

# Spanz

Presbyterian Church of Aotearoa New Zealand

DECEMBER 2008, ISSUE 37

Indicator Card

YES

## GA08 unpacked

The Moderator may call on you to  
show the Moderator your  
response to the Moderator's  
question.

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## Making a difference for families – together

**Families Commission Commissioner Sandra Alofivae talks about working with the Church to strengthen families.**

Families and churches are as synonymous as daffodils and Spring. It would be difficult to envisage one without the other.

The Church and the Families Commission have a common perspective - both want families to “be the best that they can be”.

How can we work together to achieve this?

The Commission earlier this year hosted a workshop with Christian leaders from different denominations to hear their views on what's important for families. The Presbyterian Church was represented by then-Moderator the Right Rev Pamela Tamkersley and the Rev Maua Sola.

As a fellow Presbyterian, I came away from the workshop with renewed energy and zest for what the Commission is doing and the opportunities there are to combine our efforts with those of churches.

More recently, a great deal of the Commission's research, analysis and advocacy has centred on strengthening relationships, promoting the importance of parenting, and preventing family violence – all issues of concern to those at the workshop.

There was enormous good will and unity amongst the participants that together we could effectively raise awareness on these important issues and provide information to families that would be helpful. There are a number of ways this could be achieved both nationally and locally.

The common lectionary calendar is a powerful document in that it sets the agenda for the preaching year. It provides a guide of suggested readings. The lectionary calendar has included in it important dates of international and ecumenical celebrations as well as days of remembrance.

Imagine the power across Presbyterian congregations if, as a leadership stance, the Church made the decision to add two more dates to the calendar to show unified support for international Families' Day (15 May) and White Ribbon Day (25 November), which is when people wear a white ribbon to show they don't tolerate family violence.

The Commission has been promoting and encouraging support for international Families' Day – 15 May – for the past two years. We see it as a great opportunity for society and individuals to focus specifically on families and look at ways in which they could do things differently to support them. For example, we encourage employers to think about offering flexible work options to help families meet some of their commitments. Families' Day can also give people an opportunity to do something special with those who are closest to them. We'd like to see Families' Day on the annual calendar (and the lectionary calendar) and given the same prominence as Fathers' Day and Mothers' Day, but without the same commercial overtones.

The power of the preached Word is significant and transformational – we've seen it and felt it.

The Presbyterian Church could lead the way in using International Families' Day as the inspiration of a sermon or two leading up to 15 May. What a great opportunity to once again promote the values and strengths that sustain strong families and healthy communities. The second week of May could also become the time to pass on information on the activities and support that are available to families from churches and in the community. Churches could also use Families Day to encourage others in their towns and communities to consider what they can do for families.

White Ribbon Day – 25 November – is a date that a growing number of churches are using as a focal point for discussion on the serious issue of family violence. White Ribbon Day and the days leading up to it are a time when people, particularly men, wear a white ribbon to show they don't tolerate violence against women. In New Zealand, most violence against women takes place in the home and many organisations and communities use White Ribbon Day to raise awareness of family violence and the importance of asking for help. Family violence affects many Kiwi families and a growing number of churches are now hosting and taking part in White Ribbon Day activities. It would be wonderful to see and hear church leaders from around New Zealand all speaking out about family violence in November.

The Commission's website at [www.nzfamilies.org.nz](http://www.nzfamilies.org.nz) has more information. Anyone wanting to give us their views directly on specific family issues can join our online panel, The Couch at [www.thecouch.org.nz](http://www.thecouch.org.nz).

There is a lot of work to be done in New Zealand to support and strengthen families and the Families Commission is committed to doing its part. We are keen to work with communities and organisations throughout New Zealand – together we can make a real difference.


A photograph of a person lying on their back in a field of tall, golden grass, reading an open Bible. The person is wearing a light blue patterned shirt.

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**BIBLE SOCIETY** NEW ZEALAND

# Spanz

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## Who we are

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## Cover Photograph

Neil Mackenzie



Australasian Religious Press  
Association Awards 2008  
Most improved publication:  
Silver Award

The Right Rev Graham Redding contributes a regular column to *Spanz*

# Moderator's musings

**Each person at the General Assembly  
will take with them their own memories  
and impressions.**

For me, several things stood out.

Laughter was one. It was good to be at an Assembly sprinkled with so many moments of good-natured humour.

It seemed that with laughter came trust. For the most part, this was a permission-giving Assembly. The proposals for Press Go, presbytery restructuring and ministry appraisals all received emphatic endorsement. And although the proposal to replace our subordinate standards with a contemporary confession of faith was referred back to the task group for further work, at least the discussion was constructive. I was encouraged by the standard of theological debate.

The keynote addresses by Professor Randall Prior, on the theme of Reformed and Reforming, were very well received, as were the Malcolm Gordon, Mephymology and *We Are All One* concerts. These concerts showcased some of the tremendous musical talent that exists in our church, and I was pleased to be able to announce the launch of six annual musical scholarships under the auspices of the Knox Centre for Ministry and Leadership.

A highlight for me was the reception of our overseas guests, especially those from the Church of North India (CNI), who were here to help us celebrate 100 years of shared mission in the Punjab area. This mission consists of three areas of activity: medical, educational and evangelistic. I was heartened by the continued high level of support for this mission. Accordingly, in consultation with the Global Mission Office, I have decided to make the CNI the focus of the Moderator's Special Appeal. Over the next two years we will seek to raise \$100,000 to help the CNI combat child trafficking and support the work of the Christian Hospital in Jagadhri. The Appeal got off to a promising start at the Assembly, with \$2,750 collected in the Sunday morning worship service.



Neil Mackenzie

An aspect of local mission that became a subject of considerable discussion at the Assembly was that of hospital chaplaincy. In considering a request for funding from the national budget, the Assembly heard several personal accounts that illustrated the value of hospital chaplaincy. This made the decision not to grant the request for national funding all the more difficult, but the Assembly was of the view that chaplaincy should be funded regionally. I have written to presbyteries, UDCs and parishes accordingly, urging them to support hospital chaplaincy in their areas.

As mentioned above, the theme of the Assembly was Reformed and Reforming. At its core, it is about issues of identity and direction. I am looking forward over the next two years to exploring with parishes, presbyteries and UDCs what this might mean in a context that is variously described as post-Christendom and pluralistic.

Thank you for your prayers. Please continue to uphold in prayer the Council of Assembly, the Assembly Executive Secretary, the Service Team, the Assembly Office and our national committees as we endeavour to implement the decisions of the Assembly and serve the Church.





Moderator the Right Rev Dr Graham Redding celebrates communion, with the Rev Wayne Te Kaawa in the background

# General Assembly 2008



Communion is celebrated during the opening service



Commissioners gather outside St John's in the City, Wellington, for the opening service

**IN** early October, 400 Presbyterians assembled near Wellington to spend four days making decisions, hearing presentations and participating in worship. Amanda Wells reports.

General Assembly 2008 was described by most attendees as “better”. They talked of a better atmosphere and better quality of debate, in contrast to recent Assemblies dominated by arguments over sexuality and leadership.

People also spoke positively of the keynote speaker, the organisation of business and of the worship, lead by new Moderator the Right Rev Dr Graham Redding and students from the Knox Centre of Ministry and Leadership, of which Graham is also principal.

Graham framed his two sermons during Assembly with the road to Emmaus story from Luke 24:13-35. He considered its focus on listening for the voice of Jesus as we interpret Scripture, as well as the importance of Jesus going on to break bread with the disciples. “We’re left in no doubt about who is the true host at this table, and what the true nature of this meal is.” Graham called on the Church to place Communion firmly at the heart of worship. If you’re interested in reading his sermons and downloading the orders of service, these can be found online at: [www.presbyterian.org.nz](http://www.presbyterian.org.nz).

The issue that attracted the most heated debate during Assembly was the adoption of a contemporary statement of belief, called the “Confession of Faith – Kupu Whakapono” (previously known as the Focal Identity Statement). Task group convenor the Rev Richard Dawson gave a strong speech in support of the proposal, which was then considered by dialogue groups, whose “mixed” responses were fed back to Assembly before the issue was debated on the floor. People took differing positions on the theological implications of the different phrases in the Confession, and also on whether it was time to move away from the Westminster Confession. The eventual vote sent the Confession of Faith back to an expanded task group, which is to bring a new version to General Assembly 2010. The aspects that the task group will look at strengthening cover the attributes and character of God, and the inspiration and authority of Scripture. However, Assembly did also decide to commend the current version to parishes as an interim document.

One decision made with no debate was to approve the restructure of presbyteries. The proposal, fronted by task group convenor the Very Rev Garry Marquand, aims to switch the “default setting” of presbyteries from governance to resourcing for mission. Some governance functions previously performed by presbyteries will be given to national groups or committees (not Assembly Office), while presbyteries will become bigger. The transition process to the new model will be established by the start of 2009 and it will become operational soon after.

Press Go, which establishes a mechanism to fund growth projects, was also overwhelmingly approved. Assembly decided to encourage all congregations and presbyteries to voluntarily provide a 1 percent return on investment assets to Press Go, and also approved the release of \$2 million from the sale of Laughton House. The criteria against which applications to Press Go will be evaluated will go out to presbyteries and UDCs for consultation.

General Assembly also agreed, after much discussion, to extend the use of capital funds, which previously could be used only for capital projects. Now they can also be used for projects that serve the purposes of “God’s mission” – a change from the proposal’s original wording, which specified “growth”. There are associated guidelines, which outgoing Resource Subcommittee convenor John Trainor described as “factors to be considered rather than rules to be followed”. These guidelines will be used by presbyteries and the Church Property Trustees when they evaluate applications.

One of the final decisions made by GA08 was to back a new system for ministry reviews. Ministers will undergo biennial reviews, though these will not be linked to remuneration increases. A Certificate of Good Standing will also be introduced, to be dealt with in 2010 under the special legislative procedure (previously the Barrier Act).

Many other decisions were made at Assembly and a full list, as well as much more detail on the decisions highlighted above, is available for download from [www.presbyterian.org.nz](http://www.presbyterian.org.nz).

A number of Assembly attendees described the three keynote speeches by the Rev Professor Randall Prior from Australia as a highlight. Randall is principal of the Uniting Church Theological College in Victoria and teaches at the United Faculty of Theology, which is an ecumenical theological education and research venture. He explored ideas about cultural context, the death of current forms of the Church, and rediscovering the way forward. The keynote speeches can be downloaded from [www.presbyterian.org.nz](http://www.presbyterian.org.nz) as pdf handouts and also in MP3 audio format.

Assembly attendees also made positive comments about improvements in the quality of debate. As Stuart Sinclair, a commissioner from St Francis Uniting in Hamilton said, “in comparison to GA06, it appears that they’ve learned to be more considerate when putting their opinion across”. Many spoke appreciatively of an improvement in atmosphere compared to previous Assemblies, and of the smooth way in which business was run. Rather than going on to Monday morning as scheduled, business was wrapped up on Sunday night because of the tightness with which the agenda had been followed. During the Sunday, the communications team asked half a dozen randomly selected people six questions about their experience at GA08, and their answers are paraphrased on the following page.



**Alan Hoggarth, St Paul's Napier,  
Gisborne-Hawkes Bay**

This is my third or fourth Assembly.

Last time I went home angry after the raging debate. This time, because that subject wasn't there... there's been some debate but it wasn't the same.

I'll remember the opening service the most. The Moderator set a good way forward.

The issues I was most interested in were Press Go and the presbytery review.

I don't particularly feel like a participant, other than that we vote; and that does matter.

The way I experienced God was only by the fact that you're with people who have Christ as the centre, though in different ways.



**Aloinu'u Mua, St Giles Mt Roskill, Auckland**

This is my first time at Assembly, and I'm quite happy. The advice I got from others said it's quite a hard meeting, but the opening service at St John's was very emotional and uplifting.

There have been so many moments that I will remember. One that stands out was when the kaumatua spoke at installation service. It honoured our Church's partnership with Maori.

Three issues stand out for me: the extra funding for Auckland chaplains was close to my heart, and also the voting on bioethics and environmental climate change. I feel involved in the decision-making process, even though I take my time. As an introduction it's been great. I have to understand each and every thing, so I can vote better.

The spirit at the meeting is great - I can't believe how everyone participates.



**Anne Dillon, St Peter's Presbyterian Church  
Ellerslie/Mount Wellington, Auckland**

I've been to Assembly about four times. This Assembly has been notable for the smooth running of business.

I particularly enjoyed Richard Dawson, he was a highlight. The Focal Identity Statement was the issue I was most interested in. I always felt like part of the decision-making process, even though that decision didn't go the way I wanted it to go.

My favourite aspect of GA08 has been appreciating the intellectual heritage of the Church. It is evident in our new Moderator, in Peter Whiteside's knowledge of the Book of Order, and the calibre of the key note speaker.

If I could see anything done differently it would be how business can be manipulated so that sincere endeavours can be overturned or discarded. Both extremes in the Church can drive towards polarising opinion.



**Rev Graeme McIvor, Sumner/Redcliffs/  
Lyttleton Union Church, Christchurch**

I've been to Assembly twice. The thing that's been different about this Assembly is that there is less controversy.

The moments I will remember include parts of the Communion service on Sunday. I felt that it brought us together across the theological spectrum, uniting us in liturgical styles.

The issue I was most interested is Uniting churches. I am concerned about the move away from them and the retreat back into denominationalism; it becomes a concern about denominational survival instead of about the mission of Jesus Christ. This is the era for people coming together.

The dialogue group sessions were very valuable, they saved valuable time. In a group of 400, it is hard to feel like everyone is participating, the focus groups helped with this.

My favourite aspect of GA08 has been connecting with people and sharing within the context of the Church.



**Lynley McKerrow-Bear, Oteramika/Kennington  
Presbyterian Church, Southland**

This is my second Assembly. I went in 2006. It's not as controversial as last time, and there is an ease of doing business now that wasn't present in 2006.

Highlights for me have been Sunday morning's church service and the installation service. They set the scene. The men and women were in fine voice. Overall, it's been excellent. I love the humour.

The two most defining issues at this Assembly for me are the Confession of Faith, because it goes to the heart of my spirituality, and the presbytery review.

I feel very much involved in the decision-making at Assembly. Dialogue groups are great. They give us an opportunity to have our say.

I've experienced God in the collegiality of everybody at this Assembly. There is a sense that he hasn't been left out of the discussions, and an awareness that he's here from the moment we begin each morning.



**Zona Pearce, Waiau Valley Presbyterian,  
Southland**

I've been to Assembly three times. This Assembly has a whole different feel about it. It's like we've turned a corner; in a good way. There's a freedom and fellowship and unity that perhaps hasn't been there before.

The moment I'll remember most is the singing of these beautiful, traditional hymns of our church, like "Guide me o thou great Jehovah".

I really appreciate seeing the men of the church taking their leadership roles. As a women that really heartens me.

I felt like a participant in the decision-making process. You have to do your homework and read the material and you have to be prepared to make a decision.

I was really touched at the Communion on Sunday morning. I was overwhelmed by the thought that Jesus has made himself known to us through the sacrament. Sometimes we feel like we've got to fix it but it's not all about me, it's all about Jesus.



## Let Me Die Working

Jordan Redding

J.L. Gray

♩ = 50

1. Let me die work ing— Still tack-ling plans un-fin ished and tasks un-done,  
and tasks un-done; Clean to the end, swift may my race be run;  
Refrain  
No lag-gard steps, no fal't ring, and no shrink ing— So, let me die work ing  
Oh Lord. Let me die work-ing Oh Lord  
1. 2.  
2, 3, 4 Let me die...

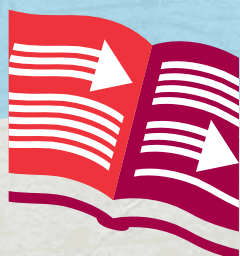
# Let Me Die Working

**Music by Jordan Redding**

**Lyrics taken from the memoirs  
of the Very Rev J L Gray**

1. Let me die working  
Still tackling plans unfinished,  
tasks undone;  
Clean to the end, swift may my race  
be run;  
No laggard steps, no faltering,  
no shrinking.  
Let me die working...
2. Let me die thinking.  
Let me fare forth skill with an  
open mind,  
Fresh secrets to unfold, new truths  
to find,  
My soul undimmed, alert, no question  
blinking.  
Let me die thinking...
3. Let me die laughing,  
No sighing o'er past sins - they are  
forgiven -  
Spilled on the earth are all the joys  
of Heaven,  
The wine of life, the cup of mirth  
quaffing.  
Let me die laughing...
4. O Risen Christ, let me die loving,  
The glory of life is to giving, ne'er mind  
the cost,  
Poured out to those in need, like Him  
before me.  
Safe in the arms of love, lie down in  
perfect trust.  
Let me die loving...

**GAO8**  
REFORMED +  
REFORMING





# Knox Centre students given \$100,000 a year

**Timaru accountant Allan Hubbard, and his wife Jean, are funding significant scholarships for Presbyterian ministry students.**

The McMillan Hubbard Charitable Trust will provide \$100,000 a year to support students at the Knox Centre for Ministry and Leadership.

Principal the Right Rev Dr Graham Redding says the money will be used to provide financial support for foundation students, who are students completing their theological studies prior to entering the ministry internship programme. At the moment, foundation students receive no support from the Church.

Some of the money will also be used to provide financial assistance to parishes hosting interns.

Allan and Jean say the scholarships are a worthwhile cause to support. They will be known as the Carrick Crombie Scholarships, after two of their close friends, both of whom were Presbyterian and, like Allan, were associated with Knox Church and the Knox Scout Group in Dunedin.

Allan says the scholarships commemorate lifelong friend Les Carrick, who was an elder at Knox and involved in the Boy Scout movement, and Ray Crombie, who was Allan's old Scout master.



Ordinands Nick McLennan, Malcolm Gordon and Brendan O'Hagan (left to right) lead worship at General Assembly 2008

Graham says the dollar amount allocated each year to individual students and parishes will depend on a variety of factors, including the number of theology students and interns in the system, and the circumstances pertaining to each individual situation. For example, a full-time theology student will receive a higher level of support than a part-time student.

The ongoing donations are "a significant boost for the work of the Knox Centre," Graham says.

"We are most grateful to the Hubbards for their generous support. I hope other people will be encouraged by their example to contribute to the formation and development of our Church's future ministers and leaders."

The first scholarships will be awarded in 2009, and are in addition to the grant assistance already provided by the Presbyterian Savings and Development Society.

At GA08, Graham announced new music scholarships at the Centre that have been funded by trusts and benefactors. There will be six scholarships each year for young musicians, made up of a \$500 cash award plus a two-day, expenses-paid workshop at the Knox Centre with input from Presbyterian musicians Malcolm Gordon and Darryl Tempero.

There will also be \$2000 each year available for musical projects, such as financing a demo or a tour. The final aspect of the music funding is a song-writing contest with a prize of \$500 and constructive feedback given on every entry.

By Amanda Wells [Spanz](#)

## Knox Centre completes staff with another Scottish import

**The Knox Centre of Ministry and Leadership will start 2009 at full strength, with Jason Goroncy taking up a Dunedin-based lecturer position.**

Like the Rev Mark Johnston, who starts his Auckland coordinator of ministry formation and leadership development role at the same time, Jason's most recent home has been Scotland. But also like Mark, he hales from the Antipodes; in this case, Australia.

Jason originally trained for ministry in the Baptist Union of Victoria and was ordained

to pastoral ministry, then later served as a minister with the Uniting Church of Australia.

He has spent the past three years studying at the University of St Andrews towards his PhD, which examines the work of Aberdeen-born theologian P T Forsyth.

Jason says he was attracted to the Knox Centre role because of his enthusiasm for theological and ministerial formation. "I had heard good things about Knox and thought that this might be the kind of environment where I could contribute and grow."

Living in Scotland and experiencing its church forms has been a fascinating experience, he says. "Being part of the church in Scotland reminds you that we are part of something much, much, older

than the great-grandparents of the oldest people we've ever met."

Church is very much "part of the blood" there, he says, which brings unique challenges in terms of change. "But creativity is usually welcomed and celebrated as a gift of the life-erupting Spirit rising, as it sometimes seems, from among the old stones."

Jason has done some preaching while in Scotland and disciplined some undergraduate students, but he says most of his ministry has come via involvement in children's playgroups. "Most days, I've looked after our two-year-old, Sinead, who is not only a passport to the community, but also a God-given point of contact that opens doors for sharing Christ with others."

By Amanda Wells [Spanz](#)



# Hundreds gather to celebrate Amorangi graduations

**On Saturday 14 September, about 200 people gathered at Ohope marae to witness the graduation of the Amorangi class of 2008.**

Nine Amorangi ministry students from Auckland, Rotorua, Putauaki, Taneatua, Turakina and Wellington graduated, with three of the students being second-generation Amorangi ministers.

People from around the country travelled to be at the graduation, including representatives of the Anglican and Roman Catholic Churches.

Then-Moderator of the General Assembly the Right Rev Pamela Tankersley was conferred with the Honorary Scholar of Te Wananga a Rangi for her outstanding leadership in the bi-cultural journey



**Graham Te Rire, Tom Tupe and Selwyn Pryor (left to right) during their ordination**

of the Presbyterian Church of Aotearoa New Zealand during her term as Moderator. Pamela then delivered the graduation address and officiated during the licensing.

The Rev Dr Graham Redding, Director of the Knox Centre for Ministry and Leadership, also participated, addressing the students and co-celebrating Holy Communion. Graham had the final words with the students as they gathered at the marae

the previous night and talked into the small hours.

One week later, in the small town of Te Teko, 400 people gathered for the first of the ordinations. The service, which was covered by Maori Television, included ministers from the Roman Catholic, Anglican, Ringatu and Ratana Churches.

In 2009, some of the Amorangi ministers will study towards a Bachelor of Theology via the University of Otago as part of their continuing education.

## Theology and public issues centre appoints first chair

**The University of Otago has announced that the first Howard Paterson Chair in Theology and Public issues will be Dr Andrew Bradstock, who is currently co-director of the Centre for Faith in Society at the von Hugel Institute at the University of Cambridge.**

The Chair has been underwritten by generous donations from the estate of businessman Howard Paterson, the Synod of Otago and Southland, and Southland couple Ian and Annette Tulloch. The donors' gifts were matched under the Government's Partnerships for Excellence Scheme, which resulted in a total of \$2.35 million.

Andrew will also head up the Centre for Theology and Public issues, which aims to view prominent social issues through a theological lens.

He says he was especially attracted to the practical dimension of the job; "its potential to see faith engaging with, informing and enriching public discourse around current issues".

Although Andrew was born in England and completed his undergraduate and postgraduate study there, he was a postdoctoral fellow in church history at the University of Otago from 1990-1991. After returning to England, he taught theology in several institutions before becoming the Secretary for Church and Society of the United Reformed Church from 2000-2005. He has worked with United Kingdom politicians to develop links between Parliament and the Churches and other faith communities.

Otago's Department of Theology and Religious Studies Head Professor Paul Trebilco says the creation of the Centre for Theology and Public Issues has been greeted with widespread enthusiasm.

Andrew will take up his appointment in early 2009.





# Biofuel

## raises fuel-supply questions

Angela Singer reports

**Have you noticed something new at your petrol station? It's called biofuel. As from 10 October 2008, new legislation makes it mandatory for biofuels to be available at our gas stations.**

Suppliers of petrol and diesel must meet targets for supplying biofuels: 0.53 percent of total sales in 2008, increasing to 3.40 percent by 2012. The Government says that its biofuel legislation will save an estimated 1.08 to 1.12 million tonnes of carbon dioxide emissions into the atmosphere between now and 2012.

The Biofuel Bill follows the lead of most governments around the world in responding to calls to reduce greenhouse gas emissions, as required under the Kyoto Protocol, by setting targets for biofuel use as a percentage of total gas and diesel sales. The New Zealand biofuel target is far lower than other countries; the European Union target is 10 percent biofuel by 2020, and the United States target is 20 percent.

Worldwide, biofuels are promoted as a partial answer to climate change and the fossil fuel crisis (it is estimated that within 10 years, Saudi Arabia will have used 80 percent of its oil reserves). But the case in favour of biofuel is far from cut and dried.

To understand the debate, you need to look at what biofuels are made from and where they are being produced. Any fuel manufactured from living plant or animal material or their waste products, including soya, corn, palm, animal fat, wood, animals' excrement, is biofuel. The two most common biofuels at your petrol station are: bioethanol, used in place of petrol in cars and produced from the fermentation of sugars in carbohydrates from corn, wheat, sugarcane, wood or whey; and biodiesel, a diesel substitute produced by chemically processing the oils from soy, rapeseed, oil palm, and also algae and animal fats. The US and Brazil are the world's largest bioethanol producers; the EU produces most of the biodiesel.

Some critics argue that the net energy benefit of biofuel production may be negative because the energy outputs are less than the fossil energy used to produce the



biofuel. They also say that although biofuels may be planted on degraded land and used locally, this hasn't stopped large tracts of rainforest and bush being destroyed to plant biofuel crops. Friends of the Earth reports that millions of acres have been cleared to plant biofuel palm oil in Indonesia and Malaysia, and many species of mammals, reptiles and birds will be wiped out.

Critics also argue that monoculture plantations are not environmentally and socially sustainable. The UN Permanent Forum on Indigenous Issues recently warned that 60 million indigenous people worldwide face clearance from their land to make way for biofuel plantations. Worst affected are Brazil, Indonesia and Malaysia. Without their land, many people will lose their livelihoods and end up in urban slums or roam the country looking for work, sometimes on the very plantations that displaced them.

Biofuel production can also compete with food and other agricultural products for the same limited resources, leading to price rises. A recent report by the Food and Agriculture Organisation predicts global food-price increases during the next decade of 20-50 percent, citing biofuels as a main driver.

The impact of biofuel production on poorer countries concerns the Rev Stuart Simpson of the Presbyterian Church of Aotearoa New Zealand's Global Mission Office. "We need to consider how the production of biofuels impacts poorer nations. With the food crisis on the rise, the production of fuel from life-saving crops like corn seems an almost incredible and unbalanced move. Has saving the environment become today's catch cry to the detriment of human wellbeing?"

Supporters of biofuels say that more-sustainable biofuel production is possible. Even recent Oxfam and Action Aid reports set out a number of ways this could be made possible. They suggest that environmental and social standards could be applied to all biofuels, regardless of where they come from. These could include the preservation of the right to food, with standards developed that are driven by people most likely to be affected, such as plantation workers, smallholders, indigenous peoples and local communities whose livelihoods are at risk.

Encouragement for the development of second- and third-generation biofuels that use genuine waste products in production is also recommended.

In an address at Massey University last year, Dr Kevin Tate, who is a climate change scientist and former head of New Zealand's biggest research programme into greenhouse gases and climate change at Landcare Research, said the biofuel sources in current use - palm, canola, maize and soya bean - are widely accepted as unsustainable when subjected to rigorous life cycle analyses. "In addition, the use of palm oil encourages deforestation of tropical rainforests, which accounts for about 25 percent of global carbon dioxide emissions.

"Before New Zealand moves to widespread adoption of biofuels, lessons can be learnt from the Northern hemisphere experience so that we avoid some of the negative aspects: for example, using food-producing land for biofuel crops and increased greenhouse gas emissions."

Kevin said that a recent study of energy opportunities for New Zealand recommended the urgent adoption of renewable transport fuels, while adhering to carbon emissions agreements.

"We do have several natural advantages that are beginning to make this feasible, including the use of algae from nutrient-rich sewerage ponds for biodiesel."

In October, Dev-Zone, an independent New Zealand resource centre on international development, hosted a panel discussion on biofuel in Wellington. Chaired by Tim Jones, the convenor of the Sustainable Energy Forum, a panel of experts was asked to consider whether biofuel was a climate solution or a poverty trap. Andrew Campbell of Fuel Technology Ltd spoke on current uses of biofuel in New Zealand; and Dr Sean Weaver, senior lecturer in environmental studies at Victoria University, looked at potential overseas sources of biofuel, including the viability of monoculture coconut plantations in Vanuatu. In contrast, Sandy Gauntlett of the Global Forest Coalition spoke of the damaging effects of monoculture plantations on indigenous cultures and eco systems.

**In the same week that the Biofuel Bill was passed into legislation, General Assembly endorsed its own environmental declaration. Developed by our Church's Environmental Task Group, the Declaration on Climate Change and the Environment reads:**

**Climate change, with its life-threatening consequences, raises theological, economic, political, and ethical issues. It reflects the distortion of relationships between God, human kind, and creation.**

**The Bible teaches the wholeness of creation: Life is created sustained and made whole by the power of Christ and God's Holy Spirit (Genesis 1, Romans 8, John 1). God creates human beings out of the dust of the earth (Genesis 2). Sin breaks relationships among human kind and with the created Order (Genesis 3 and 4, Jeremiah 14, Hosea 4:1-3). Bearing the marks of human sin, "creation waits with eager longing for the revealing of the children of God" (Romans 8:19). God provided all creatures with the conditions to live life as it is meant to be, in a specific relation towards one another. Part of the Christian call to discipleship is for the Shalom and restoration of creation through Jesus Christ.**

**In accordance with this commitment:**

- » We commit ourselves in Christ to care for God's creation.**
- » We recognise that we have lost a right relationship with creation through sinful actions and economic systems that encourage unsustainable use of resources.**
- » We commit ourselves to help reduce the threat of climate change through actions in our own lives speaking prophetically to Governments and industries and standing in solidarity with those most affected by climate change.**

I have had the privilege of being Youth Director at Hornby Presbyterian Community Church for the past (nearly) 10 years now. I am finishing this role at the end of the year, and in light of this was recently asked to offer a few reflections on my time in youth ministry, so the following are a few wee thoughts...

## Reflections on 10 years in Youth Work

# aw

By Warwick Moffat

To begin with, I just want to say that young people are AWESOME!!! Not much else needs to be said really, but in the midst of it all (and especially when the dramas pop up?) it can be easy to forget this. But young people really are awesome. As someone once said to me, “young people are not a problem to be solved, but a gift to be shared” And building on from this, people are awesome! We all get frustrated with others (and equally, we all frustrate others), but at the end of the day, we need each other to be effective in what we do and in growing God’s kingdom. And maybe when we do get grumpy with others, we could remember that all we can do is work on our own stuff, make sure our own heart is good, and pray for the other people and allow God to do his work. (Sadly, sometimes it is only in hindsight that I remember this).

I’d also like to say that “it” works! (“It” being youth group/God/faith). Just recently we had a young woman come to faith, after participating in our youth community for at least two years prior to that. She has no church background whatsoever, and has said herself that when she started coming to youth group she was not even interested in what we were doing. But she has journeyed with us for a number of years, and over that time has participated in our community, got to know some of our leaders (who have become very significant people in her life), and has been exposed to God/Christianity in what we do. Then a few months ago, she came to youth group and simply said to one of our leaders that she wanted to become a Christian! So after journeying with us and lots of care from our youth leaders, she has chosen to follow God, and it is fantastic! Again, it’s hardly rocket science, but heartening none the less – especially because she had no prior knowledge. God continues to reveal himself to people and call them to himself.

And this wee story hints at what I believe are a couple of key things for youth ministry. Firstly, that relationships are the basis of good youth work. In fact, I believe that these are much more important than anything else we do. The connections we make between leaders and young people are more important than any programme we might run or any study we might take. Think back to your own time in youth group – what is it that you remember? The studies that you did? Or the people/leaders who were there and took an interest in you, and the fun times you had together? We can easily become focused primarily on our programmes (and Bible studies), but it is our relationships with young people that make all the difference. In fact I would argue that programmes/studies by themselves often have little lasting impact upon people, but that as we connect with people and share our lives with them, this can make all the difference. It is then that people can see who we really are, and that the way we live our lives really does back up what we say, and somehow in this people see God a little more clearly.





young people are not a  
problem to be solved,  
but a gift to be shared

ome

I know that in my experience when my focus has shifted more towards running our programmes rather than relating to people, it has been to my/our detriment. At those points it seems like all we are doing is running activities (or even glorified babysitting), and any club or group can do that. But we have something more to offer, and often that is only really passed on as we know and relate to people. I believe that being a leader is all about role-modeling – being a genuine, authentic and accessible follower of God, and living this out 24/7 for our young people to see. Another quote (that I have repeated every year with our leaders) that seems relevant here is “spiritually healthy ministries require spiritually healthy leaders”. Enough said, really. I also wonder if there is something significant in living in the same community as the people we are attempting to minister to. It seems to me there is something very authentic about bumping into our young people not only at youth group, but also as we go to the supermarket, wander through the local park and so on.

Secondly, we need to have a long term perspective. We may journey with people for years before anything significant happens for them in terms of faith, and this is OK! God knows, and he has a plan, and he has a time. This is especially true for those from outside of church – unless they have some sort of Christian/church upbringing, they simply start their journey towards faith from much further away than previous generations. There are often none of the Christian frameworks or understandings that may have existed for older generations, with people lacking even what many of us would call basic understandings. And this is a significant challenge for us as we think about how to present faith in a meaningful way to people. But as was said above, God is still alive and well and revealing himself to people, and it still works!

Thirdly, I would say that it is crucial to be involved in mission – in reaching out beyond our church environments and the young people already there to those who have no connection with us, and therefore possibly no exposure to God/fait h at all. And I would say that mission is simply the opportunity for non-Christian young people to participate in our youth communities! For people today, in general, “belonging comes before belief”, which is a significant change from previous generations. So as people participate in our community, we trust that God will be at work, that they will see and experience something of him, and they will “catch” faith amongst it all. And as they belong and catch something of our faith, we can then continue to journey with them and disciple them into their new faith.

For us at Hornby, the most significant mission thing we have ever done was to get involved at the local high school. We do this via the 24-7 YouthWork Programme, where we employ youth workers to work part-time at the local school. (Please note that this is by no means the only model of working in a school, but it has really worked for us). And it has meant that we now have a steady stream of young people regularly coming along to our programmes who we would otherwise have never even come into contact with. And then at our programmes, they are exposed to God, meet our awesome leaders, and a number of them have already become Christians. And I am confident many more will in the future as well!

Anyway, that is my two cents' worth. I hope that if you've got this far you will have found something of value here, and wish you all the best as you join with God in extending his kingdom in your place.



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Church property insurance is pooled through the Presbyterian Insurance Group to enable parishes to insure their properties at a competitive rate.

## Churches enjoy free Working Safe

**The Working Safe programme is now free to parishes – and those who've already completed it say they're pleased with the results.**

Working Safe is a training programme that equips one person in each church with risk management skills. It means that this person can develop a health and safety plan for the parish.

Assembly Executive Secretary the Rev Martin Baker says the programme has been made free “because we don’t want cost to be a barrier to any parish in undertaking this important work”.

“People are our biggest asset, and it’s important that we do everything possible to keep them safe.”

The Presbyterian Working Safe programme grew out of discussions with St Columba at Botany Church in Auckland, which had developed expertise in this area. A St Columba elder, David Dransfield, worked for web-based health and safety training company Working Safe. Working Safe was contracted to provide a customised Presbyterian programme, which was initially priced at \$260 a year for each participating parish.

A roadshow developed by St Columba, with the support of Assembly office staff, was run around New Zealand, promoting the programme. But the take-up of the programme didn’t meet expectations. This led Martin to negotiate an agreement with Working Safe to cover the entire Church, so that individual churches did not have to pay a fee.

Rob Gardner, convenor of the site management team at St Alban’s Presbyterian in Palmerston North, has a background in building compliance and has completed the Working Safe training, which takes the form of online questions and answers.

Rob says he completed the training over three days. “It wasn’t hard.”

“I built up a file of documents that we’ll use going forward. We’ll use these for our compliance work.”

The main outcome of the course is the creation of a health and safety manual for your church that includes the following documents: health and safety policy statement, hazard register, hazardous substances register, employee induction/training records, employee acknowledgement form, accident/incident register, OSH accident report forms, and OSH notification of serious harm forms.

Rob says that people without a background in health and safety or building compliance should find Working Safe a good programme.

“It’s pretty well up there with what I’ve seen in local government and larger corporations.

“You don’t want to limit health and safety to just inside the building. You want a system that will encompass all activities that you’re likely to experience.”

Linda Hatten of St Ninian’s Uniting, Karori, Wellington, says she appreciated the simplicity of the online training system.

“It’s just a matter of putting time aside. I quite enjoyed it, it was very straightforward, fun and relatively simple.”

Previously the church had been using a hardcopy guide to liability and risk management, which could be “quite daunting” in terms of finding the relevant material.

Linda says at first she did bits of the online course every now and then over a period of four months, but later made a more concerted effort to complete it “and get it out of the way”. “I found it was better to sit down and do an hour or two a week. It wouldn’t take long that way.”

The online tests and feedback made it easy to learn the material, she says, and were aimed at a “fairly basic” level of computer user.

“I’m sure people will find it well worth while.”

By Amanda Wells [Spanz](#)

\* If you have any questions about the Working Safe programme, please contact Juliette Bowater at [juliette@presbyterian.org.nz](mailto:juliette@presbyterian.org.nz)

For more information contact:

Heather McKenzie

Presbyterian Church Property Trustees

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**St Andrew's  
Geraldine**

## YOUTH WORKER

[20 HOURS/WEEK] Initial appointment for 2009

Members of St. Andrew's Presbyterian church in Geraldine come from a variety of denominations. The community population is rapidly growing with a continuing influx of families with primary and teenage children. To continue our ministry to the young people of the community we are seeking to appoint a suitable person as Youth Worker. Our hope is that this could develop into a full time role.

The successful applicant needs to have experience in working and communicating with young people (Years 7-9 and Years 10-13). The ability to plan and implement (with the help of

others) appropriate social events and Bible studies is essential. You will work alongside the Senior Minister and Children & Families Coordinator to reach the wider community.

Farm work would most likely be available to an appropriate candidate, although someone studying requiring practical experience could be considered.

To apply, or obtain further information, please contact:

Rhys Morgan, 30 Tancred St, Geraldine.

EMAIL: rhys.morgan@ihug.co.nz

PHONE: 03 693 9447

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attention Jim Wallace  
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of Aotearoa New Zealand.

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# Review

# "One Voice."



Malcolm Gordon plays at the opening service of General Assembly 2008

Reviewed by Darryl Tempero

**When a room has been closed up a while, it's a natural response to open a window and savour the feeling of freshness flowing in. That's the sense I have listening to the album "One Voice" by Malcolm Gordon.**

The CD cover opens with the statement, "People remember what they sing" and goes on to describe the importance of the authenticity of the words of our songs. For many years people have lamented the lack of theological depth in some contemporary songs, and here is part of the answer. Some of the images that emerge from these songs have real strength and provide impressions to mull over long after you've heard them. They have a blend of justice, reflection, statements about God, and worship expressions we can sing from our heart. All could be used in a worship service context, some as congregational songs, some as items for music teams, and some

simply by playing the CD and meditating on the words.

The title track "One Voice" helps us join God's song for justice, reminding us that it's "not about us," but about us joining God in God's mission. Other highlights include "Lead O Spirit, Lead", which those at General Assembly 2008 will remember. The chorus is really strong, providing us with an anthem to crank out in song and a lyric that sums up our existence wonderfully - "What you sing we will echo." I'm looking forward to playing "Break the Bread" as we share in Communion next time, and be reminded anew why we join Christ at his table.

I know it's subjective, but for the record my favorites are "Who are You" and "Children of a Thousand Prayers". The typically human question of who I am can only be answered as we explore the identity of our living God. Singing a song about Christ our high priest and intercessor inspires me. It reminds me of my humanity, and gives

hope at the same time. "We stand tall 'cause He kneels for us" is one of those wonderful lines that goes deep and gives a picture of security and identity. It's a song that can be sung together as a congregation, or listened to as we pray. Malcolm's wife of only a few months, Vanessa, co-wrote both of these songs so I would keep her on.

The album certainly has a Kiwi sound to it, and I am often reminded of the Finn brothers when listening to it. Malcolm has gathered some excellent musicians to record these songs, and Geoff Duncan has done a fantastic job behind the scenes of mixing and mastering (not to mention some superb colours added from his electric guitar - very professional). So too is the photography and design - both add to the Kiwi feel and freshness of an album that you won't be disappointed with.

*Darryl is assistant pastor at Hornby Presbyterian Community Church in Christchurch*



# 'Inter-generational flatting' pilot lets elderly stay at home

Living in your own home through old age is what many hope for, but few can plan for. Presbyterian Support East Coast, through its Enliven positive aging services, has recently begun an innovative programme that makes staying at home viable for older New Zealanders.

Called Enliven Homeshare, the programme is based on an exchange: householders provide accommodation in their own homes to homesharers who, in turn, provide around eight hours of help each week. Faith Kaufman, East Coast Enliven services manager, describes Homeshare as "inter-generational flatting".

Faith says Homeshare is a great service that is ideal for older people "frightened to be alone in their homes at night". She says that Homeshare is a tried and tested programme that has been run successfully in the United States, Europe and Australia for many years, "where it has been shown to keep people out of rest homes for up to 18 months. They also run Homeshare for people with disabilities".

Matching the right householder to the right homesharer is the key to the programme's success, says Deborah Biggs, East Coast Enliven Homeshare coordinator.

"A lot of time is spent getting to know the homesharers and the householders so we are not just matching up the first two people. We match them on interests, hobbies and habits so that hopefully they will stay together long term. We like our sharers to commit to each other for at least six months, but of course things can come up and things change. Both sign an agreement stating what each party is expecting so that there are no surprises."

The contract, Deborah says, can include the younger person paying little or no rent in return for the helping the older person with household chores, caring for and exercising pets (the homeowner



Faith Kaufman

may even allow the sharer their own pets), sleeping in the house and keeping the older person company. Homesharers continue their usual occupation by day. "An add-on benefit is that the older person gets companionship and the older person's family get peace of mind".

Deborah stresses that the home sharer does not provide personal care to the householder and cannot receive gifts; the home sharer is a helper. "There is a lot of support provided to the householder, the potential home sharer is interviewed by me, police checks are done and there are three reference checks".

The first East Coast Homeshare match is currently being coordinated, Deborah says; it has taken several months of interviews to get the "right two people".

Although Enliven Homeshare is only available in Hawke's Bay and Gisborne, Faith says she would be very surprised if Homeshare was not picked up by other Presbyterian Support regions. "Homeshare works very well in cities with universities, as the homesharers tend to be older university students or students from overseas".

More information is available at [www.enlivenhomeshare.co.nz](http://www.enlivenhomeshare.co.nz).

By Angela Singer Spanz



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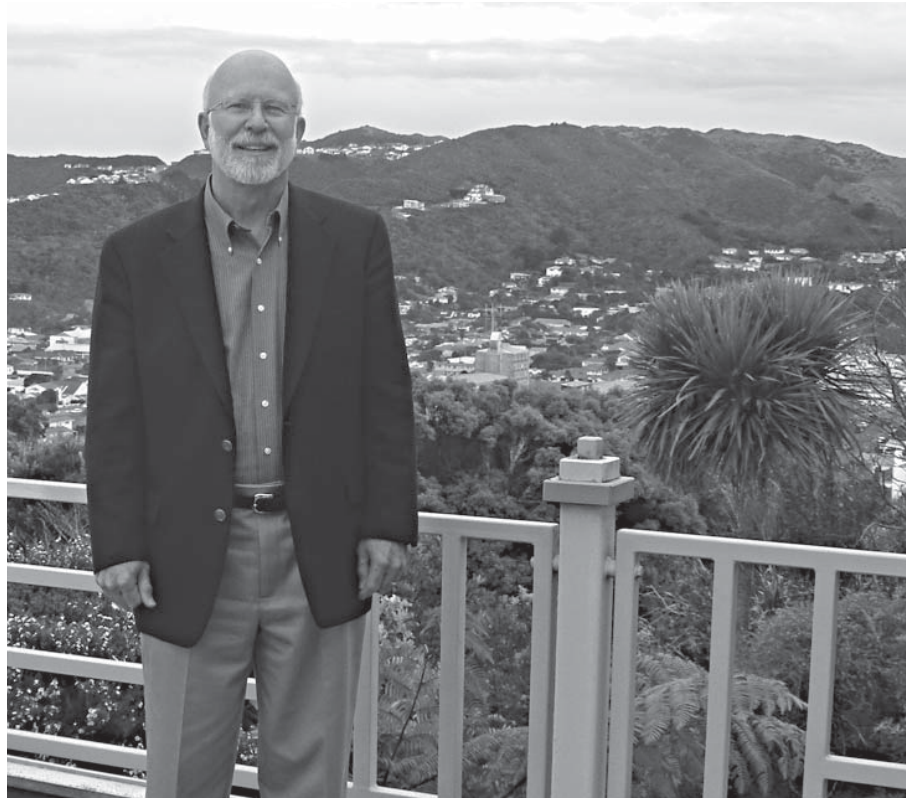
# Evangelical visitor calls on Christians to act for justice

**What does the Bible have to say about justice? That was the topic of a recent Victoria University lecture series by Dr Jim Skillen, president of a Washington-based think-tank called the Centre for Public Justice.**

Jim, who was visiting Wellington for the first time, drew on his 27 years of work with the Centre and his many books, including *A Covenant to Keep: Meditations on the Biblical Theme of Justice*, to speak on the ways that Christians as caretakers of God's world must take an active role in doing justice.

He comes from an evangelical background ("evangelicalism is my roots") and says that because evangelicals don't want to see the Christian Church politicised, the Church can be split on the subject of doing justice.

"I'm quite sympathetic to those who do not want to see the Church as a means to a political end", Jim says. "But if you take the full Biblical meaning of evangelism, of



being witnesses to the Good News, then it seems to me [that] in bearing testimony to the Lordship of Christ, we need to be conscious that in all of our lives we've got these responsibilities of service. Service is not just something you do with words when you talk to someone about Christ.

"If Christians are to be full people of God in all areas of life, then Christian leaders are needed in the political realm, in arts, medicine and sciences. We need leaders who will say, 'what from the Biblical tradition can we bring to bear on this?' We ought to be mining the depth of Christian perspective on life and have this as the contribution we make, rather than saying 'our religion is private' or 'evangelism doesn't have to do this'."

Jim says that "evangelicalism has been shaped by the liberal fundamentalist controversy of the 20<sup>th</sup> century, where fundamentalists fled from what was a kind of politicising and social activism of the Church, which in part I think they legitimately criticised, but then they are in their own mode of politicising now, in many ways. I think there has to be a much fuller way of talking about a person's service to God and all life than happens typically by evangelicals".

With so many demands on our time, Jim says it is difficult to take devotional work into the world. "Members of churches come for worship and service on a Sunday, not to have a knapsack put on their back filled with duties to do; that burden of

moral duty creates tension because serious church people don't want to just write it off. Churches have to do the best they can in providing all the support they can, to help members answer the Biblical call to do justice in public life".

Commenting on this subject as part of his response to the US Chicago Declaration II "A Call for Evangelical Renewal", Jim says, "every individual does not bear all of these responsibilities in the same way. And particular congregations should not try to bear all of them".

"In each case, the call to do justice takes on a distinctive character. The call does not go out to people in a general, undifferentiated mass. When we ask how we should heed God, our response must arise from within the actual responsibilities we bear as parents, teachers, employers, citizens, consumers, scientists, artists, and so forth."

Dr Jim Skillen has degrees from Duke University, the Free University of Amsterdam, Westminster Theological Seminary, and Wheaton College. He has lectured widely around the world in theology and politics. His books and writings are available through The Centre for Social Justice website at [www.cpjustice.org](http://www.cpjustice.org)

By Angela Singer Spanz

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# Church voice speaks out for children

**Supporting children has been a strong theme for the Presbyterian Church of Aotearoa New Zealand in the past few months, both locally and nationally.**

In September, the Church added its voice to the New Zealand Council of Christian Social Services campaign against child poverty. In an open letter to all the political parties, leaders from the Presbyterian, Anglican, Baptist, Catholic, Methodist, and Salvation Army Churches called for all political candidates to commit themselves to reducing persistent levels of poverty in New Zealand.

Said then-Moderator the Right Rev Pamela Tankersley, "the effect that poverty has on vulnerable New Zealanders is an issue we need to bring to the fore as part of the call we have as Christians to serve those on the margins of society".

Along with other denominations, the Presbyterian Church was also present at the Every Child Counts (EEC) conference in Wellington in September. The ECC is an umbrella lobby group made up of around 380 organisations involved with children. Pamela took the opportunity to informally discuss the Church's commitment to children with fellow conference delegates, and senior communications advisor Angela Singer promoted the Church's well-received social issues booklet *Caring for our Children*.

The EEC conference provided those attending with the opportunity to ask the main and smaller political parties questions about their children's policies. Whilst Labour's Ruth Dyson received a warm response from an audience that generally approved of her party's children's policies, National leader John Key was resoundingly booed for his party's policy of army-style correction camps for wayward youth.

At General Assembly 2008, a children's musical performance gave a welcome respite from the demands of business. Assembly delegates expressed delight at the performances of "We Are All One", by children from St Heliers Presbyterian Church and Community Centre in Auckland.



Angela Singer

Angela Singer

Children from St Heliers Presbyterian Church and Community Centre, Auckland, performed the musical event "We Are All One" at General Assembly 2008

Green party co-leader Jeanette Fitzsimons at the Every Child Counts forum, with one of the Church's social issues booklets



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Imoa Setefano is studying for a Master of Theology, majoring in Practical Theology.

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# Clevedon vision

## by City Council

**Clevedon Presbyterian Church is stuck in a holding pattern, waiting on approval from the Manukau City Council to begin a much-needed development project. Amanda Wells reports.**

A trust associated with the church, Acorn Parish Holdings, raised \$6.7 million to purchase 64 acres on the edge of Clevedon township last year.

But because Clevedon, which is on the southeastern fringe of greater Auckland, doesn't have a reticulated sewage system, a \$150,000 planning study needs to be done before any further development in the area can be approved. The City Council had approved the spending, but then withdrew it from this year's budget.

Session clerk Neville Guy says, "we're at the mercy of Manukau City Council."

A trust was used to buy the site so that subdivided sections could be sold to fund the initial purchase as well as later development and construction. Sixty-four prospective section owners have paid a \$100,000 deposit and will pay another \$100,000 when the subdivision goes through.

The church had only a six-week window in which to sell enough section subscriptions to raise \$6 million. Up till the last week of the subscription period, only 23 had been sold. So the church held an emergency meeting, put out a notice through the schools and rural delivery system, and advertised on Trade Me.

Neville says many of the sections were bought by people unconnected with the church.

The trust intends to gift the land to the church, once the development and subdivision is finalised.

If the council says "no more development," then the land would have to be sold and refunds given to subscribers.

Since the 1980s, Clevedon Presbyterian has been caught in a repeated pattern of growth-plateau-decline, because of space constraints.

Minister the Rev Mark Chapman says, "we haven't had enough room for 10 years".

The church has 180 families on its roll but Neville says, "we can only fit half our adult members at any one time."

Clevedon's 11am contemporary service is attended by between 100 and 120 adults, with another 30 attending a more traditional 9.30am service. The 18-25 age group is strongly represented, and the average age of adults at worship is 45. About 15 teenagers do their own thing during the service, and there's another programme for the 30 under-10-year-olds.

Mark says the things that draw people to Clevedon are its inclusive ethos and its use of contemporary music

"If people are listening to that kind of music [at home], church music needs to have the same kind of sound. Otherwise it's too foreign to them."

Mark says about half the congregation come from outside the local area, making Clevedon more of a regional church.



The Rev Mark Chapman at Clevedon's potential new site



Clevedon village from a nearby hill

Clevedon village is a hive of activity on Sunday mornings, Mark says, because of a popular market. "If it's a wet rainy day and the family drive in and there's nowhere to park, they go home again."

Only 50 percent of the congregation are there every Sunday, he says. "If a person can't come on a regular basis, they'll find somewhere they can go, or they'll just stop coming."

"It's difficult to plan or advertise. There's no point advertising if people can't park their cars."

"We've essentially got a waiting list of people waiting to come to worship."

The church is also full of people during the day – about 40 young children and their parents attend Mainly Music, which runs two days a week, and a play group runs on the other three days. Mark says 80 percent of these people aren't otherwise connected with





the church. Frustratingly, the church's toy library can't fit on its own premises.

Under a best-case scenario, in five years time the development work will have started, Mark and Neville say.

There are lots of ideas for what the site might contain: a worship centre to seat 400 people, a preschool for 150 children, a secondary school, a medical centre and a library have all been discussed.

Mark says he envisions a "park-like" facility where people can relax and which might include a retreat centre for people burned out through church work. "It's not purely about us doing something for ourselves."

Even once the 64 subscribers' sections have been allocated, there will still be another 50 sections to sell to fund development work. The sale of these sections should return about \$20 million.

Neville says the church is taking every possible practical step to get the development happening. While they have been lobbying the council, they have focused on trying to work with them, not against them.

The parish council recently decided to appoint a full-time operations manager to take some pressure off Mark, who's been in the parish for 30 years.

Mark says it's difficult to focus on nurturing the congregation as well as work on the vision for development. "You feel like you're doing the splits."

The church is also celebrating its 150th jubilee in December this year. It's the oldest continuous establishment in Clevedon, Mark says, and has always had a strong focus on the community.



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# Parishes vote for next Moderator

**The Church has chosen the Rev Peter Cheyne, of Calvin Presbyterian Church in Gore, as Moderator Designate for 2010-2012.**

Peter was given a special welcome at General Assembly 2008, to which he spoke of his passion to see the Church thriving.

The election was conducted under the preferential voting system mandated by General Assembly in 2006, with parishes asked to rank candidates in order of preference.

Peter is well known for his work with Affirm, a group that has in the past been strongly associated with moves to restrict people in homosexual and de facto relationships from leadership roles.

He says he's aware that not everyone in the Church would want someone closely associated with Affirm in the role of Moderator. "I do bring a set of convictions; but I assume every Moderator does. I think that I listen and I show people respect even if I don't agree with their position."

"If it came to controversial issues within the Church, I would not expect to take a 'campaigning' role but to help facilitate conversations, understanding of different points of view and resolution."

Peter says that Affirm is committed to fostering renewal in the Church in a

many-faceted way. "The acronym stands for Action, Faith, Fellowship, Intercession, Renewal and Mission. Those are things I am also committed to and would want to encourage once in the role."

This is the third time that Peter has been nominated for the role of Moderator. He says it's not something he sought. "When I was first nominated, I just laughed."

At the same time, there has been a sense of call and, given the outcome, he says that he assumes "that God's in it."

Some aspects of the role are "scary," he says, including the responsibility to represent the Church well. The Moderator's job description also has a leadership element, which Peter says he appreciates.

While it's "early days" in terms of thinking about the issues he might focus on, Peter says a central focus of his ministry is the concept of making disciples. "That's perhaps something that I would want to try and encourage [as Moderator]."

Discipleship is both about bringing people to know Jesus and also about bringing people to maturity in Jesus, he says. It's a key focus at Calvin Presbyterian, which has the slogan "helping people follow Jesus".

Peter says Calvin puts a strong emphasis on being relevant in terms of style and content, while Biblical teaching is "critically



Neil Mackenzie

**The Rev Peter Cheyne**

important". "It's something that people can trust and believe."

As well as second minister the Rev Paul Loveday, Calvin has full-time youth pastor Marty Redhead. Average Sunday attendance is about 250 people, with about 85 teenagers part of the Friday night youth group. "We have all age groups; there are a lot of young adults and families, and a lot of people who are very involved in the church."

"I'm very optimistic about the future of the [wider] Church. I think we can see the Church growing again."

Peter is married to Chris and has three daughters in their 20s, Kirsten, Sarah and Kimberley. **By Amanda Wells** Spanz

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# Church speaks out for Vanuatu workers

**"Seasonal workers being exploited, says church", "Church concerned at worker 'exploitation'" and "Questions raised about vine workers' pay". These were just a few of the headlines generated when the Presbyterian Church raised its voice against worker exploitation; specifically exploitation of Recognised Seasonal Employer scheme Ni-Vanuatu workers in New Zealand.**

Seasonal Ni-Vanuatu workers in Blenheim worshipping at the Rev Ken Williams' Wairau Parish church told Ken about their pay and conditions and he took the matter to a lawyer.

At the same time, then-Moderator the Right Rev Pamela Tankersley and GMO mission advisor the Rev Andrew Bell were in Vanuatu, and the leadership of the Presbyterian Church of Vanuatu expressed concerns about the RSE scheme to them.

Parishes throughout the country told Pamela they had also heard complaints of exploitation, but none had documentary proof. A public statement could only be made when Ken's lawyer obtained documentation of an illegal petrol deduction from the pay of the Marlborough-based Ni-Vanuatu workers. After several phone calls from Assembly Office communications to the Department of Labour, the Department confirmed that they would investigate the illegal deduction, and in late July the Church issued a press release.

Pamela told the media: "The Presbyterian Church of Vanuatu has expressed concern about the treatment of Ni-Vanuatu RSE workers in New Zealand. They asked that the Church support their people as part of our partnership in mission. We do this willingly, but we believe that the employers have an obligation to treat their Ni-Vanuatu employees fairly in both pay and conditions. The care our Church offers the workers is a gift to friends, not part of an employment package."

Many interviews with Pamela in newspapers and on radio followed, and Ken appeared on TV3's "Campbell Live" with his church's courageous Ni-Vanuatu workers, who had been threatened with dismissal if they spoke out. Appearing on the same "Campbell Live" show, Minister for Labour Trevor Mallard said he would have his department look into the claims.

In response, the Department recently recommended changes to the RSE scheme. But Ken says more needs to be done. "The Department of Labour's investigation and suggested changes to the scheme do not guarantee justice for all current and future RSE scheme workers. As Christians, we will continue to speak out on this issue, and we will continue to support the Ni-Vanuatu people".

Ken's support for the Ni-Vanuatu people will soon be taken further when he moves with his family to take up a two-year teaching position at Vanuatu's Talua Ministry Training Centre.

By Angela Singer Spanz

1858 2008

**Clevedon Presbyterian**

*celebrating 150 years*

## Anniversary Celebrations

We are having a weekend of celebrations to mark our 150th anniversary, all are welcome

Friday 5th December  
Youth Group Reunion Barn Dance

Saturday 6th December  
Registration and morning tea at the church,  
Youth Group reunion BBQ, Exploring  
Clevedon, Steamboat ride on the river,  
Anniversary dinner

Sunday 7th December  
10am Anniversary Service, Parish Lunch

for more information and registration  
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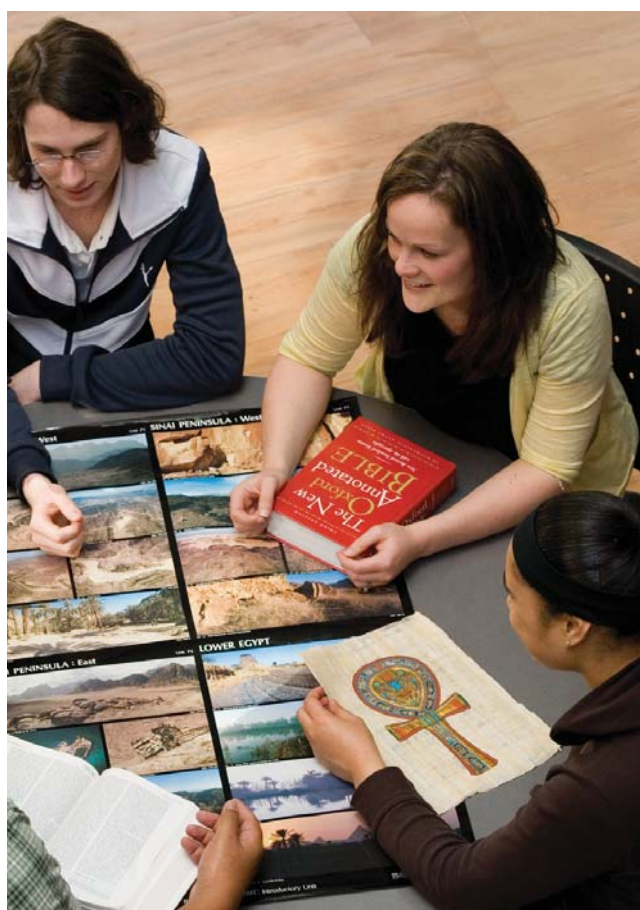
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# North Indian centenary celebrates mission

How many of us when we hear about people who turn 100 give a small smile? A smile of amazement at what these people have accomplished in their lives. On the day before General Assembly 2008 began, we as the Presbyterian Church of Aotearoa New Zealand celebrated a major milestone of 100 years of missionary work in North India. The Governor General of New Zealand, the Honourable Anand Satyanand, hosted a reception to celebrate this work at Wellington College.

On behalf of the Presbyterian Church of Aotearoa New Zealand, the Global Mission Office invited Church of North India deputy moderator the Right Rev Purely Lyngdoh and the Rev Yunous Massey; Dr Cecil Harrison and Dr Nayana Harrison from the Christian Hospital in Jagadhri, and Kamla and David Singh from St Thomas School, to celebrate this wonderful achievement. The night was full of laughter, reminiscences and story telling, with many former missionaries and their descendents present.

Global Mission Advisor the Rev Andrew Bell and then-Moderator the Right Rev Pamela Tankersley welcomed everyone to the gathering. The Governor General spoke about his family's Presbyterian connections and his visits to India. Other speakers included the grandson of Dr W J Porteous, who begun mission work near Jagadhri in 1908.

At the conclusion of the evening, Jordan Redding (who is Graham's son) sang "Child Song", which was commissioned by the Global Mission Office as a way of connecting with young people. Jordan also performed a hymn titled "Let me die working" for which he had composed the music; the lyrics were written by a past missionary to North India, the Very Rev J L Grey. The reception also saw the launch of a book, *Light and Love: One hundred years in North India*, which was published by the Rev Doreen Riddell and the Global Mission Office to mark this milestone in our history.

The entire evening was a wonderful time of celebration. As we remember the work of many, we can, in hope and anticipation, give thanks for the work of present missionaries who are serving God in Thailand, Vanuatu, Nepal, India and around the world and look forward to the work of missionaries to come, as they to respond to God's call to work in his mission field.

By Stuart Simpson Spanz



Neil Mackenzie

Moderator the Right Rev Graham Redding greets the Indian guests after the General Assembly 2008 opening service

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# Armed conflict displaces millions in Darfur

**For the people of Darfur, armed conflict has become a way of life. Yusef is just one of 4 million Darfurians affected by the fighting in Sudan's western province since 2003. Over 2.5 million people have been forced from their homes and now live in camps, dependent on humanitarian aid. Like all recent wars, 75 percent or more of victims are civilians caught up in struggles stemming from inequality, competition over resources, the lack of services and poverty.**

While the horrors of conflicts like Darfur are periodically reported in the world's media, the stories quickly fade and the realities of the millions of people left living with the violence remain hidden. What happens to people displaced by fighting? How do they continue with their lives? How can we help keep their hopes alive? This year, the CWS Christmas Appeal focuses on people living with conflict and how CWS partners help them more than survive.

Once a farmer, Yusef lost his home, crops and all his belongings in a militia raid. Because of the violence, he has not been able to leave the camp area for three years. Through the NCA Darfur Programme, which is supported by CWS, he and his family receive shelter, education, health care, counselling, food, income and household necessities. Yusef has been retrained as a shoe maker and makes a small income from selling shoes. "Only the NGOs make us feel safe," he says. "Without them we would just suffer."

CWS partners through ACT (Action by Churches Together) International have been running the NCA Darfur Programme for over four years. They provide emergency supplies for people fleeing the ongoing fighting, operate essential services such as water within the camps and help prepare people for a better future.

Education and skill training for young people is a critical part of programme. "In a camp environment, youth have lots of energy but nothing to do, which creates the potential for them to become involved in the conflict", explains a local worker. "It is important to involve them in capacity building activities so that they have things to occupy them and when the conflict comes to an end they will have some skills so they can move forward with their lives." Schooling helps address some of the problems from loss of family, home and disruption of social networks. "If the schools weren't here, and these children could not learn, then they would purely be victims of the conflict," says a headmaster. For 15-year-old Abaker, education brings hope. "I want to learn so that I can help develop my country and help my mother and my community by getting a job," he says.

Health is another priority. Fatiha, a volunteer sanitation coordinator, says that people used to go to the toilet in the open. "During the rainy season this would have a serious effect on our health. We get our water from the river but during the rains the water has worms in it - white ones and red ones. You can see them



ACT International/Christian World Service

**Residents of a camp for internally displaced families look down a well they helped construct with assistance from CWS partners**

with your eyes." Having had some training from CWS partners, she now works with households to dig their own latrines with materials provided and teaches them about health issues. "People have learnt about hygiene and realise that latrines are a good thing," she says. "They will protect people from disease and improve the health of the whole community in the future."

While the conflict continues, people remain in fear. But the services provided by CWS partners are helping them cope with the crisis, survive the violence and develop skills and new opportunities. Without the support of the outside world the work cannot continue. Keep hope alive this Christmas and support the CWS Christmas Appeal.

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## PRESBYTERIAN SUPPORT UPPER SOUTH ISLAND CELEBRATES ITS CENTENARY IN DECEMBER



David Seelen works out at the gym with assistance from HomeLink support worker Wendy Marshall

Chief Executive Vaughan Milner says the celebration will emphasise how PSUSI's approach to people helping people contributes to community life. "From its early days the organisation has got on with its work quietly and with a sense of determination to improve society. Over the years it has varied its services to meet differing needs, especially amongst the frail elderly and vulnerable young."

Institutional and residential care featured significantly until the turn of the last century. Nowadays the focus is on supporting people to live meaningful lives in the community, in contact with family or friends they love and who love them back.

"This focus is a response to older people feeling lonely and isolated, and many families being adrift from people who can give help and advice when they need it," he says.

More emphasis is also going into involving volunteers in many services. "This is to increase the opportunities for people to have positive social contacts with a variety of other people, and through that to enhance a sense of community."

PSUSI's services are provided under the brands of Enliven Positive Ageing Services and Family Works. It is also increasing its collaborative work with other agencies, churches and community organisations, and co-ordinates ElderCare Canterbury, which works to make services more accessible and better integrated.

PSUSI is involved in advocacy for individual clients and through lobbying local and central government, as well as through the New Zealand Council of Christian Social Services and the federation of Presbyterian Support New Zealand.

"Many good people support our work in many ways, especially those involved with the church," Vaughan Milner says. "They know the ties that bind us and people helping people are what make a difference in the thin space between hope and despair."



## Presbyterian Support

## PRESBYTERIAN SUPPORT NEW ZEALAND



Regular readers of this page of *Spanz* will have realized that Presbyterian Support has a very wide reach through out New Zealand. These *Spanz* articles highlight the innovative and positive work that regional organisations are undertaking. With seven independent Presbyterian Support organisations stretching from the deep south to the far north there are many, many people who have regular, if not daily, contact with someone from Presbyterian Support. Having a presence in so many places and getting involved in the life of communities as an active and intentional partner with individuals, families and groups give the seven regions a very grounded view of what life is like for a broad cross section of our society.

When the seven regions are taken together they have a surprising size and scale. In the last financial year they had a combined total expenditure of \$128 million, employed 4,250 staff and utilised the services of 2,666 volunteers. Taken collectively Presbyterian Support organisations are one of the largest providers of a range of social services in New Zealand. The services focus on the needs of older people, people with disabilities, families at risk and young people.

An emerging strength of Presbyterian Support within New Zealand is not simply its collective size nor its individual reach into communities, but its growing ability to combine depth and size into a highly credible voice.

Presbyterian Support New Zealand is an organisation formed and owned by the seven regions to provide a vehicle for developing and expressing that collective view.

Being able to provide a credible national view takes a lot of work. What is true

in one community may not be the experience of others. The way a Government policy affects one sector of the population may have unintended consequences for another. For Presbyterian Support to accurately and effectively enter into wider debates it needs to have well informed and robust views of its own.

To achieve this, the seven member regions make staff and governance resources available to consult, research and debate the issues that Presbyterian Support New Zealand can and will take a collective approach to. Individual member regions continue to act with all the independence that you would expect from long established, well respected and deeply committed organisations. But increasingly they have found opportunities to speak with one voice on issues that affect those they seek to support.

This hard work is beginning to pay dividends. This last year has seen unprecedented access to senior government officials, politicians and community leaders on a wide range of issues. This has included submissions on Bills before parliament, advocating for more effective forms of funding and championing new models of service provision and evaluation. It has also seen the development of relationships with a broad range of decision makers that have enabled Presbyterian Support New Zealand to place the experiences of those it works for in front of those who have the power to make society-wide changes.

Herein lies the mission of Presbyterian Support New Zealand - "Making a positive difference in New Zealand by supporting the mission and services of the seven Presbyterian Support organisations."

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## ***House to Home***

focuses on the importance of good housing. It acknowledges that we have a responsibility to protect and serve the vulnerable, including those without adequate housing. We hope that this booklet will help you to take action to address housing concerns in your congregation and your community.

## ***House to Home***

is the fourth in a series of group study booklets produced by the Presbyterian Church to encourage congregations to reflect about contemporary issues that affect our communities. Copies were sent to parishes in October. If for some reason your church did not receive this useful resource, please contact us. Copies of the previous three study guides, *Caring for our Children*, *Connecting with Young People* and *Bring on the Baby Boomers* are also still available. Email [info@presbyterian.org.nz](mailto:info@presbyterian.org.nz) or phone Sandra on 04 801 6000 and tell us how many free copies you would like.

All four studies can be downloaded from the Presbyterian Church website [Home >> Social Justice and Advocacy >> Resources >> Studies](#)