

CANDOUR

News and Views for Ministers

Number 4, May 2005

Published by Presbyterian Publishing Company Ltd
PO Box 9049, Wellington

Chaplaincy

Contents

Editorial	Amanda Wells	3
Chaplains' essays		
Ministering to a questioning generation.....	Yvonne Smith	4
Reaching out across cultural barriers.....	Sunday Tsoi.....	5
Forming ministers.....	Ian Robertson.....	6
From parish parsonage to hospital.....	Robert Anderson.....	7
Steering a course without props.....	Lesley Shaw.....	8
Why become a chaplain in elderly care?.....	Leanne Munro	9
Spirituality among our soliders	Wayne Toleafoa.....	10
Theological thoughts		
The call to care: A personal perspective.....	Ian Bayliss	11
Article		
Presbyterian chaplains in WWII	Alan M Goss.....	12
Organisational articles		
How to serve as a military chaplain.....	Julian Wagg.....	13
Practising ministry in the marketplace.....	Lindsay Cumberpatch.....	14
Growing in a different direction - Seed.....	Doris Cuthell.....	15
Hospital chaplaincy - a declining vocation?.....	Ron Malpass.....	16
Reviews		
Asian Christian Theologies.....	Reviewed by Alan M Goss.....	17
Reflection		
Damage done in our name.....	Graham Redding.....	18
Letters to the editor		18

Contents

Candour is a monthly magazine about ministry and leadership, distributed free to ministers and others in leadership in the Presbyterian Church in Aotearoa New Zealand. It is published by the Presbyterian Publishing Company Ltd. For more information, contact:

Communications Unit

Presbyterian Church of Aotearoa New Zealand

PO Box 9049

Wellington.

Selected articles also appear on the Church's website at www.presbyterian.org.nz/candour

Editor: Amanda Wells

Email: candour@presbyterian.org.nz

Telephone: 04 3818285

Advertising

One-quarter page: \$60 plus gst
(8 x 12.5cm, approx 180 words)

One-third page: \$85 plus gst
(8 x 16.5cm, approx 210 words)

Half page: \$115 plus gst
(12 x 16.5cm, approx 390 words)

Upcoming deadlines: 1 June, 1 July.
Contact: candour@presbyterian.org.nz

Glen Innis Vacancies

June 6 - 13	Homestead
July 18 - 25	Cottage
July 25 - August 1	Homestead/Cottage
August 1 - 8	Homestead/Cottage

Themes for 2005

Spontaneous contributions on these or any other topics are always welcomed:

June: Resources and how we use them. Covering: finances, mission action budgets, buildings, national issues, and other matters.

Deadline: 1 June

July: Ethics. Covering: pastoral counselling; boundaries and confidentiality; impact of legislation.

Deadline: 1 July

Contributions to *Candour*

Please submit articles for specific issues according to the deadlines. Other articles are welcome at any time. Articles can be 500-800 words, reflections 300-400 words, reviews 300-500 words and letters to the editor 100-200 words.

Please email contributions to:
candour@presbyterian.org.nz

Changes to *Candour* delivery

The Assembly service team is taking all measures possible to reduce this financial year's deficit. For the remainder of the financial year (till 30 June 2005), *Candour* will not be printed in a paper form.

Instead of receiving a paper copy with the monthly mail out, you will be electronically sent a copy of *Candour* that you can easily print out or view on your PC. It will still be in magazine form; only the method of delivery will change.

If this copy of *Candour* has been passed on to you, please contact us so we can update your details. If receiving material electronically poses difficulties for you, please contact us also...

Any comments or thoughts on this measure are welcome. Please email candour@presbyterian.org.nz or telephone Amanda Wells on 04 381-8285

A message from Julia

It is with both regret and relief that I hand over the role of *Candour* editor to Amanda Wells, starting this issue.

Regret because working with all you ministers out there and the editorial committee has been very rewarding – your willingness to contribute when approached (sometimes at short notice) for an article, and your frankness when you refuse for very good reasons. Not to mention your (mostly) observation of deadlines and your ability to write interesting articles about an extraordinary range of topics.

Relief because I count down to retirement at the end of this year, and good things have to come to an end. This is one of them.

I've enjoyed the experience of working with you and hope that *Candour* will go from strength to strength.

Julia Stuart

Creating a spirit of Candour

Amanda Wells

While this is my first issue editing *Candour*, my name might be familiar to you from some of the Presbyterian Church's other communications this year. I started as communications advisor in January, making up half the team alongside manager Jose Reader. I run the website and its associated projects, edit *Bush Telegraph*, and am also involved in the other work our team produces.

My background is in newspaper and Internet journalism; reporting, subediting and content management. While I favour a light-handed editorial approach, I am a devotee of correct grammar and of enhancing readability. I appreciate the opportunity to edit *Candour* and to engage with its contributors and its editorial committee. I am also laying out the publication, which is a task we have been able to bring back in house after previously contracting it out. I would welcome any feedback on layout and design.

I have some understanding of the sense of ownership that many ministers feel over *Candour* and the value you place on the authenticity of its voice. *Candour* is your professional journal, and it is your voices that are important. This issue contains several contributions from people who are not ordained Presbyterian ministers, but whose organisational positions make their observations of relevance to the topic. What do you think about this approach? Should contributions be tightly restricted to ministers or should there be flexibility when appropriate?

When soliciting articles for this issue, I was impressed by the readiness of responses and by your respect for deadlines. As a result, this issue on chaplaincy inadvertently features the largest number of contributors in recent times.

Have chaplains been the Church's the invisible ministers? They have no parish and no clear place in usual definitions of church hierarchy. But if the personal experiences related here are any guide, many find chaplaincy a fulfilling career alternative. With some chaplain-employing organisations moving away from any religious phraseology, including the term chaplain itself, while expanding the range of services they offer, what does the future hold for this vocation?

This issue attempts to answer these questions by combining personal reflections from chaplains with a view from the top of several chaplaincy organisations. Between the two sections sits a consideration of Presbyterian chaplains' roles in World War II. The month's contributions conclude with a reflection on the Presbyterian Support Berhampore home child-abuse case and its recent media coverage.

Next month we will address the allocation of resources, while ethics is the planned theme for July. Spontaneous contributions on these or other topics are very welcome. While the theme approach seems to be appreciated by readers, it should not be seen as a straitjacket that prevents discussion of topical issues.

Please let me know your views on any of the issues aired above. Additionally, letters for publication in *Candour* are very welcome – just clearly indicate on your letter that you intend it for publication.

Distribution

In the new financial year, we hope to return to paper distribution, from the July issue onwards. I would welcome your feedback on this electronic experimentation and whether it proves convenient for you to read and receive. If you know of colleagues who have not received an electronic copy, please forward the link to them (and encourage them to send their email address to me) - or maybe you might consider printing out a copy for those unable to access the Internet. We appreciate your patience and forbearance during these two months.

We are in the process of making some design changes to our website to solve some recent technical problems and to make material easier to find. *Candour* will be more obviously promoted on the site, though the policy of posting only selected articles of relevance to a wider audience will continue. If you submit a contribution but would rather it was not posted on the website, just clearly indicate this on the first page of your document.

Ministering to a questioning generation

Yvonne Smith — Chaplain, Rangī Ruru Girls' School, Christchurch

If you were to ask me which word summed up the best part of being a school chaplain, my answer would be “questions”. I teach students from year 7 to year 13 (form 1 to form 7) and in any one day I will be asked philosophical and theological questions that would stretch most of us. I find it incredibly exciting to think alongside my students as we grapple with the problem of pain and suffering, ethical decision making, the doctrine of God, the nature of faith and belief, how to live in a multi-faith community and the perennial “why aren’t there dinosaurs in the Bible?”, otherwise known as the relationship between science and religion.

When I first became a candidate for ministry, I thought I would prefer to work as a chaplain in a non-church setting rather than in parish ministry. Instead, I served happily in two parishes until becoming chaplain at Rangī Ruru. I had previously qualified as a teacher and had university degrees in psychology and education, which stood me in good stead when it came to taking up school chaplaincy.

I am now in my fifth year as a school chaplain. During that time I have developed a huge respect for our young people. They are thinking deeply about life and what is important. Sometimes I wonder about working with the privileged but these are our country’s future leaders and if I can help them develop thinking skills and ethical systems that ensure they make wise and just decisions in the future, then I will feel I have done something useful.

As school chaplain I am expected to support the principal and management of the school in embedding the “Rangī Values” of respect, aroha, endeavour, generosity of spirit and integrity through the whole life of the school. Last year a student chaplain from San Francisco spent six weeks with us. She helped me administer a spirituality survey that produced very interesting data about young people’s spirituality. I am still considering the implications of the data and how to implement processes and programmes that address some of the trends and issues that emerged.

Creating a Christian identity

Reading this, you may well be asking “where is the specifically Christian element, and what about min-

istry beyond teaching?” Rangī Ruru’s founders’ commitment to the Christian faith and to family continue to be foundational elements in the school’s identity. The school is very lucky to share the heritage church St Andrews at Rangī Ruru with the parish of the same name.

There are certainly times when I yearn for a church full of the faithful. I reconcile that yearning by understanding my task as serving a community in a church that takes on a similar role to that of a medieval cathedral, in that the whole life of the school community is celebrated within it. Successes and sadness, welcomes and farewells, notices and inspiration, readings, drama and music, messages from student leaders, community service and singing, beginnings and endings, communions and baptisms, all combine into a rich tapestry of school life. In this way, God’s care is cast over the life of our school as the thread for the material of our wide-sky shelter.

When I come to serve each of the year 13 students at the Leaver’s Communion, the smell of bread and wine mixes with the tears and laughter as we wish them well and bless them for the journey ahead. I believe strongly that marking the highs and lows of student life by ritual and celebration undergirded by the Christian liturgies and stories grounds student life in a spiritual dimension. For many of our students, this may be their only opportunity to experience anything of the Christian life. Many of the staff and Old Girls also ask me to officiate at funerals and weddings.

As an ordained minister in this particular school, the challenge is how to proclaim the gospel in a context that includes not only Christian and non-Christian students but also Jewish, Buddhist and Hindu students. After being a parish minister, it was a challenge to move into the school environment and learn to work to a bell. However, I now have a greater appreciation for how it is for people in the pews in their own working lives. Now that I am predominately a pew sitter on a Sunday, I also have a greater appreciation for my clergy colleagues and of how important it is that people continue to worship and celebrate together.

Interest in theology and philosophy courses at University continues to rise, which resonates with the questions and interests my students demonstrate. I love being a part of that processing and questioning.

Reaching out across cultural barriers

Sunday Tsoi — Chaplain, Auckland overseas Chinese students

The differences in education systems, culture and life experiences between European New Zealand students and Asian students triggered the need for specialised chaplaincy services. In 2003, 60 percent of the international students were Chinese.¹

In early September 2003, I became chaplain to all overseas Chinese students in the Auckland Central Business District (CBD), in a joint ministry supported by four Presbyterian parishes – St James' (Wellesley St), St David's (Khyber Pass), St Andrew's First Presbyterian Church (Symonds St) and the Auckland Chinese Presbyterian Church (Vincent St). After contacting institutions and reaching out to students in the CBD for about 6 months, I found that both the University of Auckland and the Auckland University of Technology had great needs. AUT has a good infrastructure that coordinates chaplaincy service under a spirituality coordinator; the Maclaurin Chaplain at the University of Auckland was very happy to have a chaplain for Chinese students. From then on, I focussed my work on these two campuses.

Many people have asked whether I trained as a chaplain. In fact, I have never gained chaplaincy training in an institute. I had experience in the establishment of chaplaincy services in a government hospital during 15 years of ministry in my local church in Hong Kong. I have masters' degrees in both theology and sociology and have worked for several years amongst university students in Hong Kong. Because I have been trained in counselling, especially cross-cultural counselling, and have also run a community centre for youth in Hong Kong with the local church, I am brave enough to take up this job.

The role of a chaplain mainly provides pastoral care and support to those who need it. Through holistic care with love in action, the Christian message may spread among the students. For European New Zealanders, the concept of "pastoral care" is not strange but it is a brand-new concept for many Asian students, in particular for Chinese students from the People's Republic of China (PRC). Lack of knowledge of the concept is not necessarily a disadvantage for my work; on the contrary, I always use the explanation of a chaplain's job and the concept of pastoral care to introduce myself and the service when reaching out to Chinese students. I tell students that the church offers this service to students because of the model of sacrificial love that Jesus Christ shows us.

Chaplaincy for students is not only working with students. I am lucky to work with a chaplaincy team in both universities. Chaplaincy team members work together for graduation and commencement services, orientation, international student events and the preparation of a tertiary chaplaincy conference. It is important that we work as a team to communicate with the administration departments of universities.

Working with institutions

There is a slight difference between working at AUT and at the University of Auckland. At AUT, I am officially introduced to students as part of the student's interaction with the spiritual coordinator. This gives official acknowledgement to the chaplaincy work. AUT also provides an office for chaplaincy team. Consequently, I work with the Health and Counselling centre, International Student Support Office, and the Chinese Centre, and have also become a member of two working groups for support of Asian students.

In the University of Auckland, I work under the umbrella of the Maclaurin chaplain. The Rev. Uesifili Unasa is a wonderful colleague. He is making big effort to bring the chaplaincy work back into the heart of the campus. I am also a team supporter to the International Student Advisor, providing a walk-in session in his office once a week. This walk-in session gives an opportunity to conduct outreach to new students dealing with insurance, health and registration issues. Furthermore, I have become a team support member of Ongoing Support for Asian Students of Business School. In this, I need to cooperate with staff and provide training and support to student volunteers.

After one and a half years, I have about 60 students who talk to me regularly. When critical incidents happen to some Chinese students, I am called to provide spiritual support. Incidents include serious sickness, grieving for colleagues and struggling with relationships or car accidents. Students have often been reluctant to approach local student counsellors due to language and cultural barriers. Many find it hard to find friends they can trust with their confidences.

Once they learn that I, the chaplain, am also a struggling student (now doing a PhD at the University of Auckland),

with knowledge of several Asian languages, most open up very readily. They prefer to talk with someone who knows their culture, but is not exactly their peer group. Not everyone wants deep pastoral care and discussion of faith; some just want to share their difficulties. After working for over a year with some students, they will come to share their happiness with me too. It is really a reward far beyond my expectation.

Local parish support

Liaise with other Christian organisations, community organisations, social workers and churches as part of my work. The chaplaincy to Chinese students was the brainchild of the Rev Rintje Westra, the community liaison research officer in central Auckland for St James' Presbyterian Church. The chaplain cannot work fruitfully without the support of the local parishes.

The chaplaincy work is indeed parish-minister work, in terms of providing friendship, hospitality and financial support. During the past year, Auckland Chinese Presbyterian Church held a "community welcome evening" for Chinese students (about 60 students attended) from the two universities. Members from St David's Church provide Kiwi hospitality at their homes. St James' Church has held a hospitality Sunday for 20 students by providing a trip to an organic farm. St Andrew's First Presbyterian Church and St James' also run an English conversational group for Asian students.

As a Chinese, a minister and a student, I do feel the need for pastoral care of students. As a chaplain, I find that working with tertiary students is a challenge for the church. A local parish may not see an immediate result of having a huge number of students coming to church, but the chaplaincy work makes life different for them. Students can feel the love of Christ. Some of them may turn to think about a loving God; some of them may begin to share the unselfish love they have learned with other students by working as a student mentor. Without more financial support from local parishes, the chaplaincy may not last for more than one year. Finally, chaplaincy work is a challenge of loving your neighbour with all your heart, your mind and soul; that's what I do!

¹ This data is according to statistics from AUT and University of Auckland in 2003. According to data from the Ministry of Education, although the Chinese students of language schools dropped about 50 percent in 2004, the universities probably still retained the same numbers as in 2002.

Forming ministers

Ian Robertson — Chaplain, School of Ministry

Sometimes spiritual director; sometimes pastoral counsellor; sometimes family therapist; and, hopefully, always a friend. Even in the small, specialised community of the School of Ministry, the chaplain's role is full and varied.

As chaplain to students and staff (10 hours a week) I am primarily an accessible, confidential listening ear; and with no student assessment role, I am free to exercise an independent ministry. I have an office in Arden House, which gives me an identifiable base on campus, but much of my work takes place informally in the common room or in the homes of our students.

The formation of ministers for the Presbyterian Church of Aotearoa New Zealand in the tasks of mission leadership, worship and pastoral care in a two-year period is a tall order. Our student colleagues come to the school with a range of previous experience in church and community. They are women and men from different cultures and different theological perspectives. Moreover, the majority of them come to Dunedin with spouses and families. There is an inevitable sense of loss of significant friends and places and a time of adjustment to the new environment and expectations.

I am sure we are all aware of the huge changes that have taken place in education for ministry. The School of Ministry is a professional school using the action/reflection methodology developed by Paulo Freire, working 50/50 on academic/practical development. This means there has been an increase in "doing" supervised ministry and an emphasis on personal self-knowledge and relationship skills. There is also a focus on fostering the community through worship and a shared lunch with spouses and friends on Wednesdays.

Consequently, the School is a busy community vibrant with an energy emphasising that we are about the Lord's business. As Jake says in the Blues Brothers movie, "we're on a mission from God". Yes, there is stress. There are deep questions, there is the struggle of coping financially and emotionally in this environment of change and growth. Yes, there is the joy of achievement, there is love for one another and there is a deep faith within the School.

It is a privilege to minister in this exciting setting.

From parish parsonage to hospital

Robert Anderson — Chaplain, Taranaki Base Hospital

My pathway into hospital chaplaincy was through parish ministry. I grew up in a strong Presbyterian family with a grandparent and parents who were elders. Early in my twenties, soon after marrying, I accepted the call to train for full-time ministry. After seven years' training, I spent just over two decades in three Presbyterian parishes: Kihikihi, Riversdale and Green Island.

In the parish, I always found it easier to relate to people individually or in a small group than as a larger congregation. I also enjoyed meeting a cross-section of people in the community and those from other Christian denominations, as well as my own. I found too, that pastoral visiting of people both at home and in the hospital was one of my gifts.

During my years in the first and second parishes, I experienced a growing sense of call to hospital chaplaincy. This call was tested when I did a unit of Clinical Pastoral Education (CPE) at Sunnyside Hospital in 1986. I was prompted by God to do a second CPE at Dunedin Public Hospital in 1993-4 and began applying for chaplaincy positions. I obtained one at Taranaki Base early in 1995 and have completed almost a decade as the ecumenical chaplain there.

This decade has been one of considerable adjustment for me, because ecumenical hospital chaplaincy is quite different from denominational parish ministry in a number of ways. A parish minister has a long-term relationship with a relatively small number of parishioners (say 100-150) whom s/he gets to know very well. The hospital chaplain meets many patients (thousands in a year) and often sees them only once or twice, sometimes for just a few minutes. (Although there is a longer-term relationship with staff.)

In the parish, one deals with the 15-20 percent of the New Zealand population that goes to church regularly. In the hospital, one meets those who go to church and those who don't; those who are religious and those are "not religious": the whole range from firm believers to agnostics and atheists. The parish minister can use more "churchy" or theological language and can be more direct in speaking to people about their Christian faith and church involvement. In the hospital, churchy language often cuts little ice. One needs first to listen and build a relationship with people, and from that discern how to talk about faith

and church involvement, and when to offer prayer, the sacraments and other Christian ministry that might be appropriate.

The parish minister relates to people in all the seasons of life – wellness and illness, joy and sorrow, celebration and commiseration. The chaplain deals with those who are primarily in the season of sickness, struggle and sorrow.

In the parish, the minister is often the one professional employee, with a wide variety of tasks and expectations put upon them (and often their spouse). S/he works with many volunteers who may or may not be trained and/or have a job description. In the hospital, the chaplain is a professional with a specific role as part of a team of professionals and with a limited number of volunteers (about 20 in my case) who are well trained and have a clear job description.

In the parish, self care is an issue for many clergy I speak to. There are mixed messages about how many hours per week one should work, some people do not have regular supervision and it can be difficult to get time off ("I know it's your day off but..."). In the chaplaincy, when you are off, you are off and do not carry the pager. We are required to have monthly clinical supervision and to work no more than 90 hours per fortnight.

Hospital chaplaincy is a tough, demanding vocation. The days are full, the needs are many and the giving of pastoral and spiritual care to others is constant. Yet this is a calling that I find deeply fulfilling and satisfying. It is a wonderful privilege to hear the life and faith stories of patients, staff and family members and to be able to listen carefully, build relationships and quite often pray, offer sacraments and sensitively sow a seed of faith by sharing part of one's own story with them. And it is really affirming to experience, almost daily, the support there is for the chaplain from hospital management and staff, people in the community and members of the churches.

This is cutting edge, coal-face ministry through which God constantly and quietly works little and sometimes larger miracles in the lives of people. I am, along with the volunteers that I train, re-train and care for and together with other church folk who support the work in a practical and prayerful way, especially privileged to be part of this very important ministry.

Steering a course without props

Lesley Shaw — Former workplace chaplain

Look, Mum, no hands! That's that thought that flashed through my mind when I started working with the Interchurch Trade and Industry Mission in Wellington in 1996. The role of industrial chaplain seemed a bit like riding a bike and letting go of the handlebars.

I had a sense of having less control, of taking a risk in stepping out of the familiar church context into another cultural milieu. In this role, I took on the responsibility of bearing witness to God's love for all in the workplaces I was assigned to, but I went into each site, week by week, as a visitor with no props. My Christian witness had to be all in the way I listened with respect and offered compassion without strings.

However familiar I became with the routines of those workplaces, however well I grew to know the people, I was always a visitor. I could offer management my reflection on issues I observed in those workplaces; indeed I had a responsibility to give feedback about events or conditions that affected morale. However, I had no rights or opportunity to be part of any decision-making process because I was never an employee of these workplaces. Of course, the role would never have worked if I was an employee; the independence of the chaplain is essential for trust.

Grappling with titles

About the time I began working as an industrial chaplain, ITIM Central began trading as Workplace Support and calling us employee assistance professionals, particularly in Wellington city. Letting go of the title "industrial chaplain" was like setting aside the last of the props - no special clothing, no designated worship space, no office or study, no visible Bible, no parish council to work with, no religious jargon and a title with no Christian connotations.

The word "chaplain" is rich with good meaning for Christians but many Kiwis read it as a label that announces: "the bearer is fuddy-duddy, narrow-minded, judgmental and determined to thrust religion at me". It obscures the reality that those who are chosen for this role are excellent listeners, skilled at helping people find their own solutions, willing to be available in times of crisis beyond the call of duty, respectful of people's beliefs and

committed to maintaining confidences and honouring the boundaries of good behaviour.

What shines through in many Gospel stories is that Jesus met the needs of people without any religious props. He simply listened to them, respecting them and caring for them. He was good news for them.

Ordained ministers opting out?

In 1996 I was in the company of five other clergy and about 25 lay chaplains in Wellington. At the end of that year, ITIM Central celebrated 25 years of service, and one of the changes noted was that in 1971 all chaplains had been clergy. By 1999, the Wellington team had only two ordained ministers, myself and a Catholic sister. I finished working for the organisation (now known as Seed) in 2004, leaving the Catholic sister as the only member of the team with theological training.

This ministry is a great opportunity for lay service. But it is also a great opportunity for ordained ministers to offer pastoral skills. I puzzle over why so few clergy see it as an avenue for ministry, particularly as it can be combined with parish-based appointments.

It is draining work at times and I decided I needed a break after eight years. However, I believe it offers an extraordinary opportunity in the 21st century to follow in Jesus' footsteps and meet ordinary people in their regular workplaces - where their spiritual needs are no less obvious than those of parishioners gathering for worship on a Sunday.

It's just that, in the workplace context, those spiritual needs have to be met without any props.

Why become a chaplain in elderly care?

Leanne Munro — Chaplain, Presbyterian Support Central

Two years ago we returned from overseas due to my husband's job situation. Living in Wellington for the first time, with a temporary job, I wasn't sure what I was going to do long term. Through a colleague I heard about a new opportunity opening up with Presbyterian Support Central. With a background in nursing, parish ministry, skills in pastoral care, and previous involvement in children and youth ministry, this seemed to be a good opportunity to explore.

I work as chaplain in four aged-care facilities run by Presbyterian Support Central. The chaplaincy is a partnership between PSC and four local parishes, who support it financially and by offering supervision. These parishes and other sister churches help with services either mid-week or on a Sunday. There are three main components to my work. First is the pastoral care of all the residents. Second is being available for families, many of whom struggle with having to put Mum, Dad, Auntie or Uncle into care. This extends to the time beyond a resident's death if wished by the relative. The third area of my work involves being available for the staff in a pastoral way. For me, one of the joys of the last 15 months has been the manner in which I have been accepted, particularly by those who weren't so sure that having a "holy roller" around was a good thing!

Our residents are aged in their 50s to 90s. Some are there because they are too frail to live on their own. While having been cared for lovingly at home, the load has become too heavy for their carers. Some have chosen to move into our facilities, not wanting to put added pressure onto family members, particularly children who themselves may be 60s-plus and dealing with their own children and grandchildren. We are living longer, we are generally in better health, but the number of those living longer and becoming frail is also increasing.

Professional development

Training for this has been my life experience. This has included work as a registered nurse, offering pastoral care as an elder, being a community worker, training for ministry, a Bachelor's theology degree with a significant pastoral component (including CPE level 1) and the close relationships I had with elderly members of my own family. In this job it helps to be interested in people!

Reading has been invaluable. Of particular help were the late Rev Eileen Shamy's *More than Body, Brain and Breath* and Anne Millar's *Growing in Age*, both written from a New Zealand perspective. Supervision is important; a place to let off steam, express frustration (not often as far as work is concerned!) and explore the implications of the conversations I have been part of.

"Are you going to be busy this week, or are you just visiting?" is a question I've been asked several times. While I get annoyed at the implication that my ministry is somehow second class, "just visiting" in this context is the most important thing I can do. Some residents are members of faith communities and continue to be cared for pastorally by these communities. Others have been involved in the past but are no longer, and some have never been involved in such communities.

Part of my role is to be simply a friend who sits down for a chat, about anything and everything. Listening is vital – to memories that have been long buried and are painfully resurfacing; or to memories that bring much joy and laughter. To worries about family, finances, difficulties adjusting to new living arrangements, feelings of isolation, loss of contact with old friends, loss of memory. Some no longer recognise loved ones or do so only fleetingly, and past and present merge into one time frame. Often, familiar words and actions provoke a response: the 23rd Psalm, the Lord's Prayer, receiving Communion.

Recently a church involved in the Sunday service at one facility pulled out, due to a refocus on youth ministry. As a former youth worker I know the stresses and joys of such ministry and how important it is. But what about ministry to the aged in elderly care? We can't all do it, but how can we help support it? Can our youth help as an outreach?

During his last weeks, it seemed to me Pope John Paul II was, by his continued presence in the public eye, saying something to us about the value of human life. In his public, almost "in your face", struggle with Parkinson's Disease, there was a lesson if we cared to listen. That all of us have value in the eyes of God, whether we are four or 84, and whatever our physical or mental ability/disability. I believe it, that's why I do this.

Spirituality among our solidiers

Wayne Toleafoa - Chaplain, the Royal New Zealand Navy

Firstly, what stands out for me in Defence Force chaplaincy is the memory of many fine chaplains, of all denominations, who have made contributions to Armed Forces chaplaincy. Some became “legends” among their peers and the personnel they served. They established a foundation of credibility that enabled newer chaplains like myself to exercise ministry in a very secular environment. To try and emulate them would be a mistake. They were men of their time. And times change. But the store of goodwill they left in their wake is still enjoyed by today’s chaplains. I have had the privilege of serving both as an army and navy chaplain and have felt the shadow of so many good chaplains from the past.

A second feature that stands out for me is the support given to chaplaincy by military personnel of all ranks, as they get to know the chaplains (with all our glaring faults) and make us part of their lives. We are in the very unique position of being able to be ourselves, when others must don the “war-face” of the modern warrior. We can be “clowns” of God, or serious priests and prophets who stand outside the system and offer a critique but yet are part of it. In the Navy we are called “Sin Bosuns” and “God Botherers”. These are roles the sailors humorously assign to us, but also roles that we are able to shape and define through our actions and our characters. And there are always characters in the chaplaincy.

The third outstanding feature of chaplaincy for me is the challenge of being the “spiritual” person, the Christian minister or priest, among a lot of good people who have had little, or nothing, to do with institutional churches. They make life interesting as we listen and observe their particular takes or spins (perspectives) on life. In the Navy, one hears many spins or takes on life. Thoughts about religion are often deeply autobiographical and interwoven with personal stories (as all good theology should be).

And there is nothing more fascinating than real human dramas. Interacting with non-churched, largely younger people has been refreshing and challenging. In everyday contact with them, I am aware that they are also shaping my theology and my personal story. The good thing about the stories is that they are incomplete, and one can often play a significant part in shaping the remaining chapters of those human dramas.

Chaplaincy during deployment

One incident that stands out for me happened during my deployment to East Timor in 2002. I was chaplain to NZ Battalion Five for three months – a Naval chaplain serving in a tri-service operation, where the army was in the majority. The composite NZ Battalion was comprised of companies from Fiji, Nepal, Singapore, Ireland and, of course, New Zealand.

During that three months, a tragedy occurred when a young Irish soldier accidentally discharged his rifle, resulting in the death of one of his Irish comrades. That night I was flown up to the Irish company’s location and found myself in a situation where emotions were still running high. I conducted a short devotional service that evening and spent the next week with the young soldier who had accidentally discharged the weapon. I also prepared a funeral service for his deceased comrade and made contact with the families in Ireland.

Why I mention this single incident is that it brought home to me the unique tools that we as chaplains possess. Firstly, we have a long tradition of dealing with tragedy and we have the liturgies and rituals that can bring order and calm to tragic situations. Secondly, we as chaplains represent the message of hope (whether we accept the role or not). We can talk and pray unabashedly about new life arising out of death. We can be like the bird that sings in the darkness, knowing that the sun will come up again. Thirdly, we have the pastoral training and skills to assist people in need, such as my Irish soldier friend. People expect us to be caring, and in the church and in the military they give us huge scope in which to offer that care.

In that one incident I felt that all of my resources as a chaplain came into play and that I had relearned and reaffirmed my calling to be a Christian minister.

Not all chaplaincy is as dramatic as the incident I have just described. Mostly it is like the work of other secular branches in the forces. Even an overseas deployment can become 80 percent boredom and 20 percent “real” action, where you feel you have made a difference. Like my colleagues in chaplaincy, I continue to do “hatching, matching and dispatching”, along with the conducting of regular and special services of worship. All of these activities still hold a pleasure and a challenge for me.

The call to care: A personal perspective

Ian Bayliss – Chaplain, Wellington hospital, and CPE supervisor

It is abundantly clear to me that a major focus of Jesus of Nazareth was that he cared about people, especially those who were hurting. He was drawn to them and offered what he could to ease their suffering. What he offered the sick was seen as miraculous, as he usually returned them to their loved ones fully recovered. His healing also restored them to the mainstream of their religion, because illness was seen as evidence of sin.

Jesus was also drawn to those who were hurting because of the personal problems that life throws up. His caring friendship reached deep into their lives too, enabling them to glimpse and sometimes to grasp what he called “life in all its fullness”. (John 10:10)

Chaplains try to offer similar care in Jesus’ name in our various spheres of ministry but, understandably, we feel rather inadequate at times. However, it’s my belief that because we also “offer what we can”, we are offering pastoral care with a similar integrity to Jesus. It’s just that we are far less gifted or, to put it another way, God’s healing spirit is not so powerfully available through us.

Since Jesus was a “true man”, it should not surprise us how integrated his pastoral ministry was into the themes of his stories and teachings. Seward Hiltner, who studied Jesus’ pastoral care style, developed three categories: sustaining, healing and guiding.¹ In trying to meet people’s spiritual needs in my chaplaincy, I have felt the need to add a fourth, reconciling.

A pastoral encounter that is sustaining offers a trustworthy companion who will be there whatever might happen. It’s a long-term commitment. Its strengths are faithfulness and reliability, and its fruits are stability, resilience and personal dignity. A clinical pastoral education student described it well when reflecting on the ending by death of such a relationship. She said, “all that could be done, has been done.”

A pastoral encounter that is healing is when a person genuinely feels a dimension of healing. Many of us gain new insights through speaking about our confusion to another person who is trying to understand our situation in an empathic way. It somehow frees our creativity to see new possibilities. Miraculous physical healings are rare but they do happen (often raising far more questions than answers). Far more common is the healing peace we

can receive through a deep-down acceptance of our situation.

Guiding, which Jesus used mostly in a facilitative manner, is all about walking with people and assisting them to reconnect with the graceful possibilities that God offers. Sometimes people get genuinely stuck in the issues that confront them. They can see no way forward. Many times Jesus laid the choices confronting a person down on the table one by one, and then supported them to come to a place of decision. Indeed, for some to realise that they have choices is healing enough to move on positively.

The fourth category that I feel needs to be added to Hiltner’s list is reconciling. This was a huge theme of Jesus’ earthly ministry. He was passionate about reconciling children to their parents, siblings to siblings, race to race, our estranged selves to our birthrights and on and on. A lingering memory for me as a pastoral person was hearing a patient in a hospital bed say as I offered him the sacraments, “how can I take communion, I haven’t been to church for 40 years!” I replied with full belief, “Oh yes you can!”

Just a few reflections on a ministry career offered in response to God’s call to me to be a chaplain.

¹ S. Hiltner. *A Preface to Pastoral Theology*. Abingdon Press. New York., 1954

Wanaka Summer School
15-20 January 2006

Fundamentalism: Its Many Faces
Further information next month

Aspiring Faith Community
Upper Clutha Presbyterian Parish

Presbyterian chaplains in World War II

Alan M Goss

Whether or not the Church should provide chaplains for the armed services is an open question, though there are biblical precedent, especially in the Old Testament, for doing so.

During WWII, the Presbyterian Church supplied chaplains for all three services. The total number is uncertain but may have been around 30. At the beginning of the war, the role of the chaplain was ill-defined and fairly vague; the authorities were at a loss to know what to do with them. By 1942, after battle action in Greece, Crete and the Western Desert and long periods in Base Camp in Egypt and the Pacific, the work of the chaplain eventually took some shape.

The chaplain's duties were wide-ranging. Apart from church services (whether compulsory or voluntary was a hot topic), there was the "Padre's Hour", welfare work, hospital and prison visiting, sorting out domestic problems, confirmation classes and, occasionally, weddings. In the battle areas, the chaplain invariably accompanied his unit and had to work out his own *modus operandi*. His "pastoral visiting" included contacting groups in forward positions or going on foot from gun-pit to gun-pit, which at times could be extremely hazardous. At advanced dressing stations, the chaplain would keep in touch with the wounded and dying, and in the field of battle would identify and bury the dead.

Many of the chaplains' names will be familiar to an older generation of ministers. Some became Moderator of the General Assembly or held prominent positions in the life of the Church. Both G.A.D (Doug) Spence and J.W. (Jim) McKenzie were Senior Chaplains in the Middle East. The latter served effectively until the age of 56; 20 years beyond the army norm. His views clashed with those of the first 2NZE senior chaplain, Bishop G.V. Gerard, who favoured denominational teaching rather than more "open" and co-operative church parades.

Records show that 16 Presbyterian chaplains received military awards or were mentioned in despatches. They included G.A.D. Spence - our Church's most highly decorated chaplain, J.S. (Jack) Somerville – the ubiquitous "ghost of Cassino, O.T. (Owen) Baragwanath, R.F. (Reg) Judson, J.A. (Jim) Linton, L.F.F. (Farquhar) Gunn, and G. D. (George) Galloon. The US Bronze Star was awarded to H. A. (Alex) Mitchell. R.J. (Bob) Griffiths was one of

four chaplains who stayed with the wounded in Greece and Crete and who were taken prisoner-of-war. Chaplains R.G. (Rod) McDowall, H.A. Mitchell, and K.J. (Keith) Watson also fell into enemy hands. D.E. (Don) Duncan, H.S. (Harold) Scott and G.A.D. Spence were wounded in action, Don Duncan severely so. S.C. (Stan) Read, who later became the much-respected – and sometimes feared – clerk of the General Assembly ably administered the affairs of the National Patriotic Fund Board in London after service in the Middle East.

F.J. (Frank) Green, a former South Island rugby representative, trained the New Zealand team in a 1941 test match in Libya against a South African Divisional side. (Refereed by a Catholic, Father J.L. Kingan, ex St Patrick's Silversteam. Divine advantage to the Kiwis!). Two prominent lay Presbyterians attached to the YMCA who served overseas were H.W. (Harry) Shove and D.N. (Norman) Perry, the latter serving with the Maori Battalion. Mr Perry later became Moderator of the General Assembly. Chaplains with the Royal NZ Air Force included G.L. (Gordon) Taylor and K.T.F. (Karl) Larsen, while in the Navy D.N. (Dave) Pryor had pastoral responsibilities in the depot ship "Philomel" and training establishment "Tamaki".

In wartime, opportunities for study are rare although in all theatres there were refresher courses or retreats for chaplains. A moral leadership school for all ranks was held in 1945 at Riccione, Italy, with Harold Scott and Jack Somerville were two of the lecturers. Ten day courses under British Army auspices were conducted in Jerusalem.

War-time chaplains, like all other professions, varied in quality. Their main attributes were availability, a quiet and unassuming manner, integrity, a willingness to mix, and an acceptance of human weakness – including their own. Those who were overtly "religious" or who tried too hard to be "one of the boys" were invariably ineffective.

Presbyterian chaplains in WWII served their Church faithfully, often with distinction, Our best tribute will be to work together for a time when the noises of war, either by mouth or by gun, are silent and are heard no more.

Acknowledgement: Chaplains (Official War History Branch NZ).

How to serve as a military chaplain

Juilan Wagg — Principal defence chaplain, New Zealand Defence Force

Defence chaplaincy exists to provide for the spiritual and pastoral well-being of Defence Force personnel and their families. Being a chaplain is like belonging to a bigger and more diverse family: our parish covers the whole of New Zealand.

A Defence chaplain is called to minister to Naval, Army and Air Force personnel on camps and bases from Auckland to Burnham (Christchurch). Chaplains serve as regular force (full-time) or territorial/naval reserve (part-time). Also in support of regular force chaplains are officiating chaplains. These ministers from local parishes near a military base or camp, or retired ministers, provide coverage in the absence of the resident chaplain or for specific denominational reasons.

Presently the NZDF has nineteen regular force chaplains, twelve territorial/naval reserve chaplains and sixteen officiating chaplains. They serve at nine bases or camps throughout New Zealand.

There are a variety of ways to seek further information about Defence chaplaincy. Contact can be made through Chaplain Services, HQ NZDF, Wellington; the Senior Denominational Chaplain; a Senior Service Chaplain or through the local Recruiting Office.

To be considered for a vacancy an applicant must be ordained, licensed or commissioned according to the regulations of their denomination and must have completed five years' pastoral ministry. Prospective candidates are interviewed by the Chaplains' Defence Advisory Council. The council is made up of representatives of various Churches. As well, a prospective candidate must also undergo medical, psychological and security examination and clearance.

Chaplains belong to the specialist officer category, together with medical, dental, legal, nursing, psychological and educational corps. Specialist officers undergo an initial indoctrination course, the length of which varies according to Service requirements.

Post-recruitment training

The maintenance of chaplain standards is undertaken in a variety of ways. Chaplain Services offers a se-

ries of professional and ministry courses. Senior service chaplains offer ongoing professional training. Chaplains have also had opportunities for short-term overseas exchanges to Australia and United Kingdom.

Ongoing denominational training is offered through the member Church by a synod or assembly. The senior denominational chaplain maintains personal contact and organises a biennial visit and retreat. Each chaplain is encouraged to maintain their own spiritual well-being through a spiritual direction and supervision.

Being one of the smaller branches in Defence, it is not always easy to predict when a vacancy will occur. Chaplains are made an offer of service, which varies according to each Service.

A chaplain has two reviews each year; defence and denominational. Any offer of extension is based on the outcomes of the review.

Field service

Chaplaincy has been involved in recent operational deployments. Chaplains have been sent to Bosnia, Bougainville, East Timor, the Solomon Islands and Afghanistan.

The length of these deployments varies from several weeks to six months.

Operational deployment and presenting ethical-decision-making scenarios to recruits and officer cadets are two of the most challenging and satisfying aspects of being a Defence chaplain. Promoting the spiritual and pastoral well-being of service personnel and family, at home and on deployment, makes for a truly unique experience of chaplaincy in the Defence Force.

Chaplaincy in the NZDF is represented by the following denominations: Anglican, Baptist, Associated Pentecostal Churches of New Zealand, Methodist, Presbyterian, Roman Catholic, and Salvation Army. Defence Chaplains work in a unique ecumenical environment. They are required to be respectful and sensitive to each other's beliefs and practices as well as to the beliefs and practices of all Defence Force personnel.

Practising ministry in the marketplace

Lindsay Cumberpatch — Chief executive, Workplace Support (Waikato)

“Most of us spend almost 40 percent of our waking lives at work. In contrast the average evangelical Christian spends less than two percent at church. Yet the evangelical church puts most of its energy into the two percent; almost nothing into the world of work”. (Calvin Redekop)

Last week it was a call about a rail fatality in Tokoroa; yesterday it was a woman struggling to cope following her sister’s murder and needing specialist counselling; and today working on a conflict-resolution workshop proposal for a community organisation. These are just some of the daily challenges that confront those of us representing Christ and his church in the dynamic and daunting world of industry and commerce.

The Inter-Church Trade & Industry Mission (ITIM), now trading as Workplace Support (or Seed in the Central region), grew out of an extremely successful industrial chaplaincy experiment at the Manapouri Power Project, during the mid-1960s. From its earliest beginnings, when clergy gifted time in visiting the local factory, ITIM/Workplace Support has grown into a paid professional service dominated by skilled and committed lay people, mainly lay women.

On-site chaplaincy/staff support remains our core business, although we also provide complementary services including referral counselling, supervision, critical incident response, staff training and consultancy services.

There is no doubt that the Health & Safety in Employment Amendment Act 2003 has proved a boon for our mission/business. Organisations have a clear duty of care to their employees to provide a safe and healthy workplace. Central to that is the notion of employee assistance programmes (EAP), which is the business we are in.

Recruiting suitably skilled and experienced people of faith can be a challenge. Each of the five autonomous ITIM regions has their own recruitment, training and staff-development processes. Here in Waikato, an intensive three-day role formation course follows a rigorous selection process. If people are accepted at that point, six-weekly training and monthly group supervision follow.

It takes time for a chaplain/staff support person to develop a portfolio of client organisations. Such assignments

can range from perhaps half an hour a fortnight to twelve plus hours per week, depending on staff numbers. The match between client and staff support person is crucial and we pay particular attention to ensuring a right fit.

Given that we are about growing people in the workplace, its incumbent upon us to provide similar “stretch” for our own staff. As well as our on-going internal training, we also provide an annual external training grant to fund additional study or development opportunities.

I’ve often lamented that ITIM/Workplace Support seems to be one of the church’s “best kept secrets”. Given the limited human and financial resources within our organisations, it can be a struggle maintaining a profile both within the church and business communities. We often rely on board members who represent member churches to keep presbyteries and congregations updated on developments and to recruit “ambassadors” willing to make known the support and care that is available to the world of work. I’ve also prepared a kit of worship resources for Industrial Sunday (Labour weekend) that I’d be pleased to make available.

In a crowded and competitive marketplace, ITIM has to find creative ways to engage the business community. Last year we hosted a very successful “Business After Five” event in conjunction with the local Chamber of Commerce. Currently ITIM has approximately 200 staff-support personnel working in more than 700 client organisations nationally. This is a fraction of the 300,000-plus businesses in New Zealand. Clearly plenty of scope for expansion!

Another significant challenge for those of us engaged in ministry and mission to the marketplace is being accepted in a very secular environment without compromising our Christian identity. We’re very conscious of having privileged access to all levels of an organisation, unlike perhaps any other contractor. We do well to treat that privilege with the respect it deserves. Because of this, ours is a ministry of presence - seeking through our grace-filled listening and responding to incarnate the pastoral and prophetic dimensions of the Christian gospel.

This spirit is best encapsulated in words attributed to Francis of Assisi – “preach the Gospel and speak if you have to”.

Growing in a different direction - Seed

Doris Cuthell – Chief executive, Seed (formerly Workplace Support Central)

During an average month in 2005, Seed provides to workplaces in its region 2,500 hours of on-site support (formerly known as chaplaincy) and 500 hours of face-to-face personal/career counselling; responds to seven critical incidents, which could include fatal rail accidents or workplace violence; and delivers three training workshops to management teams on topics such as “managing risk behaviours” and “leading transformational change”. All of this is funded by New Zealand employers who are committed to building and maintaining healthy workplaces.

From the 1960 and through the 1980s, ITIM (Interchurch Trade and Industry Mission) was the only significant independent provider of pastoral care to workplaces, through the provision of industrial chaplaincy by lay Christian staff.

During the 90s, this privileged position came under threat. The demand from state-sector and private-sector employers for industrial chaplaincy services was, and still is in our region, in decline. For-profit employee assistance providers were offering a range of services, especially counselling, to New Zealand workplaces.

These providers promoted themselves as professional, qualified, business-like and secular; in contrast to the image of ITIM as a church-based, not for profit, regionally divided organisation with one service specialty. During this time, many organisations replaced their chaplaincy service and their relationship with ITIM Central with an off-site counselling service from a commercial provider.

Adapting to the modern marketplace

Each ITIM region in New Zealand, and also our Australian counterpart, has responded differently to the challenges made to their sense of mission and financial viability during the past 15 years.

ITIM Central’s response, lead by the vision of its board of 12 church-nominated representatives, has been to respond to the changing needs of client workplaces, with the result that we have increased the range of services that clients can access, diversifying beyond on-site support/chaplaincy as our sole source of income and organisational identity.

Our most recent, and possibly most controversial, response has been the repositioning of ITIM Central Region as a wellness provider, including a trading-name change from Workplace Support to Seed. One again, for us, this change has been in response to what both current and prospective client organisations were telling us about our services.

Seed’s ethos

For many of our stakeholders, but especially staff and church members, the changes over time have begged the question of whether the on-site service and the underpinning Christian mission remains important to Seed and our clients. The answer is an unequivocal “yes”!

The walk-around, first point of care, problem-solving model that we provide through our on-site support staff is still a vital part of the preventative care that many workplaces put in place for their staff. This particular model of service is unique to ITIM and is still a preferred service in many provincial and blue-collar workplaces.

Currently, most of our new clients are initially seeking services from us other than on-site. Many are attracted by our not-for profit status which speaks to them of values beyond the profit motive. Some know of the Christian value base which underpins the work of all our staff, no matter what their personal spiritual beliefs may be.

For many clients, however, the particular motivation of Seed staff - whether it is Christian, humanist or other - is of no concern. One thing is common: they want caring professional services offered in their workplace by independent practitioners who know how to listen, assist and who understand workplace systems as well as human needs.

We believe we offer exactly that through all our services, not just chaplaincy, with both professionalism and the added strength of an organisational culture committed to the spiritual dimension of New Zealanders at work.

Hospital chaplaincy – a declining vocation?

Ron Malpass — Executive Officer, the Interchurch Council for Hospital Chaplaincy

Since 1972, the ICHC has been the main provider of chaplaincy services in the public health sector. The Interchurch Council for Hospital Chaplaincy Charitable Trust Inc is made up of trustees appointed by the Presbyterian, Anglican, Apostolic, Associated Churches of Christ, Baptist, Congregational, Methodist, Roman Catholic and the Salvation Army Churches. This arrangement is underpinned by a contractual agreement with the Government through the Ministry of Health. This agreement is presently being renewed by the Government for a further three-year term, to 30 June 2008.

With the aid of a network of 21 local chaplaincy committees, on which local hospital managements are represented, the Trust oversees and, through its executive officer, administers the work of 41.8 FTE “ecumenical” stipended hospital chaplains, 12.98 FTE “Roman Catholic” hospital chaplains and over 230 voluntary chaplaincy assistants (lay and clergy). They serve in 48 public health hospitals, from Kaitaia to Invercargill. This work is jointly funded by the Ministry of Health (\$1.6 million) and by contributions from the Churches, local communities and, in many cases, the District Health Boards.

Christian chaplaincy is offered by clergy with appropriate qualifications in spiritual and pastoral care, who are under the authority of their denomination to minister to all patients, their families and hospital staff on an interdenominational, non-proselytising basis. Vacancies when they occur are advertised by ICHC through the partner Churches. Prior to appointment, chaplains are expected to have parish pastoral experience and have completed a minimum of one Clinical Pastoral Education (CPE) course. A new chaplain who is not an accredited healthcare chaplain will need to apply to the NZ Healthcare Chaplain’s Association, which oversees the process of accreditation. This requires the completion of two CPEs and usually takes around three years supervised on-the-job professional development. All chaplains must successfully obtain full accreditation within five years of appointment.

ICHC and its chaplains are required to comply with a number of pieces of Government legislation and the protocols set by the District Health Boards covering the treatment of patients in the hospitals in which a chaplain works. These include: the Health and Disabilities (Safety) Act 2001, the Health and Disability Commis-

sioner’s Act 1994 and the Privacy Act, among others. Chaplains as “Health Agents” are required to become familiar with these and with the codes of conduct that protect the rights of patients. These include respecting their person, privacy and culture and assuring them of freedom from discrimination, coercion and harassment while also ensuring they receive informed, professional and ethical treatment of their choice, at all times. This includes being able to decide whether or not they wish to see a chaplain.

ICHC coordinates the recruitment and appointment of all chaplains and enters into service agreements with all “ecumenical” chaplains and all chaplaincy assistants. Important conditions, which all chaplains have to accept, are that they will have to become part of a number of diverse healthcare teams. These include the chaplaincy team and the multi-disciplinary teams in each of the wards and units to which they may be assigned. They also need to be aware that ICHC cannot continue the appointment in any hospital or health unit of a chaplain who proves unable to “fit in” with the demands of the institution, or becomes unacceptable to the management of a hospital or healthcare facility. Chaplaincy is not just about visiting the sick and dying, counselling and taking services; there are administrative tasks. All chaplains must maintain statistical records of their visits to patients, for inclusion in the regular reports that ICHC sends to the Ministry of Health about the amount of work undertaken by the chaplaincy service as part of the holistic care being offered in each DHB.

Major changes in hospital chaplaincy as a career path have occurred since a financial crisis in 2000. There has been an 11.5 percent decline in the number of stipended chaplaincy positions available because government funding has remained static and contributions from many churches declined. In some places, chaplaincy is now being maintained by the local committee, with their community and hospital raising funding for a part-time chaplain employed at a fixed rate because they cannot afford a denomination’s stipend package. This trend, and the desire to have chaplains from ethnic minority groups appointed in some large city hospitals where significant migrant populations are present, will increasingly be reflected in vacancy advertisements and appointments being made by ICHC.

Asian Christian Theologies: A Research Guide to Movements, Authors, and Sources. (Vol 2, Southeast Asia). Edited by John England et al. (Orbis Books, 2003)

Reviewed by Alan M Goss

Volume 1 in this series was reviewed in *Candour* by Stuart Vogel (Aug 2003). Volume 2 covers Southeast Asian countries such as Burma (Myanmar), Indonesia, the Philippines and Vietnam. As Stuart observed, the sheer diversity of theological thinking in the Asian region is quite remarkable, as these volumes also show.

For centuries, the Christian epic or story has been coloured by Western cultural influences. Now that these influences are waning, there is a need to explore how Christian faith is being expressed in other cultures through their stories, songs, myths, and legends, which have been passed down through the generations. The volumes in this research guide do this admirably by introducing the reader to the vast range and significance of Asian Christian theologies in their own particular historical context. The guide also offers the resources and tools for further study.

In more recent times, the Presbyterian Church of Aotearoa New Zealand has had a number of its ministers serving in the Asian region. Names such as Jim Veitch, Robert Paterson, Ian Cairns, Stuart Vogel, Simon Rae and John England come to mind. John England is an editor of the research guide and together with his wife Rita was responsible for co-ordinating and proof-reading the material; a monumental task.

Politicians and others are constantly urging us to maintain and develop our links with Asian countries and this must include a knowledge and understanding of their cultural and spiritual heritage. For those willing to accept the challenge, these volumes are an essential tool.

St
Columba

“Where Life and Faith Meet”

MINISTER

**needed to join the passionate,
pioneering people of St Columba,
Botany Downs.**

We seek an ordained Presbyterian minister (or equivalent) to join Senior Minister Andrew Norton in leading the community-facing ministry of our vibrant regional church.

A servant leader with gifts and experience that complement the existing multi-staff team will be engaged in:

- Nurturing people in life and faith
- Loving pastoral relationships
- Dynamic and relevant communication
- A special focus on teens/young adults
- Support of, and alignment, with the vision of Minister and Session

Expressions of interest are invited from: God-focussed, mission-directed ministers interested in a fulltime position (associate or assistant) in this burgeoning multicultural community.


Information pack and CV requirements from “Search Team”, PO Box 64 136, Botany Downs, Auckland. (Or email office@stcolumba.org.nz)

**SUN!
SURF!
SOULS!** We're on a mission !!

StAs seeks a full time pastor to join the staff team as we impact the coastal strip for the Kingdom of God.

We're looking for a servant leader whose vision is aligned with the Senior Minister and has the giftings of:

- leadership
- pastoring
- evangelism
- communication
- creative presentation



St Andrews Presbyterian Church
Dee Street
Mount Manganui
ph 07 575 9347
fax 07 575 9641
stas@maxnet.co.nz

Leadership and pastoral responsibilities will include:

Sunday 10.10am service; midweek alternative event; children & youth ministries

Contact us for details of our vision, our mission and information on this position.

Damage done in our name

Graham Redding

You know things are going badly when you get lambasted by cartoonist Tom Scott and lambasted by columnist Rosemary McLeod in the *Dom Post*. Just so in relation to Presbyterian Support Central's handling of allegations that children were sexually abused at Berham-pore Home in the 1950s and 60s.

As if the apparent failure of Presbyterian Support Central to protect those who were entrusted to its care wasn't enough, the same institution managed to portray itself as being unsympathetic and confrontational, even to the point of questioning the credibility of those who had come forward to make their allegations. Tom Scott successfully tapped into the vein of public perception when he portrayed Presbyterian Support Central in terms of a man with his fingers plugged into his ears, blocking out the allegations – the hear-no-evil-see-no-evil syndrome. (*Dominion Post*, 4 May 2005)

The Presbyterian Church didn't come off much better. "Not our problem," we said, as we washed our hands of the whole affair, "Presbyterian Support is a separate organisation." This despite allegations that a number of people who have held office in the Church over the years were informed of the abuse, but apparently failed to act upon the information or, if they did, it failed to lead to specific actions being taken by the Church.

There is no denying the complexity and sensitivity of a situation of this nature in which some of the key players have died, including the accused. Nor can we deny the appropriateness of raising issues of due process rather than engaging in a media-driven witch hunt. But surely our first responsibility is to express profound concern for those who may have suffered at the hands of a sexual predator, and our commitment to the process of healing, which will include finding out the truth, no matter how uncomfortable this may be for the institution we represent. The header to Rosemary McLeod's column (*Dominion Post*, 5 May 2005) sadly said it all: Church of little compassion.

No doubt those most closely involved with the Berham-pore Home scandal and know more of the facts will claim that the media coverage has been biased and unfair. We should know by now, though, that neither satire nor public perceptions have anything to do with fairness.

At a time when we talk much about branding, the Presbyterian brand has taken a huge hit over the last few days and, in the process, attention has regrettably been drawn away from the very good work that Presbyterian Support is renowned for in communities all around the country. I hope the balance can be restored quickly.

To read the information the Church has released to the media on this matter, please see the website:
www.presbyterian.org.nz

Letters to the editor

As the Secretary of Parish Council, St. David's Union Parish Carterton, I was pleased to read an article by Chris Konings of Dunedin, concerning sound systems in churches, in the April *Candour*.

I was pleased because, as a hard of hearing person, I so often find the sound systems in many (most) Churches to be quite inadequate. In many cases, I feel that the sound systems need to be upgraded to a much better level of performance. I have been very disappointed to learn from several people who used to attend Church, that they do not now attend Church – simply because they can no longer hear what is going on.

In regards to this, I was quite upset that Chris Konings states that the use of a loop system is not really relevant. I strongly disagree with this statement. If it were not for the loop system in place at St. David's Carterton, I would be joining the ranks of those who do not attend worship because they do not hear. For me – and for others – the loop is essential! Hearing aids today have a 'T' switch (by which a person can use the loop) attached to them – if this is requested when purchasing the aid.

I am indeed very grateful for the technology that makes it possible for the loop system to be in place in buildings. Installation of a loop system is not an expensive item and there are many people who would really value these being installed. I have instructions for the installation of a loop system if anyone is interested in putting such a system into their Church. I will gladly share this with anyone who asks.

Margaret Veeneman