

sPanz

Spanning Presbyterians In Aotearoa New Zealand

June 2007, Issue 31

Trading fairly

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The Rev Sethy Revgenvanu takes a different view on Fiji's political situation

Don't leap to judge Fiji coup

Fiji was plunged into its fourth coup on 5 December 2006, when the elected government of Prime Minister Laisenia Qarase was overthrown by the Fiji Military Forces. A month later, the Head of State, President Ratu Josefa Iloilo appointed an interim government with the Military Commander Frank Bainimarama as the interim Prime Minister.

For the people of Fiji and the countries who had been following closely the political situation here, the events of 5 December 2006 did not come as a surprise. For more than a year before the coup, the military had been openly accusing the Qarase government of protecting those implicated in the coup of 2000, by giving them high positions in government and introducing laws giving amnesty to the coup leaders. They also accused the government of harbouring

corruption, and misusing and abusing the wealth of the nation to benefit the few in privileged positions at the expense of the resource owners and the majority of citizens, thereby contributing to worsening poverty in Fiji. They accused the government of promoting race-based policies favouring the indigenous Fijians against other races, and so threatening the unity and peace of the country. The worsening situation of the national economy, the loss of confidence and exodus overseas of the skilled and educated was blamed directly on the government's bad policies.

Since the interim government took over, it has implemented a "Clean Up Campaign".

Many top civil servants have either lost their jobs, or been "sent on leave" while they are investigated. An anti-corruption unit has been set up to investigate complaints, and the size and cost of government has been drastically reduced. There are now 16 ministers compared with 32 in the Qarase government. The salary levels of chief executive officers (permanent secretaries) have been reduced by about 30 percent, and there has been a global cut of 5 percent to all salaries in the public service. This "Clean Up" campaign is supported by most of the ordinary people of Fiji. There are differing attitudes among the Churches of Fiji, but those Churches and religious organisations that seek social justice for all, like the Catholic and Presbyterian Churches, are in basic agreement with the aims of the coup.

However, the actions of the military and the appointment of the interim regime have attracted much criticism from overseas governments. There have been harsh travel bans and advisories, threats of trade sanctions, including withdrawal of aid, and efforts to exclude Fiji from UN peace missions and the Commonwealth. For many in Fiji, these reactions seem hypocritical, especially as the US is widely believed to have been involved in the first coup in 1987 that removed a democratically elected government. Many wonder



Sethy and his wife Dorothy in front of St Andrew's, Suva

what has happened to Australia and New Zealand's insistence on "good governance, transparency and accountability".

There is no danger for visitors to Fiji. To date there has been no gunfire. The checkpoints and the general state of emergency imposed by the military have on the contrary helped to reduce the level of crime considerably and been welcomed by the town residents especially. It is true that a number of people have been taken to the military barracks for questioning and there has been some alleged abuse of human rights by individual soldiers. But generally life is normal for the majority of people in Fiji.

The interim government is trying to make the country ready for new elections, but it will take time to redraw the electoral boundaries, and to reorganize the electoral system, which is now based on race and only perpetuates the divisions and injustices that caused the coup. Fiji needs the support of other countries in the Pacific to accomplish this within the set timeframe of three years.

In conclusion, I would say that this coup has made many people think about what "democracy" really is. It is helping to break the "culture of silence" that still dominates this hierarchical society. While nobody condones the use of violence to achieve any aim, it is necessary for all of us, in Fiji and overseas, to look more deeply into the situation and not rush in to condemn without understanding properly the issues involved.

Sethy Revgenvanu is the minister of St Andrew's Presbyterian Church, Suva.

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Woman picking tea –
image courtesy of Transfair USA

The Right Rev Pamela Tankersley contributes a regular column to sPanz

Moderator's musings

It's been my privilege to meet with Christians in other Churches in the past couple of months. In March I attended the 50th celebrations of the Christian Conference of Asia in Prapat, Indonesia and in April, the 52nd General Assembly of the Presbyterian Church of Taiwan in Taipei. Later this year, several representatives of our Pacific Island Synod and Te Aka Puaho will attend the Pacific Conference of Churches in Pago Pago in American Samoa.

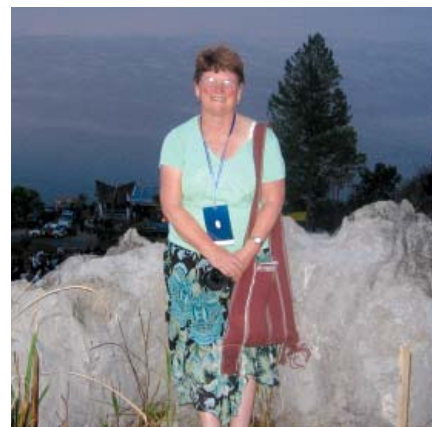
Is there any value in belonging to international ecumenical groups, such as the World Council of Churches and the Christian Conference of Asia, other than giving a few select Presbyterians a great experience?

The voices of New Zealanders are greatly respected in international ecumenical circles, partly because we stand on the shoulders of great people like the Very Rev Dr Alan Brash, and Dr John and Rita England. These are people who have stood tall internationally, serving in the name of Christ with wisdom and courage in partnership with leaders of other churches. They understood that to be ecumenical means recognising that we are all part of the Body of Christ.

We are also trusted because Kiwis are globe trotters with a reputation for being open to other world views. As a small nation, we have hit above our weight in contributing to international assemblies, standing at times with the marginalised and in solidarity with smaller nations. Our current Global Mission partnerships in Vanuatu and Myanmar exemplify this.

The bicultural journey of the ecumenical movement in New Zealand is much respected by Asian churches. How to establish an equitable partnership between the first peoples and later arrivals is an issue that most are struggling with. And, as I found in Taiwan, the role women play in leadership in the Presbyterian Church of Aotearoa New Zealand is an encouragement to Asian churches seeking greater gender equity.

We can learn much too: I find it exciting and inspiring to hear how Asian theologies



Pamela after planting one of 500 trees at dawn in North Sumatra, to commemorate 50 years of ecumenical work in Asia.

are developed in response to Asian contexts. Te Aka Puaho is working significantly and inspiring on this in Amorangi training. As well, it is good for us to appreciate what it means to be faithful in a country where those who are Christian are in the minority and often among the poorest in the land.

The struggle for those of us of European descent, with our predilection for Western Christianity, is that we still assume (perhaps because we "brought" Christianity here) that our version is the "proper" one. My experience in visiting churches in other countries and experiencing other people's journeys with Christ reminds me that this is simply arrogant nonsense. Watching (and trying to keep up with) the indigenous Taiwanese, who set the whole Assembly alight with their singing and dancing, and worshipping in a Muslim country, with 150,000 Indonesian Christians in a religious rally (in a Sports stadium) keeps me humble.

As a missional church, endeavouring to be Christ-centred and community-facing, we need as few boundaries as possible to allow the richness of connecting with all of God's people. For as we read in Ephesians, "Christ came and proclaimed peace to you who were far off and peace to those who were near, for through him both of us have access in one Spirit to the Father." We belong together, for we belong to Christ as "citizens of the household of God." sPanz



Does Fair Trade make a difference?

Last year's General Assembly encouraged all parishes to become Fair Trade churches. What is Fair Trade? How can it help your church to support communities in developing countries? Tracey Patterson explains.

Millions of small-scale farmers and producers throughout the world depend on selling their crops and products to survive. But it's a high risk business because if prices drop it can mean tragedy and devastation. If they earn less than it takes to run the farm, they face real hardship, which in many cases means struggling to buy food or keep their children in school. Farmers may lose their land and, as a result, their livelihood. Similarly, many plantation workers endure low pay, unsafe working environments and poor living conditions. "The way that many products are produced, traded and consumed is simply unjust; this is a major cause of continuing world poverty", says the Fair Trade Association of Australia and New Zealand (FTAANZ) in their publication *Fairtrade: Your guide to sourcing certified Fairtrade products near you*.

The prices that producers in developing countries receive for their goods depend more on international economics than the quality of their labours. Between 1970 and 2000, prices for sugar, cotton, cocoa and coffee fell by 30 to 60 percent. According to the European Commission, "the abandonment of international intervention policies at the end of the 1980s and the commodity market reforms of the 1990s in the developing countries left the commodity sectors, and in particular small producers, largely to themselves in their struggle with the demands of the markets." Today, "producers...live an unpredictable existence because the prices for a wide range of commodities are very volatile and, in addition, follow a declining long-term trend".

Problems faced by producers and workers can vary from product to product. For example, the majority of coffee and cocoa in developing countries is grown by independent small farmers working on their own land and marketing their produce through local cooperatives. For these producers, receiving a fair price for their coffee beans is critical. Access to market or price information is often very difficult and, as a result, many of these small farmers become increasingly dependent on middlemen, receiving progressively smaller returns for their work. On the other hand, most tea is grown on large estates and the workers can struggle to receive fair wages and decent working conditions.

Developed in the late 80s as a response to the collapse of coffee prices, Fair Trade is an alternative approach to conventional trade. It is a movement promoting trading partnerships that advocate equitable standards for international labour, environmentalism, and social policy in relation to a wide range of products being exported by developing countries.

Based on the principles of dialogue, transparency and respect, Fair Trade contributes to sustainable development by offering better conditions to, and securing the rights of, marginalised producers and workers. Its intent is to help move these producers and workers from a position of vulnerability and risk to security and economic self-sufficiency, by empowering them to become stakeholders in their own organisations and play a wider role in the global arena.

It's about giving disadvantaged people power through providing a "fair go" rather than charity. Fair Trade empowers farmers and farm workers to lift themselves out of poverty, by investing in their farms and communities, protecting the environment, and developing the

Becoming a Fair Trade Church is easy!

1. **Introduce the topic of Fair Trade at a service or the appropriate congregational meeting.**
2. **Make the case for Fair Trade and suggest how to easily purchase supplies. CWS recommend ordering direct from the Trade Aid warehouse. They have an online ordering system that can be accessed by visiting www.tradeaid.org.nz. CWS also has a PowerPoint presentation on coffee produced by FTAANZ and many DVDs and display materials that may be useful. Both CWS and Trade Aid also can provide speakers.**
3. **Arrange a special morning tea for your congregation so they can taste the difference.**
4. **Once you have general agreement, pass a resolution or make a formal agreement to become a Fair Trade Church. CWS's suggested wording for this is:**

.... church agrees to become a Fair Trade church by serving Fair Trade tea and coffee [you might like to add hot chocolate and sugar] whenever possible at church events and by promoting Fair Trade.

5. **Then complete and return a CWS form to receive a certificate confirming your Fair Trade Church status.**
6. **You may also like to appoint a contact person with responsibility for keeping the parish informed on Fair Trade matters.**

Source: Christian World Service & Trade Aid, *Become a Fair Trade Church*.

business skills necessary to compete in a global marketplace. Fair Trade means fair prices and wages, decent working conditions, improved health and safety standards, security of long-term contracts, respect for all people (for example, by providing opportunities for women and children), sustainable production, and more control of their own lives through participating in democratic organisations. Amos Wiltshire, a Banana Farmer in Dominica says "Fair Trade has been the saviour of the farmers in Dominica – of agriculture and the whole economy. With Fair Trade, small farmers have been transformed from marginalised farmers into businessmen." Similarly, Matthew Matoli a coffee



Since its launch in 1988 for the coffee market, the Fair Trade label has been applied to hundreds of products worldwide.

Photo credit: Trade Aid/CWS



farmer in Tanzania explains that, “without our co-operative and selling to the Fair Trade market, our life would have been terrible. Fair Trade gives us hope and courage. We are able to earn a higher wage and better provide for our families.”

Fair Trade is based on a clear set of internationally-agreed criteria and standards that are independently assessed and monitored by international certification body Fair Trade Labelling Organisations International. The standards include a Fair Trade price, which covers the cost of production, and a premium that is invested in the local community. The Fair Trade label is an independent consumer label on products that guarantees disadvantaged farmers, workers and their surrounding communities are getting a better deal. This seal of approval is backed by a certification and trade audit system applying to all companies in the supply chain right up to the final point of packaging. Producers must comply with Fair Trade standards; importers pay a Fair Trade premium in addition to minimum prices to support social, economic and environmental development; and Fair Trade licensees are licensed to apply the Fair Trade label to packaged products and sell them on the market.

Since its launch in 1988 for the coffee market, the Fair Trade label has been applied to hundreds of products worldwide. They range from tea, beer and chocolate, to clothing, ornamental plants, sports balls and bananas. In New Zealand, Fair Trade-labeled coffee, tea, chocolate, sugar, olive oil and spices can be found on many supermarket shelves, and in cafés, restaurants, Trade Aid and specialty shops throughout the country. Crafts and household items sold at Trade Aid stores also meet internationally agreed Fair Trade criteria. For an up-to-date list of product stockists, visit the Fair Trade Association of Australia and New Zealand's website (www.fairtrade.org.nz), pop in to any Trade Aid store or ask at your local supermarket.

Christian World Service (CWS) and Trade Aid are active members of the Fair Trade Association of Australia and New Zealand. In 2006 these two organisations launched a new initiative inviting New Zealand churches to formalise their efforts by declaring

themselves as a “Fair Trade church”. A Fair Trade church has made a formal commitment to support the Fair Trade movement by purchasing Fair Trade certified tea and coffee (hot chocolate and sugar being optional extras) for use after services, and by promoting Fair Trade as a part of its commitment to a more just world.

The response to this initiative has been positive, with several churches having already formalised their commitment. St Mark's in Christchurch not only serves Fair Trade tea and coffee after its services but is also taking other active steps, such as a monthly display of products available through Trade Aid (including ordering information), writing to local supermarkets to encourage them to stock Fair Trade products, celebrating Fair Trade Fortnight each year (28 April – 13 May) and raising the matter in worship. Says the Rev Dugald Wilson, “we are doing this because we think that Fair Trade is something we should be striving for as Christians. Poverty in the world has many causes and Fair Trade is one of them that we can do something about.”

At Kapiti Uniting Church, a Fair Trade Church in the Wellington Region, raising the issue of Fair Trade and making Fair Trade products available in their parish sparked “great interest” and support amongst the congregation and community, according to Maureen Roxburgh. “People didn't realise what a pittance farmers in developing countries were being paid for their coffee. They soon warmed to the idea of supporting the cause”. And it's not just the cause that is being supported: people genuinely enjoy the products. “The granulated and peculated coffee is popular in our church, and so are the tea bags. My husband and I personally really like the loose tea as it is strong and you have to only use a very little...but it depends on individual tastes, of course”.

The Presbyterian Church of Aotearoa New Zealand Assembly Office is also taking action by making Fair Trade coffee, tea and hot chocolate available for staff and visitors. Assembly Executive Secretary the Rev Martin Baker says that the issue of Fair Trade is “important to us as Presbyterians and fits into the wider mission of our Church”. “Our Christian concern for slavery, a just return

for labour, and the fulfilment and value associated with receiving benefit from what you produce is deeply entrenched in the Scriptures”, he says. “The story of creation begins with God’s work. In Chapter Two of Genesis, God sets Adam to work in the Garden of Eden. There is a strong sense in the Bible of a connection between God’s intention for humanity and the wellbeing and fulfilment found in production work. In our outreach and mission, it is a simple and good thing to purchase products from these developing nations where it is going to be of direct benefit to the growers rather than just supporting some faceless multinational”. “Put simply,” Martin says, “...the choices we make as Christian consumers can make all the difference to our brothers and sisters in the poor countries of our world”.

So next time you are out shopping for coffee or walk into a café for a refreshing cup of tea, spare a thought for those whose lives we can so greatly assist by making a small change to the way we act as consumers. In the words of Eli Santana, a cocoa farmer in Ghana, “through this we can send our children to school; through this we can live in good houses; through this we can take care of ourselves and our family; and through this we can contribute to the development of the world. This is the message I have for our friends in New Zealand.” ^{sPanz}

For more information about Fair Trade in New Zealand contact:

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Email: cws@cws.org.nz
www.cws.org.nz

Trade Aid
PO Box 35049
Christchurch
Ph: (03) 385-3535
Fax: (03) 385 3536
Email: tradeaid@tradeaid.org.nz
www.tradeaid.org.nz

Useful links:

Arena	www.arena.org.nz
Bilaterals.Org	www.bilaterals.org
Christian Aid	www.christianaids.org.uk
Christian World Service	www.cws.org.nz
Ecumenical Advocacy Alliance	www.e-alliance.ch/index.jsp
Focus on the Global South	www.focusweb.org
Food First	www.foodfirst.org
Institute for Agriculture and Trade Policy	www.tradeobservatory.org
Third World Network	www.twinside.org.sg
Trade Aid	www.tradeaid.org.nz
Trade Justice Network (UK coalition)	www.tradejusticemovement.org.uk
World Trade Organisation	www.wto.org

What can your church do?

- » **Have you become a Fair Trade Church yet? Contact Christian World Service for details!**
- » **Start serving Fair Trade tea and coffee after your services (sugar and hot chocolate are also available)**
- » **Offer to serve Fair Trade tea and coffee in local community groups and events**
- » **Organise a church service with a Fair Trade or trade justice theme. Ask someone in your congregation or from a charity or organisation that you support to give a talk. Both CWS and Trade Aid can also provide great speakers**
- » **Perform a drama or sketch to illustrate unfairness in trade and how Fair Trade helps**
- » **Include songs and hymns with the theme of justice**
- » **Attach symbols such as packaging of Fair Trade products or pictures of producers onto a world map and pray for the countries and people involved in Fair Trade**
- » **Encourage all external users of your church facilities to use Fair Trade products. Ensure that all groups understand the reasons why you have chosen to offer products with the Fair Trade label**
- » **Participate in Fair Trade Fortnight each year**
- » **Write to Trade Minister, Phil Goff, Parliament Buildings, Wellington asking him to support fairer international trade rules that benefit poor people not trans-national corporations**
- » **Write to local supermarkets and businesses encouraging them to stock Fair Trade certified products**

Amorangi training celebrates resurgence

For the first time in almost 40 years, Ohope Marae hosted a valedictory service to recognise seven new Amorangi in February.

Those who graduated the 18-month course with a Certificate in Amorangi Studies were: Mrs Messina Roberts (Rotorua), Mrs Tukua Tuwairua (Hastings), Mr Mitchell Jaram (Whakatane), Mr Tamihana Thrupp (Taneatua), Mr Paora Hunia (Matata), Mr Tumihitai Raerino (Kawerau) and Mr Mervyn Hoete (Onepu). The Amorangi then go on to be ordained within Te Aka Puaho, the Presbyterian Maori Synod.

Unlike ministers, Amorangi don't receive a stipend of any kind. They find their own employment and support themselves financially, explains the Rev Wayne Te Kaawa. Wayne has co-ordinated and taught the Certificate course at Te Wananga a Rangi, which re-opened last year. He says that while parishes are encouraged to make a contribution toward travel costs, this isn't always possible.

Amorangi ministry is unique in that its home grown and developed by Te Aka Puaho for Te Aka Puaho, explains Wayne.

"Its medium is the Maori language; its setting is Maori culture and society. They [Amorangi] have a great understanding of Maori society, its structure and functioning and where and how ministry should come in."

Mitch Jaram, one of the graduating students, was inducted and ordained at his home parish – Whakatane Parish – on 31 March. Mr Jaram is excited about his new role, and preached his first sermon as an ordained Amorangi the day after, on Sunday 1 April.

Mitch is interested in chaplaincy, and plans to explore this further, but is currently settling into his parish ministry role. He hopes to spend lots of time in the community and will be speaking with the congregation to see how they would like him to spend his time. In addition to leading Sunday services, he, like other Amorangi, will be doing all the things that ordained ministers do: visiting the sick; visiting people in their homes to offer communion; and taking services and funerals, baptisms and other celebrations.

Self-employed as a builder for many years, Mitch is now in full-time paid employment during the week at a local tertiary training institution, in addition to his ministry role. He says this new job has better hours than being self-employed and enables him to more easily focus on his ministry.

Hearing the graduates describe their passion for ministry during their exit interviews was inspiring for Wayne, he says.

"I listened to three students describe how they had 'a passion for ministry'. I thought that's what I want to hear – 'passion for Ministry'. At that point I knew I had done my job and it was time to let them go for it!"

Amorangi can do everything that a national ordained minister does, but most have no aspirations in this area, says Wayne – "they simply want to minister in their own communities, iwi and marae".

For three of the graduands, Mervyn Hoete, Paora Hunia and Tumihitai Raerino, the February valedictory service was followed by an ordination service at Hahuru Marae in Onepu, which



Mervyn Hoete senior and junior are recognised at the Amorangi graduation ceremony. The grandson was brought along to the weekend sessions, so received a special certificate.

was attended by around 200 people. Wayne and Te Aka Puaho Moderator Millie Te Kaawa conducted the ecumenical service.

As each person was presented with their ministerial gowns and stoles, family members came forward and sang in what Wayne describes as a very moving ceremony.

With 11 students confirmed for the next Certificate course starting in April, Amorangi ministry is showing resurgence in spite of the challenges presented by candidates having to fund both their own training and ongoing ministry costs.

By Jose Reader *sPanz*

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Two Dunedin churches enlarge facilities

The generosity of two Dunedin families was remembered in March when extensions to church buildings were named in their honour.

Young people in the Mosgiel area are now better served with the opening of The Hub at East Taieri Presbyterian Church. The first stage of redeveloping the Kinmont Hall complex, the \$180,000 Hub project involved refurbishing the hall and adding an extension, named the Finnie Suite to generous funding by the Finnie Estate.

"This is a journey that started in 2004 when the Finnie Estate trustees invited the church to submit a project," parish minister the Rev Michael Schwass said at the opening on March 2.

It was fitting The Hub, "the permanent home, or hub, of our youth work", was chosen to commemorate Andrew and Irene Finnie, because the parish's emphasis on youth activities was in line with their wishes. "This is a fantastic resource for youth ministry," Dr Schwass said.

He thanked those who served on the Saddle Hill Foundation Trust – the group that overseas the parish's youth work – and the many volunteers who worked on The Hub project. A plaque was unveiled by Ian Pheloung, who explained that The Hub was the final project to be funded by the Finnie Estate and it was "marvellous to see this finished".

Prayers to dedicate the building were led by a former Moderator of Dunedin Presbytery, Russell Gillions, who concluded: "Presbytery entrusts this facility to you ... to nurture all who enter here."

East Taieri Church youth worker Andrew Harrex said: "The great bonus of the whole complex is it's multi-use."

Mr Harrex is one of three youth workers employed by the church, which last year saw 131 children from Year 5 to Year 13 attend nine programmes offered. In addition, Mr Harrex and co-worker Carolyn Hooper are chaplains at Mosgiel's Taieri College, while the third youth worker, Brendon McRae, is Outram primary school chaplain.

Proper facilities for ministry with children and families, and for renewed mission to the community" were the driving force behind the decision to build an extension to St Margaret's, Green Island, replacing a hall demolished in 2001, Coastal Unity parish minister the Rev Bruce Hamill says.

The old parish hall dated back to 1906 and was funded largely by a donation from the Kirkland sisters: Agnes, Margaret and Janet. Because Presbyterians then officially discouraged dancing, the hall was built with a sloping floor. By the 1970s – when plans were being drawn up for a replacement building – it was estimated 11,000 children and adults were using the building each year.

However, it was not until after St Margaret's became part of Coastal Unity parish in 2002 that rationalisation of property, including selling the land where the hall had been, made the project feasible, Dr Hamill said at the opening on 3 March.

"Session agreed that the name Kirkland Lounge provided a poignant link to the past and to the generosity of Margaret Kirkland who started this all off," he said.

By Gillian Vine *sPanz*



Cutting the ribbon: Watched by members of Coastal Unity parish, Jessie Scurr (left), a close friend of the Misses Kirkland who donated the money to build the original Kirkland Hall, assists Daphne Galloway (92), the oldest member of St Margaret's congregation, to cut the ribbon at the opening of the Kirkland Lounge.

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* Includes Christian schools, social service agencies, mission agencies – and of course local churches

Fronting up-

Steph Redhead

What does your role/work involve?

My job as National Youth Coordinator - South is to support all youth leaders, youth workers and youth ministries in Presbyterian Churches around the South Island. I work in four main areas; networking, advocacy, training and resourcing. I also work closely with the PYM focus group to dream and plan for the future of youth ministry in the Presbyterian Church of Aotearoa New Zealand.

Why did you choose this ministry?

I have been training and working in the youth-work field since I left school. I am passionate about Jesus and about young people and seeing the two come together. Presbyterian Youth Ministry is in a really healthy place and still has plenty of room for growth and development! I chose this ministry because I'm inspired by the past and excited about the potential for the future for PYM!

What have you learned about God through this work?

It has been refreshing to be reminded of God's faithfulness and provision. I am aware of, and have learned more about, the awesome heritage of the Presbyterian Church and our journey with God over the years. I am looking forward to seeing where God plans to take us in the future!

What is the most exciting thing about being involved in it?

For me it is all about the people! I am excited to be in this role because I get to work alongside some phenomenal youth leaders doing fantastic jobs in their patches around the country.

What have been the biggest challenges?

So far just the steep learning curve of how things work "behind the scenes" of PYM. There are so many files!!!!

Who has inspired you?

Aside from the obvious choice of Jesus I would have to say that Mother Theresa's example of servant leadership has always been an inspiration to me. On a grass-roots level I would have to say Mo Morgan as well - what she has done for PYM and how she went about it is hugely inspirational. Lastly I would have to say my Dad - he's been involved with young people for as long as I can remember and even as an old fella he has still got his finger in a lot of pies!



Where to from here/what are your future plans?

My plan for this year is to visit as many youth leaders and youth ministries in the South Island as possible and make connections with all regions. So if you are out there and want a visit from me or need to use me for your ministry in any way please don't hesitate to contact me.

Do you have any recommended books/CDs?

Well, I'm about to go and see Brooke Fraser in concert so I totally recommend her new CD *Albertine*. Not only is her music fantastic but this is a CD with a mission - make sure you read the front cover to find out why. Also to all you girls out there I recommend any book by Francine Rivers, especially *Redeeming Love*. It is a novel based on the story of Hosea in the Bible and it is one you won't want to put down!

Where can I learn more about what you do?

Check out www.presbyterian.org.nz and go to the youth page but "watch this space" applies because it is in need of some major updating!

Also feel free to contact me anytime for a chat or book me in to come to your patch. Look forward to hearing from you! Here are my details:

Steph Redhead, National Youth Coordinator - South, Ph (03) 208-6076, 25 Robertson Street, Gore, stephanie@presbyterian.org.nz

Getting ready for stipend changes

Last year's General Assembly decided to make significant changes to ministers' stipends.

Finance Manager Brendan Sweeney says, judging by the questions he's asked, some confusion exists about the changes and how they will be implemented. Brendan says anyone with queries is welcome to contact him. Explanatory information has already been sent out to parish treasurers, the key points of which are summarised below.

General Assembly decided to introduce what has been termed the New Seniority Allowance. This is a payment in addition to stipend and is based on the number of years that ministers have served. Ministers with two to five years' service are paid an extra 6 percent of basic stipend, while six to 10 years' service adds 12 percent, and more than 11 years' service adds 18 percent.

The New Seniority Allowance is paid by parishes, rather than by General Assembly as has previously been the case. From 1 July 2007, a parish's Assembly Assessment will reduce by the amount previously paid in Seniority Allowance, which is usually approximately 10 percent of the total.

Parishes will commence payments of the new allowance from 1 July 2007, to be paid fortnightly or monthly with the normal stipend payment.

Another change is that instead of being adjusted by the Consumer Price Index, the basic stipend and New Seniority Allowance will be annually adjusted by the Average Wage index.

Furthermore, General Assembly 2006 agreed that parishes can pay a minister up to 20 percent more than basic stipend without needing approval from their presbytery. Another change is that parishes must review their minister's financial package annually to ensure it remains adequate.

- The full report of the Stipend Task Group presented to General Assembly, and the minutes of General Assembly 2006, are available at www.presbyterian.org.nz
- For more information on the stipend changes, please contact the Financial Services Department on fsd@presbyterian.org.nz or (04) 801-6000

By Amanda Wells *sPanz*

What's happened to HR?

Over the past few months, the Presbyterian Church of Aotearoa's Human Resources (HR) Team has undergone significant change. The departure of the HR manager in December prompted a review of the Church's HR requirements, which resulted in a complete re-structure of the team and its functions.

The HR team is no more – many of the strategic functions of an HR manager are being filled by senior roles within the Church (primarily by the Moderator, Assembly Executive Secretary and National Mission Enabler), while Juliette Bowater's role as Employment Adviser has been re-aligned under the National Mission team, and a new position of Complaints Officer, filled by Heather McKenzie, has been established.

As Employment Adviser, Juliette Bowater remains based at the Assembly Office in Wellington. When asked to describe her role, Juliette says it is to "resource parishes and presbyteries to conduct their mission activities confident that they have the right people to do the job; they've got safe people doing the job; and that they are doing it in a way that they are making the most of their staff, including valuing them, respecting them and dealing with them in good faith". Resources available through Juliette include manuals, policies, police checks, credit checks, and good standing checks. Her other day-to-day activities include overall responsibility for the database and ministerial roll (assisted by the Office Manager) and the production of the Presbyterian People newsletter.

The re-alignment of her position as part of the National Mission team makes good sense, Juliette says. "The National Mission team is all about developing parishes and presbyteries in their mission focus so that they can best serve their communities, and really what I am doing is a support function to that".

Although she enjoys helping people to overcome problems, Juliette says her greatest satisfaction lies in issue prevention. "It's all about helping people to do the planning up front to hopefully avoid the problems later on".

Since the introduction of the new Book of Order at the 2006 General Assembly, the Church's disciplinary process has undergone

significant change. This includes the establishment of a Complaints Officer role, filled by Heather McKenzie, who is based in Dunedin. Although in the past some complaints could be dealt with by parishes or presbyteries, all are now dealt with at a national level. Anyone who has a complaint of any kind against a member of the church must go to a local "Contact Person", who will help them lodge the complaint. "It is then up to me, as Complaints Officer, to set the whole process going", says Heather.

Heather describes her role as being a "process person"; appointing assessors, and disciplinary/judicial commissions, making sure the correct procedures are followed, and that information and decisions are conveyed to the right people at the right time. "I'm the person behind the scenes who is responsible for making the whole system work".

Heather brings to the role extensive knowledge, understanding and experience of both Church and legal processes. In addition to her role as Complaints Officer, she is also the Book of Order Adviser. Heather fits these responsibilities around her primary work as Clerk of the Synod of Otago and Southland. In a prior role, she was Dunedin presbytery clerk for eight years, and also wrote both the Presbytery Clerk's Handbook and the



Juliette Bowater



Heather McKenzie

Parish Handbook. Heather has also been the Assistant Assembly Clerk since 1998. In her spare time, she is a Judicial Justice - a court-sitting JP.

By Tracey Patterson *SPATZ*

Next issue: we profile the AES and Office Manager

✂

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Letters to the Editor

Dear Editor,

As narrative the Gospels are full of contradictions and gaps, and yet at the same time the outlines of the story are clear and bold. This is ideal ground for a fiction writer, in which he or she may choose one of several alternatives, and invent what is not told — the childhood of Jesus, for example. For that reason they have been used over and over again as the basis for novels.

My attempt — *My Name was Judas* — tells a version of the story as remembered by Judas. Since there are two very different Biblical versions of Judas's death, at least one of which has to be wrong, my fiction was that both were wrong and that Judas had lived many years after the crucifixion and is telling the story as he remembers it. I noticed that Jeffrey Archer has since taken the same liberty, with a good deal of ecclesiastical approval.

My story, however, was to be one which a person like myself, a modern sceptic, could believe — not a task I could embark upon without knowing that it would displease some Christians. Clearly your reviewer,

Juliette Bowater, was more displeased than most, and I would be foolish to quarrel with her about that. But there are two matters I would like to take up with her.

The first is that my novel is full of “anachronistic speech”. What can she mean? That it doesn't use the language of, for example, the King James Bible — thee and thou? But that version, like mine, is simply the language of its time, the 17th century, and was equally “anachronistic”. There is no way of representing the spoken language of Biblical times except in the spoken language of one's own.

My second point is more particular. “In the Gospels,” your reviewer writes “Mary and Jesus enjoy an ideal mother-son relationship. But here, Stead sets us right; in fact Jesus hated and resented his mother — with no explanation.”

“Hated” is too strong a word — though Jesus himself (ever the extremist) uses it: “If any man come to me and hate not his father and mother, and wife and children...he cannot be my disciple.” (Luke 14.26.)

My Jesus certainly rejects his mother. Why? Because the fiction writer builds on what

takes his eye and seems psychologically plausible in his sources. In Luke 11, 27-8, when the woman says to Jesus, “Blessed is the womb that bare thee and the paps which thou hast sucked.” Jesus doesn't endorse this praise of his mother but says, “Rather, blessed are they that hear the word of God.”

In Mark 4, 31 when the crowd tells Jesus that his mother and brothers are outside calling to him he says, “Who is my mother and my brother?” and affirms that his followers are now his own family.

There is, I think, only one exchange between Jesus and Mary, the one in John 2, 3-4 that occurs at the marriage feast. Mary points out to him that the guests have no wine and he replies, “Woman, what have I to do with thee?”

Is this what Ms Bowater means by an “ideal mother-son relationship”? Has she indeed read the Gospels, or does she suppose she knows what is there without looking? Maybe she has read them as thoroughly as she read the novel she told your readers she was reviewing without finishing.

CK Stead

Dear Editor,

I was disappointed in the review of *My Name was Judas* by C K Stead that appeared in the March, 2007, edition of *sPanz*. The reviewer does not seem to understand the point of the book. It is evident by page 3 of the book that it is a vehicle for Stead to promote his own philosophy of rationalism and rejection of the supernatural. It is clearly a novel, but not intended to be a historical novel. The “punch line” to which the story builds up occurs in a cleverly construed meeting between Bartholomew and Judas in the last few pages of the book, which your reviewer didn't even read. I am not sure whether the book is a good one or not, but I enjoyed reading it,

and its “attack” on orthodox belief doesn't particularly worry me.

Apart from misunderstanding the nature of the book, your reviewer claims that Stead is not familiar with the source material, and gives as an example Stead's treatment of the relationship between Jesus and his mother Mary. The reviewer claims that according to the Gospels, Mary and Jesus enjoy an “ideal mother-son relationship”, while Stead describes it as a very troubled relationship. But what does the Bible actually say about this relationship? There isn't a lot to go on, but what there is (See Luke 2: 41-51, Mark 3:20 and 31-35, John 2.1-5) hardly suggests that Jesus was a model son, or that the relationship between Mary and her son

was a harmonious one. In each case Jesus directly rebukes his mother, who seems not to have understood her eldest son.

It is a pity that many Christians, like your reviewer, are quick to criticise and dismiss those who do not share their beliefs. I don't doubt that people like C K Stead have very good reasons for their beliefs, and Christians should attempt to understand these reasons, rather than condemn them. Christians should also make sure their own knowledge of the Bible is sound before criticising others for their interpretation of it.

**Laurie Wesley
Birkenhead**

Dear Editor,

It is a great pity that Juliette Bowater (*sPanz*, March 07, p.14) did not continue reading Dr Karl Stead's novel *My Name was Judas* because in Chapter 20 (p. 211) I find, what was, for me, a clue to the meaning of the novel. Judas says “does my lack of faith blind me as to what was going on?” Dr Stead has written a fictional account of two Jewish boys, one named Judas, and one named Jesus growing up together sharing the same tutor, and many youthful escapades; who years later meet again

and for three years share life-changing experiences. All the time Judas was wrestling with doubts about the claims being made by, and of, his friend Jesus.

But Karl Stead was not attempting to pen another Gospel according to Judas, so engages in poetic license in order to reveal the thinking of his leading character, for example, Jesus turning water into wine at Judas' wedding in Cana. Judas Iscariot has been an enigmatic character to scholars for 2000 years, and Dr Stead has written the story from Judas' point of view.

There are many thinkers today who, like Judas in the novel, find it almost impossible to accept the claims that Jesus was the Messiah. We do not need to agree with them, but if we are to assist them to come to the truth, we need to try to “sit where they sit” and if possible try to understand them. I encourage Juliette Bowater, and others disturbed by Dr. Stead's writing, to accept it as a work of fiction, with an underlying message — for those who have eyes to see.

**Murray F. Hall
Hillsborough**

Property Transactions

Dear Editor,

In the climate change article in the March issue of *sPanz*, there are suggestions about how we can make lifestyle changes. I find your article poorly researched and glib. It is misleading to say that seven kilograms of grain are needed to produce a kilo of beef because in New Zealand nearly all our beef is grass fed. Further, most of our agricultural products are very

efficiently produced by world standards and even when exported leave a very light carbon footprint.

Pam Lyons-Montgomery

Rotorua

Editor's note:

The statistics featured in the article were from www.worldwatch.org but this attribution dropped off during the production process. For more information about the climate-change effect of New Zealand's agriculture sector, see www.climatechange.govt.nz/sectors/agriculture/index.html

Dear Editor,

After some weeks of deliberation, I have decided to stand down as an elder and a member of the Presbyterian Church of Aotearoa New Zealand. This is a direct result of the recent assembly decision to exclude certain people from leadership roles on account of the apparent status of their sexual relationships. The competing arguments around this issue are well known, and have been thoroughly debated within and outside the Presbyterian Church over the last 10 or more years. In summary I regard the Church's recently and finally adopted position to be incompatible with the essence of the Christian Gospel as I have always understood it. The Church is discriminating against a significant number of members, leaders, and potential members and leaders in a totally un-Christian, unacceptable and in my view unworkable way.

I have thought carefully about remaining in the church, recording my dissent from

the recent decision, refusing to recognise and implement it, and working to have the Church's position reversed. While I respect those who have chosen this course, it is not one which appeals to me. Clearly there is now, and has for some time been, a majority view in the Presbyterian Church in favour of the position now confirmed. I am concerned as to how that majority view has been developed, and organised at Assembly, and dismayed that those who have led the campaign to achieve this result have so departed from core Gospel values. However that is where the Church is at, and I must acknowledge the right of the present majority of the church to take such a position. Is it right to seek to reverse that position?

My decision is a matter of personal conscience, and on that basis I feel unable at present to continue to call myself a member of the Presbyterian Church of Aotearoa New Zealand.

David Mather

Waitakere City

Dear Editor,

Balmoral Presbyterian Church occupied a full paragraph in the issue of *Challenge Weekly* dated 18/12/06. The effort and co-operation of the minister, and "an extraordinary eclectic mix of some 60-70 people embrace cultural differences to create a fellowship with mission" were noted.

This multicultural congregation works in harmony while still keeping the dignity of our centuries-old cultures. Balmoral Church has up to 15 nationalities represented at various times. Members leave periodically to visit "homelands" and like, the family that it is, bring back mementos for the church, which often grace walls or doorways.

Our Korean-born, New Zealander by adoption and his family have blended, led and encouraged others, realizing how different, and perhaps difficult it is when one comes to another country with a different history, culture and vision.

We at Balmoral are proud of our united family of the faith and respect, and learn from the joining together in faith and friendship.

In closing we, Balmoral Church, extend a welcome to you all if at anytime you are visiting Auckland or those resident in Auckland, join us in worship and stay to become a friend and part of our family.

Adele McIntosh

Mt Albert

All of these letters have been abridged to fit the available space.

Feedback is welcomed, with preference given to matters discussed in *sPanz*. Letters to the Editor should not exceed 300 words and may be edited for clarity or length. Letters should be sent to amanda@presbyterian.org.nz and should include the writer's full name, home address and daytime telephone number.

If your parish is considering a transaction involving its property, then before you get into detail it would be worthwhile consulting *The Property Handbook*.

This booklet, developed by the Church Property Trustees, is a helpful guide to the steps necessary to obtain approval for transactions involving the sale and purchase or leasing of property, and the expenditure and borrowing of money for capital development.

It may be a surprise that the most important question to be addressed in considering a property transaction is "How does this fit into the mission of the church?". This requirement stems from a General Assembly resolution calling on all parishes to develop their own mission plan. The mission plan must be submitted to the presbytery/UDC and to the Trustees when seeking approval for any property transaction.

Please note that when contemplating an activity that requires the approval of your Presbytery and then the Trustees you must allow sufficient time to enable these approvals to be given.

For further information on this and other aspects of property transactions please read the handbook (which can be obtained from the Presbyterian website) or contact:

Douglas Langford
Secretary, Church Property Trustees
PO Box 9049
Wellington
DDI: 04 381 8290
Email: dougl@presbyterian.org.nz

Book Review: *Reformation Christianity* by Peter Matheson

Peter Matheson, ed., *Reformation Christianity, A People's History of Christianity*, Volume 5, Minneapolis: Fortress Press, 2006.

Reviewed by Allan Davidson

Reformation Christianity critically examines the underside of the Reformation and contributes to a creative series, "A People's History of Christianity". The contributors are leading scholars, often pioneers in their field of research. The book is richly illustrated and with its text boxes and woodcuts is very accessible.

Peter Matheson was Professor of Church History at the Theological Hall and in the Faculty of Theology, University of Otago, and is Principal Emeritus of the Uniting Church Theological College in Melbourne.

He poses the question: "How did the Reformation, or rather the Reformations - for there were many - affect laypeople, children, the rhythms of day-to-day life? Whose Reformation was it anyway?" Drawing on the rich veins being mined by social and feminist historians, and "the discordant testimony of the evidence", the authors have given a richly "textured picture of what faith, discipleship, martyrdom meant for ordinary people".

The book is divided into three parts. In "The Life of Faith", one chapter looks at the popular piety of townspeople and city folk and another at rural and village piety. What we can so easily take for granted was quite revolutionary. The humble church pew was a Protestant innovation reinforcing the instructive and auditory elements of worship. But the Reformation was about much more than changing furniture, it was about changing hearts and minds.

The second part of the book, "From the Cradle to the Grave" looks at the Reformation's impact on life stages. David Cressy examines childbirth, the legacy of original sin, and ways in which women's bodily functions reinforced the strict gender divisions around birth.

Karen Spierling challenges the idea that the frequency of infant mortality resulted in parents being anesthetised against grief. Meery Wiesner-Hanks examines the distinctions between "Women and Men". While the Reformation fragmented the unity of European Christianity, it did not result in a serious questioning of male domination.

Peter Marshall, in "Leaving the World", reminds us that the sixteenth century was a time of regular bereavements, uncertainty about life, with one in four children failing to make their first birthday and one in two dying before their 10th. The quest for salvation and the afterlife was much more palpable in the sixteenth century. While Protestants ditched purgatory they invented the funeral sermon and other forms of memorialising the dead.

In the third part, "Finding Their Voice", we read about "The Dream of a Just Society", "The Emergence of Lay Theologies" and "Insiders and Outsiders". The struggle for justice seen in the Peasants' War was harshly suppressed, but seeds were sown through the enduring Calvinist struggles for "civic righteousness", and the Anabaptist claims for toleration and egalitarianism.

Elsie McKee illustrates how even illiterate people, through hearing sermons and pamphlets read, could become active theologians articulating what they believed. Catechisms with their formulaic patterns through memorisation became part of people's own being, shaping their way of looking at the world.

Those who delight in Peter Matheson's wonderful ironic, provocative, but always astute turn of phrase will not be disappointed by his two chapters. His introduction, "Reforming from Below", has a photo of the Wartburg where the excommunicated and outlawed Luther found refuge in 1521 and remarkably translated the New Testament into German in 11 weeks. Peter exclaims: "Just imagine it!" But he contrasts this "familiar, glory side of the Reformation" by drawing attention to a bronze plaque on the southern tower of the Wartburg. The plaque records the solitary confinement of Fritz Erbe, a peasant arrested in 1533 for his refusal to have his child baptized. Erbe remained firm in his faith in the dungeon until his death in 1548. "Martin Luther and Fritz Erbe: which represents the reality of the Reformation?" is Peter's challenging question.

In the final chapter, "The Language of the Common Folk", Peter reinforces how laywomen and artisans drew the language they used from their own harsh daily struggles. Art, pamphlets, catechisms, and scripture became accessible through the printing-press, allowing and helping to create and give voice to the people's Reformations.

The Reformations for Peter posed the question, "what is the Church, actually?" Both the inner and the outer Christian life were revolutionised, and both individuals and institutions radically changed. The prophetic voice was suppressed but not forgotten. This book illustrates many different and sometimes contradictory responses to the Reformation question, which still faces and challenges the church in our day.

Allan Davidson teaches church history at St John's College and the School of Theology, University of Auckland.

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Presbyterians join Interfaith debate

"Interfaith contact enriches everyone and interfaith tension is normal in a nation of migrants like ours," says Luamanuvao Winnie Laban, Presbyterian elder and Minister for the Community and Voluntary Sector. She was the first keynote speaker in the Women's Interfaith Forum in Hamilton in late February.

Presbyterians were prominent in the speaker line-up at the Forum. As well as Winnie Laban, the programme featured Moderator the Right Rev Pamela Tankersley talking about women's leadership in the church, and the Rev Chris Nicol as front man for the TV series My God.

Speaking on women's leadership in a Christian context, Pamela reviewed the journey of Presbyterian women to full ministry and visibility. "In theory if I have leadership skills, there is no reason why they should not be used in my Church. That's a privilege, but it's also an issue of

justice. It is sometimes a struggle, but the structure is there."

"We have just ordained our first Cook Islands woman minister to a parish in deepest Southland. Many women Pacific Island ministers serve in palagi parishes. While we have a multi-ethnic church, many of these congregations have grown out of conservative, patriarchal communities.

Next steps in interfaith action

Working on the draft Statement on Religious Diversity has "lifted the game" of inter faith dialogue in this country, according to Race Relations Commissioner Joris de Bres. Summing up the 2007 Interfaith Forum, he notes that in no other area of the Human Rights Commission's Diversity Action Programme had he seen this level of engagement.

Auckland and Dunedin were leading the way in building good relations between their city councils and the local Interfaith Council, he says. "There's a will to do practical things as well as a commitment to foster further discussion.



Presbyterian speakers at the National Interfaith Forum: the Rev Chris Nichol, the Hon Luamanuvao Winnie Laban, the Right Rev Pamela Tankersley

"One important area of engagement is in the development of the new schools curriculum."

By Julia Stuart *sPanz*



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SPANZ 3/05

New group emerges in wake of GA06 decision

By Sally Carter and Martin Stewart,
interim co-convenors of New Thing.

"New Thing" is a group formed after Assembly 2006 and is an attempt to find new ways of being Church together. Its name comes from Isaiah 42:9 – "See, the former things have come to pass, and new things I now declare; before they spring forth, I tell you of them."

Following the leadership standards decision of GA06, people holding a wide range of views expressed disquiet over where the Church has found itself after this adversarial and legalistic debate. We believe that there has to be a better way of handling our differences when the matters before us are not of the substance of the faith.

The primary aim of "New Thing" is not to set up a lobby group to overthrow the decision, as we believe this perpetuates the adversarial way in which our debates have been conducted. Rather we would like to create a space where we can learn how to be together in ways that are respectful and enlivening rather than battering and divisive. Through such processes we hope to discover ways of being Church that enable us to stand together in Christ.

From early beginnings in email exchanges, a small group met to give some shape to our hopes. During a prayerful day together, we explored the shape of this New Thing. We are inspired by stories of people welcoming and talking with each other across division and labels. We are excited and challenged by the thought of living out a radical Biblical hospitality where we no longer see people with different viewpoints as enemies or opponents. We don't anticipate that this way of talking together will be easy – in fact we have already found that it isn't – but we believe that it is the way the Church of Jesus Christ is called to be!

We have some basic beliefs about what would be needed to discover this new territory. Openness; a letting go of fixed agendas; good, dynamic theology; a commitment to robust engagement with a purpose of transformation rather than persuasion, exploration rather than polarisation.

Out of that first meeting, a provisional statement evolved that expresses something of our hope:

- Holding much in common in Christ, we respect our theological diversities and encourage within the Church meeting points to assist God's mission and our life together.
- We believe Assembly processes should never be used to exclude people from fullness of life in the Church.

Accustomed as we have become to adversarial ways of engaging with one another, it would be easy for people to feel that New Thing was a bland cop-out with a diluted, inoffensive version of the gospel. But we hope that through this New Thing we may discover together far-reaching implications of the Gospel that could re-shape our church almost as radically as Peter's vision in Acts 10 shaped the early Church in Jerusalem.

You can be involved in this adventure by:

- joining the New Thing email group (now with 107 members) You can ask to join by sending an email to sally.frank@vodafone.net.nz

- sharing resources for worship and our common life
- becoming a paid-up member of New Thing by sending \$20 (individual) or \$50 (group) to David Coster, Treasurer, 2 Macmillan Ave, Cashmere, Christchurch, or depositing your subscription into the New Thing Bank Account 02 0820 00 85548 00. (Don't forget to include your name!)
- coming to the New Thing gathering, from 9-10 November at St Mark's Church, Avonhead, Christchurch. The theme of the gathering is "Becoming: Discovering Pathways to a new Future for PCANZ". You can enrol at www.newthing.net.nz, where you can also find out more about the movement.



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School of Ministry gears up for change

The Rev Graham Redding, who recently became head of the School of Ministry, says he is constantly asked two kinds of questions: how will the new internship model work and who will pay for it?

Graham was inducted into his new role at a service in February, as part of a programme of radical change to leadership training that was approved by last year's General Assembly. This year the training centre remains known as the School of Ministry, with the Establishment Board to decide when a name-change will occur. Graham says this is likely to be at the start of next year, when the first students begin training under the new internship-based model. The Establishment Board is inviting suggestions on what the new name should be, after some negative feedback about the proposed "Centre for Christian Leadership".

This year is business as usual, with about 20 students. One third of these will graduate from the ordination studies programme this year, another third are in the first year of ordination studies, and the final third are distance students. At this point, two students are enrolled to start next year, Graham says, with another round of national assessment, which evaluates prospective candidates for ministry, due later this year. Under the new model, interns will spend approximately 80 percent of their time doing ministry and 20 percent of their time participating in distance learning and block courses.

He says people have been expressing uncertainty as to what the new system will mean for parishes and presbyteries. "The system is very flexible, so we can explore a variety of options. It's not a one-size-fits-all."

Graham will visit the presbytery in which the prospective intern lives, talk

to the presbytery's student committee and the intern, and explore possibilities for placement. This could be in a single parish or the presbytery could arrange a placement over two or even three parishes. "My role is to broker the opportunity and ensure students have a consistent quality of experience".

Setting up the local infrastructure for the student will be critical, he says. This includes having a supervisor and pastoral support. Supervisors will be trained and accredited by the Centre.

Aside from internship logistics, the other area of concern that people have is money, Graham says. He says arrangements will be flexible, with a partnership arrangement in place with the centre. This means that while the Centre effectively underwrites the money the student receives, local possibilities for providing that funding will be explored. While some large churches might be able to accommodate the cost of an intern within their budget, small vacant parishes might be able to use the funds they would otherwise put towards stated supply or supply a manse.

Have an idea for the new centre's name? Graham would welcome suggestions to principal@knoxcollege.ac.nz

By Amanda Wells 



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Students graduating from the School of Ministry in 2007



Anne
Thomson

I am married to Ian (a surgeon) and mother of four children aged 21 to 10. Born and bred in the North Island, I have lived in Dunedin for most of the past 30 years.

God's people *gather* in worship, to meet God, to be encouraged, and empowered, then are sent out into the world in loving service. The task of the ordained ministry is to resource, support and encourage all God's people in their ministry.



Mele
Tavelia

Fakaalofa atu. I'm Mele Tavelia; mother of three, grandmother of five. I'm Niuean, and I have lived in New Zealand for over 30 years. I try to make Christ's love known through preaching, worship, prayer, pastoral care and spiritual nurture. Ministry is not about me, but about God and what God can do through me. With God's guidance, I am an encourager, enabler and team player. My hobbies are reading, walking, cooking, music, fishing, natural health and aromatherapy.



Kevin
Finlay

I worked for 16 years in the church in between studying at Bible College and entering the School of Ministry. My special concern is with local mission and how the worshipping community can be effective in reaching out with God's love in our Kiwi context. As a family (I am married to Miranda and father of Eden and Talor) we are keen to be in a community of believers who share the same concern. Music, preaching and worship leading skills are prominent in my ministry.



Stuart
Simpson

Jesus is the one, I'm certainly not the one, but I follow Him, and try hard to share with others my faith. I would be excited and honored to be a part of a community of faith that longs to do the same. I am married to a lovely woman called Lala who is all the way from Madagascar. We have three children, Aina who is six, Manda aged four and Harena who is two. I am 34 and have been married to Lala for eight years.



Douglas
Bradley

Since responding to God's Call and moving to Dunedin five years ago, I have been constantly encouraged and excited as God has continued to prepare my family and I for parish ministry. My giftings in preaching, administration and evangelism have been strengthened and I have been able to develop strong pastoral care skills. I have enjoyed grounding my academic studies within "real world" ministry contexts such as Summer and Pulpit supplies, mental health chaplaincy and multimedia ministries. It is imperative for me that my ministry continues to flow out of a strong devotional life, firmly based on God's Word that is best summed up in Ps 78:72 (NIV).



Darryl
Tempero

I am married to Michele and we have three boys: Joel, James and Fraser.

I am completing my ordination studies part-time by distance while serving in the staff team at Hornby Presbyterian Community Church in Christchurch, where I will continue serving after my training. I am passionate about worship and the authentic expression of worship in church and hope to continue studying and serving in this area in the future.



Rob
Pendreigh

I'm Rob, 38 years old and happily married to Erin, and the father of Emma, Noah and Kate. Most of my life has been spent here in Dunedin and the surrounding Taieri district. My passion is to serve the Lord through sharing the Gospel of Jesus Christ in today's language. In my spare time I enjoy the outdoors as a fisherman, woodsman, archer and occasional tramp; I also appreciate all sports (especially cricket) and will give anything a go. As a minister in a Presbyterian or Union parish church, I expectantly look forward to being part of a congregation intent on growth and community outreach, all led by a gracious God who draws His people to Himself.

Snapshots



ABOVE LEFT:
Wesleydale Memorial Church in Kaeo-Kerikeri Union parish, after the floods of 29 March 2007.

ABOVE:
The Rev Les Gosling played Fat Controller while his wife Lyn donned her clown suit for the annual Pleasant Point Railway "Friends of Thomas" event at Easter.



ABOVE:
Kids Friendly Coach Jill Kayser (left) receives a very large cheque from Presbyterian Savings & Development Society chairman George Wadsworth and promotions manager Barbara Jones.

RIGHT:
Hundreds met at PIC Newtown, Wellington, in April for the annual Fono Samoa gathering.



If your Parish has a contribution for this page, send the photo and caption to Spanz, PO Box 9049, Wellington.

Kiwi youth find fellowship in Nepal and Myanmar

In December 2006, four young people from the Presbyterian Church of Aotearoa New Zealand visited Nepal under the auspices of the Global Mission Office. Andrew Johnston, Sophie Parnham, Andrew Colgan and Geoff Cooper had been invited by Uttam Kumar, who we met a few months prior.

During our stay we were hosted by Hope for the Nations, a recently-established grass-roots organisation run entirely by volunteer staff, with two main outreaches. The first is to orphans and disadvantaged children. There are currently two Hope children's homes in the Kathmandu area. The homes are intentionally small - no more than 12 children per household, with a mother and father in order to have the atmosphere of a family rather than an institution. It is believed that the "family" size is necessary to form a connection of love and respect with the children.

The other major outreach is the establishment of development programmes in poor rural communities. We visited the HFN model community in Nawalprasi (southwest of Kathmandu), where the organisation had assisted a core group in establishing a church and setting up water filtration units and income-generation projects for needy families.

Political instability and widespread poverty create a difficult and uncertain environment for the organisation. Despite these challenges, and problems with financing, those at HFN remain committed to the physical and spiritual needs of disadvantaged people in Nepal. The HFN vision is deeply rooted in the Christian values of love, compassion, stewardship and social justice in serving God. As well as being humbled by the generous hospitality we were shown and the friendships we made, we were very impressed by the amazing determination and passion of all at HFN to bring about their vision of hope and brighter future for those in need in Nepal.

HFN is a fantastic partner for a New Zealand parish or community looking for an outreach overseas. For more information, contact the Global Mission Office or email apcolgan@yahoo.co.nz

From Nepal we travelled to Myanmar, after a short stay in Thailand. Our visit to Myanmar was arranged with members of the Presbyterian Church of Myanmar during their visit to New Zealand during last year's General Assembly. Myanmar (Burma) is one of Asia's poorest nations, ruled by what is widely regarded to be one of the world's oppressive regimes. After a short stay in Yangon (formerly Rangoon), we travelled up to Tahan, a small town just outside the troubled Chin state and around 30km from the border with India. Tahan is the home of the PCM Assembly Office and several of its outreach programmes. As the first youth delegation to visit the PCM in over a decade, we spent a lot of time with the students of Tahan Theological College teaching some English and learning about the enormous challenges faced by youth, especially Chin youth, in Myanmar. With the help of Council for World Mission funding, the PCM has established the College, a "baby home" for orphans aged 3-18 and the Agape Medical Clinic in Tahan, providing a significant outreach to many in a seriously disadvantaged part of the world.



While we were there, the PCM was celebrating the 50th anniversary of its founding and launching its new forward-looking objective of "standing on our own two feet" (at present it relies heavily on funding from CWM). The highlight of the trip for us all was the time spent with the amazing people of Zo Synod from which our friend and guide Go Khan Suan came. In what was a thoroughly enjoyable yet eye-opening two weeks, we learned a huge amount and forged some strong friendships that will hopefully be the beginning of a long relationship between Presbyterian Church of Aotearoa New Zealand young people and the youth of PCM.

By Andrew Colgan *sPanz*



Jamaica - Urban Mission! Experience working with the homeless, children and find out what a Jamaican Praise Riot is all about. 3 weeks of making a difference. **DON'T MISS OUT!**

December 07

Zambia - Itching for an awesome African adventure? Join the Zambia team. Get involved in teaching at e youth centre in Livingstone: Music, English, Maths - anything. 3 life-changing weeks!

End of 07

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Water: Who owns it?

Each year Christian World Service develops a study series for Lent focusing on the creative ways in which partner groups are responding to issues of poverty, and injustice in their own social, political contexts. *Water: who owns it?* is the title of a new CWS documentary film that examines the effects of harsh economic policies on farmers in Sri Lanka. This video/DVD tells the story from the perspective of Monlar, a longstanding CWS partner.

Monlar, the Movement for National Land and Agricultural Reform, was established in 1990 in support of farmers. At the heart of Monlar is Sarath Fernando. In this film he contributes a keen analysis of how economic policies are making people poor in Sri Lanka and in developing nations in general. "The experiences of the past years and the emergence of movements against globalisation worldwide ... has convinced us that "another world is possible." In a climate where civil unrest has also placed strain on government resources, and communities at large, Monlar is working to ensure that peace and sustainable economic justice go hand in hand.

Since the late 1980s, under increasing pressure from the World Bank, globalisation and free trade, the Sri Lankan government has ceased both to subsidise the cost to farmers of fertilizer for rice production and to guarantee a market price for rice. Instead there is now support for cheaper imported rice. This change in policy has resulted in an unprecedented increase in poverty and a breakdown in rural economies. For rural families, this has meant coping with severe poverty and a lack of food security, resulting in malnutrition, anaemia and low birth weights. All in all, these have been desperate times and an uncertain future for the many rural communities that make up half the population.

Whilst rice farming has continued out of necessity, it has become increasingly costly to farmers in a number of ways: tight controls on water irrigation, greater expense, increased competition and no guaranteed income. Farmers are losing out, often spending more on production than they get in return; for some, taking their own lives seems the only way out of this poverty trap.

The case for Sri Lanka



Irrigation scheme for rice paddies in the Walawe River, Sri Lanka

Monlar is working to reverse this situation by advocating for a return to more small-scale paddy production, traditional methods, and a return to planting indigenous seed. This vision encourages communities to work together and to explore methods of agriculture that are less labour and water intensive.

Training and advocacy programmes promote an alternative development strategy for the eradication of poverty. In recent years, women have been at the forefront of capacity building for local communities. The Movement of Mothers to Combat Malnutrition is one example of collective leadership among women. In 16 years, Monlar has given a voice to farmers and built up its membership to over 70 affiliated organisations.

Monlar is working as a catalyst for change. To date it has lobbied not only the Sri Lankan government, but also held discussions and forums with key representatives of the World Bank. CWS emphasises the importance of addressing issues of food security and the right of families to determine their own future based on equitable, just relationships, and opportunities to grow sustainable livelihoods.

Water who owns it? is accompanied by written material for discussion about the increasingly crucial question of access to water as well as a Bible study, prayers and

ideas for action. This resource is available free for parishes, schools, and community groups. To order a copy contact cws@cws.org.nz. Please state when you would like to borrow a copy and whether you require video or DVD.

By Ruth Greenaway *sPanz*

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PRESBYTERIAN SUPPORT SOUTHLAND

Still the Best of Both Worlds Presbyterian Support Southland's Peacehaven Village

The original Peacehaven Home & Hospital was built in the middle of last century, opening in February 1954 with 46 residents.

While many things have changed over the 60 odd years since the start of this ambitious project others have remained the same.

From the start the concepts of continuity of care, supported independent living and maintaining links with the community have been important. Many residents of the home spent their days out in the community and rental cottage residents were independent with support available if required.

The idea was always to provide a safe, caring place where good quality care was available if needed and where continued access to the broader community was

encouraged. In short Peacehaven Village was designed to provide the best of both worlds.

Today the village is considerably larger with accommodation for over 400 people covering Townhouses, Rental Cottages, Resthome, Hospital and a Dementia Care area.

One thing that has changed has been the development of a community within the village and the need for facilities "closer to home" to complement those in the broader community.

Some facilities were built at Peacehaven Village in its first decade and Anderson Hall has adapted over the years providing a social/activities venue for the more mobile while the Chapel caters to the spiritual needs of all.

A building that has reflected changing needs is the new Elms Café and Recreation Centre. In 1958 it was built to accommodate



the nurses, when their wing in the main building taken over for residents, and then used as resthome accommodation from 1970, when on site nurses accommodation became unfashionable. More recently it was a dementia care area until replaced by a new unit.

The completely refurbished building now houses the Café, an indoor bowling table, internet area, library, gym and a meeting room that can be used as a movie theatre.

PRESBYTERIAN SUPPORT EAST COAST

Three Services Re-branded

Presbyterian Support East Coast has re-branded its three services for people with a disability under one new consolidated brand:

"Our services are branded as Real People because that is what our clients are ... We don't like the 'dis' words that are by convention loaded in front of our client's 'ability' and their 'able'ness. We seek to resonate this attitude not only to ourselves but to our community" says Fundraising, Communications and Marketing Manager Graeme Milne.

"We chose this name deliberately because it lets the community at large know what we believe, that the people we work with

and for, are not second class citizens. They are people with the same expectations as everyone else, are just as REAL as everyone else, and deserve as much as everyone else."

"Presbyterian Support East Coast provides three services for people with physical and other disabilities who are under 65 years of age", adds General Manager for Real People Wim Smit. We aim for clients to be able to live the fullest lives they can, enjoy a sense of well-being and self-esteem and participate as fully as possible in the community."

"From now on our three disability services; Real People@the Beacon, Real People@Mosaic and Real People@Rowan



have been consolidated to enhance our profile in the community, aid our advocacy to reduce barriers that clients face to community participation, facilitate collaboration with other providers and organisations, and allow us to respond to opportunities for new services. Our next step is to undertake research into disability needs in Tairāwhiti."



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Check it out in Job 16:3

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