the Order; that of more diaconal appointments than deacons available for stationing. There were 22 Circuits seeking a diaconal appointment and 14 deacons (including two student deacons) available to be matched.

5.2 The Diaconal Stationing Sub-Committee (DSSC) had the demanding task of seeking
to discern which of the 22 Circuit appointments it would fill and which it would not be able to match. Using the circuit stationing profile and notes from the circuit visit, the committee considered:

- which profiles indicated the potential and availability of other resources should there not be a deacon matched to their appointment;
- which profiles indicated that a diaconal vacancy would challenge their basic capacity for ministry and mission;
- what new work might be able to ‘wait’ a further year before beginning; and
- how might the gifts, graces and skills of the deacons in the stationing process be best matched to ensure they went to places where they were most needed yet to places where they could also best flourish.

5.3 At DSSC1 two deacons were considered to have significant pastoral needs and were therefore matched for SMG1. The remaining ten ordained and two probationer deacons were then considered in DSSC2 and matched for SMG2.

5.4 During the year the DSSC has been able to make some additional matches between Circuits and deacons who came later into the stationing process.

6. **Code of Practice**

6.1 The Code of Practice has incorporated the changes to the process and the current criteria in relation to ‘critical’ appointments (as described in section 2 above).

6.2 The Code now specifically points to the reflective retreats offered to ministers particularly as they move towards the end of their appointments.

6.3 Where an extension being considered is that of a pioneer minister, the Code points out that advice must be sought from the Connexional Pioneering and Church Planting Officer.

6.4 The sample Letters of Understanding now include a paragraph about ‘Supervision’.

6.5 There are many policies and protocols which have a bearing on stationing and a small group is identifying these in order to enable hyperlink references within the Code of Practice, for example, the current Code references the ‘Competencies for Superintendents’ agreed by the Ministries Committee.
7. Projections

Number of Methodist presbyters and probationers in the active work

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</thead>
<tbody>
<tr>
<td>Start of Year</td>
<td>1490</td>
<td>1448</td>
<td>1387</td>
<td>1341</td>
<td>1290</td>
</tr>
<tr>
<td>Normal Retirements</td>
<td>61</td>
<td>78</td>
<td>60</td>
<td>60</td>
<td>60</td>
</tr>
<tr>
<td>Early Retirements</td>
<td>5</td>
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<td>10</td>
<td>8</td>
<td>8</td>
</tr>
<tr>
<td>Resignations</td>
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<td>3</td>
<td>5</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>Other Losses</td>
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<td>2</td>
<td>2</td>
<td>2</td>
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<tr>
<td>TOTAL LOSSES</td>
<td>73</td>
<td>94</td>
<td>77</td>
<td>75</td>
<td>75</td>
</tr>
<tr>
<td>New Probationers</td>
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<td>27</td>
<td>26</td>
<td>19</td>
<td>20</td>
</tr>
<tr>
<td>Other Gains</td>
<td>10</td>
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<td>5</td>
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<td>5</td>
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<tr>
<td>TOTAL GAINS</td>
<td>31</td>
<td>33</td>
<td>31</td>
<td>24</td>
<td>25</td>
</tr>
<tr>
<td>END OF YEAR</td>
<td>1448</td>
<td>1387</td>
<td>1341</td>
<td>1290</td>
<td>1240</td>
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</table>

Number of Methodist deacons and probationers in the active work

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</tr>
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<tbody>
<tr>
<td>Start of Year</td>
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<td>134</td>
<td>135</td>
<td>131</td>
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<tr>
<td>Retirements</td>
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<td>5</td>
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<tr>
<td>Resignations</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Other Losses</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>TOTAL LOSSES</td>
<td>6</td>
<td>4</td>
<td>6</td>
<td>6</td>
<td>6</td>
</tr>
<tr>
<td>New Probationers</td>
<td>5</td>
<td>5</td>
<td>2</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>Other Gains</td>
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<td>0</td>
</tr>
<tr>
<td>TOTAL GAINS</td>
<td>5</td>
<td>5</td>
<td>2</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>END OF YEAR</td>
<td>134</td>
<td>135</td>
<td>131</td>
<td>130</td>
<td>129</td>
</tr>
</tbody>
</table>

8. Moving forward

8.1 In the light of the challenges and opportunities described in this report, the Stationing Committee continues to review the stationing process in order to help in the stationing of presbyters and deacons not just to those places where they are needed, but where they are needed most.
8.2 The Stationing Committee is engaging with the Ministries Committee and the Faith and Order Committee to work collaboratively to discern what the Spirit is saying to the Church at this time regarding the use of its resources and the ministry of the whole people of God. Immediately, that means that the Committee is called carefully to help shape and then implement policies which enable the deployment of our ordained ministers in ways that best serve the mission of the Church. More broadly, the Committee recognises that it is called with others to examine the nature of presbyteral and diaconal ministry in a changing Church and a changing world. Such an examination should include a consideration of how we best foster vocations and nurture leadership potential in a diverse range of people so that those whom the Spirit is calling to ordained ministry might hear the call of God at each stage of their pilgrimage and be enabled to respond by using their gifts effectively in God’s service. Representatives of the Stationing Committee are therefore involved in the working party looking at Changing Patterns of Ministry that was established after the 2018 Conference. The environment in which the Stationing Committee does its work remains challenging but the developments that the Committee has overseen this year cause it to remain hopeful that we are finding appropriate ways to station our ministers in the service of Our Calling.

***RESOLUTION

27/1. The Conference adopts the Report.
Contact names and details
The Revd Dr Keith Davies, Chair of the Board
kjs.davies63@btopenworld.com
Mrs Anne Goodman, Chief Executive
goodmana@tmcp.methodist.org.uk

Subject and aims
This report provides a summary of the service and work undertaken by the Trustees for Methodist Church Purposes (TMCP) in its role as Custodian Trustee.

Resolutions
28/1. The Conference receives the Report.
28/2. The Conference appoints Mr Gerry Davis as a member of the Board of the Trustees for Methodist Church Purposes.

Background context and relevant documents
A full copy of the Trustees Report and Accounts for the year ended 31 August 2018 is available from TMCP’s website: www.tmcp.org.uk/about/publications

PART A: GENERAL REPORT
Section 1: Building a Sustainable Future Together

The purpose of the Board (TMCP) is to serve the Methodist Church in the advancement of the Christian faith in accordance with its doctrinal standards and discipline, and any charitable purpose of the Methodist Church or Church organisation.

Our mission is to serve the Methodist Church

Our mission is to support and strengthen the Methodist Church, both by providing practical support to Managing Trustees and by working closely and effectively with our colleagues in the Connexional Team.

We aim at all times to:

● Work within an ethical and Christian framework.
● Act with integrity and patience.
● Listen carefully and communicate effectively.
● Value and nurture the talents of those within the organisation.
● Continue to assist Managing Trustees as much as we can through guidance and training.

We are here to provide a service and to ensure that all processes with which we are involved are clearly outlined.
Our Vision and Goals:

Our mission is at the heart of what we do and forms the basis of our vision and goals. Our people are our most valuable resource and we deeply value our connexional relationships. We work closely with Managing Trustees, the Connexional Team, District Property Secretaries and members across the Connexion in their various property and finance roles for church, Circuit and District. In partnership we want to focus on and measure the outcomes of our involvement in this work. We recognise the valuable work of our partners across the Connexion and appreciate that this is often done in a voluntary capacity and with limited resources.

Our vision is:

- To continue to fulfil our principal duty to act as custodian trustee of all properties held on model trusts of the Methodist Church Act 1976 and to show how this provides a meaningful and necessary role in the life of the Church and help it to achieve its mission.
- To provide a comprehensive role as the corporate body of the Church.
- To continue with our specific areas of specialism such as sharing agreements, trusts, data protection and burial grounds.
- To ensure that the TMCP team is utilised in any appropriate area where it can bring a quantifiable benefit and avoid duplication of costs across the Church, while still maintaining clarity and a clear understanding of its role within the Connexion.
Our goals are:

- To fulfil our responsibility to Managing Trustees through guidance and training.
- To provide appropriate and adequate assistance to the Methodist Connexion.

To ensure that resources match the need now and on an ongoing basis, we have committed our resources including our people, their expertise and our systems to the service of the Church. Examples of the systems we provide to support Managing Trustees include:

- The Trust Information System (TIS), which provides statements, balances and other trust information to those for whom TMCP holds funds as Custodian Trustee.
- Our website, which provides comprehensive guidance on money and property issues for Managing Trustees and their advisers.
- Continuous investment in our staff and systems with the aim to provide a more effective and efficient service. To achieve this, we monitor closely the outcomes of our service to Managing Trustees.
- We continue to improve our methods of internal review and also employ the services of an Internal Auditing firm to perform annually at least 20 days of auditing of our core services. There is also an annual review of policies and procedures to ensure compliance with best practice and current legislation.

In partnership we hope to help and support Managing Trustees across the Connexion to build a sustainable future.

**Structure**

The Board is a corporate body, incorporated by the Methodist Church Act 1939. Our governing documents are the 1939 Act, our Trust Deed of 1939 and the Methodist Church Act 1976.

The Board meets at least three times a year and is served by four committees: the Executive, Audit, Investment and Grants committees. Much of our work is discharged through these committees and by our staff throughout the year.

Our staff comprises three teams: finance, legal and administration. They have considerable experience and wide-ranging skills. Our team has many years of combined professional and practical experience in their relevant areas. We are committed to their ongoing training and development and over the past year they have attended training courses on areas such as Property Law, Communication and IT updates, Charity Law updates and Data Protection. We wish to record our grateful thanks to our staff for their hard work, expertise and dedicated commitment to our mission and to the Church we serve.

**Board members**

Board members are members of the Methodist Church, appointed by the Conference on
the nomination of the Board. Nominations are assessed in terms of experience, skills and expertise. Many Board members also undertake the role of Managing Trustees in local Methodist churches around the Connexion. The members of the Board during the year to 31 August 2018 were:

- The Revd Rosemarie E G Clarke
- The Revd Dr Keith Davies (Chair)
- The Revd Paul Davis (appointed July 2018)
- The Revd Doreen C Hare
- The Revd Rodney Hill (appointed July 2018)
- The Revd Jennifer A Impey
- The Revd Gillian M Newton
- Mr John Bell
- Mr Graham Danbury
- Mr Ralph Dransfield
- Dr Ian Harrison
- Mr John Jefferson
- Mr Malcolm Pearson
- Mr G Alan Pimlott (resigned June 2018)
- Ms Alethea Siow (appointed July 2018)
- Mr Ian C White

A skills audit is performed annually by the Chair in consultation with all Board members. In addition to regular meetings the Board members also meet to review strategy and key developments.

**Working together with Managing Trustees**

TMCP are the custodian trustees for all property held on the Model Trusts of the Methodist Church Act 1976 (except for that in the Channel Islands or the Isle of Man which are held by their own boards of trustees) and this includes nearly all of the property held by over 4,000 Local Churches, 359 Circuits and 30 Districts. This amounts to approximately 5,000 church buildings, 1950 manses and 77 investment properties.

Over the past year we have worked with a large number of Managing Trustees involving many different properties from nearly all 359 Circuits.

This work has generated over 22,500 items of correspondence, including letters, emails and notifications from the online property consents website.

The Board is also custodian of the funds held in 6,192 trusts, a small number of which are under the direct management of the Board and discretionary grants are given from these in accordance with the terms of the trusts. These funds are held for Methodist purposes for Managing Trustees who may be local Church Councils, Circuit Meetings or other bodies of trustees.

In the past year we have continued to review all our guidance to ensure we provide a high calibre, accessible, easy to use and up-to-date suite of reference materials and template documents. This is available via our website and we have continued to introduce a great deal of new guidance.
It is important to distinguish our role as custodian trustees from that of Managing Trustees:

<table>
<thead>
<tr>
<th>TMCP as Custodian Trustee:</th>
<th>Role of Managing Trustees:</th>
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<tbody>
<tr>
<td>● We hold legal title.</td>
<td>● Are responsible for the day to day management of the property</td>
</tr>
<tr>
<td>● We have a duty to ensure Managing Trustees do not act in breach of trust.</td>
<td>● Exercise power or discretion in respect of the property</td>
</tr>
<tr>
<td>● We do not get involved in the day-to-day management.</td>
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</tbody>
</table>

The activities of the Board for 2017/2018 included, but were not limited to:

- Effecting all sales, purchases and leases of property by church bodies and checking legal documents before signature by Managing Trustees.
- Investing funds received from sales or bequests and transmitting funds for purchases or to meet the cost of projects as instructed by Managing Trustees
- Fulfilling any other duties or responsibilities required of, or appropriate for, the corporate body acting on behalf of the Methodist Church.

**Working together with the Methodist Council**
We undertake work on behalf of the Methodist Council and in recognition of this work the Methodist Council makes an agreed annual contribution towards the staff costs of the Legal Team.

**Connexional Property Development Committee**
We continue to support the work of this committee by providing representation from the Board and also attendance by the Chief Executive. TMCP recognises the distinct advantages of this collaborative way of working.

**TMCP as a corporate body**
TMCP continues to take advantage of its unique position as a body corporate in a number of ways and is always looking for other cost-saving opportunities for the Church. For example, in this role we are able to hold the copyright for publications on behalf of the Church under the direction of the Methodist Council. In addition, we assist Managing Trustees across the different legal jurisdictions of the United Kingdom in relation to their letting of residential property. We are registered, on behalf of Managing Trustees, as landlord for the Scottish Landlord Register and also for the Rent Smart Wales scheme. In England a different type of scheme operates.
Working together with the Connexional Team
We work in partnership with the Connexional Team.

Panel of solicitors
The Panel of Solicitors commenced on 8 May 2018 and use of the services offered by the Panel has continued to grow over the last year.

TMCP and the Connexional Team have provided quite extensive training to the Panel. A feedback questionnaire is to be forwarded from the Panel firms to Managing Trustee bodies at the end of a transaction. TMCP will collate the feedback to ensure that Managing Trustees are receiving a high level of service and advice from the Panel firms. TMCP holds regular face to face monitoring and review meetings with Panel representatives as part of the ongoing process.

Data protection
TMCP continues to act as the Data Controller for all churches, Circuits and Districts that are deemed to be Data Processors, ie those which deal with data/information on behalf of the Methodist Church following the implementation of the General Data Protection Regulation (GDPR) and the Data Protection Act 2018; with the exception of the two areas now covered by the Connexional Team registration. Under the Connexional Team’s registration, the issues which affect Managing Trustees are safeguarding and complaints and discipline issues.

The separate registration ensures that the Connexional Team is a data controller for the Information Commissioner’s Office (ICO) to cover those data processing activities which fall outside TMCP’s registration and for which they are solely responsible.

Consents Liaison Group
TMCP takes an interested part in referring issues that come to the attention of staff in respect of the Consents system. This group comprises members of TMCP and the Connexional Team and meets regularly to discuss technical and practical matters regarding the Consents database and website application.

Conservation Team
The connexional Conservation team is based in the TMCP offices and we enjoy a good relationship with the team as we are in daily contact with them about properties across the Connexion.

Working together with the Central Finance Board
The Finance team work closely with colleagues in the Central Finance Board (CFB) and the Connexional Team in relation to the investment of funds on behalf of Managing Trustees. In addition, in recognition of the close working relationship Anne Goodman (Chief Executive), acting as a representative of TMCP, has been a member of CFB’s Council and chaired their
Audit Committee before stepping down in 2019 at the end of a ten-year tenure. It is an exciting time for CFB while it continues to implement its development strategies and TMCP welcomes the collaborative approach of its Board and staff team.

Section 2: Outcome Focused
We are developing Key Performance Indicators (KPIs) and a matter management system to provide sufficient data to measure our performance against these KPIs.

We would encourage those interested to review our website in order to understand the breadth of the work of the team. However, in summary:

The Finance team supports the Board’s role as custodian trustee by planning and performing all financial operations relating to the receipts and payments of Model Trust monies, as well as the investment of funds on behalf of Managing Trustees.

<table>
<thead>
<tr>
<th>Outcomes - money £m</th>
<th>2016-17</th>
<th>2017-18</th>
</tr>
</thead>
<tbody>
<tr>
<td>Investments sold</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Investments purchased</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Payment requests processed</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Property proceeds received</td>
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</table>

The Trust Information System, an online system which TMCP developed in 2014, provides online access to trust statements, balances and other information. There were 2,597 users at the end of 2017/2018 (2,631 in 2016/2017).

The Legal team continues to help Managing Trustees across the Connexion to secure income from their property to fund mission including granting non-residential leases, residential tenancies and entering into licences and one-off booking forms. During the connexional year 2017/2018 they have also assisted Managing Trustees with guidance on new major redevelopment projects, property sales and purchases of new property as well as trust
matters, bequests, ecumenical issues and other queries. A great deal of time was also invested during 2017/2018 in rolling out GDPR guidance and training.

In the year 2017/2018 the Legal team assisted Managing Trustees in relation to the following transactions:

<table>
<thead>
<tr>
<th>Outcomes - Property Transactions</th>
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<tbody>
<tr>
<td>Sales</td>
</tr>
<tr>
<td>Purchases</td>
</tr>
<tr>
<td>Leases</td>
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<tr>
<td>AST</td>
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<tr>
<td>Licences</td>
</tr>
<tr>
<td>Major Projects</td>
</tr>
</tbody>
</table>

**Section 3: Resources and Investment**

It has been the ongoing policy of the Board to drawdown a minimum of £100,000 each year from reserves to cover its running costs and not pass on to Managing Trustees the full running costs of our organisation. In recognition of a desire to continue to cap the recharging of its costs to the Connexion, in 2016/2017 the Board increased this drawdown to a minimum of £130,000. The Board hopes to be able to continue this policy for the foreseeable future. Since 2015 the Board has committed over £90,000 to invest in infrastructure projects including upgrades to our IT systems and the development of our website. We are committing further investment for a proposed matter management system which is under progress.

**Section 4: The Future**

Working together remains at the heart of what we do. TMCP values the close relationships it has with the Connexional Team, District Property Secretaries, District Chairs etc, and sees these relationships as crucial in helping Managing Trustees in their day-to-day management of the property and assets for which they are responsible.
The provision of comprehensive guidance on data protection is a good example of this joint working and we hope that it will be possible to work together on many more similar projects. The sharing of our joint expertise offers substantial cost savings for Managing Trustees across the Connexion.

In collaboration with the Conference Office the development of the panel of solicitors offers Managing Trustees the opportunity to instruct solicitors who will work closely with us to ensure legal transactions proceed more quickly and more cost effectively. We are hoping that some measurable benefits will be felt across the Connexion in this respect during the next few years.

Many guidance and focus notes are being updated regularly which Managing Trustees will find helpful. Our news hub provides updates on any changes in relation to the law or processes relating to money or property. Subscribers to our website receive automatic updates.

We are working closely with our colleagues in the Conference Office to outline clearly our roles and clarify parameters. This clear distinction of roles will form the basis of a Service Level Agreement. There will be measurable service-based performance indicators. We are in the final stages of integrating these key performance indicators into a matter management system. This project has involved reviewing our existing systems and identifying the most appropriate ways of capturing data to monitor the services we provide. This will ensure that we achieve the efficiencies we want to deliver to Managing Trustees.

We continue to encourage applications to be made in respect of the discretionary funds for which we have responsibility. The protocols and details of how to apply are on our website. Our newly formed Grants Committee will be outlining changes to processes as we continue to improve accessibility and awareness of the funds available.

TMCP is committed to serving Managing Trustees as they discern their calling to use their assets as effectively as possible. By working together, we can offer support to enable them to build a sustainable future for their societies by securing the right buildings and assets for their needs now and in the future. We look forward to serving you and working with you in the coming year.

***RESOLUTION

28/1. The Conference receives the Report.
PART B: MEMBERSHIP OF THE BOARD

The Board is required to report to the Conference if any members have resigned, died, become bankrupt or made an assignment with their creditors, resided outside the United Kingdom for more than twelve months, refused or become unfit to act or ceased to be members of the Methodist Church so that new appointments can be made by the Conference on the nomination of the remaining members of the Board.

Changes in Office

1. Resignations

The Revd Doreen Hare has indicated her intention to resign as a member of the Board prior to the 2019 Conference and has contacted the Secretary of the Conference accordingly. Mr Malcolm Pearson has also indicated his intention to resign as a member of the Board prior to the 2019 Conference and has contacted the Secretary of the Conference accordingly. Their long-standing service and commitment to TMCP is recognised with gratitude.

2. Board Membership as at 28 February 2019

The Revd Rosemarie E G Clarke  Mr John Bell
The Revd Dr Keith Davies (Chair)  Mr Graham Danbury
The Revd Paul Davis  Mr Ralph Dransfield
The Revd Doreen C Hare  Dr Ian Harrison
The Revd Rodney Hill  Mr John Jefferson
The Revd Jennifer A Impey  Mr Malcolm Pearson
The Revd Gill Newton  Ms Alethea Siow
Mr Ian White

3. Nominations for appointment to the Board

Further to Section 4(3) of the Methodist Church Act 1939 the Board nominates Mr Gerry Davis.

Gerry Davis is a retired local government officer and company CEO, is a Circuit Steward of the Wembley Circuit and a member of the Policy Committee and Social Responsibility Commission of the London District.

***RESOLUTION

28/2. The Conference appoints Mr Gerry Davis as a member of the Board of the Trustees for Methodist Church Purposes.
The Revd Michaela A Youngson  
Chair of the Managing Trustees  
Michaela@methodistlondon.org.uk

Introduction  
This report from the Managing Trustees gives an overview of the varied activities and events which have been part of the life of the Methodist Central Hall, Westminster during 2018/2019.

Ministry of the Church  
The team ministry has continued to thrive under the leadership of the Revd Dr Martyn Atkins as Superintendent Minister. The ministers are loyally supported by church officers and other volunteers in carrying out a diverse range of tasks. The key focus and meeting point for the congregation is Sunday morning worship, where visitors join a gathered community of regular worshippers. Mid-week worship and Bible and fellowship groups offer opportunities for a deepening of discipleship in an atmosphere of hospitable welcome. Membership now stands at around 430, originating from almost every point of the globe, giving rise to the vision statement: ‘A global Christian family following Jesus at the heart of London’.

A key role for the church at Methodist Central Hall is acting as a facilitator for events led by a whole range of different ministries and charities, thus the building is used to serve the London District, the wider Connexion and the wider Christian community. Three examples during 2018 were the hosting of a ‘Thy Kingdom Come’ beacon event at Pentecost with the Archbishop of Canterbury and the President and Secretary of the Methodist Conference, the popular traditional annual carol service for broadcast and the ‘Saying Goodbye Service’ with the Mariposa Trust.

The Conference Centre  
The year ending August 2018 was financially very successful, with a record turnover of over £8m for the conference business and a further £650k in the café. The Company spent £450,000 on refurbishments and improvements in addition to a contribution of £1.2m to the Trustees.

The range of events that takes place at the Hall continues to be exciting, with particular highlights:

● CBS production of The Late Late Show with James Corden televised in the US for the second year running;
● The PiXL Club (Partners in Excellence): we deliver in the region of 20 large events for this not-for-profit partnership of almost 3,000 schools who come together to share best practice and raise standards;
• Indian Prime Minister Narendra Modi addressed the world from our building during his
visit to London for the Commonwealth Heads of Government meeting. The address was
broadcast live to an astonishing billion people worldwide;
• Corporate clients including Deloitte, Shell, The Guardian and The Jamaican National
Bank;
• Charitable events at discounted rates including Channel 4’s Stand Up to Cancer and in
September The Royal Armouries’ 100 Days to Peace concert in aid of Help for Heroes,
Combat Stress and Heads Together; and
• December saw Central Hall hosting eight singalong events with the Raymond Gubbay
organisation and finished off with the BBC’s New Year’s Eve concert featuring Madness.

All events are judged against ethical criteria and proposed events have been rejected
from organisations promoting violence, alcohol, tobacco or other subjects conflicting with
Methodist principles and/or Standing Orders. Central Hall and our onsite partners have
been London Living Wage employers since 2013 and we have extended our ethical approach
to environmental issues and have attained Gold level for green tourism, with the ability
to calculate the carbon footprint for each event and then give the client a choice of ways
to offset it. We continue to work to reduce the amount of electricity used within our large
building and 100% of our lighting has been transferred over to LED lighting. Working closely
with Westminster Council we have increased our recycling activity and reduced our waste,
such that no waste now goes to landfill.

The building
The building continues to be in good order. Maintaining a building of the status and
complexity of Central Hall is a constant challenge and the Trustees are committed to an
effective and efficient programme of maintenance and refurbishment. Projects for 2018
included air conditioning systems fitted in six of our meeting rooms with further installations
in 2019; all event rooms on first and second floors were redecorated and recarpeted; we
refurbished our washrooms on the third floor along with all nine of the washrooms for
the disabled. The most visible project was the refurbishment of Wesley’s Café, our public
enterprise located on the lower ground floor. In addition the Broadbent and Emmanuel
Rooms have been refurbished and the makeover of the Chapel is in progress.

The Trustees
During the past year the Revd Graham Thompson has acted as Deputy Chair and has agreed
to remain a Trustee for a seventh year in 2019/2020 in order to ensure continuity.

The Trustees established a Nominations Committee which works to ensure that the Trustee
body continues to contain committed individuals with relevant skills and experience,
particularly in the areas of finance, legal affairs, heritage architecture and Methodist mission,
along with appropriate diversity in its membership.
The Trustees ensure that both Church and Company operate within their means financially. A percentage of any surplus on Trust income is passed to the ‘Twenty-first Century Fund’ which is to be developed for social needs.

***RESOLUTIONS

29/1. The Conference adopts the Report.

29/2. The Conference appoints the following Managing Trustees of the Conference Property at Central Hall Westminster:

- The Revd Michaela Youngson (Chair of the Managing Trustees and Convenor – ex officio)
- The Revd Dr Martyn Atkins (Superintendent, London Westminster – ex officio)
- Mr Nevil Tomlinson (Treasurer to the Trustees)
- Mr David Morgan (Secretary to the Trustees)
- Mrs Ama Ackah-Yensu
- Mr Kojo Amoah-Arko
- Mr Joseph Anoom
- Ms Ruby Beech
- Mr Michael Davies
- Mr Martin Lougher
- The Revd Anthony D Miles
- Ms Genevieve Patnelli
- Ms Grace Sangmuah
- The Revd Graham Thompson
- The Revd Jason Vinyard
- Dr Joanna Williamson

* Indicates the people nominated by the Westminster Circuit Meeting.
# Indicates Trustees who have served for six years or more

Reasoned Statements for Trustees who have exceeded six years of service

Mr Kojo Amoah-Arko – Chartered Accountant – provides valued financial input.

The Revd Anthony D Miles – Deputy Superintendent Minister.

Mr David Morgan – has served as Secretary of Trustees since 2013 – will ensure continuity by giving one further year as a Trustee.
The Revd Canon Graham Thompson – has deputised as Chair for 2018/2019 and will ensure continuity by giving one further year as a Trustee.

The Revd Jason Vinyard – Methodist minister, formerly in building industry – member of Hall Fabric Committee.

New Trustees

Ms Ruby Beech – brings leadership experience from private, public and voluntary sectors. Is an experienced Trustee of charitable organisations and a former Vice-President of the Conference.

Mr Michael Davies – a member of Methodist Central Hall Westminster and a Church Steward. Brings considerable experience of being an executive director in two different commercial spheres.

Mr Martin Lougher – a qualified architect with over 30 years’ experience. Member of the connexional Listed Buildings Advisory Committee and has experience working with heritage buildings, principally churches.

Dr Joanna Williamson – active in mission in various capacities, particularly in training and education of Christian leaders. Also co-leader of The Sanctuary at Central Hall.
Contact name and details

John Sandford, Chair
admin@cfbmethodistchurch.org.uk

Chair’s Report

Review of the year ended 28 February 2019

“We are not the Prophet in the wilderness, but more those striving to be faithful where God has placed us: less like Elijah, who denounced Queen Jezebel, and more like Obadiah, who used his position in the royal household to save 100 Prophets”

Stephen Beer, Chief Investment Officer of the Central Finance Board of the Methodist Church, Church Times 28 September 2018.

Introduction

The Central Finance Board (CFB) is a privileged place where the spiritual and financial worlds come together. We have relied a great deal on the former over the last 12 months as we try to navigate our way through unprecedented change in the government of the United Kingdom and the United States. Our colleagues meet once a week in the offices in Bonhill Street for a prayer group; our bedrock of “Christian investing” has never been so welcome. I summarise below some of the key events of the last year. The Board remains on a sound footing and, through its regulated subsidiary Epworth Investment Management, is reducing its reliance on the Church for investment funds. At the same time, we have become involved in many initiatives within the Church and it is very pleasing to me to see our executives raising their profiles within the wider Church community. I hope that this continues in the year ahead.

Our financial position

We are now two years into our five-year plan and I am pleased to advise that we are running well ahead of where we expected to be financially. We have been helped by markets that have remained remarkably resilient and by a slower than expected take-up of new costs. This has meant that the reserves we earmarked to finance an overhaul of our operating systems have not yet been spent. For the current year we reported a consolidated loss of £93k, which was inflated by a legacy of £200k. The Council is keen that this legacy should be spent on exceptional projects that will have a broader benefit than our day to day business.

We continue to allocate costs internally to our subsidiary Epworth Investment Management on a comparative assets under management (AUM) basis. With a high cost allocation plus expenses related to business development, Epworth recorded the expected loss of £225k in the current year. To allow for these losses and the increased pressure on Epworth’s regulatory capital, the Council agreed a share capital injection of £400k into Epworth at the end of the financial year.
**Assets under Management**

Despite substantial price volatility in the investment markets, the CFB’s assets under management were unchanged at £1.14bn during the year. The following shows how these assets are split between the Deposit Fund and other Funds invested in the stock, bond and property markets:

The CFB Deposit Fund has remained remarkably stable over a number of years at around £370m. This largely represents the liquid assets of Churches, Circuits and Districts. I should give a special mention to Janice Thomson and Paul Berry who have worked tirelessly on this Fund and who are well-known to a number of church treasurers.

The external funds managed by Epworth Investment Management have fallen during the year from £254m to £240m. We have seen some success in acquiring new business but we have also seen some sizeable deposits in the Affirmative Deposit Fund recalled by our clients during the year.

The above chart notes that a substantial portion of the assets managed by the CFB are in equities. Major investors in these Funds are several pension schemes that the CFB has been privileged to advise for a number of years. As I have previously reported, these schemes have been gradually switching funds away from these “risk” assets and reinvesting them into other asset classes not managed by the CFB. We have been warned to expect an acceleration of this process in 2019/2020 with potentially 18% of our current assets under management switching to external managers. The CFB has substantial reserves that in the short term will meet any financial deficit that arises from this potential loss of assets and we have a growth strategy in place to attract more external money. However, the present fees on CFB Funds are substantially lower than comparative open market rates and we may need to review this if our rate of growth does not match the attrition from the pension schemes.

**Ongoing work on climate change**

Much of the work of the ethics team in the CFB this year has focused on climate change and
in particular the role of the major oil companies in this critical challenge to our planet. David Palmer reports on this further in his report but I would like to commend to the Board the extraordinary work that this small team has undertaken.

**Consultation regarding the future of the lay pension scheme**

We have been consulting with our staff during the year on the future provision of their pension benefits. We are most grateful to the Methodist Conference for agreeing that a deficit in the Pension and Assurance Scheme for Lay Employees of the Methodist Church (PASLEMC) could be met by the Pension Reserve Fund. To avoid the possibility of a future funding deficit in this scheme arising, we have undertaken a period of consultation on possible alternative pensions arrangements. I am very grateful to my colleagues for their patience and support during this time.

**Council and Board membership**

It gives me great pleasure to report that the Revd Dr Peter Howson, who was elected to the Board last year, has joined the Council of the Central Finance Board. Peter has been a Methodist minister since 1975 and spent much of his ministry as a chaplain in the army.

During the year we co-opted Jennie Austin onto the Council and she was approved as a member of the Board at the Annual General Meeting in April. Jennie has a strong financial background having spent the last ten years as a director in FTSE Russell’s asset owner group, serving pension scheme clients throughout Europe. Earlier in her career Jennie worked at the London Stock Exchange and then joined the fund management industry. She brings an in-depth knowledge of indices, alternative investment solutions and markets to assist the Council in our scrutiny of our investment management work.

I regret to advise that Anne Goodman stepped down from the Council at the Annual General Meeting. She has served for over nine years on the Council and has now also retired as chair of the audit committee. Anne has brought commonsense, compassion and technical expertise to Council and I must express my deep gratitude for her dedicated service over such a long period.

The Epworth Board of Directors has seen the retirement of two of our greatest friends this year. Malcolm Hamilton has served on the Board of Epworth since 2011 and John Gibbon since 2015. John was previously a member of the Council of the CFB. We wish them both well and hope that we can build on the tremendous platform that they have given us. In their stead I am pleased to report that Jennie Austin has joined the Epworth Board.

It is a privilege to serve as the Chair of the Central Finance Board. I must thank my fellow Council members and the staff of the CFB for their continued hard work and support during the year.

**John Sandford, Chair**
Summary statement of change in unit holders’ net assets
Year to 28 February 2019

<table>
<thead>
<tr>
<th>CFB Funds</th>
<th>Net Assets at 28/2/2018 £’000s</th>
<th>Net Creations/ Cancellations £’000s</th>
<th>Change in Net Assets £’000s</th>
<th>Net Assets at 28/2/2019 £’000s</th>
</tr>
</thead>
<tbody>
<tr>
<td>UK Equity Fund</td>
<td>397,935</td>
<td>29,158</td>
<td>2,075</td>
<td>429,168</td>
</tr>
<tr>
<td>Overseas Fund</td>
<td>191,283</td>
<td>(16,802)</td>
<td>5,758</td>
<td>180,239</td>
</tr>
<tr>
<td>Gilt Fund</td>
<td>11,583</td>
<td>(7,191)</td>
<td>210</td>
<td>4,602</td>
</tr>
<tr>
<td>Corporate Bond Fund</td>
<td>100,264</td>
<td>2,171</td>
<td>(252)</td>
<td>102,183</td>
</tr>
<tr>
<td>Short Fixed Interest Fund</td>
<td>17,854</td>
<td>(1,300)</td>
<td>164</td>
<td>16,718</td>
</tr>
<tr>
<td>Inflation Linked Fund</td>
<td>21,141</td>
<td>(2,555)</td>
<td>644</td>
<td>19,230</td>
</tr>
<tr>
<td>Property Fund</td>
<td>23,278</td>
<td>647</td>
<td>570</td>
<td>24,495</td>
</tr>
<tr>
<td>Deposit Fund</td>
<td>370,600</td>
<td>273</td>
<td>0</td>
<td>370,913</td>
</tr>
<tr>
<td>Less: CFB Deposit Fund balances held in other CFB funds</td>
<td>(6,200)</td>
<td>579</td>
<td>0</td>
<td>(5,621)</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,127,738</strong></td>
<td><strong>4,980</strong></td>
<td><strong>9,169</strong></td>
<td><strong>1,141,927</strong></td>
</tr>
</tbody>
</table>

Chief Executive Officer’s report

Investment review of the year

It has been a challenging year for investment markets. Threats to global free trade from the US administration have unsettled equity prices and the UK has been dominated by the lack of any consensus on the terms of our exit from the European Union. At the time of writing this report, three years on from the referendum, there is still no clarity on how and when the UK will leave the European Union.

This year of uncertainty came to a head in the December quarter when we saw many equity markets lose more than 10% of their value. We have seen a subsequent recovery, but macro conditions are starting to suggest further challenges ahead as Central Banks indicate a slowdown in their move to increase interest rates as they reflect upon slowing forecasts for economic and inflation growth. The Trump Government has to deal with record levels of budget and trade deficits that will not be helped by a Democrat-controlled Senate that is focused on a presidential election in two years’ time.

Despite this difficult environment I am pleased to report that the Church’s Funds managed by the CFB have performed relatively well over the last year. We have maintained our investment...
approach in the UK Equity Fund but have become more concentrated in our favoured stocks. This strategy has seen us produce superior returns. In our Overseas Fund we have seen better performances from our external fund managers, particularly in the Asian markets.

**CFB Funds: Investment performance to 28. 2.2019** *(All figures annualised and after fees)*

Summary investment performance to 28.2.18

<table>
<thead>
<tr>
<th>Fund size</th>
<th>Fund size</th>
<th>One year</th>
<th>Three years</th>
<th>Five Years</th>
<th>Ten Years</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>CFB UK Equity Fund</strong></td>
<td>£430.23m</td>
<td>Fund: 4.31</td>
<td>9.88</td>
<td>5.17</td>
<td>11.12</td>
</tr>
<tr>
<td></td>
<td>Benchmark: 4.09</td>
<td>9.42</td>
<td>4.84</td>
<td>11.31</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Excess return: 0.22</td>
<td>0.46</td>
<td>0.33</td>
<td>-0.19</td>
<td></td>
</tr>
<tr>
<td><strong>CFB Overseas Equity Fund</strong></td>
<td>£180.28m</td>
<td>Fund: 3.73</td>
<td>14.80</td>
<td>11.88</td>
<td>13.84</td>
</tr>
<tr>
<td></td>
<td>Benchmark: 2.98</td>
<td>15.61</td>
<td>12.49</td>
<td>14.45</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Excess return: 0.75</td>
<td>-0.81</td>
<td>-0.61</td>
<td>-0.61</td>
<td></td>
</tr>
<tr>
<td><strong>CFB Gilt Fund</strong></td>
<td>£4.60m</td>
<td>Fund: 2.63</td>
<td>2.21</td>
<td>4.58</td>
<td>4.74</td>
</tr>
<tr>
<td></td>
<td>Benchmark: 2.54</td>
<td>2.44</td>
<td>4.84</td>
<td>4.9</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Excess return: 0.09</td>
<td>-0.23</td>
<td>-0.26</td>
<td>-0.16</td>
<td></td>
</tr>
<tr>
<td><strong>CFB Inflation Linked Fund</strong></td>
<td>£19.26m</td>
<td>Fund: 2.73</td>
<td>6.68</td>
<td>7.74</td>
<td>8.09</td>
</tr>
<tr>
<td></td>
<td>Benchmark: 1.84</td>
<td>6.54</td>
<td>7.97</td>
<td>8.17</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Excess return: 0.89</td>
<td>0.14</td>
<td>-0.23</td>
<td>-0.08</td>
<td></td>
</tr>
<tr>
<td><strong>CFB Short Fixed Income Fund</strong></td>
<td>£16.723m</td>
<td>Fund: 1.74</td>
<td>1.04</td>
<td>2.18</td>
<td>3.05</td>
</tr>
<tr>
<td></td>
<td>Benchmark: 2.01</td>
<td>0.89</td>
<td>2.39</td>
<td>3.00</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Excess return: -0.27</td>
<td>0.15</td>
<td>-0.21</td>
<td>0.05</td>
<td></td>
</tr>
<tr>
<td><strong>CFB Corporate Bond Fund</strong></td>
<td>102.70m</td>
<td>Fund: 2.39</td>
<td>3.56</td>
<td>4.52</td>
<td>6.07</td>
</tr>
<tr>
<td></td>
<td>Benchmark: 2.02</td>
<td>3.75</td>
<td>4.72</td>
<td>6.46</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Excess return: 0.37</td>
<td>-0.19</td>
<td>-0.20</td>
<td>-0.39</td>
<td></td>
</tr>
</tbody>
</table>

**Ethical review of the year**

This year’s report of the Joint Advisory Committee on the Ethics of Investment (JACEI) to the Conference is dominated by the work that the CFB has undertaken in response to the 2017 Conference motion regarding the extractive industry and the Paris Accord. JACEI reported the methodology that is being used by the CFB to undertake this assessment to the 2018 Conference and, since then, a suite of research reports has been prepared by the CFB. By the time I report to you next year, JACEI will be in a strong position to advise the CFB on whether the large oil and gas majors currently owned by the Church will meet the climate change objectives set by the Conference.
We have found limited time to consider other ethical matters but papers were presented to JACEI on policies regarding investment in tobacco companies, how we regard debt issuance by companies and treat pooled investment vehicles where we might be exposed to ethical risk through third-party investment managers. Ongoing work has included the use of water resources, human rights in the supply chain and an increasing focus on the use of plastics.

An active voting policy remains a key element of our engagement with companies and we work with the Church Investors Group to co-ordinate the voting polices of the UK’s faith investors. Voting allows us to send messages to the governance meetings of companies on their approach to structural issues such as boardroom diversification, executive rewards and the pay of their most junior staff. Our voting record in the last year was:

**CFB: Voting record on shareholder resolutions**

<table>
<thead>
<tr>
<th>Type</th>
<th>For</th>
<th>Oppose</th>
<th>Abstain</th>
<th>% Against or abstain</th>
</tr>
</thead>
<tbody>
<tr>
<td>Auditors</td>
<td>377</td>
<td>7</td>
<td>0</td>
<td>1.82%</td>
</tr>
<tr>
<td>Directors</td>
<td>1897</td>
<td>413</td>
<td>17</td>
<td>18.48%</td>
</tr>
<tr>
<td>Remuneration</td>
<td>278</td>
<td>399</td>
<td>4</td>
<td>59.18%</td>
</tr>
<tr>
<td>Executive Pay Scheme (UK)</td>
<td>10</td>
<td>10</td>
<td>0</td>
<td>50.00%</td>
</tr>
<tr>
<td>Shareholder Capital (Europe)</td>
<td>378</td>
<td>78</td>
<td>10</td>
<td>18.88%</td>
</tr>
<tr>
<td>Other</td>
<td>1517</td>
<td>100</td>
<td>6</td>
<td>6.53%</td>
</tr>
<tr>
<td>TOTAL</td>
<td>4457</td>
<td>1007</td>
<td>37</td>
<td>18.98%</td>
</tr>
</tbody>
</table>

**Central Finance Board conference on the ethics of investment**

I am pleased to report that a conference on ethics took place in Manchester in November 2018. I must express my thanks to our colleagues at the Trustees for Methodist Church Purposes (TMCP) for their help in organising this. It was a successful day as we covered the outlook for investment markets and discussed some key ethical issues. Lessons were learnt about checking with suppliers on the source of refreshments and that this was a venue still difficult to access for many. For the year ahead my new commitment is to go further and take the CFB Conference on a “road show” with events in several locations in the UK and Ireland.

**Epworth Investment Management**

Our strategic vision for Epworth to reach out into the market for Christian ethical investing in the United Kingdom is making good progress. I advised last year about our intention to launch new Funds for the faith-based Charity investor and I can advise that these should be coming to market in May 2019. This is behind schedule due to delays in the “pre-approval” process at the Charity Commission. Their issues have been resolved and we are now waiting
for the outcome of our application to the FCA. These new funds will significantly improve our offering to the UK Charity market:

- For the first time we will have a Global Equity Fund. Previously this asset class had an insufficient exposure through The Affirmative Equity Fund to meet most investors’ needs.
- The fund range will include a “multi-asset” Fund to meet the needs of the smaller charity investor.
- The Funds will all price and deal daily. To date The Affirmative Funds have only priced and dealt every ten days.
- Much of the administration of the Funds will be outsourced to HSBC; allowing Epworth to concentrate on the areas where we add value – Christian ethics and investment returns.

Our long-term strategic investment remains to provide ethical investment solutions for all Christian investors. The path to meeting this objective is not without risk as it requires extensive investment in systems and people. We will therefore continue to be measured in our approach, expanding our market and range of services gradually as our capital base permits.

**The Affirmative Deposit Fund**

There are two common deposit funds on offer to the charity market in the United Kingdom: The Affirmative Deposit Fund managed by Epworth and the COIF Deposit Fund managed by the Church of England linked managers, CCLA. In January 2019 new European regulations came into force that captured these funds. These “Money Market Fund Regulations (MMFR)” had a substantial impact upon the structure of the funds and how they are invested. We therefore worked very closely with CCLA to influence HM Treasury and the FCA to exempt Common Deposit Funds from these European Regulations. Unfortunately, despite intensive legal engagement, this lobbying was unsuccessful. On the advice of our lawyers, the Board of Directors of Epworth therefore determined to change the investment objective of the Fund to take it outside the scope of MMFR. The Fund now seeks to “to achieve a competitive level of income from cautious investment in a highly liquid portfolio of investments, whilst maintaining the ability of depositing charities to make withdrawals at short notice.”

The key element in this new objective is that there is no commitment to preservation of capital and this takes the Fund outside the scope of MMFR. However, in practice we will continue to manage the Fund as it has always been, using term deposits with a wide portfolio of Banks and pricing the Fund at a constant value. CCLA have determined to comply with MMFR and have therefore made substantial changes to the COIF Deposit Fund that will reduce its yield relative to The Affirmative Deposit Fund.

The other main change to The Affirmative Deposit Fund that we are undertaking is a process to change the name to ‘Epworth Cash Plus Fund for Charities’. This new name will avoid any suggestion that the fund is a money market fund and allows us to reduce the number of brand names that we are supporting.
Clients were advised of the change to the investment objective of the Fund in early January, and I am pleased to report that we did not see any unusual client movements as a result. The next 24 months will be interesting as we will see the returns and market positioning of the Epworth Cash Plus Fund for Charities and the COIF Deposit Fund increasingly diverge.

**Looking forward to 2019/2020**
We are entering into a critical part of our five-year plan. We have the foundations in place with a new brand, website, investment proposition and key people. Now we have to show that the market does exist in the charity world for a Christian-based ethical investment manager. We have received encouraging feedback to date and the new client pipeline is stronger than we have ever seen before. The key challenge for us is how many of these can we convert into enduring partnerships in the next 12-18 months. This will determine whether or not there is a place for Epworth’s Christian approach in the investment market place. Our Chair has reported above that we have not had to use our reserves to finance an overhaul of our systems and investment proposition. However, with further expenses on supporting the new fund launch and the pressure on revenue that the Chair referred to, I do expect 2019/2020 to be a much tougher year financially. In anticipation of this, the 2019/2020 budget reflects a hiring freeze for the year. In a year’s time I expect to be reporting on a financial loss; I also hope that I will also be reporting on increasing interest for our Christian ethical offering.

David Palmer  
Chief Executive
### Investment Performance External Assessment
(Source: Portfolio Evaluation, except where stated)
28 February 2019

<table>
<thead>
<tr>
<th>Index</th>
<th>1 year to 28.02.19 %</th>
<th>5 years to 28.02.19 % p.a.</th>
<th>10 years to 28.05.19 % p.a.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Equity</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CFB UK Equity Fund</td>
<td>+4.3</td>
<td>+5.2</td>
<td>+11.1</td>
</tr>
<tr>
<td>FTSE All Share Index</td>
<td>+1.7</td>
<td>+5.0</td>
<td>+11.2</td>
</tr>
<tr>
<td>CFB proprietary ethical Index</td>
<td>+4.1</td>
<td>+4.8</td>
<td>+11.3</td>
</tr>
<tr>
<td>FTSE All Share Index (traditional ethical adjustment)</td>
<td>+3.4</td>
<td>+4.8</td>
<td>+11.0</td>
</tr>
<tr>
<td><strong>CFB Overseas Fund</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>FTSE All World ex U.K Index</td>
<td>+3.0</td>
<td>+12.5</td>
<td>+14.4</td>
</tr>
<tr>
<td><strong>CFB Managed Equity Fund</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Managed Equity Fund Composite Index</td>
<td>+4.2</td>
<td>+6.3</td>
<td>+11.6</td>
</tr>
<tr>
<td>Managed Equity Fund Composite Index (using CFB proprietary UK Index)</td>
<td>+4.0</td>
<td>+6.0</td>
<td>+11.8</td>
</tr>
<tr>
<td>Managed Equity Fund Composite Index (using traditional UK ethical adjustment)</td>
<td>+3.4</td>
<td>+5.9</td>
<td>+11.5</td>
</tr>
<tr>
<td><strong>CFB Managed Mixed Fund</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Managed Mixed Composite Index</td>
<td>-3.0</td>
<td>+6.0</td>
<td>+8.6</td>
</tr>
<tr>
<td>Managed Mixed Composite Index (using CFB proprietary UK Index)</td>
<td>-3.7</td>
<td>+5.3</td>
<td>+8.2</td>
</tr>
<tr>
<td>Managed Mixed Composite Index (using traditional UK ethical adjustment)</td>
<td>-4.0</td>
<td>+5.3</td>
<td>+8.0</td>
</tr>
<tr>
<td><strong>Fixed Interest</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CFB Managed Fixed Interest Fund</td>
<td>+2.2</td>
<td>+3.4</td>
<td>+4.1</td>
</tr>
<tr>
<td>Managed Fixed Interest Composite</td>
<td>+2.2</td>
<td>+3.6</td>
<td>+4.2</td>
</tr>
<tr>
<td><strong>CFB Short Fixed Interest Fund</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Short Gilt Composite Index</td>
<td>+1.7</td>
<td>+2.2</td>
<td>+3.1</td>
</tr>
<tr>
<td><strong>CFB Gilt Fund</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>FTSE All Stock Gilt Index</td>
<td>+2.6</td>
<td>+4.6</td>
<td>+4.7</td>
</tr>
<tr>
<td><strong>CFB Corporate Bond Fund</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Corporate Bond Composite Index</td>
<td>+2.4</td>
<td>+4.5</td>
<td>+6.1</td>
</tr>
<tr>
<td><strong>Inflation Linked</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CFB Inflation Linked Fund</td>
<td>+2.7</td>
<td>+7.7</td>
<td>+8.1</td>
</tr>
<tr>
<td>FTSE All Stock Index Linked Index (gilt only)</td>
<td>+1.8</td>
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<td>+8.2</td>
</tr>
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<td><strong>Property</strong></td>
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<tr>
<td>CFB Property Fund</td>
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<td><strong>Cash (AERs)</strong></td>
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<td>CFB Deposit Fund</td>
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<td>1 Week LIBID</td>
<td>+0.5</td>
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</table>

1 Source: CFB 2 Source: IPD 3 Performance to 31 December 2018
***RESOLUTIONS

30/1. The Conference adopts the Report of the Central Finance Board.

30/2. The Conference elects the following persons to the Central Finance Board for the period of one year from 1 September 2019:

Dr Keith Aldred, Jennie Austin, Ruby Beech, Graham Boyd, Ralph Dransfield, Caroline Edwards, the Revd Anne Ellis, Ashley France, John Gibbon, Anne Goodman, Alan Groves, Frank Guaschi, David Haslam, Sue Haworth, Peter Hobbs, the Revd Dr Peter Howson, the Revd R Andrew Laird, Theophilus Mensah, Nick Moore, the Revd Leslie Newton, John O’Brien, Colin Pearson, the Revd Jennifer Potter, Martin Rees, John Sandford, Gordon Slater, Andrew Slim, the Revd Eleanor Smith, Anthea Sully, the Revd Graham Thompson, Geoffrey Wilcox, Morwenna Williams, Terry Wynn.
SECTION E

BENEFITS TO TRUSTEES

1. The Law and Polity Committee has noted, following communication from the Charity Commission, that there were examples across the Connexion of managing trustees being appointed to paid roles and/or as lay employees without the consent of the Charity Commission having been obtained. At the moment should any managing trustee body wish to appoint one of its trustees to a paid role it would be necessary, in the Charity Commission’s view, to obtain its consent (or potentially the consent of another relevant authority if outside England and Wales) before being able to make such an appointment. It should be noted that reference to a ‘paid role’ within this section does not include a minister who is being appointed to an appointment within the control of the Church. This section is mainly concerned with managing trustees or persons connected with them being appointed as lay employees within a Local Church, Circuit or District.

2. A charity may, however, at least in England and Wales, include within its governing documents a power to appoint charity trustees or a connected person to a paid role for the charity without the need to obtain Charity Commission consent so long as conflicts (particularly when voting) are appropriately managed. The amendments below propose the inclusion of such a power in the Model Trusts. The opportunity has also been taken to make clear that an existing employee who becomes a managing trustee is entitled to retain the benefit of any improvements in his or her terms and conditions of employment made subsequently, and to clarify the position in relation to ministers.

3. Finally, the opportunity has been taken to propose the inclusion of an express power for managing trustees to engage in transactions with one of their number or a connected person, while recognising expressly that such transactions require the authority of the Charity Commission in England and Wales and may require the authority of a regulator in other jurisdictions.

4. It is proposed to amend the Deed of Union so that the same provisions apply when the business under consideration is not Model Trust business.

5. There is clearly the potential for many members of the Conference to have a conflict of interest when exercising their vote in respect of the proposed amendments to the Model Trust and Deed of Union. Details on how any conflicts will be managed when voting at the Conference will be contained within a report of the Conference Law and Polity Sub-Committee.
6. The proposed amendments to paragraphs 2 and 16 of the Model Trusts and insertion of a new Trusteeship section and new clause 42A to the Deed of Union are special resolutions and will therefore need to be submitted to the Methodist Council for approval or disapproval in accordance with SO 126(1)(c).

Model Trusts

2 Managing trustees. (1) Subject to the provisions of this Part of this Schedule, so long as any model trust property or any part thereof shall be held, used or applied so as to fall within any category mentioned below, the managing trustees of such property or such part thereof shall be the body of persons or the person or persons (or such of those persons as shall have attained full age) specified immediately after such category as follows:

(a) – (e) [unchanged]

(2) Employees of managing trustees may become members of the body constituting those trustees ex officio or by election or appointment on the same basis as if they were not employees and may retain any increased benefits resulting from a subsequent change or changes to their terms of employment as if they were not trustees.

(3) For the avoidance of doubt, a person may be a trustee and exercise trustee functions under sub-paragraph (1) above notwithstanding the fact that he or she is a minister, exercises those functions as part of his or her ministerial responsibilities and is also in receipt of a stipend and other benefits as a minister.

16 General powers of managing trustees. (1) Subject to any statutory restriction and to the provisions of this Schedule, the managing trustees may –

(a) – (o) [unchanged]

(p) subject to compliance with Standing Orders as to conflicts of interest:

(i) employ or engage the services of any managing trustee or connected person at remuneration and on terms not more preferential than would be accorded to a member of the public with the same qualifications and experience;

(ii) subject to any obligation to obtain a necessary consent, buy or sell land or goods from or to any managing trustee or connected person on terms not more preferential than would be accorded to a member of the public for the same transaction.
(2) In sub-paragraph (p) the expression “connected person” has the meaning given by section 188 of the Charities Act 2011 and the expression “necessary consent” means:

(i) in England and Wales, the consent of the Charity Commission if required by statute;

(ii) in other jurisdictions, the consent of any person or body whose consent is required under the law of the relevant jurisdiction.

Deed of Union

Section 11A. Trusteeship

42A Benefits to trustees. The provisions of paragraphs 2(2) and (3) and 16(1)(p) and (2) of the Model Trusts shall apply, with any necessary changes, to all Church Courts and their members when acting as charity trustees, notwithstanding that they may not be transacting Model Trust business.

***RESOLUTIONS

31/1. The Conference receives the Report.

31/2. [Special resolution] The Conference amends paragraph 2 and 16 of the Model Trusts and inserts section 11A and clause 42A into the Deed of Union as set out in this Report.

SECTION F
PART 11 – COMPLAINTS AND DISCIPLINE

The Law and Polity Complaints and Discipline Sub-Committee continues to meet annually to keep under review Part 11 of the Standing Orders and has noted that the following amendments would assist in offering clarity to all parties involved in the Part 11 process.

Standing Order 1121

Standing Order 1121(3) as currently drafted can appear to be overly burdensome when a local complaints officer is required to resolve a complaint by making “every effort.” The Law and Polity Committee has concluded that it would be beneficial to local complaints officers to insert “reasonable” before ‘every effort’ thereby recognising some of the limitations of both process and role.
**1121 First Formal Complaint Stage.**

(1) – (2) [unchanged]

(3) Where clause (2)(iii) above applies, the local complaints officer must make every **reasonable** effort to resolve the complaint formally, subject to clauses (9) and (11) below. For this purpose, the local complaints officer must inform the respondent that the complaint has been made, if the respondent is not aware of that fact and supply him or her with the written statement of complaint if he or she does not have it. Formal resolution means that the complainant and the respondent agree to a form of resolution and sign a written record of what is agreed.

**Standing Order 1124**

Amendments are proposed below to Standing Order 1124(12) to clarify that notice of a direction, ruling or advice does not always have to be to the general public, it might be to certain people or to a particular body of people.

**1124 Full Consideration by Complaints Team.**

(1)-(11) [unchanged]

(12) Any ruling made, directions given or advice issued by the complaints team must be formulated in consultation with the relevant connexional Team member and the relevant District Chair and Superintendent. The complaints team may also direct that such public notice is given of the direction, ruling or advice to **such persons or bodies and in such terms** as the team considers appropriate and helpful.

***RESOLUTIONS***

31/3. The Conference receives the Report.

31/4. The Conference amends Standing Order 1121(3) as set out in this Report.

31/5. The Conference amends Standing Order 1124(12) as set out in this Report.
Kingswood School has revised the Articles of Association to allow for the appointment of up to 24 Governors. This is an increase on the previous maximum number due to the intensified workload and input of Governors in all aspects of the Foundation.

Below is the revised Article, section 10.2 along with the written resolution of adoption which was unanimously agreed.

The Articles will be filed at Companies House.

10 THE GOVERNORS

10.2 The Governors shall be:
10.2.1 The Chair of the Bristol District of the Methodist Church ex officio;
10.2.2 The Chief Executive Officer, or equivalent office holder, of the Methodist Independent Schools Trust ex-officio; and
10.2.3 Not more than twenty-two other Governors consisting of:
   (A) ten nominated by the Governors and appointed by the Methodist Conference; and
   (B) twelve appointed by the Governors.

Special Resolution

Pursuant to Chapter 2 of Part 13 of the Companies Act 2006, the directors of the Company proposed the following special resolution which was passed unanimously.

SPECIAL RESOLUTION
Subject to approval by the Methodist Independent Schools Trust, under the authority of the Methodist Conference, dated: 31st January 2019:

   (1) That the attached Articles of Association be adopted as the Articles of Association of the Company in substitution for, and to the exclusion of, the existing Articles of Association.

***RESOLUTION

32/1. The Conference approves the revision to the Articles of Association for Kingswood School as set out in the Report.
Background

1. The 2018 Conference passed Notice of Motion 206 expressing concern about the crisis in housing and homelessness. It recognised the existing commitment of many churches to tackling the problem, and highlighted the need for a ‘whole society’ response to the crisis. The Conference asked for a number of actions to be undertaken.

2. In October 2018 the Methodist Council adopted a Connexional Property Strategy, and there is within that the potential for the Methodist Church to put its capital assets to greater social use.

3. The Methodist Church’s commitment to make a meaningful difference in this area comes at a time of greater political potential for action. The Homelessness Reduction Act (2017) places greater expectations on local authorities through a new statutory duty to prevent and relieve homelessness. In addition, the Government has committed to halve rough sleeping by 2022, and eliminate it altogether by 2027.

Actions taken since the 2018 Conference

4. Political action: A letter was sent by the President and the Vice-President of the Conference to the Secretary of State for Housing, Communities and Local Government, in which they set out how the Conference had expressed its deep concerns at the sharp increase in rough sleeping and homelessness in the UK. The letter requested details of the actions being undertaken and the funding streams being made available to address the issue and the causes, and urged an acceleration of the target dates and a significant increase in support. At the time of writing, a response is still awaited.

5. Report to Spring Synods: The Conference asked that evidence be gathered from Districts of the various responses that Local Churches and Circuits are making across the Connexion, and for the publication of a report for discussion at spring Synods. This report (available at https://www.methodist.org.uk/housing/) demonstrated how churches are offering respite to people experiencing homelessness, running night shelters, and even offering accommodation. The report offered a holistic model to shape our response, as proposed by the Homelessness Action Network in Greater Manchester:

   ● Reduction: tackling the causes of homelessness. This includes practical and political actions.
6. **Scoping Day:** A scoping day on housing was convened by the Secretary of the Conference, gathering together a small number of people with an interest and expertise in housing and homelessness, members of JPIT and staff supporting property work in the Connexional Team. This meeting enabled discussion of good practice, the resourcing of Local Churches, Circuits and Districts to serve their communities, and consideration of what a connexional response to the crisis might look like. This meeting discussed the need to ensure that Local Churches and Circuits are well supported as they develop their own plans around property, and an approach that recognises the different needs in rural and urban communities.

7. **Connexional Property Strategy:** The Connexional Property Strategy (2018-20) was adopted by the Methodist Council. It expresses the missional imperative of the Church, and emphasises that “property resources should be used so as to give maximum effect to their value and to missional opportunities”. Circuits and/or Districts will be supported in the production of property development plans as a means of evaluating and planning how property can be used to assist in delivering the circuit or district mission plan. Using property to provide housing, and particularly social housing, is part of this work. Alison Olugunna has been appointed as Director of Strategic Property Development in the Connexional Team. Although her brief is wider, Alison has a background in social housing development. Churches can already sell their property at below market value to housing associations, and can receive legal and practical help from the Connexional Team to explore the most effective use of the Church’s considerable property portfolio.

8. **Archbishop of Canterbury’s Commission on Housing, Church and Community:** A Methodist intern will be appointed to the Archbishop of Canterbury’s Commission on Housing, Church and Community. Their work will strengthen ecumenical links and continue to support connexional work, ensuring strong links between the work of the Property Development Committee, the Conference Office, the Communications team, and the Joint Public Issues Team (JPIT). They will complete the work requested by the Conference to consider alternative housing models, particularly those being trialled in Greater Manchester.
9. **Resource:** *More than Bricks and Mortar? Forming theological, practical and political responses to the housing crisis* has been updated by the JPIT. This short resource informs readers about the scale of the housing crisis, considers why Christians should be particularly engaged, and then offers suggestions about what we – as individuals and churches – can all do to make a meaningful difference. It is available at www.jointpublicissues.org.uk/issues/poverty-and-inequality/

***RESOLUTIONS***

33/1. The Conference receives the Report.

33/2. The Conference commends the work being undertaken by churches and communities across the Connexion to support people experiencing homelessness, provide housing, and combat the housing crisis.

33/3. The Conference encourages Circuits and Districts when producing their property development plans to consider increasing the social impact of property in local mission, and to consider how property might play a role in a holistic housing strategy of reduction, respite, recovery and reconnection as set out in the Report.

33/4. The Conference urges Her Majesty’s Government to: accelerate its targets to reduce and eliminate rough sleeping; allow local authorities to build more housing; and enable the building of more genuinely affordable housing as a means of building stronger and more cohesive communities.
1. The Authorisations Committee has reviewed applications from Circuits to authorise those who are not ordained as presbyters to preside at services of Holy Communion. Careful consideration was given to applications using the established criteria and the newly designed forms which were being used for the first time.

2. The Committee considered a total of 74 applications (including renewals after three years):

   16 presbyteral probationers and 58 lay people. 72 authorisations are recommended to the Conference. The Committee declined to recommend two probationer applications pending further conversation about the level of deprivation.

3. The Committee last year agreed to seek the permission of the Conference to consult with the Connexional Team members with responsibility for Fresh Expressions in the case of future applications under missional criteria. It again had the opportunity to consider applications made under the missional criterion approved by the 2012 Conference. The Committee considered three applications made under this criterion, and it was decided to approve all of these.

4. There were no applications for authorisations for deacons this year. In the case of applications for deacons, these should only be submitted following a thorough consultation with the Warden of the Methodist Diaconal Order and on the basis that the Circuit will make every effort to train a lay person to take up the role the following year. The Committee is aware of theological work being done elsewhere on the suitability of authorisations for deacons and will await the outcome of the decision of the Conference on this matter.

5. The work of the Committee allows its members to gain a picture from across the Connexion of the new realities in most Circuits and changing patterns of worship. For that reason, the Committee will be exploring a new formula for use in applications. In the meantime the application form for 2020 for all authorisations will be slightly revised to make it more user friendly and this will be available to District Chairs in October. Applications need to be considered by Circuit Meetings, District Policy Committees and Synods before submission. The Committee was very pleased to receive more applications in electronic form this year and would like to encourage Circuits to apply electronically.

6. All applications for consideration in 2020 should be submitted to the Conference Office by Friday 3 April 2020. The Committee will meet towards the end of April 2020 to consider the applications received.
7. Authorisations, when granted, are for one year and their scope is limited to the Circuit in which the person resides. If the District Policy Committee is satisfied that the person authorised remains suitable and the circumstances of the Circuit have not changed, it may on the application of the Circuit Meeting recommend a renewal of the authorisation for a second or third year, and the Authorisations Committee supports any such recommendation without further investigation (see lists B and C below).

8. The Committee is planning to gather information about the current situation with regard to deprivation, given changes which are taking place on the ground, and with particular reference to larger Circuits and Fresh Expressions. On this basis the Committee will continue to review the current criteria for deprivation.

9. The Committee welcomes informal consultations with any Circuit considering making an application for an authorisation.

***RESOLUTIONS

34/1. The Conference receives the Report.

34/2. The Conference authorises the following persons to preside at the Lord’s Supper for the year commencing 1 September 2019 in accordance with the provisions of SO 011:

AUTHORISATIONS TO BE PRESENTED TO THE 2019 CONFERENCE

Key:  P = Probationer presbyter
       D = Deacon
       L = Lay person
       M = Approved under missional criterion

LIST A – New applications for authorisations for three years

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<th>Circuit name</th>
<th>Application</th>
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<td>Elizabeth Jones</td>
<td>L</td>
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<tr>
<td>1/1</td>
<td>Cymru (Ardal Glannau Maelor/Glannau Maelor Area)</td>
<td>Maryl Rees</td>
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<tr>
<td>1/1</td>
<td>Cymru (Ardal Glannau Meirion a Dyfi/Meirion a Dyfi Area)</td>
<td>Eluned Williams</td>
<td>L</td>
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<td>1/1</td>
<td>Cymru (Ardal Powys/Powys Area)</td>
<td>Tom Ellis</td>
<td>L</td>
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<tr>
<td>5/10</td>
<td>Coventry and Nuneaton</td>
<td>Doreen Koffie-Williams</td>
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</tr>
<tr>
<td>Date</td>
<td>Location</td>
<td>Authorisation Committee</td>
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<tr>
<td>7/2</td>
<td>Bristol and South Gloucestershire</td>
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<td>Rachel Leather</td>
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<tr>
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<td>Western Fells</td>
<td>Lilian Dixon</td>
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<td>Mandy Taylor</td>
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<td>David Askew</td>
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<td>Wilf Capstick</td>
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<td>Nicola J Langton-Miller</td>
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<td>Paul Langford</td>
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</tbody>
</table>
Below appears a list of Memorials and Notices of Motion from previous Conferences that have not yet received a final reply or are not reported on elsewhere in the Agenda. In October 2018 the Methodist Council received an update on work arising from the 2018 Conference and directed that work be undertaken with regard to three Notices of Motion (see Council paper MC/18/69). A further update was received in January 2019 (see Council paper MC/19/23).

In the final column of the list below, under the heading ‘current situation’, a report is given on how the items of business have been dealt with at this Conference, or what recommendations are being made about how they are dealt with in the future.

### Memorials from the 2016 Conference

<table>
<thead>
<tr>
<th>MEMORIALS</th>
<th>Work to be undertaken by (eg committee or team)</th>
<th>Deadline for report to the Conference</th>
<th>Current situation</th>
</tr>
</thead>
<tbody>
<tr>
<td>M22: Systems for recording safeguarding cases</td>
<td>Methodist Council</td>
<td>2018</td>
<td>See Section R of the Methodist Council’s report.</td>
</tr>
<tr>
<td>M32: Use of church buildings by other churches</td>
<td>Methodist Council in consultation with the Law and Polity Committee</td>
<td>2018</td>
<td>See Section I of the Methodist Council’s report.</td>
</tr>
</tbody>
</table>

### Memorials from the 2017 Conference

<table>
<thead>
<tr>
<th>MEMORIALS</th>
<th>Work to be undertaken by (eg committee or team)</th>
<th>Deadline for report to the Conference</th>
<th>Current situation</th>
</tr>
</thead>
<tbody>
<tr>
<td>M4 and M5: Candidating for ministers seeking to move from presbyter to deacon or vice versa</td>
<td>Ministerial Candidates’ and Probationers’ Oversight Committee in consultation with the Faith and Order Committee</td>
<td>2019</td>
<td>Ongoing work. Consultation has taken place with the Faith and Order Committee, and the Ministerial Candidates’ and Probationers’ Oversight Committee will now take this forward.</td>
</tr>
</tbody>
</table>
### Memorials from the 2018 Conference

<table>
<thead>
<tr>
<th>MEMORIALS</th>
<th>Work to be undertaken by (eg committee or team)</th>
<th>Deadline for report to the Conference</th>
<th>Current situation</th>
</tr>
</thead>
<tbody>
<tr>
<td>M10: Membership of Church Councils by presbyters</td>
<td>Methodist Council</td>
<td>N/A</td>
<td>Ongoing work. Consideration will be given to this during the connexional year 2019/2020.</td>
</tr>
<tr>
<td>M23: Community land trusts</td>
<td>Property Development Committee</td>
<td>N/A</td>
<td>Work is ongoing, and will form part of the wider discussions regarding how the housing crisis is addressed. See the report, Update on Housing and Homelessness Work (report 33).</td>
</tr>
</tbody>
</table>

### Notices of Motion from previous Conferences referred for report to the Conference

<table>
<thead>
<tr>
<th>NOTICES OF MOTION</th>
<th>Work to be undertaken by (eg committee or team)</th>
<th>Deadline for report to the Conference</th>
<th>Current situation</th>
</tr>
</thead>
<tbody>
<tr>
<td>NoM 2018/101 Mission and Ministry in Covenant</td>
<td>Faith and Order Committee</td>
<td>For inclusion in any further reports on the interchangeability of ministries</td>
<td>Ongoing work.</td>
</tr>
<tr>
<td>NoM 2018/201 Models of Trusteeship</td>
<td>Methodist Council</td>
<td>2020</td>
<td>The Council and the Connexional Leaders’ Forum have begun conversations about this, which will continue through workshops at the 2019 Conference.</td>
</tr>
</tbody>
</table>

continued on next page
from previous page

<table>
<thead>
<tr>
<th>NoM 2018/204</th>
<th>Methodist Council, EDI Committee, trans stakeholder group</th>
<th>2021</th>
<th>The EDI trans stakeholder group has been expanded as directed.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Trans stakeholder group</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>NoM 2018/205</th>
<th>Stationing Committee, Methodist Council</th>
<th>2019</th>
<th>A progress report is included in the Stationing Committee’s report to the 2019 Conference.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stationing Matching</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

***RESOLUTION

35/1. The Conference adopts the Report.
36. Permissions to Serve

1. **PRESBYTERS OFFERING AS CANDIDATES FOR THE DIACONATE**
   No case

2. **TRANSFER TO OTHER CONFERENCES AND DENOMINATIONS**
   No case

3. **TRANSFER TO THE METHODIST CHURCH IN IRELAND**
   No case

4. **PERMISSION TO SERVE ABROAD**
   See the draft of the stations

5. **PERMISSION TO RESIDE ABROAD**
   See the draft of the stations

6. **PERMISSION TO SERVE ANOTHER CHURCH (under Standing Order 735)**
   See the draft of the stations

***RESOLUTION (Presbyteral Session)***

36/1. The Conference adopts the Report.
1. **Special reports**

1.1 Candidates accepted at previous Conferences and given permission to delay entry into training

   (a) Those given permission to defer by a further year  
      *No case*
   
   (b) Those given permission to enter into training  
      *No case*

1.2 Candidates to be accepted at this Conference and to be given permission to delay entry into training  

   *No case*

1.3 Candidates to be accepted at this Conference and to be given permission to transfer to another Conference  

   *No case*

1.4 Candidates conditionally accepted at previous Conferences

   (a) Those judged to have fulfilled the condition and therefore to be accepted as candidates  
      *No case*
   
   (b) Those judged to have failed to fulfil the condition and thereby not to be accepted as candidates  
      *No case*
   
   (c) Those still to fulfil the condition  
      *No case*

1.5 Changes in expected date of Reception into Full Connexion

   (a) To an earlier date  
      Laurent Robert Vernet (from 2020 to 2019)  
      Morwenna Wills (from 2020 to 2019)  
      William Edmund Davis (from 2020 to 2019)

   (b) To a later date  
      Karen Elizabeth Brooks (from 2022 to 2023)  
      Julie Ann King (from 2021 to 2022)
Manuokafoa Tuipulotu (from 2021 to 2022)
Karen Sian Williams (from 2020 to 2022)
Rebecca Helen Wright (from 2021 to 2022)

1.6 Deferment or suspension under SO 726
(a) Student presbyters
   No case
(b) Probationers
   Penelope Jane Thorne
   Karen Sian Williams

1.7 Withdrawals under SO 727
(a) Candidates
   Philip Cotton
(b) Student presbyters
   No case
(c) Probationers
   No case

1.8 Transfer to other Conferences or Churches
   No case

1.9 Reinstatements under SO 761
(a) Student presbyters
   No case
(b) Probationers
   No case

1.10 Discipline
   No case

1.11 Discontinuance under SO 031(4)
   No case

***RESOLUTION (Presbyteral Session)

37/1. The Conference adopts the special reports of the Ministerial Candidates’ and Probationers’ Oversight Committee.
2. CANDIDATES FOR PRESBYTERAL MINISTRY

***RESOLUTION (Presbyteral Session)

37/2. The Conference resolves to recommend to the Representative Session for training those persons whose names have been duly presented to it.

***RESOLUTION (Representative Session)

37/3. The Conference resolves by a Standing Vote that it accepts for training unconditionally or conditionally as the case may be the candidates for presbyteral ministry recommended by the Presbyteral Session whose names are recorded in the Daily Record for that Session.

3. PREACHERS RECOMMENDED FOR CONTINUANCE ON TRIAL

In the following lists:
* = change from the lists approved by the 2018 Conference
+ = candidates accepted by the 2018 Conference

<table>
<thead>
<tr>
<th>Surname</th>
<th>First name(s)</th>
<th>Due to be received into Full Connexion</th>
</tr>
</thead>
<tbody>
<tr>
<td>Akam</td>
<td>Esther</td>
<td>2020</td>
</tr>
<tr>
<td>Anderson</td>
<td>Clare</td>
<td>2020</td>
</tr>
<tr>
<td>*Arce Rosales</td>
<td>Ruth</td>
<td>2023</td>
</tr>
<tr>
<td>Attwell</td>
<td>Dalwyn Ronald</td>
<td>2020</td>
</tr>
<tr>
<td>+Baker-Maher</td>
<td>Susan Joan</td>
<td>2022</td>
</tr>
<tr>
<td>Balsdon</td>
<td>Daniel James</td>
<td>2020</td>
</tr>
<tr>
<td>+Biggar</td>
<td>Nicholas</td>
<td>2022</td>
</tr>
<tr>
<td>Bondzi-Simpson</td>
<td>Georgina Felicia Tutuaa</td>
<td>2021</td>
</tr>
<tr>
<td>*Brooks</td>
<td>Elisabeth Karen</td>
<td>2023</td>
</tr>
<tr>
<td>Broughton</td>
<td>Timothy Charles</td>
<td>2020</td>
</tr>
<tr>
<td>Carrick</td>
<td>Mark</td>
<td>2022</td>
</tr>
<tr>
<td>Carter</td>
<td>Paul Graham</td>
<td>2020</td>
</tr>
<tr>
<td>+Case</td>
<td>Yanyan</td>
<td>2022</td>
</tr>
<tr>
<td>Charter</td>
<td>David</td>
<td>2021</td>
</tr>
<tr>
<td>Name</td>
<td>First Name</td>
<td>Last Name</td>
</tr>
<tr>
<td>------------------------------</td>
<td>-----------------------------</td>
<td>------------------------</td>
</tr>
<tr>
<td>Cheung</td>
<td>Calvin</td>
<td></td>
</tr>
<tr>
<td>Cooke</td>
<td>Jason</td>
<td></td>
</tr>
<tr>
<td>+Couchman</td>
<td>Ian Richard</td>
<td></td>
</tr>
<tr>
<td>Darling</td>
<td>Tracey Anne</td>
<td></td>
</tr>
<tr>
<td>Delves</td>
<td>Ria Vanessa</td>
<td></td>
</tr>
<tr>
<td>Dixon</td>
<td>Phillip Anthony</td>
<td></td>
</tr>
<tr>
<td>Dyer</td>
<td>Stuart John</td>
<td></td>
</tr>
<tr>
<td>+Garde</td>
<td>Jonathan</td>
<td></td>
</tr>
<tr>
<td>Garnett</td>
<td>James Stephen</td>
<td></td>
</tr>
<tr>
<td>Gilson-Webb</td>
<td>Ruth Elizabeth</td>
<td></td>
</tr>
<tr>
<td>Greenfield</td>
<td>Ian Christopher</td>
<td></td>
</tr>
<tr>
<td>Hackett</td>
<td>Natalie Jade</td>
<td></td>
</tr>
<tr>
<td>Hagerman</td>
<td>Samantha</td>
<td></td>
</tr>
<tr>
<td>+Haynes</td>
<td>Louisa Jayne</td>
<td></td>
</tr>
<tr>
<td>+Heinz</td>
<td>George Victor</td>
<td></td>
</tr>
<tr>
<td>+Hickson</td>
<td>Helen Elizabeth</td>
<td></td>
</tr>
<tr>
<td>James</td>
<td>Karen Elizabeth</td>
<td></td>
</tr>
<tr>
<td>John</td>
<td>Moses</td>
<td></td>
</tr>
<tr>
<td>*King</td>
<td>Julie Ann</td>
<td></td>
</tr>
<tr>
<td>Kingston</td>
<td>Kenneth Peter</td>
<td></td>
</tr>
<tr>
<td>Knebel</td>
<td>Sarah Jane</td>
<td></td>
</tr>
<tr>
<td>Koffie-Williams</td>
<td>Doreen Eugenia Abioseh</td>
<td></td>
</tr>
<tr>
<td>Lake</td>
<td>Sydney Samuel Ekundayo</td>
<td></td>
</tr>
<tr>
<td>+Lamb</td>
<td>Sarah Elizabeth</td>
<td></td>
</tr>
<tr>
<td>Langton-Miller</td>
<td>Nicola Joy</td>
<td></td>
</tr>
<tr>
<td>Leather</td>
<td>Rachel Helen</td>
<td></td>
</tr>
<tr>
<td>+Lenton</td>
<td>Sarah Louise</td>
<td></td>
</tr>
<tr>
<td>Lincoln</td>
<td>Judith Cecilia</td>
<td></td>
</tr>
<tr>
<td>Lunn</td>
<td>Matthew</td>
<td></td>
</tr>
<tr>
<td>Mahoney</td>
<td>Alexis Jack</td>
<td></td>
</tr>
<tr>
<td>Malnutt (formerly Colenutt)</td>
<td>John Peter</td>
<td></td>
</tr>
<tr>
<td>Marchington</td>
<td>Andrew Clive Glover</td>
<td></td>
</tr>
<tr>
<td>Maydew</td>
<td>Leigh Andrew</td>
<td></td>
</tr>
<tr>
<td>Mcnally</td>
<td>Kenneth George</td>
<td></td>
</tr>
</tbody>
</table>
### Conference Agenda

#### 2019

<table>
<thead>
<tr>
<th>Name</th>
<th>Position</th>
<th>Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>+Newman</td>
<td>Margaret Anne</td>
<td>2022</td>
</tr>
<tr>
<td>Oates</td>
<td>Naomi Margaret</td>
<td>2021</td>
</tr>
<tr>
<td>Osborne</td>
<td>Philip John</td>
<td>2021</td>
</tr>
<tr>
<td>Parker</td>
<td>Thomas James</td>
<td>2020</td>
</tr>
<tr>
<td>Reed</td>
<td>Stuart John</td>
<td>2021</td>
</tr>
<tr>
<td>Reid</td>
<td>Julia Irene</td>
<td>2022</td>
</tr>
<tr>
<td>Roberts</td>
<td>Pamela Ann</td>
<td>2022</td>
</tr>
<tr>
<td>Scrivens</td>
<td>Benjamin</td>
<td>2020</td>
</tr>
<tr>
<td>Sheard</td>
<td>Matthew Thomas</td>
<td>2021</td>
</tr>
<tr>
<td>Singh</td>
<td>Latika</td>
<td>2021</td>
</tr>
<tr>
<td>Smith</td>
<td>Katherine Jane</td>
<td>2022</td>
</tr>
<tr>
<td>+Smith</td>
<td>Matthew Barrie</td>
<td>2023</td>
</tr>
<tr>
<td>Smith</td>
<td>Zena Frances</td>
<td>2020</td>
</tr>
<tr>
<td>Soon</td>
<td>Josephine Ah Moi</td>
<td>2020</td>
</tr>
<tr>
<td>+Spain</td>
<td>Stephen John</td>
<td>2023</td>
</tr>
<tr>
<td>Stennett</td>
<td>Rebekah Joy</td>
<td>2020</td>
</tr>
<tr>
<td>Sterling</td>
<td>Andrew John</td>
<td>2020</td>
</tr>
<tr>
<td>Taylor</td>
<td>Susan Barbara</td>
<td>2021</td>
</tr>
<tr>
<td>*Tuipulotu</td>
<td>Manuokafoa</td>
<td>2022</td>
</tr>
<tr>
<td>+Tull</td>
<td>Marcia Yvone</td>
<td>2023</td>
</tr>
<tr>
<td>Ventom</td>
<td>Joy Ruth</td>
<td>2020</td>
</tr>
<tr>
<td>+Walker</td>
<td>Wendy</td>
<td>2023</td>
</tr>
<tr>
<td>*Williams</td>
<td>Karen Sian</td>
<td>2022</td>
</tr>
<tr>
<td>*Wright</td>
<td>Rebecca Helen</td>
<td>2022</td>
</tr>
<tr>
<td>+Young</td>
<td>Emily Rosalind</td>
<td>2022</td>
</tr>
<tr>
<td>Yovan</td>
<td>Jervis Daniel</td>
<td>2020</td>
</tr>
</tbody>
</table>

#### RESOLUTION (Presbyteral Session)

**37/4.** The Conference adopts the report on preachers recommended for continuance on trial.
4. **Preachers on trial presented to the Conference for reception into Full Connexion in 2019**

^ = ordained presbyter from another conference

<table>
<thead>
<tr>
<th>Surname</th>
<th>First name(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baek</td>
<td>Kido</td>
</tr>
<tr>
<td>Bintliff</td>
<td>David Jonathan</td>
</tr>
<tr>
<td>Borrett</td>
<td>Raymond Frederick Paul</td>
</tr>
<tr>
<td>Briggs</td>
<td>Nicola Ann</td>
</tr>
<tr>
<td>Broadbent-Kelly</td>
<td>Donna Marie</td>
</tr>
<tr>
<td>Cauldwell</td>
<td>Grace</td>
</tr>
<tr>
<td>^Davis</td>
<td>William Edmund</td>
</tr>
<tr>
<td>Fishburne</td>
<td>Andrew Gavin</td>
</tr>
<tr>
<td>Gardner</td>
<td>Sharon Mary</td>
</tr>
<tr>
<td>Holroyd</td>
<td>Emma Caroline</td>
</tr>
<tr>
<td>Konadu-Yiadom</td>
<td>Alberta</td>
</tr>
<tr>
<td>Lawrence</td>
<td>Anne</td>
</tr>
<tr>
<td>Lees</td>
<td>David Michael</td>
</tr>
<tr>
<td>MacNeill Cooper</td>
<td>Shalome Shawnda</td>
</tr>
<tr>
<td>Parker</td>
<td>Jonathan Paul</td>
</tr>
<tr>
<td>Preece</td>
<td>Christine Pamela</td>
</tr>
<tr>
<td>Rawlinson</td>
<td>Claire Elizabeth</td>
</tr>
<tr>
<td>Rutlidge</td>
<td>Karl Aiden</td>
</tr>
<tr>
<td>Sachikonye</td>
<td>Mary</td>
</tr>
<tr>
<td>^Shanganya</td>
<td>Cliff</td>
</tr>
<tr>
<td>Simpson</td>
<td>Tony</td>
</tr>
<tr>
<td>Vernet</td>
<td>Laurent Robert</td>
</tr>
<tr>
<td>Wills</td>
<td>Morwenna</td>
</tr>
<tr>
<td>Zihle</td>
<td>Mmasape Temana</td>
</tr>
</tbody>
</table>

***RESOLUTION (Presbyteral Session)***

37/5. **The Conference resolves by a Standing Vote that it judges that those persons whose names are printed in the Agenda have duly completed their training and probation and thereby it recommends them to the Representative Session as fit**
to be received into Full Connexion with the Conference as presbyters and, if not already ordained, to be ordained.

***RESOLUTION (Representative Session)

37/6. The Conference resolves by a Standing Vote that those persons whose names have been read to the Conference and are printed in the Agenda and Daily Record be now received into Full Connexion with the Conference as presbyters, and that those not already ordained, be ordained by prayer and the laying on of hands on the afternoon of this day, 30 June 2019, at:

Darlington Street Methodist Church
Coventry Central Hall
St Martin in the Bull Ring
1. **Recommendations of the Ministerial Candidates’ Selection Committee acting as a Transfer Committee**

1.1 The report of the Appeals Committee on applicants who have appealed against the recommendations of the committee under Standing Order 730(10) [see also SO 730(14)]

*No case*

1.2 Report on cases where there have been medical objections

*No case*

1.3 Applicants for transfer recommended by a 75% majority or more in the Ministerial Candidates’ Selection Committee to be transferred to the jurisdiction of this Conference under SO 730

Robert James Birnie (Church of the Nazarene)  
Felicity Eunice Myfanwy Ferriter (Church of England)  
Rachel Lynn Frank (Alliance of Baptists (USA))  
Japhet Kamberi Kabilu (The Methodist Church in Kenya)  
Robert Jilenda Kasema (Pentecostal Assemblies of God, Zambia)  
Lansford Herbert Penn-Timity (Congregational Evangelical Mission, Sierra Leone)  
Cleopas Sibanda (Methodist Church in Zimbabwe)

1.4 Applicants for transfer as a probationer recommended by a 75% majority or more in the Ministerial Candidates’ Selection Committee to be transferred to the jurisdiction of this Conference under SO 730

*No case*

1.5 Applicants for transfer recommended by a 75% majority or more in the Ministerial Candidates’ Selection Committee to proceed to initial training and probation

*No Case*

1.6 Applicants for transfer recommended by a 75% majority or more in the Ministerial Candidates’ Selection Committee to proceed to probation prior to Reception into Full Connexion

*No case*
1.7 Applicants for transfer recommended by a 75% majority or more in the Ministerial Candidates’ Selection Committee to be received on transfer upon fulfilment of stated condition

Ilidio Christino de Oliveira Junior (The Methodist Church in Brazil)

1.8 Applicants not recommended for transfer

No case

1.9 Former presbyters and deacons of other Churches applying to be received into Full Connexion (under Standing Order 731)

(a) Those recommended

No case

(b) Those recommended upon fulfilment of stated conditions

No case

(c) Those not recommended

No case

1.10 Applicants recommended to be recognised and regarded as presbyters in Full Connexion with the Conference under Standing Order 732

Tokunbo Ezekiel Olusegun Asogbon (Methodist Church Nigeria)
Martin Pieter Beukes (The Methodist Church of Southern Africa)
Shannon Casey De Laureal (The United Methodist Church)
Richard Muzey Kyaira (The Methodist Church in Kenya)
Aboseh Ngwana (Presbyterian Church in Cameroon)
Rajbharat Patta (Andhra Evangelical Lutheran Church, India)
Joan Marion Pell (The United Methodist Church)
Manoa Ratubalavu (Methodist Church in Fiji)

2. **TRANSFER FROM THE METHODIST CHURCH IN IRELAND**

No case

3. **RECOMMENDATIONS FOR REINSTATEMENTS TO FULL CONNEXION**

Helen Anne Reah

4. **RECOMMENDATIONS FOR REINSTATEMENTS AS LOCAL PREACHERS**

Barrie James Cash (Lindisfarne Circuit)
38. Presbyteral Transfers and Reinstatements

***RESOLUTIONS (Presbyteral Session)

38/1. The Conference adopts the Report.

38/2. The Conference resolves by a Standing Vote that those persons whom the Conference has duly adjudged as fit to be received by transfer or reinstatement as the case may be as presbyters be now presented to the Representative Session to be received into Full Connexion with the Conference, and if not already ordained, to be ordained by prayer and the laying on of hands.

38/3. The Conference resolves that the following is fit to be reinstated as a local preacher and pursuant to SO 761(14) directs the relevant Circuit Meeting to reinstate him:

Barrie J Cash (Lindisfarne Circuit)
**RESOLUTIONS**

39/1. The Conference designates for appointment the Revd Dr David Hinchliffe as Chair for the South East District for a period of six years from 1 September 2019.

39/2. The Conference designates for appointment the Revd Dr James N Tebbutt as Chair for the Cumbria District for a period of six years from 1 September 2019.

The following resolutions require a majority of 75%.

39/3. The Conference designates for appointment the Revd Dr Sheryl M Anderson as Chair for the Liverpool District for a further period of three years from 1 September 2020.

39/4. The Conference designates for appointment the Revd Gillian M Newton as Chair for the Sheffield District for a further period of five years from 1 September 2020.

39/5. The Conference designates for appointment the Revd Dr Stephen D Wigley as Chair for the Wales Synod for a further period of three years from 1 September 2020.

**Reasoned Statements**

The Revd Dr David Hinchliffe

David Hinchliffe currently serves as non-separated Chair of the Channel Islands District since being appointed by the Conference in 2010. This appointment includes being Superintendent of the Bailiwick of Guernsey Circuit. Prior to this he was stationed in the Petersfield, Liphook and Haslemere Circuit (1997-2005) and the Woking and Walton-on-Thames Circuit (2005-2010), when he also served the South East District as Assistant Chair (Eastern Area) from 2009 to 2010. David brings not only a considerable wealth of senior leadership experience but also a commitment and energy to provide sensitive leadership working with lay and ordained colleagues in all aspects of district life. He has assisted communities and congregations to discover new hopes and seize opportunities in mission and patterns of ministry. He has the ability to speak to the heart of difficult situations which might elude others, to provide the opportunity to work towards achieving effective resolution. He is an excellent communicator and has wide experience gained through both ministry and his doctoral studies, and frequently represents the Methodist Church by working with the media (through print, radio and television). David’s current appointment involves engaging with political jurisdictions outside the UK and EU whilst being at the heart of leadership within our British Connexion. This will prove invaluable in the post-Brexit world when our Malta and Gibraltar Circuits will undoubtedly face many challenges. David has worked in partnership
with other denominations supporting and developing mission opportunities and sees this as ‘central to the hope we have in God who seeks to reconcile the world’.

The Synod recommends to the Conference that the Revd Dr David Hinchliffe is appointed to serve as Chair for the South East District for a period of six years from 1 September 2019.

**The Revd Dr James N Tebbutt**

James Tebbutt serves as Superintendent of the Gloucestershire Circuit and so offers experience of strategic and collaborative leadership over a county-wide area, working with a large number of presbyters, deacons and lay people. James candidated in 1999 and was ordained in 2003. He has served in the Medway, Hillingdon, Sheffield West, and Manchester Circuits, working in a variety of urban and rural appointments. James will come to the District with considerable ecumenical experience.

Prior to candidating, James was a partner in a firm of solicitors. As a lawyer, he has an excellent grasp of detail and an affinity with governance processes, and as a member of the Law and Polity Committee has a familiarity with work at connexional level. James has academic qualifications in theology and his fluent communication skills will equip him well to represent Methodism in Cumbria.

The Synod recommends to the Conference that the Revd Dr James N Tebbutt is appointed to serve as Chair for the Cumbria District for a period of six years from 1 September 2019.

**The Revd Dr Sheryl M Anderson**

Sheryl Anderson has served as Chair of the Liverpool District since September 2014. Her leading of worship is much appreciated and she is regarded as an excellent and thought-provoking preacher. She brings to every discussion a depth of theology that underpins her understanding of the Church’s mission and ministry, but which is accessible to all. She has good leadership and facilitation skills which are valued in local church, circuit and district contexts, enabling all voices to be heard. She is able to create safe space for difficult conversations, has the ability to open up discussion to explore possible ways forward and gently challenge the District to be ‘holy risk takers’. She is a much respected and valued member of the ecumenical and multi-faith conversations in Liverpool. The Liverpool District has been part of the pilot project for the implementation of Pastoral Supervision. The way this has become embedded in the life of the District is testament to Sheryls’s personal commitment to the process, modelling best practice as it has evolved. Her passion for the District is valued, and this has enabled her to lead us to think more strategically through the development of the District Mission Plan. The implementation of this is key to the District’s vision and her continuing ministry would better enable its delivery. The District has expressed its belief that it will benefit from her ongoing leadership and commitment to rigorous thinking as it moves forward.
The Synod recommends to the Conference that the Revd Dr Sheryl M Anderson is appointed to serve as Chair for the Liverpool District for a further period of three years from 1 September 2020.

**The Revd Gillian M Newton**

Gill Newton has been Chair of the Sheffield District since 2014. She is widely recognised and valued for her management of meetings and leading of worship. She has a deep knowledge of the District and has an immense knowledge and understanding of Methodism and the wider Connexion, which has been very helpful to the District. Her ministry arises out of a clear commitment to Christ and the Church.

Her gifts and skills, her approach to ministry, and her role as District Chair are consistently appreciated and her presence is highly visible across the District. Gill is very much aware of what happens at circuit and at local church level. Her involvement with ecumenical partnerships is valued by our ecumenical partners and she seeks to foster even deeper and more authentic relationships with ecumenical colleagues and the wider community including interfaith relationships.

Gill is a people person, with excellent listening skills which makes people feel they are in safe hands with her. She has a real pastoral heart, which is highly appreciated; she is trustworthy, approachable, focused and passionate in her ministry. She is multi-competent and communicates well at all levels, giving wise and appropriate advice, including clear guidance and direction. Gill was instrumental in the formation, implementation and subsequent monitoring of the District Mission Policy.

The Synod recommends to the Conference that the Revd Gillian M Newton is appointed to serve as Chair for the Sheffield District for a further period of five years from 1 September 2020.

**The Revd Dr Stephen D Wigley**

Stephen Wigley has served as Chair for the Wales Synod since 2007. He is a strong and respected ambassador for the Synod at connexional level and in ecumenical contexts. He brings a breadth of understanding about Methodism in Wales, and his continued presence will better enable the further development of a closer working relationship with Synod Cymru at this significant stage in the life of both Synods.

Stephen is intellectually engaged, pastorally sensitive and caring, and always approachable. His application of these gifts in helping to develop and uphold the vision of the Wales Synod is evident. These qualities alongside his energy and commitment are recognised and valued by the Synod.

The Synod recommends to the Conference that the Revd Dr Stephen D Wigley is appointed to serve as Chair for the Wales Synod for a further period of three years from 1 September 2020.
40. Committee Appointments

***RESOLUTIONS

40/1. The Conference appoints the Strategy and Resources Committee of the Council in accordance with Standing Order 213:
   (i) Dr Daleep Mukarji (Chair)
   (iA) Ms Janet Arthur, Mrs Anne Bolton, Professor David Matthews, Mrs Shelagh Morgan, the Revd Dr Ruth Midcalf, the Revd Michael D Parker, the Revd Marcus Torchon
   (ii) The Revd Timothy A Swindell, Mr Edward Awty (Connexional Treasurers)
   (iii) deleted
   (iv) Mrs Helen Woodall (Chair of the Connexional Grants Committee)
   (v) The Revd Dr Andrew D Wood (Chair or Deputy Chair of the Ministries Committee)
   (vi) The Revd Loraine N Mellor (District Chair)
   (vii) The Secretary, Assistant Secretary, the Conference Officer for Legal and Constitutional Practice, the Connexional Secretary (non-voting): the Revds Canon Gareth J Powell, Dr Jonathan R Hustler, Mrs Louise C Wilkins, Mr Doug Swanney. Other members of the senior management group of the Connexional Team may attend as the business of the Committee shall require. Staff so invited to attend shall have the right to speak but not vote.

40/2. The Conference appoints the panel for the nomination of District Chairs:
The Revds Anne E Brown, Richard J Byass, David P Easton, John Hellyer, Christine Jones, Marian J Jones, Nichola G Jones, Derrick R Lander, Paul Nzachahayo, Keith A Reed, Daniel P Reed, D Paul C Smith, Dr Elizabeth A Smith, Graham Thompson, Alison F Tomlin, Martin H Turner, Dr Martin Wellings, Dr Andrew D Wood, Michaela A Youngson
Deacons Melanie Beaven, Josephine F A Critchley, Jane S Middleton
Ms Jane Allin, Ms Janet Arthur, Mrs Christine Bellamy, Mrs Sue Chastney, Ms Evelyn de Graft, Prof Peter D Howdle, Miss Marion Mear, Mr Malcolm Pearson, Mr Noel Rajaratnam, Mr David Ridley, Mrs Caroline Stead, Dr Malcolm Stevenson, Mr David S Walton, Mrs Rosemary Wass, Mrs Louise C Wilkins, Mrs Ruth Wilton, Mrs Helen Woodall, Mr Rob Wylie
with the Secretary of the Conference as convener.

40/3. The Conference appoints the panel for Connexional Discipline, Pastoral and Appeal Committees and persons with associated functions:

Connexional Complaints Officer: Professor Diane Rowland, Mr Joseph Aoom (deputy), Mr David Booth (deputy), the Revd James A Booth (deputy).

Chairs: Mr Stephen Allinson, Mr Graham Danbury, Mr Robert Gaitskell, Mrs Susan R Howdle, Ms Jane McIvor, Sir Alastair Norris, Miss Elizabeth Ovey.
Advocates: Mr Stephen Allinson, Mr Joseph Anoom, Mr John Birtwell, Mr Adrian Turner, the Revd Stuart Wild.

Conveners:
Discipline, Appeals and Pastoral: The Revd C Mary Austin, the Revd Andrew Cordy, Mrs Ruby Beech, Mr David Kendrew, Mrs Shelagh Morgan, the Revd Ian S Rutherford, the Revd Ian Yates.


Deacons Eunice Attwood, Kate Barrett, Sue Culver, Jane Middleton, Myrtle Poxon, Rowland H Wilkinson.

Mrs Jane Allison, Mr Donald B Appleyard, Mrs Ruby Beech, Mr John A Bell, Mr Simon Birks, Mrs Stella Bristow, Mrs Teresa Broadbent, Mr Dudley Coates, Mr John Connor, Mr Colin Cradock, Mr Andrew Cross, Ms Gillian Dascombe, Mr Brian Davies, Mr Peter Dawe, Prof Peter Howdle, Mrs Judy Jarvis, Mr David Kendrew, Mrs Sophie Kumi, Mrs Ann Leck, Mrs Helen R Letley, Dr Edmund I Marshall, Mr Leon A Murray, Mrs Nwabueze Nwokolo, Mrs Sonia J O’Connor, Mrs Margaret Parker, Mrs Ruth Pickles, Mr Timothy Ratcliffe, Mrs Jean Schroeder, Mr Stephen Schroeder, Dr Alan Thomson, Mr Brian Thornton, Mr David Walton, Mrs Rosemary Wass, Mr Ivan Weekes, Sister Eluned Williams.

40/4. **The Conference appoints the panel for Connexional Complaints Teams:**
The Revds Catherine H Bird, Timothy J Bradshaw, Hilary Cheng, Molly Chitokwindo, Sylvester O Deigh, Edson Dube, David R Ellis, Jacquie P Evans, L E Maree Farrimond, Andrew F Goodhead, Novette S Headley, Oluyemisi Jaivesimi, David Jebb, Christopher Jones, Saidu Kanu, Derrick R Lander, Simon H Leigh, Henry Lewis, Farai Mapamula, R Margaret K Mwailu, Nicholas A Oborski, Stephen Penrose, Valerie
Reid, David M Shaw (A), Dr Jennifer H Smith, Paul S Weir, Ruth E Whittard, Stuart Wild, Linda M Woollacott, Mmasape Zihle.

Deacons Myrtle Poxon, Stephen F Roe.

Miss Maureen Anderson, Mr Graham Arturths, Ms Trudie Awuku, Miss Joan Ball, Mr Malcolm Bell, Mr Peter Binks, Mr John Birtwell, Ms Juliette Burton, Mr David M Chandler, Mr Leo Cheng, Mr Peter Dawe, Mrs Eve DeGraft, Mr David Djaba, Dr John Jefferson, Mr G David Kendall, Mr David Kendrew, Mr Chris Kitchin, Miss Kathryn Larrad, Mr Robert Lawe, Mr David Laycock, Mrs Ann Leck, Ms Betty Maynard, Mrs Nwabueze Nwokolo, Mrs Jean Schroeder, Mr John Scott, Mr Graham Wilson.

40/5. **The Conference appoints the Ministerial Candidates’ Selection Committee:**
The Revds Joanne Archer-Siddall, Dr Iain M Ballard, Richard J Byass, Jane H Carter, Molly Chitokwindo, Benjamin P Clowes, Ashley Cooper, Susan J Creighton, Stephen Dunn, David R Emison, Mark P Hammond, Rachel Hextall, Gareth J Higgs, Dr David Hinchliffe, Ian K Hu, Catherine Hutton, Graham R Jones, Prof Teddy Kalongo, Dr Elizabeth A Kent, M Susan E Lawler, Andrew Letby, Jonathan E Mead, Farai Mapamula, Andrew C Moffoot, Dr Ian D Morris, Faith Nyota, Paul Nzachahayo, Dr Claire R Potter [SO 320(1)(i)], Stephen E Robinson, Nutan Sandhya J Suray, Tina F Swire, Susan J Wigham, D Paul Wood [SO 320(1)(i)], Dr Timothy R Woolley, Ian J Worsfold


Ms E Jane Allin, Mrs Helen Belsham, Mr Rob Cooper, Ms Sarah Dixon, Mrs Elaine M Grout, Ms Sylvia Hart, Mr Phil Langdale, Mrs Jane Lloyd, Mrs Victoria Loveday, Mrs Dorothy Lumley, Ms Kate Paterson, Mrs Grace Penn-Timity, Mrs Catherine Roots, Mrs Maxine Scott, Mr Michael Sharpe, Dr Rachel Starr, Mrs Karen Stefanyszyn, Mrs Denise Tomlinson, Mrs Anne Vautrey, Dr Margaret Williams

The Warden of the Methodist Diaconal Order has the right to attend but not to vote.

40/6. **The Conference appoints oversight tutors [in accordance with Standing Order 321(5)(b)]:**

Where more than one oversight tutor is appointed for the same institution one shall be identified as having oversight responsibility. In the following list, that person is identified by an asterisk.
Queen’s Foundation, Birmingham: * The Revd Dr Jane Craske, Deacon Eunice Attwood, the Revd Dr Catrin Harland-Davies, the Revd Gary Hall, the Revd Dr Paul Nzakahayo, the Revd Dr Judith Rossall, Deacon Kerry Scarlett

40/7. The Conference appoints the Faith and Order Committee:
The Secretary of the Conference: The Revd Canon Gareth J Powell.

The Secretary of the Committee: The Revd Dr Nicola V Price-Tebbutt.

Deacon Eunice Attwood, the Revd Dr George P Bailey, the Revd Dr David M Chapman, Prof Beverley Clack, the Revd Dr Keith Davies, Prof Tom Greggs, the Revd Gary P Hall, the Revd Dr David J Hart, Mrs Susan R Howdle, the Revd Prof Teddy Kalongo, the Revd Dr Jane Leach, Prof Judith Lieu (Chair), the Revd Dr Michael Long, Deacon Karen McBride, the Revd Lionel E Osborn, the Revd Dr Judith A. Rossall, the Revd Mark Rowland, the Revd Dr Jennifer H Smith, the Revd Kerry W Tankard.

40/8. The Conference appoints the Stationing Committee under Standing Order 322:
(i) Lay Chair: Mrs Pamela Lavender
(ii) The Secretary and Assistant Secretary of the Conference: The Revds Canon Gareth J Powell and Dr Jonathan R Hustler
(iii) Seven district Chairs and seven district Lay Stationing Representatives:

South-East The Revd Nigel Cowgill
Ms Jenny Jackson

South-West The Revd Dr Jonathan H Pye
Mrs Biddy Bishop

Wales/Midlands The Revd Ian Howarth
Mrs Val Mayers

Yorkshire The Revd Gillian M Newton
Mrs Beverley Duffy

East Midlands The Revd Canon Helen D Cameron
Mrs Sue P Walters

North-West The Revd Dr Sheryl M Anderson
Mr Iain S A Henderson

North/Scotland The Revd Stephen J Lindridge
Mr Bill Offler

(iv) No more than two Team members with responsibility for presbyteral and diaconal selection; and for the stationing of probationers: The Revd Dr Claire Potter
(v) deleted
(vi) deleted
40. Committee Appointments

(vii) The chair of the Stationing Advisory Committee: The Revd Dr Jennifer A Hurd
(viii) The Warden or deputy Warden of the Methodist Diaconal Order: Deacon Karen McBride
(ix) The chair and a lay member of the Diaconal Stationing Sub-committee: The Revd Dr David Hinchliffe; Mrs Biddy Bishop
(x) The chair of the group responsible on behalf of the Stationing Committee for overseeing the matching of particular presbyters to appointments: The Revd Stephen J Poxon
(xi) The convener of the Stationing Action Group: The Revd Graham Thompson

40/9. The Conference appoints representatives to ecumenical bodies as follows:

(a) Churches Together in Britain and Ireland (CTBI): Annual General Meeting
   Mr Michael P King
(b) Churches Together in Britain and Ireland: Senior Representatives’ Forum
   Mr Michael P King; the Revd Ruth M Gee
(c) Churches Together in England (CTE): Enabling Group
   The Revd Dr Jonathan H Pye, the Revd Ruth M Gee
(d) Action of Churches Together in Scotland (ACTS): Members’ Meeting:
   The Revd S Mark Slaney; Mr Alan Henderson
   Alternate: The Revd T Alan Anderson
(e) Cytûn (Churches Together in Wales): Enabling Group
   The Revd Dr Jennifer A Hurd
   Proxies: The Revds Dr Ian D Morris, Philip A Poynor

40/10. The Conference appoints the Audit Committee:
Mrs Sarah Atwell-King, Mr Adrian Burton, Mr Alan Kershaw (Chair), Mrs Susan M Mortimer.

40/11. The Conference appoints the Methodist Council of 2019:
The ex officio members specified in Standing Order 201, and:
(i) The chair of the Council: Mrs E Jill Baker
(iiA) The Assistant Secretary of the Conference: The Revd Dr Jonathan R Hustler
(iiB) The Conference Officer for Legal and Constitutional Practice:
   Mrs Louise C Wilkins
(iii) Four District Chairs: The Revds Dr Jennifer A Hurd, Leslie M Newton,
   Rachel E Parkinson, Dr Jongikaya Zihle
(iv) Thirty District representatives:
   Mr Tim Baker, the Revd Paul H Booth, the Revd Dr Adrian Burdon, Mr David Burton,
   the Revd Linda J Catlow, Ms Sue Draper, the Revd Mark Dunn-Wilson, Mrs Aileen Fox,
   the Revd Dr Andrew M Fox, the Revd Jeremy H A Hackett, the Revd Novette
Headley, the Revd Beverly Hollings, the Revd David W Hookins, the Revd Philip J Jackson, the Revd Dr Vincent Jambawo, Mrs Heather Lovelady, Mr Alister McClure, Deacon Jonathan Miller, Professor Ken Mortimer, Mrs Helen Norton, the Revd Richard Ormrod, the Revd Mary M Patterson, the Revd Malcolm Peacock, Mr Peter Prescott, Mrs Anne Pryke, Mr Graham Russell, the Revd Billy Slatter, Miss Margaret Webber, Mr Richard Wills, a vacancy (Newcastle)

(v) The Connexional Secretary: Mr Doug Swanney

(vi) The Chair and two members of the SRC: Dr Daleep Mukarji, Professor David Matthews, the Revd Michael D Parker

(viA) The Chair or Deputy Chair of the Ministries Committee: the Revd Dr Andrew D Wood

(vii) A representative of the Diaconal Order: Deacon Karen McBride

(viii) Two representatives of the Youth Assembly: Ms Roxanne Bromley, Mr Michael Pryke

(ix) Two representatives of concerns of racial justice: The Revds Ermal B Kirby, Stephen J Poxon

(x) Up to four Conference-appointed persons.

40/12. The Conference directs that in accordance with Standing Order 210(2)(a) the Districts shall be represented on the Methodist Council of 2020 as follows:

By a presbyter or deacon:
Bolton and Rochdale, Channel Islands, Cornwall, Darlington, East Anglia, Manchester and Stockport, Nottingham and Derby, Northampton, Plymouth and Exeter, Southampton, Wolverhampton and Shrewsbury, Shetland, Bedfordshire Essex Hertfordshire, South East.

By a lay person:
Cymru, Wales, Birmingham, Bristol, Cumbria, Chester and Stoke-on-Trent, Isle of Man, Lincolnshire, Liverpool, Newcastle-on-Tyne, Lancashire, Sheffield, Yorkshire West, Yorkshire North and East, Scotland, London.

40/13. The Conference appoints the following officers of the 2020 Conference:

Representative Session
Journal Secretary: The Revd Jennifer M Dyer
Record Secretary: Mr Martin Harker
Convener of the Memorials Committee: The Revd Catherine Dixon

Presbyteral Session
Record Secretary: The Revd Jennifer M Dyer
Assistant Record Secretary: The Revd Rosemarie E G Clarke
40. Committee Appointments

40/14. The Conference appointed the following officers of the Conference Diaconal Committee:
Recording Officer: name to follow
Reporting Officer: name to follow

40/15. The Conference appoints the Ministries Committee:
Mrs Jill Baker, Mr Peter Baffoe, the Revd Christine M Dutton, the Revd Dr Jonathan R Hustler (Convener), Deacon Michelle L Legumi, the Revd Dr Andrew J Lunn, Mr Andrew Maisey, the Revd David A Markay, Deacon Angela Shereni, Mrs Karen Stefanszyn, the Revd Caroline A Weaver, the Revd Dr Andrew D Wood (Chair).

40/16. The Conference appoints the Trustees of Epworth Old Rectory:
Mrs Sarah Friswell (Chair), Mr John Purdy (Secretary), the Revd Stuart Gunson (Treasurer), Mrs Jenny Carpenter, Mr Barry Clarke, Professor William Gibson, Ms Sandra Goodwin, the Revd Angela Long, Mr Doug Swanney.

World Methodist Council Trustees:
Bishop Ivan Abrahams, the Revd Dr John Beyers, the Revd Dr Fred Day, Mr Kirby Hickey, Archbishop Michael Kehinde Steven.

40/17. The Conference appoints the Revd Sir Ralph Waller as a Director of Westminster College Oxford Trust Ltd for a three-year period from 1 September 2019.

Details of New Nominations (underlined above):

Iain Ballard  Presbyter in Hull (Centre and West) Circuit, previous experience as a doctor in the NHS. Experience of mentoring a candidate through the candidating process and as a link church supervisor for a student presbyter.

Malcolm Bell  Circuit safeguarding coordinator and trainer for 4 years. Retired Magistrate with 23 years’ experience.

Paul Booth  Nominated to the Council by the Plymouth and Exeter District.

Adrian Burdon  Nominated to the Council by the Manchester and Stockport District.

David Burton  Nominated to the Council by the Sheffield District.

Dawn Canham  Deacon in the Wimbledon Circuit, experience as a rural missioner. Particular interest in evangelism through the arts and for the growing worldwide expression of diakonia.
<table>
<thead>
<tr>
<th>Name</th>
<th>Role and Experience</th>
</tr>
</thead>
<tbody>
<tr>
<td>Benjamin Clowes</td>
<td>Superintendent of the Nidd Valley Circuit, with experience of ministering in a Fresh Expressions context. Author of creative Bible Studies.</td>
</tr>
<tr>
<td>Sylvester Deigh</td>
<td>Presbyter in the South Fylde Circuit and member of the Ministerial Candidates Appeal Committee.</td>
</tr>
<tr>
<td>Stephen Dunn</td>
<td>Presbyter in the North Fylde Circuit, minister of a larger evangelical church, recently started a church plant.</td>
</tr>
<tr>
<td>Jacquie Evans</td>
<td>Superintendent Minister of the Waveney Valley Ecumenical Partnership, with previous experience of working in learning disability services and in social work education.</td>
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<tr>
<td>Claire Gill</td>
<td>Deacon in the Harrow and Hillingdon Circuit, with a background in education. Experience of being a member of the Ministerial Candidates’ and Probationers’ Oversight Committee, and of district candidates’ and probationers’ committees.</td>
</tr>
<tr>
<td>Sandra Goodwin</td>
<td>Representative of Methodist Women in Britain.</td>
</tr>
<tr>
<td>Jeremy Hackett</td>
<td>Nominated to the Council by the Bolton and Rochdale District.</td>
</tr>
<tr>
<td>Catrin Harland-Davies</td>
<td>Methodist Tutor and Co-Director of the Centre for Continuing Ministerial Development at The Queen’s Foundation for Ecumenical Theological Education.</td>
</tr>
<tr>
<td>Novette Headley</td>
<td>Superintendent Minister, seeking to support ministers to serve the church with integrity, enthusiasm and compassion.</td>
</tr>
<tr>
<td>David Hookins</td>
<td>Nominated to the Council by the Southampton District.</td>
</tr>
<tr>
<td>Oluyemisi Jaiyesimi</td>
<td>Presbyter in the Ealing Trinity Circuit, with experience of school chaplaincy. Previous experience of ministry in Nigeria.</td>
</tr>
<tr>
<td>Jimione Kaci</td>
<td>Presbyter in Stafford Circuit and a former Chaplain of the Fijian Methodist Fellowship.</td>
</tr>
<tr>
<td>Jacob Kaiga</td>
<td>Presbyter in the Aire and Calder Circuit, with responsibility for Evangelism and Spirituality across the Circuit.</td>
</tr>
<tr>
<td>Teddy Kalongo</td>
<td>Superintendent of the Bridgend Circuit; member of the Faith and Order Committee.</td>
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### 40. Committee Appointments

<table>
<thead>
<tr>
<th>Name</th>
<th>Details</th>
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<tbody>
<tr>
<td>Saidu Kanu</td>
<td>Presbyter in the Leicester (Trinity) Circuit, with an interest in empowerment issues.</td>
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<tr>
<td>Derrick Lander</td>
<td>Supernumerary presbyter in the Telford Circuit. Connexional experience includes training superintendents, membership of Appeal (Reinstatement) and Chairs’ nomination committees.</td>
</tr>
<tr>
<td>Farai Mapamula</td>
<td>Presbyter in the Birmingham Circuit. Experience of launching Inclusive Church in Birmingham, and involvement with Equality, Diversity and Inclusion training within the District.</td>
</tr>
<tr>
<td>Alister McClure</td>
<td>Nominated to the Council by the Yorkshire North and East District.</td>
</tr>
<tr>
<td>Siperire</td>
<td>Presbyter in the Swansea and Gower Circuit, passionate about conflict resolution.</td>
</tr>
<tr>
<td>Farai Mapamula</td>
<td>Presbyter in the Birmingham Circuit. Experience of launching Inclusive Church in Birmingham, and involvement with Equality, Diversity and Inclusion training within the District.</td>
</tr>
<tr>
<td>Shelagh Morgan</td>
<td>Significant experience at senior levels in organisations in the public, private and charitable sectors (including as Chief Executive of the Methodist Ministers’ Housing Society). Synod Secretary for the South East District.</td>
</tr>
<tr>
<td>Daleep Mukarji</td>
<td>Past Vice-President of the Conference; nominated by the Council as Chair of the Strategy and Resources Committee.</td>
</tr>
<tr>
<td>Margaret Mwailu</td>
<td>Presbyter in Chesterfield Circuit, Synod Secretary, member of Queen’s Connexional Course Oversight Committee and Mayor’s Chaplain.</td>
</tr>
<tr>
<td>Leslie Newton</td>
<td>Nominated to the Council by the Chairs’ Meeting.</td>
</tr>
<tr>
<td>Helen Norton</td>
<td>Nominated to the Council by the Isle of Man District.</td>
</tr>
<tr>
<td>Richard Ormrod</td>
<td>Nominated to the Council by the Lancashire District.</td>
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<tr>
<td>Michael Pryke</td>
<td>Nominated to the Council by 3Generate.</td>
</tr>
<tr>
<td>Jonathan Pye</td>
<td>Chair of the Bristol District.</td>
</tr>
<tr>
<td>Judith Rossall</td>
<td>Tutor in Church History at The Queen’s Foundation, previously Methodist Oversight Tutor at the Southern Theological Education and Training Scheme (STETS), with particular interest in historical theology, spirituality and interface between theology and ministerial practice.</td>
</tr>
</tbody>
</table>
40. Committee Appointments

Mark Slaney  Designated for appointment as the Chair of the Scotland and Shetland Districts from 1 September 2019.

Marcus Torchon  Superintendent of the Coventry and Nuneaton Circuit, with significant experience of strategic development in the Church in a range of cultural contexts.

Ralph Waller  Presbyter in the Oxford Circuit, with experience of circuit appointments and higher education chaplaincies. Principal of Harris Manchester College in the University of Oxford from 1988-2018. The Westminster College Oxford Trust board has agreed to elect him as Chair of the Trust on the retirement of Mrs Susan Howdle on 31 August 2019.

Sue Walters  District Lay Stationing Representative for the Northampton District.

Mmasape Zihle  Presbyter in the Barking, Dagenham and Ilford Circuit (from September 2019) of South African heritage. Good listening skills and passion for justice and fairness.
41. Appreciations

Mr John A Bell

John Bell has served as Chair of the Connexional Allowances Committee since 2010. During this time he has overseen a major review of additional allowances, sought to clarify a number of processes by which ministers and their families are assisted, and overseen the day-to-day work of a number of trusts for which the Committee has responsibility. In all of this, Mr Bell has brought a deep understanding of the needs of ministers and their dependants. He has been alert to changing circumstances in society and has sought to ensure that the Committee responds not only to the present moment, but to the longer-term needs of individuals and the Methodist Church. His deep pastoral heart means that those who have approached the Committee for assistance have found a thoughtful, compassionate and wise Chair, never afraid to be honest in the interests of ensuring that the Committee plays its part in watching over the flock in love.

Mr Bell has balanced the economic constraints of various funds with an ever-growing need. In doing so, he has challenged and guided various bodies to think about what sort of longer-term support is needed for ordained ministry. A host of individuals and the Conference have cause to be thankful to God for the skill, grace and pastoral integrity with which Mr Bell has served the Connexion as Chair of the Connexional Allowances Committee.

***RESOLUTION

41/1. The Conference expresses its gratitude to Mr John A Bell for his service as Chair of the Connexional Allowances Committee and wishes him well for his ongoing ministry.

Professor Peter D Howdle

Peter Howdle has served as Chair of the Strategy and Resources Committee since 2012. In a demanding role that requires detailed attention to a wide-ranging agenda, Prof Howdle has enabled the Committee and the Council to see their work always in the context of the broader sweep of the Christian tradition. His award by the Archbishop of Canterbury in 2017 of the Lambeth Cross for services to ecumenism is a reflection of the map upon which Prof Howdle lives and exercises his vocation. In the course of considering both embryonic ideas and detailed financial plans, Prof Howdle has encouraged in others, as well as displayed himself, the ability to make connections to ensure robust and sustainable strategic planning. In this, he has been a wise counsellor to many across the Connexion.

His grounding in his own Circuit and Local Church, which he has continued to serve with great diligence, coupled with his keen interest in all whom he encounters has meant he has approached each item of business with a holistic view. He has with grace and insight challenged committees, individuals, and the Conference to ensure that the impact of decisions is carefully and fully understood. His primary concern has only ever been the
faithful witness of the Church of Jesus Christ and the evolution of the Methodist tradition within that of the Church apostolic. His service as Chair of the Strategy and Resources Committee has been an expression of pastoral ministry for which the Conference now and in years to come has cause to give thanks.

***RESOLUTION

41/2. The Conference expresses its gratitude to Prof Peter D Howdle for his service as Chair of the Strategy and Resources Committee of the Methodist Council and wishes him well for his ongoing ministry.
1. **Membership**

The Methodist Diaconal Order currently has a complement of 261 members. Of these:
- 129 are in the active work (including 10 probationer deacons)
- 118 are supernumerary deacons
- 9 are student deacons
- 5 are deacons who hold ‘without appointment’ status

In addition, there are 2 authorised deacons in the active work and 1 supernumerary associate deacon. The Order also has 25 people who are ‘Associates’ of the Order and a number of ‘Friends’ who commit themselves to support the Order through prayer and advocacy.

Since the 2018 Convocation 2 members have died, 5 new full members were received by ordination into the diaconate, 5 became accepted candidates and 4 members had permission to sit down.

2. **Our life together as deacons and members of the Order**

**Convocation 2018** The Convocation met at the Hayes Swanwick and was pleased to welcome and receive the ministry of both the President and Vice-President of the Conference. The President led the welcome service for Deacon Ruth Richey appointed to serve by the Methodist Council as the new Deputy Warden.

Following on from the Order’s involvement in the World Diakonia Conference of 2017, the Convocation welcomed a number of international and ecumenical deacons, including the Vice-President and Secretary of Diakonia Africa-Europe region: Deaconess Ibironke Oworu and Deacon Gordon Pennykidd; and we renewed our friendship with the Methodist Church of Southern Africa Order of Deacons, the United Methodist Church as well as with our ecumenical partners. Together, we listened, consulted and learned as we sought to hear what God’s Spirit was saying and to focus on what matters.

**Area Groups** During this connexional year we have sought to continue to deepen our Area Group life to reflect and discern on what God is saying and what truly matters. We began this process as a way to prepare ourselves to be open and ready for where God is leading the Church in its discerning around the diaconate and the Order. We identified the anchor-points that will be necessary to keep us faithful and steady: *Prayer* – a call
to remain attentive through the life of prayer; **Compassion** – a call to root ourselves in God’s goodness, compassion and love; **Courage and Confidence** – a call to move beyond fear and make a difference; **Transformation** – a call to keep trusting in the creativity of our God who makes all things new. We trust God will use our work of prayer, listening and engaging with each other as a means to deepen our life in Christ, with one another and as we seek to serve within God’s Church as it joins in God’s activity in the world.

3. **Our life and ministry within God’s Church**

*The Faith and Order Report: The Theology and Ecclesiology underpinning the Diaconate* The Faith and Order Committee and its secretary the Revd Dr Nicola Price-Tebbutt have continued to engage with members of the Order through consultation with its Area Groups. Members eagerly await the final report at this year’s Conference. We know it will bring invitations and opportunities to us and to the whole Church, as well as potential change and challenge that we may not at first find easy and we may fear. Yet we are actively praying as members of the Order that we, together with the whole Church, will continue to be prepared to be those who fulfil God’s calling as disciples of Jesus Christ who came not to be served but to serve and give his life as a ransom for many.

**Stationing** In 2018/2019 the stationing matching process held a very different challenge for the Diocesan Stationing Sub-Committee that advises the Warden in the stationing of deacons to appointments. This year there were more circuit diaconal profiles than deacons available for stationing. It was extremely affirming and encouraging to visit Circuits, to read their profiles and to observe the clarity and understanding of ordained diaconal ministry to which they witnessed. Yet it made the task of discernment a demanding one and unfortunately some appointments have remained unfilled. At the time of writing, 16 ordained deacons and two probationer deacons have been matched.

**Our Calling and Carry on Serving** At Convocation 2019 we plan to launch some new material. The first is a new short film about how deacons enable and contribute to the Church in its living out of **Our Calling**; the second is a magazine telling the story of deacons’ ministry: **Keep Calm and Carry on Serving**. In addition at the beginning of 2019 a new website was launched as part of the main Methodist Church website. The Order is grateful to many members of the Connexional Team who have supported and helped to make these and other activities of the Order happen.

4. **Our relationship with other diaconal orders and deacons**

**Diakonia Africa-Europe region (DRAE)** In June 2019 DRAE will celebrate 25 years since its formation. The Order has been an active member since those early days, with Deacon Betty Vaughan being one of the signatures on the inauguration document and Deacon...
Jackie Fowler serving a three year term as its President. The Order is able to send several members to be present at this DRAE conference taking place in Scotland.

**Methodist Church of Southern Africa Order of Deacons:** In April, the Warden and Deputy Warden were able to take up an invitation to visit and participate in the Convocation of the Order of Deacons in the Methodist Church of Southern Africa.

***RESOLUTIONS***

42/1. The Conference receives the Report.

42/2. The Conference resolves that the Convocation of the Methodist Diaconal Order shall meet at a venue to be determined from Tuesday 5 May until Friday 8 May 2020.
PRESBYTERS BECOMING SUPERNUMERARY OR RETURNING TO THE ACTIVE WORK

1. Recommended to return to the active work
   Robert G Morton
   Harold Stuteley

2. Permission to become supernumerary granted during the year
   * Paul S R Chesworth
   * Gary J Homwood
   * Michael D John
   * Julia S Monaghan
   * Lynda C Russell
   * N Beverly Turner
   * Ruth E Whittard

Those marked * were granted permission on grounds of ill health under Standing Order 790(2).

3. Presbyters requesting permission to become supernumerary
   The figure in brackets indicates the number of years of status as a presbyter of the person concerned (with any former years of status as a deacon added with the prefix D).

Joy E Adams (15) Gillian M Houghton (16)
Peter E Barber (42) Kenneth G Howcroft (39)
Paul A Beetham (28) Paul Hulme (52)
Stuart A Bell (35) John A Illsley (31)
John M L Boardman (40) Frances E Johnson (28)
Denise Bulloss (13) Ermal B Kirby (41)
John M Butt (29) A Cameron Kirkwood (41)
Jacqueline A Case (19) Michael J Lewis (40)
Carol A Chaplin (13) Stella R Long (20)
Janet Clasper (21) Charlotte A Lorimer (24)
Jennifer S Dowding (17) Timothy S Macquiban (35)
David P Easton (40) Andrew P Maguire (10)
David W Edmondson (25) Paul Martin (B) (11)
Susan Edwards (11) Andrew J Mashiter (27)
Peter W Ensor (44) David T Meachem (41)
Kim Teck Goh (18) Christopher J Moreton (26)
Paul A Golightly (38) J Kenneth Morgan (26)
Peter D Gomm (35) Francis R Neil (14)
Graeme J Halls (35) Richard W Oldroyd (30)
David G Hamflett (43) * Ann E Owen (12)
Kevin M Hart (37) Gwyneth M Owen (27)
Margaret E Heim (23) Christopher P Parkes (12)
Stephen A Hoggar (37) John F W Payne (42)
43. Presbyters and Deacons Becoming Supernumerary or Returning to the Active Work

Moira A Peters (25)    Martin R Swan (20)
Jean A Quick (29)      William H Tardy (19)
Susan L Rolls (19)     Keith Tewkesbury (46)
* John L Simms (27)    Janice M Trimble (11)
Rolison C Sims (23)    Leslie E Wallace (17, D8)
Nicholas J Skelding (40)    Roger L Walton (44)
David R Speed (40)     Roy M Watson (52)
Iain T Skinner (26)    Sharon Whittaker (26)
Anne Smith (27)        Richard M Wilde (37)
Martyn P Smith (22)    Kathleen S Wood (16)
* Susan Sowden (20)    Kok Kong Yap (32)

All applications are made under Standing Order 790(1), except those marked * who are applying on grounds of ill health under Standing Order 790(2) and those marked + who are applying on compassionate grounds under Standing Order 790(3).

***RESOLUTIONS

43/1. (Presbyteral Session)
The Conference receives the Report.

43/2. (Presbyteral Session)
The Conference recommends to the Representative Session that the presbyters listed above be permitted to become supernumerary on the grounds shown.

43/3. (Representative Session)
The Conference permits those presbyters whose names have been recommended by the Presbyteral Session to become supernumerary.

43/4. (Representative Session)
The Conference permits the following presbyters to return to the active work:
Robert G Morton
Harold Stuteley

DEACONS BECOMING SUPERNUMERARY OR RETURNING TO THE ACTIVE WORK

1. Recommended to return to the active work
   No case

2. Permission to become supernumerary granted during the year
   No case
Those marked * were granted permission on grounds of ill health under Standing Order 790(2).

3. Deacons requesting permission to become supernumerary
P Jane Harper
Thomas Luke
Elizabeth A Rowe

All applications are made under Standing Order 790(1).

***RESOLUTIONS

43/5. (Representative Session)
The Conference permits those deacons whose names have been recommended by the Conference Diaconal Committee to become supernumerary.
The Conference Diaconal Committee (“the Committee”) met during the Convocation of the Methodist Diaconal Order on 9 May 2019. The President took the Chair.

1. **Deacons who have died**

   The Committee approved the obituaries of Irene Nora Fowler and Roger Keith Hensman.

2. **Candidates**

   2.1 The Committee recommended, with the required majority, acceptance by the Representative Session of the following candidates to proceed immediately into pre-ordination training:

   - Margaret Chipandambiria
   - Janet Ann Guy
   - Sarah Emily Hoe
   - Sarah Pitkeathly
   - Marie Poole
   - Clare Purfit
   - Neil Wingrove

   2.2 The Committee recommended, with the required majority, acceptance by the Representative Session of the following candidates to proceed to training upon the fulfilment of certain conditions:

   - No case

   2.2 The Committee noted the following deacons recommended by the Ministerial Candidates’ Selection Committee for training for presbyteral ministry upon transfer from diaconal ministry:

   - No case

   2.3 The Committee noted the following accepted diaconal candidates recommended by the Ministerial Candidates’ Selection Committee for training for presbyteral ministry:

   - No case

3. **Transfer**

   The Committee adopted the recommendation by a 75% majority or more of the Ministerial Candidates’ Selection Committee acting as Transfer Committee that the following applicants should be transferred to the jurisdiction of this Conference, as a probationer:

   - No case
4. Training and probation

The Committee adopted the following special reports of the Ministerial Candidates’ and Probationers’ Oversight Committee:

4.1 Candidates accepted at previous Conferences and given permission to delay entry into training:
No case

4.2 Candidates accepted at this Conference and to be given permission to delay entry into training:
No case

4.3 Candidates accepted at this Conference and to be given permission to transfer to another Conference:
No case

4.4 Candidates conditionally accepted at previous Conferences:
(a) Those judged to have fulfilled the condition and therefore to be accepted as candidates
No case
(b) Those judged to have failed to fulfil the condition and thereby not to be accepted as candidates
No case
(c) Those still to fulfil the condition
No case

4.5 Changes in expected date of Reception into Full Connexion:
(a) To an earlier date
No case
(b) To a later date
Shirley Dianne Hassall (from 2019 to 2021)

4.6 Special cases:
No case

4.7 Deferred entry into probation:
No case
4.8 Withdrawals under SO 727:

(a) Candidates  
No case  
(b) Student deacons  
No case  
(c) Probationers  
No case  

4.9 Transfer to other Conferences or Churches:  
No case  

4.10 Reinstatements under SO 761:  
No case  

4.11 Discipline:  
No case  

4.12 The Committee noted, pursuant to SO 031, that the following students and probationers had been discontinued:  
No case  

In the following lists:
* = change from the lists approved by the 2018 Conference
+ = candidates accepted by the 2018 Conference

<table>
<thead>
<tr>
<th>Surname</th>
<th>First name(s)</th>
<th>Due to be received into Full Connexion</th>
</tr>
</thead>
<tbody>
<tr>
<td>+Bennett</td>
<td>Tessa Joanne</td>
<td>2023</td>
</tr>
<tr>
<td>+Gabbattis</td>
<td>Kim Louise</td>
<td>2022</td>
</tr>
<tr>
<td>Goddard</td>
<td>Caroline Michelle</td>
<td>2021</td>
</tr>
<tr>
<td>*Hassall</td>
<td>Shirley Dianne</td>
<td>2021</td>
</tr>
<tr>
<td>+Hyde</td>
<td>Allison</td>
<td>2022</td>
</tr>
<tr>
<td>Johnson</td>
<td>Katherine Jane</td>
<td>2020</td>
</tr>
<tr>
<td>Lunn</td>
<td>Helen</td>
<td>2022</td>
</tr>
<tr>
<td>Perrott</td>
<td>Nigel George</td>
<td>2020</td>
</tr>
<tr>
<td>+Rigby</td>
<td>Sarah Jane</td>
<td>2023</td>
</tr>
<tr>
<td>Sam</td>
<td>Theresa Effuah</td>
<td>2022</td>
</tr>
<tr>
<td>Snowball</td>
<td>Helen</td>
<td>2021</td>
</tr>
<tr>
<td>Spinks</td>
<td>Rebekah Joy</td>
<td>2020</td>
</tr>
<tr>
<td>Stoner</td>
<td>Robert Austin</td>
<td>2020</td>
</tr>
<tr>
<td>+Uwimana</td>
<td>Marcianne</td>
<td>2022</td>
</tr>
<tr>
<td>Wheadon</td>
<td>Sally Anne</td>
<td>2020</td>
</tr>
</tbody>
</table>
5. **Ordinands**

The Committee recommended to the Representative Session of the Conference that the following are fit to be received into Full Connexion with the Conference as deacons, and, if not already ordained, to be ordained and to be received into full membership of the Methodist Diaconal Order:

Corinne Anne Brown  
Jennifer Parnell  
Bryanell Elizabeth Rop  
Judith Elizabeth Stoddart

6. **Permission to serve abroad**

Marlene A Skuce

7. **Permission to reside abroad**

Harriet P Bacon  
Gordon H Wallace

8. **Deacons becoming supernumerary**

(a) The Committee recommended to the Representative Session that the following deacons be permitted to become supernumerary:  
P Jane Harper  
Thomas Luke  
Elizabeth A Rowe

(b) Permissions granted during the year:  
During the year, the President permitted the following deacons to become supernumerary on health grounds:  
*No case*

See the Presbyters and Deacons Becoming Supernumerary or Returning to the Active Work section of the Agenda for the resolution to be presented to the Representative Session.

9. **Resignations**

The Committee noted that the President had given permission for the following deacons to resign:  
*No case*
44. Report to the Representative Session of business conducted by the Conference Diaconal Committee

10. Annual Inquiry

The Warden of the Order gave to the President on behalf of the Convocation the assurances as to the character and discipline of the deacons and diaconal probationers required by Standing Order 183.

***RESOLUTIONS

44/1. The Conference receives the Report.

44/2. The Conference resolves, by a Standing Vote, that it accepts for training, unconditionally or conditionally as the case may be, the candidates for ministry recommended by the Diaconal Committee whose names are recorded in the report of that Committee.

44/3. The Conference adopts the report on diaconal students and probationers recommended for continuance in training or on probation as set out in section 4.

44/4. The Conference resolves by a Standing Vote that those persons whose names have been read to the Conference and are printed in the Agenda be now received into Full Connexion with the Conference as deacons, and, if not already ordained, to be ordained by prayer and the laying on of hands and to be received into full membership of the Methodist Diaconal Order on the afternoon of this day, the 30th day of June, at Shirley Methodist Church.
PRESBYTERS TO BE RECOGNISED AND REGARDED AS PRESBYTERS OF THE METHODIST CHURCH

The names of persons to be recognised and regarded as Presbyters in Full Connexion are printed below and may be amended in the Order Paper at the Conference in order to incorporate any changes consequent upon the decisions of the Stationing Committee.

(1) Presbyters of the Irish Conference

_Under Clause 43 of the Deed of Union all presbyters admitted into Full Connexion with the Conference of the Methodist Church in Ireland are automatically recognised and regarded as presbyters in Full Connexion with the Conference of the Methodist Church in Britain, irrespective of whether they are stationed by the latter Conference (although they only come under the rules and discipline of the Conference when stationed by it). Their names are printed in the Minutes of the Conference._

(2) Presbyters of other autonomous Methodist Conferences

<table>
<thead>
<tr>
<th>Name</th>
<th>Number</th>
<th>Conference</th>
</tr>
</thead>
<tbody>
<tr>
<td>P Kofi Amissah</td>
<td>2/9</td>
<td>Methodist Church Ghana</td>
</tr>
<tr>
<td>Bruce J Anderson</td>
<td>34/13</td>
<td>Methodist Church of New Zealand</td>
</tr>
<tr>
<td>Tokunbo E O Asogbon</td>
<td>27/36</td>
<td>Methodist Church Nigeria</td>
</tr>
<tr>
<td>Martin P Beukes</td>
<td>26/4</td>
<td>The Methodist Church of Southern Africa</td>
</tr>
<tr>
<td>Mucharutya Chisvo</td>
<td>5/6</td>
<td>Methodist Church Zimbabwe</td>
</tr>
<tr>
<td>Shannon C DeLaureal</td>
<td>27/15</td>
<td>The United Methodist Church</td>
</tr>
<tr>
<td>Zdzislaw G Hendzel</td>
<td>24/16</td>
<td>The Methodist Church of Southern Africa</td>
</tr>
<tr>
<td>Josefa R Mairara</td>
<td>26/FC</td>
<td>Methodist Church Fiji</td>
</tr>
<tr>
<td>J Scott Manning</td>
<td>19/19</td>
<td>The Methodist Church of Southern Africa</td>
</tr>
<tr>
<td>David A Markay</td>
<td>35/7</td>
<td>The United Methodist Church</td>
</tr>
<tr>
<td>Kristin C Markay</td>
<td>35/6</td>
<td>The United Methodist Church</td>
</tr>
<tr>
<td>Francis M’Itiiri</td>
<td>23/13</td>
<td>Methodist Church Kenya</td>
</tr>
<tr>
<td>Gary J Molver</td>
<td>5/16</td>
<td>The Methodist Church of Southern Africa</td>
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<tr>
<td>Michael Moon</td>
<td>34/10</td>
<td>Methodist Church in Korea</td>
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<tr>
<td>Rachel Muthoni</td>
<td>29/33</td>
<td>Methodist Church Kenya</td>
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<tr>
<td>Ung Soon Nguang</td>
<td>35/39</td>
<td>Methodist Church Malaysia</td>
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<tr>
<td>Henry Chilemeze Ohakah</td>
<td>25/1</td>
<td>Methodist Church Nigeria</td>
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<tr>
<td>Ayodeji E Okegbile</td>
<td>35/4</td>
<td>Methodist Church Nigeria</td>
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<tr>
<td>Joan M Pell</td>
<td>14/2</td>
<td>The United Methodist Church</td>
</tr>
<tr>
<td>Cleopas Sibanda</td>
<td>5/1</td>
<td>Methodist Church Zimbabwe</td>
</tr>
</tbody>
</table>
***RESOLUTION

45/1. By a Standing Vote, the Conference welcomes those presbyters to be appointed to the stations, whose names are listed in the Agenda as amended by the Order Paper circulated to the Conference, as ministers of other autonomous Methodist Conferences who, by virtue of clause 44 of the Deed of Union, will thereby be recognised and regarded as presbyters of the Methodist Church admitted into Full Connexion.

(3) Presbyters of other communions applying to be recognised and regarded

Noreen S Daley-Lee 36/21
Solomon Joseph 13/1
David Kent 27/35
Krystyna H Kwarcia 19/1
Chellaian Lawrence 35/5
Mark R Mander 26/FC
Debora K Marschner 25/1
Aboseh Ngwana 7/2
Michael A Ogwuche 18/17
Raj Patta 19/13
John C Peet 27/31
Douglas S Rix 24/8
Israel Selvanayagam 5/15
Teddy Siwila 28/1
J Martin Whitehead 6/4
Alex Yesudas 21/15

***RESOLUTION

45/2. By a Standing Vote, the Conference, by virtue of clause 45 of the Deed of Union, declares that the persons whose names are printed for this purpose in the Agenda as amended by the Order Paper circulated to the Conference, shall be recognised and regarded during the period of their appointment to the stations for the next ensuing year as presbyters of the Methodist Church admitted into Full Connexion.

DEACONS OF OTHER CHURCHES TO BE RECOGNISED AND REGARDED AS DEACONS OF THE METHODIST CHURCH

No case
PRESBYTERS AND DEACONS OF OTHER COMMUNIONS TO BE AUTHORISED TO SERVE THE METHODIST CHURCH

The names of presbyters and deacons to be authorised to serve are printed in the draft of the stations circulated to the Conference, which may be amended via the changes to the stations distributed to the Conference while it is in session.

***RESOLUTION

45/3. The Conference resolves that the persons whose names are printed for this purpose in the draft of the stations as amended by the changes to the stations circulated to the Conference, be authorised to serve the Methodist Church as presbyter or deacon as the case may be for the next ensuing year by virtue of Standing Order 733(1) and that each person so authorised shall reside for the purposes of the stations in the Circuit under which his or her name is listed.

PRESBYTERS AND DEACONS OF OTHER COMMUNIONS APPLYING TO BE ASSOCIATE PRESBYTERS OR DEACONS OF THE METHODIST CHURCH

The names of presbyters and deacons of other communions to be granted the status of associate presbyter or associate deacon as the case may be are printed in the draft of the stations circulated to the Conference, and may be amended in the changes to the stations distributed to the Conference whilst it is in session.

***RESOLUTIONS

45/4. The Conference resolves that the persons whose names are printed for this purpose in the draft of the stations as amended by the changes to the stations circulated to the Conference, be granted the status of associate presbyter for the next ensuing year by virtue of Standing Order 733A(1) in the Circuit whose number appears against his or her name so listed.

45/5. The Conference resolves that the persons whose names are printed for this purpose in the draft of the stations as amended by the changes to the stations circulated to the Conference, be granted the status of associate deacon for the next ensuing year by virtue of Standing Order 733A(1) in the Circuit whose number appears against his or her name so listed.
Members of the Conference 2019

1. The Revd Michaela A Youngson Retiring President (Deed of Union 14(2)(i))
2. Mr Bala Gnanapragasam Retiring Vice-President “
3. The Revd Canon Gareth J Powell Secretary of the Conference “
4. The Revd Loraine N Mellor Ex-President (DU 14(2)(ii))
5. Mrs E Jill Baker Ex-Vice-President
6. The Revd Dr Barbara C Glasson President-Designate (DU 14(2)(iii))
7. Professor Clive Marsh Vice-President-Designate

Conference Secretariat and other Officers (DU 14(2)(iv) SO 101)

8. The Revd Dr Jonathan R Hustler Assistant Secretary
9. Mr Martin Harker Record Secretary
10. The Revd Jennifer M Dyer Journal Secretary
11. The Revd Catherine Dixon Secretary of the Memorials Committee
12. Mr David S Walton Chair of the Business Committee SO 136(1)(i)
13. Mrs Louise C Wilkins Conference Officer for Legal and Constitutional Practice

The Chair of each Home District (DU 14(2)(v))

14. The Revd Dr Jennifer A Hurd Synod Cymru
15. The Revd Dr Stephen D Wigley Wales Synod
16. The Revd Ian Howarth Birmingham
17. The Revd Paul Martin Bolton and Rochdale
18. The Revd Dr Jonathan H Pye Bristol
19. The Revd Richard J Teal Cumbria
20. The Revd Dr David Hinchliffe Channel Islands
21. The Revd Peter E Barber Chester and Stoke-on-Trent
22. The Revd Steven J Wild Cornwall
23. The Revd Richard M Andrew Darlington
24. The Revd Canon Julian M Pursehouse East Anglia
25. The Revd Richard Hall Isle of Man
26. The Revd Bruce D Thompson Lincolnshire
27. The Revd Dr Sheryl M Anderson Liverpool
28. The Revd Dr Andrew J Lunn Manchester and Stockport
29. The Revd Stephen J Lindridge Newcastle upon Tyne
30. The Revd Paul H Davis Lancashire
   The Revd Loraine N Mellor Nottingham and Derby dual qualification
31. The Revd Canon Helen D Cameron Northampton
32. The Revd Graham Thompson Plymouth and Exeter
33 The Revd Gillian M Newton  Sheffield
34 The Revd Dr Andrew D Wood  Southampton
35 The Revd Dr Roger L Walton  Yorkshire West
36 The Revd Rachel E Parkinson  Wolverhampton and Shrewsbury
37 The Revd Leslie M Newton  Yorkshire North and East
38 The Revd Dr David P Easton  Scotland
39 The Revd Dr David M Chapman  Bedfordshire, Essex and Hertfordshire
40 The Revd Nigel Cowgill  London
dual qualification
41 The Revd Dr Jongikaya Zihle  London
42 The Revd John Hellyer  South-East

Warden of the Methodist Diaconal Order (DU (14)(2)(vi))

43 Deacon Karen McBride  The Warden

Representatives from the Irish Conference

44 The Revd T H Samuel McGuffin (President, Methodist Conference in Ireland)
(DU 14(2)(vii))
45 The Revd Dr Thomas McKnight (Secretary, Methodist Conference in Ireland)
(DU 14(3))
46 Mrs Hazel Baird
47 Mrs Joan Strong

Representatives of United Methodist Church (DU 14(3))

48 Bishop Cynthia Harvey
49 Ms Erin Sears

Conference-elected Representatives (DU 14(2)(ix), DU 14(5), SO 103)

Retiring in 2019
50 The Revd Dr Jane V Craske
51 Dr Stephen Leah
52 The Revd Elaine M Lindridge

Retiring in 2020
53 Mrs Ruby Beech
54 The Revd David M Goodall
55 The Revd Kenneth G Howcroft
Members of the Conference 2019

**Retiring in 2021**
56 Mr Anthony Boateng  
57 Ms Gillian M Dascombe  
58 Deacon Tracey J Hume

**Representatives of Connexional and Other Bodies (SO 102)**

<table>
<thead>
<tr>
<th>Number</th>
<th>Name</th>
<th>Position/Role</th>
</tr>
</thead>
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<tr>
<td>59</td>
<td>The Revd Timothy A Swindell</td>
<td>Lead Connexional Treasurer (i)(b)</td>
</tr>
<tr>
<td>60</td>
<td>Prof Peter D Howdle</td>
<td>Chair, Strategy and Resources Committee (i)(c)</td>
</tr>
<tr>
<td>61</td>
<td>Mr Doug Swanney</td>
<td>Connexional Secretary (i)(d)</td>
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<tr>
<td>62</td>
<td>The Revd Richard Rowe</td>
<td>Forces Chaplain (i)(e)</td>
</tr>
<tr>
<td>63</td>
<td>The Revd Dr Peter W Ensor</td>
<td>Overseas Service (i)(f)</td>
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<tr>
<td>64</td>
<td>The Revd Dr Daniel J Pratt Morris-Chapman</td>
<td>Overseas Service</td>
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<tr>
<td>65</td>
<td>The Most Revd Dr Paul K Boafo</td>
<td>Appointed by Partner Churches (DU 14(4)(d))</td>
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<tr>
<td>66</td>
<td>The Revd Thomas K Guenther</td>
<td>Appointed by Partner Churches</td>
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<tr>
<td>67</td>
<td>The Revd Dr Nicola V Price-Tebbutt</td>
<td>Faith and Order Representative (ii)</td>
</tr>
<tr>
<td>68</td>
<td>Miss Elizabeth H Ovey</td>
<td>Law and Polity representative (iii)</td>
</tr>
<tr>
<td>69</td>
<td>Mrs Pamela Lavender</td>
<td>Stationing Committee Representative (iv)</td>
</tr>
<tr>
<td>70</td>
<td>Ms Akosuah Akowuah-Siaw</td>
<td>concerns of equality, diversity and inclusion (i)(g)</td>
</tr>
<tr>
<td>71</td>
<td>Ms Georgina Ellis</td>
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<td>Mrs Irene McKay</td>
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<td>78</td>
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<td>79</td>
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**Synod Cymru**

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<td>Mrs Maryl Rees</td>
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<td>Ms Emily Roe</td>
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149 The Revd Bryan A Yardy
150 Mr Gareth Moore

Lincolnshire

151 The Revd Ann L Lett
152 The Revd Eleanor J Smith
153 Mrs Elizabeth Hudson
154 Mrs Sally-Ann Robinson
155 Mr Richard Wills

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240 to be confirmed
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294 Mrs Sophie Thomson
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293 Ms Sally Rush
294 Mrs Sophie Thomson
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309 The Revd Rick Preston The Baptist Union of Great Britain
310 The Revd Dr J M Ainsley Griffiths The Church in Wales
311 The Revd David Edwards The New Testament Church of God
312 Major David Evans The Salvation Army

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313 The Revd Mirella Manocchio OPCEMI
314 Bishop Sifredo O L Teixeira Igreja Evangelica Metodista Portuguesa
315 Bishop Patrick Streiff UMC Central and Southern Europe Central Conference
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<td>The Revd Martine-Grace Zinsou-Lawson</td>
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The Revd David R Alderman
The Revd C Mary Austin
The Revd Gillian R Baalham
The Revd Dr Paul A Beetham
The Revd Dr Stuart A Bell
The Revd Catherine H Bird
The Revd Alan J Bolton
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The Revd P J Jackson
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The Revd Marian J Jones
The Revd Nichola G Jones
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The Revd Dr Valerie J Ogden
The Revd Mark F Pengelly
The Revd R Stephen J Penrose
The Revd Peter E Powers 

The Revd Joanna R Rand
The Revd Sally A Ratcliffe
The Revd Donald J Sampson
The Revd John L Simms
The Revd Dr Elizabeth A Smith
The Revd David J Speirs
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