

Spanz

Presbyterian Church of Aotearoa New Zealand

JUNE 2010, ISSUE 43

A revolutionary
approach
to children
and church

www.presbyterian.org.nz

COMMENT: Wayne Te Kaawa

Presbyterians drive Tuhoe settlement

Soon we will see the end of a 145-year grievance process for Ngai Tuhoe that has become intricately entwined with the Presbyterian Church of Aotearoa New Zealand. Tuhoe and the Crown are expected to sign a "Heads of Agreement" that begins a settlement process expected to be in the vicinity of \$120-\$150 million worth of cash, land and resources, making it one of the largest settlements in history.

This is not the first Bay of Plenty iwi to have involvement by the Presbyterian Church in the settlement process. Another eastern Bay of Plenty iwi, Ngati Tuwharetoa in the Kawerau region, was assisted by the Very Rev J G Laughton CMG in their grievance with Sir James Fletcher and the Tasman mill. While the dispute was not settled, James Fletcher wrote to Laughton acknowledging the good work that the Presbyterian Maori Missions were doing. In 2003, the iwi accepted a \$14 million settlement. Of the seven iwi negotiators, five were active members of Te Aka Puaho, with two becoming ordained elders and two becoming ordained Amorangi ministers: the Revs Paora Hunia and Graeme Te Rire. Graeme's elder brother Te Maungarangi, who was also an Amorangi minister, was also highly involved in the settlement process but sadly passed away before settlement was completed. Since the settlement, Ngati Tuwharetoa have entered into a partnership with Mighty River Energy and developed a \$360 million geothermal power station in Onepu.

The Tuhoe settlement has been highly publicised and many books have been written on their grievance by some noted historians, including Professor Judith Binney who released *Encircled Lands* towards the end of 2009. This book is a complete history of Tuhoe grievance from 1860 to 2007, including the Ruatoki

raids, and is endorsed by Tuhoe. Tame Iti, who was present at the launch, said Judith has taken our story to the world.

The Presbyterian Church has a strong historical relationship with Tuhoe since first contact with missionary the Rev H J Fletcher, who first visited Waimana and Ruatoki in 1908. Tuhoe representatives stated to Fletcher that what they wanted was education for their children. In the following years, the Presbyterian Maori Missions were to develop seven mission schools under the direction of the Church; while the Government promised schools and accepted gifts of land for them but never delivered. One of the mission children remarked in 2005, when reflecting on his education by the Presbyterian Church, that the Government never wanted us but the Presbyterian Church wanted us. This person, the Rev Rangi Rakuraku, went on to become an Amorangi minister before entering Knox to become a National Ordained Minister.

Fast forward to the valley of Waimana and the imminent settlement day in what has been a long and hard-fought journey, akin in many ways to the Exodus story and the 40 years in the wilderness before entering the Promised Land, or the Babylonian captivity story. In many respects I can now feel what the Israelites felt when they entered the Promised Land or returned home from Babylonian captivity. Tuhoe is not an iwi that suffers from selective amnesia and is determined to see some of the settlement benefits come to the two Churches that have stood by them throughout this painful part of its history; the Ringatu and Presbyterian Churches.

Acknowledgement has to be made to three people that have been integral to the whole process: Aubrey Temara, Tamaiti Cairns and former Maori All Black coach Matt Te Pou. All three are leaders within the Presbyterian Church. Aubrey is the son of the Rev



The Rev Wayne Te Kaawa

Makarini (Mac) Temara, a former secretary and clerk of Te Aka Puaho. Aubrey is a senior leader of Tuhoe, an elder and convener of one of the Presbyterian Church's standing committees. In the last 10 years, Aubrey has spearheaded the settlement process. Tamaiti is the son of a former Moderator of Te Aka Puaho from Ruatahuna and has been highly involved in education. Along with Aubrey, Tamaiti and Tamaiti Kurger made up the three chief negotiators in the settlement. Tamaiti Cairns was highly involved in the fisheries settlement that amounted to \$18 million for Tuhoe. Integral to the upbringing of Matt Te Pou were the Rev Warren and Rerekau Foster who were well known throughout the Presbyterian Church. Like Aubrey and Tamaiti, Matt has never forgotten his Presbyterian roots and spearheaded the Tuhoe component of the Central North Island settlement, or Treelords as it has been called. This settlement for Tuhoe is in the vicinity of \$65 million.

The leadership and wisdom of these three people have moved us beyond the grievance mode into full and final settlement.

Settlement day will be a proud day for these three gentlemen, for their iwi and for their Church. Let us all celebrate the wonderful achievement as the psalmist says:

Weeping may endure for the night, but joy comes in the morning.

*The Rev Wayne Te Kaawa is Te Ahorangi and director of Amorangi training for Te Aka Puaho. Last year he published a well-received booklet, *Hibita & Hoani*, which tells the stories of Sister Annie Henry and the Rev John Laughton, pioneering missionaries to the Tuhoe. Wayne was invited to be part of a panel discussing historian Judith Binney's *Encircled Lands* as part of the International Festival of the Arts' Readers and Writers Week in March.*

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Who we are

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Correction

In the March issue, the page on
graduating ordinands should have
included "Knox Centre for Ministry and
Leadership" in the headline

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

Moderator's Musings

**In this allegedly post-denominational
age in which we live, I am often asked
what it means to be Presbyterian.**

If we were to look for hidden meaning
in anagrams, we might say that to be
"Presbyterian" is to be "best in prayer".

But Presbyterianism refers first and foremost
to a form of church government, which
ministers and elders say in their ordination
vows is "agreeable to the word of God"
– that is, it is Biblical.

"Presbyter" is a New Testament word, often
translated as "Elder". The Presbyterian
Church is a Church ruled by elders.
Ministers are sometimes called teaching
elders. They are distinguished from ruling
elders by their function, which is to preach,
teach and administer the sacraments of
baptism and Holy Communion according
to Christ's command.

The Presbyterian Church therefore places
a strong emphasis on corporate or shared
leadership, expressed primarily through
a hierarchy of Church councils. The
highest (national) council is called the
General Assembly; regional councils are
called presbyteries, and local councils are
called sessions or parish councils. The
membership of each of these councils is
made up of elders (including teaching
elders) or parish councillors.

All well and good, you might say, but what
do Presbyterians actually believe?

In expressing its belief in the fundamental
doctrines of the Christian faith, the
Presbyterian Book of Order upholds
an important principle: it is not what
Presbyterians believe that is important,
but what Christians believe. To this end,
we must always be open to learn from
other churches and traditions, and eager
to participate in conversations with them
that could lead to mutual correction
and reconciliation, for none of us has a
monopoly on the truth.

Advocates for cooperating parishes and
union churches say this is a gift that
they have been offering denominational
Churches for over 30 years now.

That said, the Presbyterian Church stands
within the Reformed tradition, which
has been shaped by certain emphases and



Neil Mackenzie

convictions, often forged in the fires of
debate and conflict. I want to highlight
just two of these:

On worship: while worship must be
contextual, it should nevertheless follow
Biblical patterns and principles, which will
include a proper balance between Word
and Sacrament. It should be Trinitarian,
always upholding the mediatorial role
of Christ, who is the true leader of our
worship, and the work of the Holy Spirit,
who unites us to Christ, enabling us to
participate in his life with the Father. Thus
understood, worship should transcend our
inclination towards mere self-expression
and should not become a forum for endless
experimentation. There is nothing new
here. Even Calvin advocated the use of a
service book so "the capricious giddiness
and levity of such as effect innovations may
be prevented."

On ministry: the call to ministry is
inherent in the act of baptism. The Holy
Spirit bestows on the Church diverse and
complementary gifts. These are for the
common good of the whole people of God
and are manifested in acts of service within
the community and to the world. They are
not merely for our own edification and
sense of self-worth.

I mention these things because I believe
the narcissism or "me-centredness" of
Western culture is having a deeply corrosive
effect on the life of the Church. I am
grateful to be part of a tradition that, in its
life and witness, holds out for something
far greater.



The Rev Pauline Stewart and Hamish Cruikshank at St Heliers Presbyterian's pet service

Kids Friendly takes flight

After taking off in New Zealand Presbyterian churches, revolutionary children's ministry initiative Kids Friendly is increasingly attracting overseas attention. It equips churches to intentionally minister to children and families in their communities. Kids Friendly Coach Jill Kayser says it's about creating culture change in churches, so that everyone in the church sees it as their role to minister to children, while at the same time children are empowered to express their leadership potential. AMANDA WELLS reports.

Jill says she is becoming overwhelmed by the number of international requests for Kids Friendly information and resources.

Last August she was invited to share the Kids Friendly vision at the Uniting Church in Australia's children and youth leaders' national conference in Adelaide. "Since then I have been approached by individual churches to ask if they can join Kids Friendly and access our resources." In February, the Rev Beth Nicholls from the Uniting Church in Australia's Queensland Presbytery "shadowed" Jill for a week to learn more about what she does and about Kids Friendly, including presentations to church councils, coaching and training sessions and workshops.

Jill has been invited to share the Kids Friendly vision at five CWM conferences that will involve partner Churches from about 50 countries. The first "Mission with Children" conference was held last year in Samoa; the 2010 conference is in Malaysia. After one of its leaders attended the Samoa conference, the Presbyterian Church of Wales wants to buy into Kids Friendly, and Jill says she is struggling to know what to do with a number of similar requests.

In New Zealand, other denominations, including the Congregational Church in NZ and the Methodists have expressed keen interest.

Kids Friendly was developed about eight years ago by and for the Presbyterian Church of Aotearoa New Zealand to help our churches effectively minister to children and families in their communities. Piloted in Auckland Presbytery for two years, it went nationwide in 2006, and has benefited from funding by the Presbyterian Savings and Development Society and the Presbyterian Foundation.

Today there are 128 Presbyterian or Uniting congregations in the Kids Friendly network, which gives access to resources, including a manual and the *Hands On* newsletter, invitations to Kids Friendly events and advice. After joining the network, a church can sign a contract with Jill to work towards becoming a Kids Friendly church, which includes committing to achieving Kids Friendly goals and being able to brand your church with Kids Friendly

signage. Forty of our churches have achieved Kids Friendly status, with another 60 churches in progress.

The Kids Friendly team's capacity has recently been strengthened by the appointment of Cheryl Harray as full-time Kids Friendly Coach for the Synod of Otago and Southland area.

The role has grown out of Cheryl's part-time position as Kids Friendly coach for Dunedin Presbytery, which started in April 2008. Jill says the presbytery has always been very supportive of Kids Friendly's goals, and was one of the first that contracted her coaching services when Kids Friendly went nationwide. Jill works closely with Cheryl, who will report both to her and to the synod. Cheryl will also run Transformers, a programme designed to "raise up young leaders" in the synod region.

Transformers involves a weekend camp and follow-up mentoring programme that is designed to effect culture change in a church, Jill says. "We believe that every child has the potential to be a leader and leadership skills can be taught and developed."

Jill says the challenge is not convincing children they can be leaders; it's helping adults recognise that children are born leaders. Schools encourage children's leadership potential all the time, she says, but churches are seldom places where kids have opportunities to lead and make a difference.

Transformers targets 10 to 13 year olds, and each child attending needs to come with a mentor from their church. Churches are also asked to send 13-15 year olds to act as junior leaders, group leaders who are over 16, and the minister is strongly encouraged to attend.

Jill says the mentor's role is to advocate for the child in their church, to make sure that they have opportunities to lead, as well as to encourage and guide them. "Everyone can be a mentor – you just have to commit for a year." Jill has written a guide setting out the expectations of mentors, who like anyone working with children in the Presbyterian Church need to be police checked.

Transformers was piloted in Christchurch Presbytery in April 2009. Jill says the children attending "were so excited and so enthused". She found that it was very important that the minister helped manage the mentoring process after the camp, as well as creating opportunities for the young "leaders in training" to exercise their leadership skills in the church. For example, they might design and lead part of a service, or develop a mission project.

Young people can have huge creative resources, she says, citing the example of 13-year-old Joseph Peacock from Mosgiel North Taieri Church who produced an innovative rendition of the Easter story using Lego and made it available on Youtube. "So many people picked up on it. I can't tell you how many churches came back to me and told me they used it.



message. "They were asking 'why don't we take this more seriously?'"

"In 1925, one of the elders described the Maori synod as a church of young people. We had hundreds of young people and many schools. Now we have hardly any children or youth."

Soon after Jill's visit, Te Aka Puaho was advertising for an administrator, and Wayne noticed that one of the applicants had a passion for children. "So we decided to develop this position and link it into Kids Friendly." At the moment, Jackie Coleman is working on a volunteer basis, but Wayne hopes to find funding for a full-time position.

A registered kindergarten teacher, Jackie has been talking to people in the presbytery to find out their needs and develop a plan. Wayne says they are starting to see new opportunities. "We noticed that the eastern Bay of Plenty has a lot of children's holiday programmes but our marae is empty. So Jackie's looking at developing a children's holiday programme. Also we have some churches that are empty. We're asking, 'why can't we develop a preschool there?'"

Two parishes are working with Jackie to start up groups and ministries for children, Wayne says. "We're seeing some shoots starting to appear." **Spanz**

For more information about Kids Friendly, including access to back issues of Hands On, see www.presbyterian.org.nz/kidsfriendly. To subscribe to Hands On or to get in touch with Jill, please email her at jill@kidsfriendly.org.nz

"Children have the ability to minister to us."

The young leaders in Transformers work towards leadership awards, with a target of achieving six awards over the programme's 12 months.

"The hope is that after that year, their church has had some kind of culture change," Jill says, particularly in terms of the way in which the minister and the children see their ability to contribute.

After Christchurch, Kaimai Presbytery was next to pick up the challenge, running a camp at Waihi Beach in February.

Dunedin's first Transformers camp was held in April, Manawatu Wanganui will hold one in June, Wellington in September, and possibly Christchurch during the period of General Assembly 2010 (Thursday 30 September - Sunday 3 October). Generally someone in each presbytery has "caught the vision", Jill says, and promoted it to other ministers, and people in each church have been inspired to find children and mentors.

The presbytery runs the workshops during the camp, so that they have as much ownership of the initiative as possible, Jill says.

Lorraine Morgan, who became Kids Friendly's part-time coordinator in 2009, is overseeing Transformers. The children and families coordinator at St Andrew's Geraldine, Lorraine also coordinates Kids Friendly's regional networking and training for those in children's ministry. These Kids Friendly Connections are a two-day, live-in

event for about 10 people, and include time to explore values and how they relate to their work.

The story of Transformers was told in *Hands On*, the Kids Friendly newsletter, and provoked some unexpected consequences, Jill says. Bev Reid of Knox Church in Morrinsville had picked up the newsletter after attending the Kaimai presbytery inauguration and was inspired by the mentoring part of the programme. She decided to pair up the church's elders and children, setting up a morning tea for them to meet and selecting the matches with care.

One girl, who had struggled with learning difficulties, was matched with an elder who taught at a Kip McGrath tutoring centre. He gave her a Christmas gift of a free term's help, and it was quickly discovered that her problems reading stemmed from visual perception difficulties that could be fixed by placing a coloured filter over the words. She discovered confidence and lost the belief that she was stupid.

Jill says she finds it hugely inspiring to hear these kinds of stories. "Kids Friendly is about planting seeds and letting them germinate. It's very inspiring that people are taking action after reading our resources."

Te Aka Puaho is another presbytery that's caught the Kids Friendly dream. Te Ahorangi the Rev Wayne Te Kaawa says that after Jill visited in August 2009, people were keen to follow through on her

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Church moves into heart of community

From her office in the op shop at the Homestead Community Church in Point Chevalier, the Rev Sandra Warner keeps an eye open for those coming in not to shop but to chat or ask for help.

The minister's office is in the op shop not because of a space shortage but for strategic reasons, says Sandra. "The op shop is where the community gathers; it's a real magnet and that's why I can be found here".

Sandra says that the local community knows they can use the phone and share their issues. "We have regulars who live alone who might not get to talk to anyone very often. Just through chatting with one elderly woman, I found out that she thought she had arranged Meals on Wheels but none had arrived, so with her permission I sorted out the confusion."

The op shop has not always been at the centre of the church's mission. Just nine months ago, it was known as Point Chevalier Cooperating Parish and was located down the road at St Philip's.

Roger Jones, an elder and the manager of the Homestead, says, "the Point Chev Cooperating parish council had discussed over the years the idea of having the Homestead, which is two 1880s villas we purchased in 1975, as the church - but it was never the right time."

A well-used community house, more than 20,000 people pass through the Homestead's doors every year.

"We knew the community felt welcome there," Roger says. "When Sandra came to us as our minister in 2008 she brought the energy and enthusiasm we needed to make the move happen."

The decision to relocate to the Homestead took six months of the parish council and congregation meeting, talking and praying together, Sandra says.

The last service was held at St Phillip's, which is in the process of being sold, in July 2009 and services commenced at the Homestead, now renamed the Homestead Community Church, in early August 2009.



Sandra says that the congregation chose to make the Homestead services more informal "because the minister standing at the front speaking wasn't what we wanted; we want everyone to have the opportunity to speak".

In late 2009 the church began an all-ages, family-friendly Sunday morning gathering that includes games, activities and a morning tea. "We have families come along regularly that before I'd describe as 'fringe' and we also have some people from the community that join us."

The "usual" worship follows on at 10.30am. Sandra says that although this congregation numbers only 30 at the moment, they think of the entire community "as a part of us" because of the hundreds of people flowing through the Homestead every week.

About 50 girls attend Girls Brigade in the building and many community groups make use of its rooms, including: the Sunshine Club, Probus Club, music groups including a steel guitars club, a yoga group, craft groups, friendship clubs, an over-50s keep-fit group, and a Jewish worship and study group.

The church has turned its large back lawn over to the community for a community vegetable garden. Sandra says they were approached by Transition Towns Point Chevalier about renting a room for a meeting. "After Roger and I found out what they are trying to achieve, which is to help the community to feed itself, we saw an opportunity and offered them use of our land in June last year. It's another way that we can help our community, and share the love of God through being practical."

Local families grow vegetables for themselves and donate surplus vegetables to the church's op shop. "They had a bumper crop of beans so we had a huge boxful in the op shop free to everyone," Sandra says.

The church will soon apply for funding to renovate the Homestead villas to better fulfill its mission. "The op shop is the centre of our planning; we would like to have a lounge area so that people can sit and chat or read, join each other for a cup of tea, use the phone and be comfortable. It's a way to show the community that they are very welcome to spend time with us".

Visitors are enjoying more than tea at the op shop; the parish bought 37 new Bibles and left them inside the opshop, for anyone to take – and there aren't many left.

By Angela Singer Spanz

Christchurch Korean finds space to GROW

Christchurch Korean Presbyterian Church has purchased a large adjoining site to provide a base for its youth and community work.

The church is the biggest Korean community in Christchurch, with more than 700 members.

Christchurch Korean had been trying to buy the warehouse adjacent to its Packe St worship centre, which was owned by power company Orion, for several years. They now have renovated the building as a base for children's and youth programmes, with two large halls and a number of rooms.

Assistant pastor James Park says the church has a lot of ideas about how the new building can be used, including creating a dining room, a recreation centre and a cafe.

The church was the first Korean church established in the South Island, holding its first service at St Giles Presbyterian Church on 20 October 1988. It soon moved into a building on Colombo Street, then to its current site in September 2003.

Staff include senior pastor the Rev Joshua Choi, James and one other associate pastor, and two office staff.

James, who is responsible for high school and intermediate age children, says the church community forms an important social hub for its members, especially in terms of educating the next generation. Lack of space was constraining this key work, he says.

"It means we can teach students about the Bible and cultural things."

As well as Sunday school activities, young children can learn the Korean language.

The church also places a strong emphasis on adult Christian education, with a series of different courses that people complete as they mature in their faith and leadership potential. People who complete the training then help to disciple other new members.

The Sunday service is the most important focus of the church, James says, with members attending a shared lunch afterward each week. The church has 37 family cell groups, each made up of seven or eight families, which take turns to cook the lunches in the church's commercial kitchen.

There are also another 31 male/female cell groups.

Every year a big talent contest is held, with cell groups spending significant amounts of time practising and praying together. The church holds many similar events to which members are encouraged to invite people they know, including competitions of worship songs, variety shows, Bible quiz competitions, a worship song festival, Christmas celebrations, Easter, and a Thanksgiving event.

Multiple services are held on Sundays, with the many Sunday school teachers attending the 9.30am service so that they can participate in worship before teaching their classes during the main 11.30 service.

The church also holds a "well attended" service every day at 6am, a service every Wednesday at 7.30pm, and services are held at other times every week for specific age groups.

Senior pastor Joshua Choi describes these services as having a focus on prayer, which he considers a special quality of the church, along with its focus on servant leadership.

James says there are many opportunities for members to take leadership or volunteer roles, and there is an expectation that people will get involved.

"Adult members don't just attend the service but take part in activities."

The young adults group, for people over 18 who are not married, attracts a lot of university students and has a service on Saturday nights. Many have come to Christchurch alone to study, and the church gives them a social network, James says.

They are expected to spend two to three hours a week studying the Bible, and take "huge roles" in the church, helping out with tasks like washing dishes after lunch on Sunday and volunteering at events.

"When I see the young adults group, they look like a family. They share their lives and take care of each other."

James says Christchurch Korean expects to continue growing, though it's difficult to estimate and plan for. When the church bought the Packe St site, people felt concerned about the financial risk. But the growth of the church meant the building was fully paid for within two years. "People said that would be impossible."

The church's auditorium can seat more than 620 people, and is regularly full on Sundays, with people sometimes watching via video link from a nearby room.

Joshua says that the church has been focused on building the internal and external infrastructure so that it can carry out its mission.

The church has a strong focus on mission, creating what it terms a "World Mission Training Centre", which is based in the new building, to link Koreans from around the world. Christchurch Korean sends missionaries to Indonesia and supports 10 missionaries in Kenya and China.

Much of the congregation has immigrated from Korea, for work or for study. South Korea has a population of just under 50 million living in just under 100,000 square kilometres (New Zealand's total land area is 270,000 square kilometres). James says many people living in Korea want to seek a better life overseas.

He says the church takes every possible opportunity to make itself known to Koreans thinking of coming to Christchurch, including making contact with denominations in Korea and inviting guest speakers who will spread the word back home.

In February, the church held a conference for leaders of Korean churches from around the world that was attended by 100 pastors.



A service of worship at Christchurch Korean Presbyterian Church

Despite the church's young demographics, a significant number of elderly people are also part of the congregation, James says. The Senior Community College helps older members to increase their understanding of New Zealand culture and identity.

The church also has a library of more than 2000 books, 99 percent in the Korean language. Korean language books cost twice as much in New Zealand as they do in Korea, putting them out of many immigrants' reach. The church lends its library for free, with about 10 books added every month on recommendation from pastors and volunteers.

Korean immigrant numbers have dipped during the economic downturn, James says, but are likely to increase again. Many tertiary students have had to leave New Zealand on completing their studies, both because of the tight job market and because of new immigration regulations. At the moment, only about 10 percent are staying in New Zealand after completing their studies.

The first Korean immigrants worked very hard to settle into Christchurch and adapt to the New Zealand way of life, he says. Because this immigration started only

30 years ago, the second generation has recently emerged into adulthood. Things are different for this generation, who are "part of Kiwi society".

James says they feel a strong imperative to give back to New Zealand. "We want to be good neighbours in Kiwi society.

The church has sent outreach teams to Dunedin, Alexandra and Milton, to showcase Korean culture, and often uses dance and songs to overcome the language barrier.

James says the church is also reaching out beyond the Korean community in terms of its worship.

While services are held in the Korean language, there is an interpretation system, and pastors will occasionally use English words or phrases. There are also many church members able to provide simultaneous translations. "So many of our young people speak both languages very well".

James says the church is working hard to embrace its neighbourhood, offering to hire its new facilities to nonprofit community groups for meetings or events.

In April, the St Alban's community fair was held on the church site. Along with the many stalls provided by community groups, the church put Korean culture on show through art and food.

The church's Aresco Community Centre offers teaching on musical instruments, crafts and sports to anyone in the community, with the aim of sharing Korean culture.

These connections extend to the wider Presbyterian Church, with Christchurch Korean hosting a presbytery meeting in 2009, and also inviting the Rev Phil King of St Margaret's Bishopdale to preach at a Sunday service in March.

Joshua says: "I hope in the future our church can embrace not only Koreans but also all different cultural backgrounds including Kiwis and be a blessed New Zealand church."

By Amanda Wells Spanz

Devoted parishioners care for wetland

Seven years ago, Gwyneth Jones, an elder at St Stephen's Presbyterian, Timaru, gathered with a group of her congregation's keenest gardeners to discuss how they might care for the environment.

About the same time, Gwyneth spotted an advertisement in the local paper by the Otipua Wetland Charitable Trust seeking volunteers "and ever since our church group has met on Saturday mornings at the Otipua Wetland just south of Timaru to plant natives and to weed so that the plantings get a good footing".

Initially, Gwyneth says, the St Stephen's group numbered just three "but we also had support from men in our church unable to come plant for health reasons; in the first year they made 12 stoat traps for us".

By the third year, the St Stephen's group had grown to 10. At the moment, there are seven who meet at the wetland from 9am to 11am every Saturday. Gwyneth says that numbers fluctuate "because we are all getting older; I will turn 80 this year".

"Now that our parish is four churches combined [into the Timaru Presbyterian Parish], we hope more people will get involved in caring for the wetland. We would love to see a younger person come along who could be a leader to reach out to the community and get more people involved."

Every year from September to May, the St Stephen's group plants up to 1000 plants in the wetland's 20 hectares, the plants supplied by the Otipua Wetland Charitable Trust.

"Being close to the sea, the wetland is a tough environment and only certain natives will grow", Gwyneth says. "The Trust employs a planter who marks out where we are to plant the natives that

can cope with the wet conditions – flax, toitoi, cabbage trees. In the drier areas we plant kowhai and totara".

Thanks to the group's vigilant weed control, most of their plantings have survived, but weeding is an ongoing battle, Gwyneth says. "We weed the plants in the first year and also weed the previous season's planting so they can get established. Our earliest plantings are so well established we have to let go; you get to a point where you have to know when to weed and when not to."

An interest in gardening and the outdoors is what motivates the group. "We really enjoy the work, we like each other's company and we gain much from contributing to the rehabilitation of the area."

The St Stephen's group gets great satisfaction from the native bird life that has arrived in the wetland, attracted by the native plantings. "A wonderful variety of birds have been encouraged by natives. I saw a Royal Spoonbill the other day for the first time, there are also blue and white-faced heron, and we watch the black swans' little cygnets riding along the lake. There are plenty of rewards to be seen for the work," Gwyneth says.

Duck-shooting season creates an influx of ducks to the wetlands. "There are so many different kinds - shelducks, mallards, paradise ducks."

Gwyneth says it is wonderful to see the community using and enjoying the wetland area. "There are picnic tables now, and you see cyclists, and people using the walking track around the lake."

The St Stephen's group are, Gwyneth says, keen to share the enjoyment of caring for the wetland. "New people are welcome and need just come along at 9am to the wetland on any Saturday in planting season. Bring a light spade or a grubber and your morning tea with you. There is no obligation to turn up every week. The two hours we work together is a wonderful way to deepen our understanding of each other and of nature."

By Angela Singer [Spanz](#)



A juvenile banded dotterel in the wetland

Theology opens up new perspectives for retiree

Judith Parry says studying theology helped her bridge the gap between full-time work and retirement, as well as opening up a new way to look at the Bible.

An elder at Papakura East Presbyterian Church in South Auckland, Judith had been working as a teacher. When she retired several years ago, "my youngest son [the Rev Nathan Parry] decided I needed something to do" and offered her a course as a gift. Judith chose the paper "Presbyterian Studies" at EIDTS (the Ecumenical Institute of Distance Theological Studies), which explores Presbyterian identity from Celtic Scotland to the present day, including the Reformation, the writing of the Westminster Confession, the development of sessions, presbyteries, and assemblies, and Presbyterianism in Aotearoa New Zealand.

Every fortnight, the students had an online discussion about questions set by lecturer the Rev John Roxborough.

Judith says she enjoyed getting to know her classmates, all of whom except her were training for ministry. It was a fascinating glimpse into what was happening in other Presbyterian churches around the country, she says.

The course involved regular assignments but no exams, which Judith says appealed strongly to her.

She describes the course as a good transition into retirement. "I enjoyed having something to do with my brain again."

Last year, Judith decided to study another paper on the New Testament.

She says it made her re-evaluate her approach to the Bible, which she had previously seen only through a devotional lens.

"I had put God in the Bible. I found that he came out of the Bible.

"I found that my approach to Scripture became entirely different."

Rather than treating the Bible solely with reverence, she could appreciate different forms of criticism and better determine her stance on them. "It was a mind-exploding experience."

"I've used the Bible devotionally all my life. I never knew that people thought about the Bible in the way that I'm discovering at present."

Being introduced to "extremes in criticism" has not shaken her faith, she says, but has instead deepened her approach.

This year Judith is taking the paper "Reading Women in the Bible", which also included a residential school at the start of the year. She has been looking at Hagar, Abraham, and the relationship between Jews, Muslims and Christians.

The Rev Geoff New, Papakura East's minister, has been very supportive of those in the church undertaking further study, Judith says.

The tutors have also supplied prompt responses to questions. "You are able to have a really good in-depth conversation with them."

Judith is involved in prayer ministry in her church, and says having more Biblical examples and context has been helpful. Similarly in the home group lead by her husband, she has been able to apply what she has learned to discussions.

Judith says she'd encourage anyone with some spare time to consider theological study. "I would say go for it. I've learned so much; really it's been incredible."

"It gives me a difference balance to my life."

EIDTS director the Very Rev Bruce Hansen says the institute has between 80 and 90 students each year, all studying by distance. All courses are distance learning, with educating lay people an important aim, Bruce says. "A lot of people only come for a subject; they don't come for a qualification." **By Amanda Wells** [Spanz](#)



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Reflections on Going Further

In early February, young adult Presbyterians gathered at Great Barrier Island for nearly a week of spiritual formation, learning and fun.

ANNIE NICHOLAS, ST PAUL'S PRESBYTERIAN CHURCH, MANUREWA

This year I was given the opportunity to attend a Christian camp called Going Further held at Great Barrier Island. From beginning to end, the journey launched me into an experience I had never imagined. The boat ride was an adventurous trip through the wide open space of blue sea, and for the first time in my life I experienced "sea turbulence". Upon arrival, the sight was spectacularly breathtaking. Hidden in an extraordinary cove surrounded by trees, water and sun was my sanctuary for the next six days. I embraced it immediately. And so began my journey of renewal.

Going Further was a camp like no other. From the moment I embraced its surroundings, everything fell into place. Relationships were formed from a common bond between hobbies and the love for the great outdoors. God was truly working in his mysterious way. I realised then that there were so many things about my relationship with God I had never explored before and this was now my chance to do so. Growing up within the church I felt as though I knew everything about God and his plans for me, but this camp was God's curve ball and it made me realise that I was still in dire need of emotional time with God. Brooke Fraser sums it up nicely in the bridge of her song "Hosanna...": "Heal my heart and make it clean, open up my eyes to the things unseen, show me how to love like you have loved me".

Going Further implanted a seed within me that will continue to grow and overflow onto others. I feel empowered and revived and passionate about God's word and will continue to do so for the rest of my life.



DONALD GORDON, ISLAND BAY PRESBYTERIAN, WELLINGTON

Going Further for me was a time of growth, fellowship, community and fun. I remember asking one of the leaders on our last day, "why doesn't the Church teach this stuff? Why haven't I heard most of this before?" In one short week, I was exposed to teaching on spiritual practices that I'd never encountered in a lifetime of church attendance.

Laidlaw College lecturer David Crawley's teaching on forms of prayer, including the Examen, Ignatian meditation and the "Prayer of the Heart" were extremely helpful. There's been very little teaching on "how to pray" throughout my church life.

Other highlights included Malcolm Gordon going through the Scriptural basis behind the traditional Presbyterian order of service, and Carlton Johnstone's talk on church as a spiritual practice. Both were strong reminders of why we do church the way we do.

Going Further was also one of the few youth events I've been to at which, despite my introversion, I felt included, with a real sense of community and fellowship.

Being on Great Barrier Island had its advantages. A week of afternoons spent in the sun, kayaking, swimming, snorkelling, reading or gardening was just the break I needed, and more than made up for the awful summer weather we had had in Wellington.

Everyone who attended Going Further was raving about how awesome it was. I'd like to thank the organisers for putting together an amazing week, and to encourage anyone who has an opportunity to attend the next one: go for it!

RACHEL HAWKES, WALLACETOWN PRESBYTERIAN CHURCH, INVERCARGILL

Here we were, young adults, many who were youth group leaders from the across the land of Aotearoa, about to embark on a whole new adventure; an adventure called Going Further.

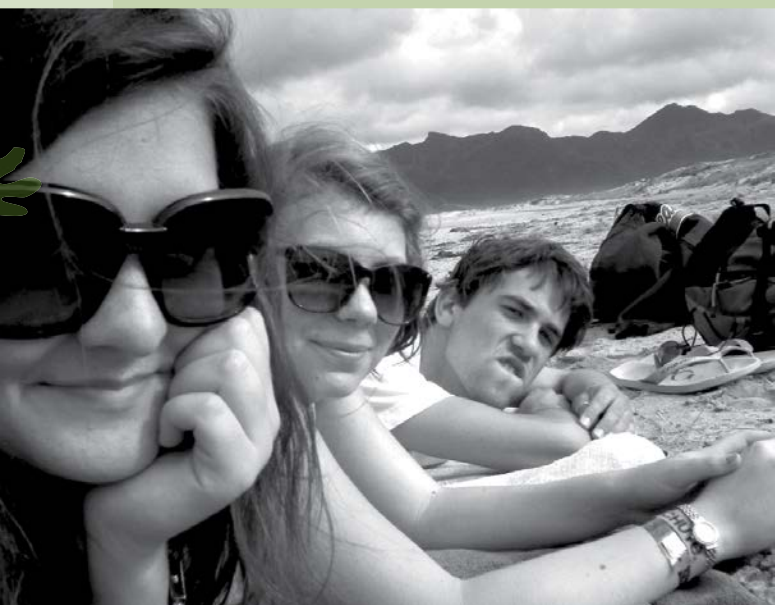
Of all the places I've attended camps, Great Barrier Island was one of the most isolated, idyllic, and conducive to connecting with God. The scenery enhanced the experience of Going Further in a way that no other place could.

The first three days had a similar structure: devotions, breakfast, worship, and speaker, habitus (Christian disciplines), lunch, outdoor/indoor activities, dinner, worship and speaker, small groups. On Saturday, the morning programme remained the same. In the afternoon we had an opportunity to help the volunteers who run the Orama camp facility with some outdoor jobs. It was great to feel productive and in some small way give back to Great Barrier Island. After this we headed out to one of the island's picturesque beaches and had a time of fellowship and food and shared in communion together.

On Sunday morning we "did church" outside. Being under a canopy of the heavens helped my soul to be in the "church groove" immediately. We sang a simple song and in between singing this simple refrain, campers shared items that had been meaningful for them during the camp. For example: songs, Bible verses and original poetry.

On Sunday afternoon with settled seas we prepared to say our good-byes. There was a huge sense of community established between the campers of Going Further and we were all reluctant to leave the tight nucleus that our camp had become.

There were too many God moments to express. Words just aren't enough to retell what the Going Further experience was like so if you're a young adult you should come next time and experience it for yourself.



Letters to the editor

Cooperative Ventures be warned; some denominational leaders are planning your demise. Moves are afoot in some Churches to dismantle, restrict and prevent the cooperative ventures movement from further developing.

Whilst nationally, Church leaders and their reps are seriously negotiating a national “Churches Commission for Christian Unity”, some regional Church leaders, in cahoots with national nods, are working against CVs.

For example:

1. The Anglican Diocese of Christchurch has established a commission to review the model of cooperating parishes. On 31 March the commission met with national and regional Presbyterian Church leaders to review the cooperating parishes of South Canterbury. One of the options proposed was to share buildings but split into separate denominational parishes.
2. Already, the partnership between Methodists and Presbyterians in Geraldine has been dissolved, and elsewhere in the country Anglicans have withdrawn from some cooperating ventures and taken over others.
3. The Executive of the Methodist Central South Island Synod has gone on record as not supporting the development of any more cooperative ventures, despite this policy never being debated or decided by the Synod as a whole, and contravening the present position of the New Zealand Methodist Church.
4. The restructuring Task Group of the New Zealand Methodist Church is paying little or no attention to the fact that approximately half of NZ Methodists are in cooperative ventures.
5. The Presbyterian Church’s blueprint for new super presbyteries could ride rough-shod over Union District Councils (UDCs) and their equivalents in Northland, Hawkes Bay, Wairarapa and the West Coast. Presbyterian parishes in these areas are now required to give their primary loyalty to presbytery rather than their ecumenical grouping.

All this is hypocrisy at the highest level of Church governance when

- » Representatives of the same Churches threatening CVs are negotiating a national “Churches Commission for Christian Unity”.
- » In 2009 the NZ Anglican and Methodist Churches signed a national covenant to work more closely together.
- » The official position of the New Zealand Methodist Church is “To be Methodist is to be Ecumenical”.

Rumours of moves against CVs surfaced in 2007-08. They included suggestions that Presbyterian and Methodist Church leaders were planning to divvy up CVs between them!

UCANZ convened a meeting with Presbyterian and Methodist Church leaders. As the then-President of the NZ Methodist Church, I strongly reaffirmed the pro-union and pro-cooperation position of the Methodist Church and publicised this reaffirmation throughout the Church. This remains the national position of the Methodist Church. The Assembly Executive Secretary of the Presbyterian Church said that Presbyterian Church growth was their priority.

Church growth is one of the reasons that some denominational leaders give for wanting a re-examination of CVs. They claim that CVs do not grow as well as straight denominational parishes. If that is true, it’s probably because denominations do not invest as many resources in CVs as in straight denominational parishes.

Another major driver is that CVs tie up denominational property and finance. Under the old model of CVs, yes, but newer models such as the “Waimakariri Shared Ministry” of North Canterbury and “Crossways” in Christchurch, are freer from such requirements.

The bottom line is surely not self-preservation, but the call of Jesus that his disciples be one, so that the world might believe (John 17:20-23).

It’s not for our survival or self-satisfaction that we are called to one-ness, but that the world might believe. The disunity of the Church is a disgrace and a blot upon the Gospel of love and unity we purport to proclaim.

So then, is cooperation and unity or competitive denominationalism to rule the day? We can’t have both, for as one wise head has put it: “to not cooperate is in fact to compete”.

The blatant hypocrisy of Churches in purporting to be concerned about unity nationally but acting against unity and cooperation locally needs to be challenged.

Rev Brian Turner

Waimakariri Shared Ministry

Recent issues of *Spanz* have been most impressive: I congratulate the editor. It is a handsome production, its stories complemented with excellent photographs, and the articles themselves are inspirational. It is heart-warming to read of the community outreach being done by so many committed Christian folk.

But, on reflection, my overall impression is that this could be the shop-front of a worthy service organisation rather than a church.

I am left with a raft of questions about the 21st century Christian body that is behind all this work. How is the 24/7 prayer working out? What news is there from inclusive congregations? Do we have both Progressive and Intelligent Design theologies in our midst? To what extent is our worship rigidly traditional, or experimental, and have we discovered the power of silence? Do we organise retreats, as well as children’s groups? What news is there of Christian movements within the political parties? Have we taken on board Rod Mitchell’s message (March 2010) from the Parliament of World Religions?

All this and more could leave us with an even more exciting publication, especially with a Letters section to encourage lively debate.

The magazine is the official organ of the Presbyterian Church of Aotearoa New Zealand. What does the Church really require of this publication?

Jenny Chisholm,
Wellington

In response to Brian Turner's letter [which was widely circulated in April], I would like to suggest that the time is now right for Uniting congregations to become more pro-active about their future.

Having spent a great deal of my church life in union/cooperating ventures, and having spent the past 14 years serving as a minister in them, I'm feeling more than a little tired and worn. This weariness, however, comes not from serving the congregations, with whom I've been happily wed, but from the extra energy required from serving the demands of sometimes two or three mistresses, or so called "parent" churches, as well.

At a Methodist Church Synod Executive Meeting last year, we were discussing church property, and the complaint went up that usually when CVs wanted to sell church property or change it in some way, they often failed to give proper notice to all parent bodies involved. When I suggested that the best way to solve this problem for all concerned would be for all the parent bodies to gift all the property tied up in CVs and union parishes to UCANZ, I was laughed at. I'm sure the response would have been the same from all the other Churches' courts as well. However, be that as it may, I wasn't joking.

One of the major issues in all union negotiations, whether between local congregations or the major denominations, I understand, is property. No one wants to give up what they believe, is "rightfully theirs". However, the big moral question for me is: who truly owns the buildings where local congregations worship, and from whence they carry out their mission to their wider communities?

Wouldn't it be fair and right then if the parent Churches were gracious enough to sign over what is rightfully ours, instead of holding on to it as part of their assets? If they did this we could all work alongside each other as equals and not as some being dependent on others.

The plan:

1. The Anglican, Christian Churches of New Zealand, Congregational, Methodist, and Presbyterian Churches sign over all church property which is vested in CVs and Union Parishes in New Zealand to UCANZ.

2. A covenant of cooperation be signed between UCANZ and the above churches to continue to share resources in ministry and training.
3. UCANZ be given the authority to become the "church of oversight" for all ministers working in CVs.
4. The various congregations of UCANZ will continue to pay a levy towards the costs of ministry training to those who provide it.
5. The primary responsibility for ministers and congregations in union parishes will be to UCANZ, who will pass on to them any relevant information and provide representation at the various Church conferences and courts.

I am well aware that UCANZ did not want to become yet another denomination but I think if it doesn't at least take on the mantle of one then all will be lost for the Union Movement in New Zealand.

Are you ready to come out and fight for your rights? (non-violently of course!)

Geraldine Coats,
Minister, St Lukes Union Parish, Masterton

**This letter has been substantially abridged for space reasons*

I have just read your article on electronic newsletters in the latest issue of *Spanz*, and would like to make some observations. While the use of modern technology has in many ways been a great help in the running of churches, I feel that the loss of printed newsletters would disadvantage many. In our congregation, for instance, there are a fair proportion who do not have access to computers, through choice or circumstance, and so would be deprived of information, and a degree of fellowship. I am by no means a technophobe, the reverse in fact, but I believe that the concept of "appropriate technology" should be taken into consideration.

C F Reed
Tokoroa

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Editor's note:

Spanz has always printed every genuine letter to the editor that we receive, and it's great to have received these four letters for this issue. We would welcome a regular flow of letters from our readers.

Please email amanda@presbyterian.org.nz.





Church Property Trustees

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things
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Congregations planning to buy, sell or lease property, or to undertake building projects, should allow at least two months to go through the Church approvals process.

Application forms are available on request from the Church Property Trustees' Office, and the Trustees' staff can help with advice on the process. There is also useful information in the Property Handbook. View this online at www.presbyterian.org.nz. Assembly now requires a greater strategic assessment, so parishes must submit extensive supplementary information.

Proposals must be approved by the whole congregation, and a good majority should be in favour. Presbytery and Church Property Trustees' approvals may take several weeks each, and longer between December and February.

For more information contact:
Heather McKenzie
Presbyterian Church Property Trustees
P O Box 9049 Wellington 6141
ph 04 381 8290 or 0800 424 872
email trustees@presbyterian.org.nz

THEOLOGYMATTERS

I was in Christchurch recently, the city where I have lived for more of my life than anywhere else. By the end of the weekend, three experiences had left me rather frustrated. Going to the shopping mall I had lived near, the rugby stadium I had been to countless times and a retail factory outlet, everything had changed so much I could scarcely find where to park the car let alone get in. "Everything has changed up here," I moaned, "I can hardly recognise anything, I can't wait to get back to Dunedin where everything stays pretty much the same".

Of course, change is very much part of the air we breathe today in almost every area of life, and our general reaction to change is negative, unless it is change we decide we want to make. This explains much of the tension in church life. The awareness of the need to change is certainly a major topic of conversation wherever I go. Many churches are aware that if they do not change, their future viability is most uncertain, and this often creates a sense of anxiety that does not help healthy processes.

We should not be afraid though. I am currently teaching a course called "Church and Change", and one of the key considerations is that the Church throughout its 2000 years has always experienced change, and at certain periods, such as during the Protestant Reformation, that has been very rapid and rather significant. However, even in those periods of major change, there has always been at least as much that has been carried through in largely the same way, as that which has changed. In the places I went to in Christchurch, once I found my way in, indeed I found more that was familiar and the same than what had changed.

This is an important consideration for us to remember today, when many talk as if we need to throw out everything about church as it is, and start doing things in completely new ways. There is much that needs to remain the same, and one of the key questions for leaders of our churches, both at national and local levels, is to discern what are the core things that are essential to us being the Church in our tradition that need to be carried through, and what are the things we need to change in order to connect with our very different and rapidly changing circumstances. One constant, for instance, is that church is where we meet with Christ - and that has always been most fully experienced through the reading of Scripture and sharing in bread and wine together.

By the Rev Dr Kevin Ward *Spanz*

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Church voice heard in media

Over the past six months, many headlines have been generated by the Presbyterian Church raising its voice on issues affecting New Zealand society.

In December, the Church issued a media release lamenting the increasing consumerism of Christmas. Moderator the Right Rev Dr Graham Redding said Christmas has become the season of overconsumption of everything, including alcohol, leading to mental and emotional suffering.

His comments prompted a TVNZ One News story that aired on Christmas Eve, featuring interviews with parents who said they felt under pressure to buy their children the latest expensive gadgets, and an interview with Graham who asked families to remember the story behind the holiday. Graham was also interviewed about the Church's views on Radio Rhema.

In mid-February, the Church launched e-minister to the wider community by distributing printed flyers nationwide and releasing a media statement. Many *Spanz* readers will know that e-minister, the Church's Internet-based advice service, has been available on our website since 2003 but the service had been little known outside the Church. The re-launch of e-minister was timed to coincide with the first day of Lent, Ash Wednesday. In the Church's media statement, Graham said that many in New Zealand society experience a spiritual wilderness caused by the temptations and burdens that weigh upon them, "and as a Church we are committed to offering services such as e-minister to help people in their search for meaning and purpose". Graham was interviewed by Radio Rhema and by many of the country's newspapers; to date stories on e-minister have appeared in 18 newspapers nationwide. While e-minister answers queries online in an anonymous way, questioners are also encouraged to seek out their local church and minister.

March proved to be a busy media month for the Church. Many media outlets published stories on tithing in response to Destiny Church leader Brian Tamaki's

controversial stand on the issue. The Church was asked by the *Herald on Sunday* for comment: Graham said, "It is a form of spiritual abuse to pressure people in God's name to give beyond their means" and that the principle of tithing may be set down in the book of Deuteronomy but "there's no consensus about how the concept should be applied today".

Early in the month, the Church marked Children's Day by announcing in the media the forthcoming launch of a new social issues study guide on parenting. The booklet has been sent out to all parishes and to relevant community organisations. Graham was interviewed about the "Parenting Today" booklet for a newspaper story and on Radio Rhema, and he said that the praise and encouragement of children is integrally related to the encouragement of parents and caregivers, and that "the home environment is the single most important factor in shaping children's wellbeing and determining their future."

The Church released its Easter message to the media in late March. This year the Church reminded the country that Easter is a religious holiday and not a Cadbury's event! The Church said that too many children associate Easter with an over-

consumption of chocolate and are unaware of its religious origins. The Church's Easter message sparked debate in the media, with TV One Breakfast host Paul Henry discussing with Peter Lineham from Massey University whether the Presbyterian Church "is correct that children are losing the real meaning of Easter behind a sea of chocolate". *The Dominion Post*, the *NZ Herald* and TV3 News also had news coverage of the Church's Easter message. In our Easter media statement, Graham said that "it is good that Easter is a time of celebration for many children, but the Church would like them to know what they are celebrating. It is an important part of our cultural and religious heritage".

In Wellington, the Church had good Easter coverage in the local media of an event run jointly by Assembly Office and the Pacific Island Presbyterian Church in Newtown. PIPC Newtown took Easter morning tea to three schools in the Miramar area; the children received 480 Rosedale Easter buns donated by Delmaine Fine Foods, as well as chocolate milk. If your church would like to work with Assembly Office to shout a local school Easter buns next year, please email angela@presbyterian.org.nz

You can follow the Church's ongoing media coverage on our website: "What we've said" www.presbyterian.org.nz/speaking-out/what-weve-said lists all our recent news stories and has links when available, and all the Church's media statements can be found in the "Media releases" section of this page. **Spanz**



Graham Redding
Moderator of the Presbyterian Church of Aotearoa New Zealand

Moving with the times

Presbyterian Church re-launches internet-based advice service 'e-minister'

By CERISE DENHART
IT'S hip and of the moment technologically, with a free internet-based advice service and a Facebook page. It's the Presbyterian Church of Aotearoa New Zealand, and it has its Internet Presbyterian Parish excited.

"We're moving with the times with the 21st century and e-minister is a fantastic tool for us," says Moderator of the Presbyterian Church of Aotearoa New Zealand, the Rt Rev Dr Graham Redding. "We've been offering e-minister since 2003 but it's not been widely known outside the church. E-minister involves a team of experienced senior Presbyterian ministers who answer questions usually via email. We keep the identity of our e-ministers and those who write to them strictly confidential; many writers choose to write anonymously."

Through that process, we will get enough to ask questions in. Many people like to ask questions in an anonymous way.

Church advice service relaunched

By LUCY IBBOTSON
A FREE internet-based advice service was officially relaunched last week by the Presbyterian Church of Aotearoa New Zealand. The service is intended to replace what a minister is doing in a church at all. It's just a service for people who want to make contact with the Church but don't want to physically go to church or perhaps aren't at that point yet."

Moderator of the Presbyterian Church of Aotearoa New Zealand, the Rt Rev Dr Graham Redding, said "It hasn't had the level of use that we would like, which is why we're promoting it at the moment," Ms Wells said. "It's not something intended to replace what a minister is doing in a church at all. It's just a service for people who want to make contact with the Church but don't want to physically go to church or perhaps aren't at that point yet."

The identities of e-ministers and those who write to them are kept strictly confidential. The relaunch of the service is part of a wider effort to engage with the community.

Online clerics offering advice

By BRUCE MUNRO and LUCY IBBOTSON
MINISTERS of religion can now be found in cyberspace. Last week, the Presbyterian Church of Aotearoa New Zealand re-launched its free, internet-based advice service, in a bid to boost the service's profile.

Known as e-minister, the service provides an experienced minister who usually writes to them or not.

Moderator of the Presbyterian Church of Aotearoa New Zealand, the Rt Rev Dr Graham Redding, said e-ministers received questions they could answer directly and those they could not and in those instances, the writer is referred to a professional who would offer appropriate advice.

Consult the E-ministers

Church offering advice via email

You can dial a pizza and text a known outside the church, and in those instances, the e-minister is a team of experienced senior ministers who e-minister refers the writer to a team of experienced senior Presbyterian ministers who answer questions usually via email. We keep the identity of our e-ministers and those who write to them strictly confidential; many writers choose to write anonymously."

Holy help available on internet

Email ministers to find the answers

The Presbyterian Church of Aotearoa New Zealand has Right Rev Dr Graham Redding, says that nationwide to organisations that offer information or

General Assembly theme unveiled

GA10 MAKING DISCIPLE-MAKING DISCIPLES



Moderator Designate the Rev Peter Cheyne

Incoming Moderator the Rev Peter Cheyne has chosen "Making disciple-making disciples" as his theme.

Peter, who is minister of Calvin Community Church in Gore, will become Moderator at General Assembly 2010, which starts on Thursday 30 September in Christchurch.

He says the theme alludes to the importance of helping people grow in their faith.

"It is about making disciples who become sufficiently mature to then make another generation of disciples."

Peter says he chose this theme because Jesus' parting words to the disciples were "go and make disciples" and it's something he is passionate about.

Even though we might all agree making disciples is important, he says, we often don't know what one looks like or how they are made.

"Many of us wouldn't know where to start. It is not even clear that we know that this is our core business."

But this doesn't mean he is setting himself up as an expert on the subject. "As an individual, I am not a good disciple-maker by any means - but I am committed to being part of a church that is good at it."

We can learn from Jesus' example, Peter says. "After Pentecost, the disciples immediately began making disciples. They knew how to do it because Jesus had modelled it. The book of Acts then describes the resulting growth of the Church."

He hopes during his two-year term as Moderator to explore the theme at a regional and local level. "I expect to learn from churches that are making disciples of Jesus Christ and perhaps be able to share some of their understanding and ideas."

This year the General Assembly meeting will be one day shorter than in 2008, and Peter says slightly more time will be allocated to worship and prayer than in the past.

"It is my desire that people will leave General Assembly 2010 inspired and hopeful."

There will also be a focus on equipping so that people go back to their churches feeling resourced for mission, he says.

"Many of the issues the Church is grappling with are about mission and that will be reflected in the business of the Assembly."

The keynote addresses will be given by Auckland-based Mick Duncan, who is a minister, writer and well-known speaker (watch out for a profile of Mick in the September issue of *Spanz*)

Peter says he feels a mixture of excitement and apprehension about becoming Moderator.

"In many ways I feel inadequate for the role but I am assuming God has some reason for my selection. My part is to discover and follow his plan, trusting him for the results.

"I long to see a Church that is faithful, vibrant, united, joyful and growing."

Spanz

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Community café brings older people together

A community café for older people launched six months ago in Takapau, Central Hawke's Bay, has proved to be a popular social hub for over 60s.

The idea came out of a conversation between the Rev Dot King of St Mark's Anglican/Presbyterian Church, Takapau, and Maureen Smith, Age Concern Central Hawke's Bay field officer. Dot, who volunteers for Age Concern visiting older people living alone, agreed to help Maureen find a place for the community's older people to get together with people their own age. Maureen took the café concept to Faith Kaufman, Enliven Service Manager for Presbyterian Support East Coast, and the Enliven Community Café was born in late August 2009, with Enliven providing Vivienne Trowbridge-Paton as the community café coordinator.

Held in the lounge of St Mark's Anglican/Presbyterian Church in Takapau, the community café initially attracted six older people but within six months numbers doubled to 12 "all aged in their 60s," Dot says, "and all still living in their own homes. Half of the group are widows and half are living alone. Only one of our older people is male so we really want to encourage more men to come along". Dot says that people should not get too "hung up on age; yes, the café is for those aged 65 and over but anyone in Central Hawke's Bay over 55 would be welcome".

The café runs fortnightly on Fridays from 10am to about 2pm; morning tea and a two-course lunch are served. Dot says the meal costs \$7 and is prepared by seven of the church's pastoral care team. "There is small cost of \$4 for a Tai Chi class to get the body moving, there are board games to get the brain moving and we always have some form of entertainment. People stay for as many of the café activities as they want to."

Every third week the café has a bus trip. Recently the group went to Norsewood and had morning tea at a café and a tour of the Norsewear factory. At Christmas the café held a Christmas lunch and a choir performed. The Christmas meal was so

successful that the café is planning to host a mid-Winter Christmas lunch.

Dot says those attending the community café say that they love it and they appreciate the support they get from coordinator Vivienne, who asks them what they want to do and then finds ways to make this happen. "It's a very friendly group; everyone gets along really well. We always have a cup of tea and a chat at the beginning of each café so new people are welcomed in."

Because Takapau is a rural community, transport to and from the café can be an obstacle. "I pick up one lady," Dot says, "and in the village area we can pick people up, but getting to those that live out in the country is a problem because of the distances involved. We know of one couple who would love to attend the café but they are a good drive away so they are reliant on

their family being able to bring them here and back home during working hours."

Some of those who attend the café are part of St Mark's parish and, says Dot, she is hopeful that more churches in the area will let their older people know what the café is offering the community.

The café is being publicised through parish newsletters, posters and ads in the local paper that Faith has arranged. "We have also had much-needed cookware donated by the community. Faith also donated a fridge and microwave."

Dot says that "a good handful of older people in Takapau live alone, and as the church lounge that hosts the café can comfortably accommodate 20, we would really love to have another eight older people come and join us."

By Angela Singer [Spanz](#)



Café parish cooks Elaine Stubbs and Tricia Todd

North Canterbury mentors wanted for sage advice

Can you pickle, preserve, plant or parent? If you answer "yes" and you have some free time, you may be a Sages mentor in the making.

Sages is a community-based mentoring programme that recruits and trains older people as mentors and then matches them with families and individuals who could benefit from the mentor's experiences and knowledge.

Presbyterian Support Family Works in Rangiora is the only Presbyterian Support office in New Zealand running one of the 17 nationwide Sages programmes, says Diane Sharp, who is Sages' Rangiora coordinator. Diane is about to re-launch Sages in North Canterbury and she is looking to churches and community groups for more volunteer mentors.

Sages currently has six trained mentors, one of whom is from the congregation at John Knox Presbyterian Church, Rangiora. Mentors range in age from 50s to 70s and Diane says she would describe all as discreet, open-minded people who realise that they are not there to change people but to walk alongside them.

Diane says that she will soon be talking to churches and community groups throughout North Canterbury about what Sages has to offer volunteer mentors in terms of community outreach. "It's not about hard work, it's about older people sharing some of the interests and skills they have - that can be fun."

An example of the kinds of mentoring people could be involved in include showing families that participate in community gardens how to preserve their surplus fruit and vegetables; few younger people today know preserving skills and would benefit from learning how to bottle fruit, and make jams and pickles. Diane says the same applies to baking; people buy expensive biscuits because they do not know how to bake and freeze. Handicraft is another skill that mentors could teach; many older people make toys, beautiful baby clothes, and knit jumpers, all skills that younger people and young families would benefit from learning. Diane says that not many younger people know how to darn clothes so they buy new, getting into debt, instead of repairing.

Once a person applies to be a mentor Diane says they receive training in a number of areas including setting boundaries, values, listening skills, communication, awareness raising, confidentiality and grief and loss.

"Both the training and I are there to support our mentors. If they have a concern or a worry, they shouldn't have to carry it; they can tell me and I will follow it up." A social worker with 18 years' experience working for Child Youth and Family, Diane says there is not much she hasn't seen or dealt with but that the "big stuff" is not something the mentors need to concern themselves with.

"I will not match mentors with families that are more in need of counselling services than, say, budgeting help. If we did that, we would be setting our mentors up to fail and what we want is for our mentors to get satisfaction from the assistance they give."

Diane says she is thinking creatively about how to best use the skills of the mentors. "We won't have mentors working only with families; community groups have come to us wanting mentoring, such as a young mothers' group that wanted to talk with older mothers."

Mentors can choose to specialise in their skills area, Diane says. "For example, we have a mentor who is an ex-accountant working with a family over the next three months showing them how to prepare and stick with a budget. They are also showing the family how to buy in-season, cheap but nutritious food, and how to cook it".

What Sages looks for in potential mentors, Diane says, is life experience, a sense of humour and an interest in people and families. Mentors do not need to have academic qualifications, they just need to have something to offer "and most older people I talk with do not realise how much they can offer their community". "Sometimes I need to convince people that they have skills! Older people do or have done hobbies; they have skills from their working life; they have wisdom from life experiences that could be utilised."

New mentors are encouraged to make a one-year commitment to the Sages programme, Diane says, so they have a good period of time to make a difference. "We do not want mentors to take on a family long term and create dependency; we want mentors to use their skills where they are needed and then move on so that more and more of the community are enriched."

By Angela Singer [Spanz](#)



istockphoto.com

Thailand's tireless prison visitor

Twenty years in prison ministry are only part of Kathryn McDaniel's 35 years of missionary service for the Presbyterian Church of Aotearoa New Zealand.

Originally called to Thailand on a six-month contract, New Zealander Kathryn has served there for the past 35 years. Her ministry roles have changed from librarian at a theological seminary to secretary for her late husband, who was a missionary doctor from the United States, to heading up a visiting ministry to Chiang Mai Prison.

The prison ministry is an outreach started 45 years ago by Chiang Mai Community Church, an English-speaking, interdenominational church that Kathryn attends.

She works full-time, supported by the Presbyterian Church of Aotearoa New Zealand, and coordinates a team of volunteer visitors from the church.

They visit any Chiang Mai prisoner who is in Thailand on a foreign passport.

Visiting is limited to one hour on each of Tuesday and Friday mornings, with Kathryn spending the rest of her time doing a huge variety of administrative work, including communicating with prisoners' families, embassies, lawyers and shopping for inmates.

At the moment, about 20 foreign prisoners are in Chiang Mai, but at times in the past there have been 40 or 50.

When the ministry began 45 years ago, most foreign prisoners' cases were drug related, with about a quarter now falling into that category. Some offences, for example stealing, carry heavier penalties in Thailand than people from other countries might expect.

The prison visitors are explicit about coming from a church, Kathryn says: "I say I'm a missionary."

But most of her interactions with prisoners are about practical help. "My first question is, 'how can we help you?'" While she cannot act as an advocate for an inmate, she can give them information about Thai law, gleaned through her long experience with the court and prison system, and can offer to help their lawyer with translation work.

Every time they visit, each foreign inmate is given a food bag, provided out of the Chiang Mai Community Church's budget for the ministry. While the prison provides food, it is institutional and designed for the Thai palate.

New arrivals might need Kathryn to collect their possessions from where they were staying before they were arrested, or to get more details from the police about their case. Sometimes she has to contact families overseas and tell them that their child or relative is in jail in Thailand. "It's very stressful for families overseas to hear that their loved one has been locked up." Kathryn says she always tells people that the prison is not the worst in the world, and that there is an established court process.

Both those awaiting trial and those serving their sentence are held in the prison in Chiang Mai. Inmates may be in the prison for significant periods of time, though those with very long sentences are often transferred to Bangkok.

When people complete their prison sentences, they are deported to their home country and Kathryn may help arrange plane tickets and deal with immigration officials.



Presbyterian missionary Kathryn McDaniel

Serving the prisoners in practical ways can lead to them asking about the visitors' motivations, she says. "I tell people we're offering a practical help and spiritual hope."

"In our minds, we're doing it with the love of Christ.

"There are always opportunities to share in a nonthreatening way what you believe."

Confidentiality means that she can't talk about real-life examples. "But that's where the excitement is; the things that happen in people's lives through being showed love and care at a difficult time."

"If we can see change as people being willing to look at their lives and wanting to make some adjustments, then we have a very high percentage success rate."

Small steps might be simply sharing about a painful past that has played a role in their path to prison.

"They need to be enabled to see that there is hope and encouragement out there, and that to God, we all have value."

Kathryn says she plans to continue in the ministry "certainly for the next little while". "It was God's calling to go in the first place; it would need to be a call to move on."

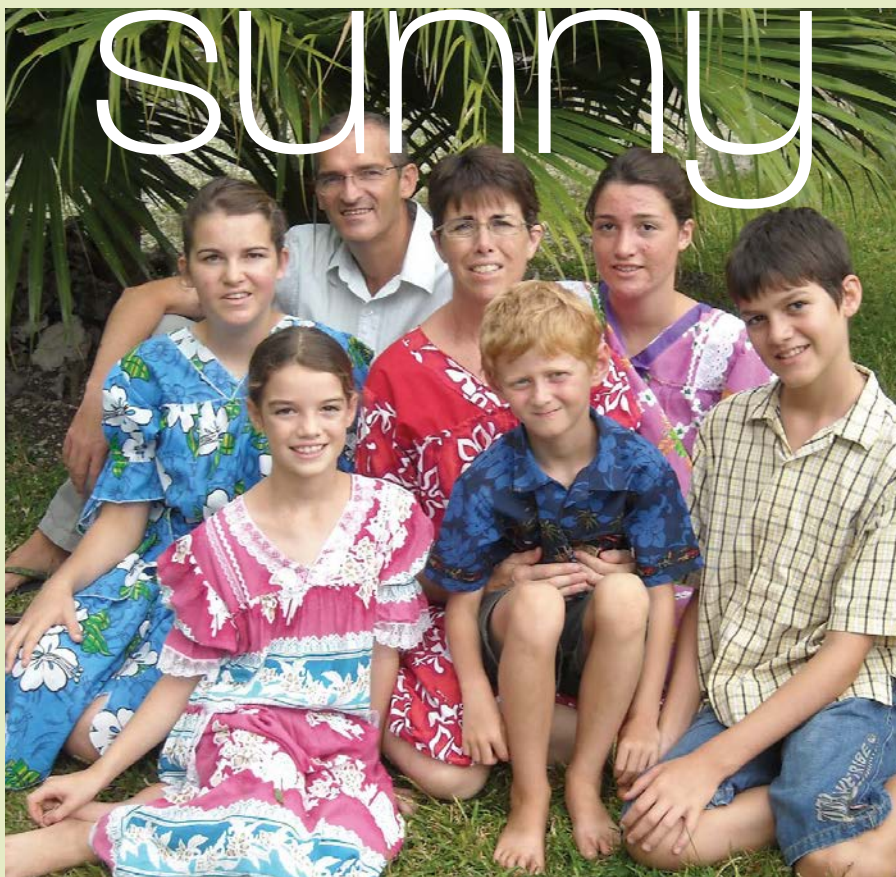
While Thailand has been in the news because of political protests, life continues mostly as normal, Kathryn says. "The unrest can be an inconvenience while travelling but has not affected daily life very much."

By Amanda Wells Spanz

**If you or your church would like to help us support Kathryn, you can send donations to: Global mission, Presbyterian Church of Aotearoa New Zealand, PO Box 9049, Marion Square, Wellington 6141 or feel free to contact Brendan Sweeney on Brendan@presbyterian.org.nz or (04) 801-6000 to talk about ways to give.*

GLOBAL MISSION

Come to the sunny side



The Williams family in Vanuatu

Fancy a change of scene? Talua needs an English teacher to replace us. We came here at the start of 2009 for a two-year appointment, with five of our six children. It's now our job to convince you that this job is for you! So here's all the reasons that we are thankful that we came.

Talua is the major ministry training centre for Vanuatu. It has a key role in the country as church leaders are prominent in all of

society. This means that the formation of church leaders is crucial for the formation of a healthy culture. It is a privilege to be part of the process. Most of the students have had a limited academic background and few books are written in the local language Bislama. It has been a real buzz to see their English improve to the required standard for theological study.

Family adventure – well, we have certainly had plenty of that. We'll skip those stories

at this point as we are trying to convince you to come! However, the kids have listed the following advantages of being a kid in Vanuatu: machetes, huts, jungle, spear guns, riding on the back of trucks, snorkelling, fires, friends, the river, and most important, freedom.

Homeschooling has been a real blessing. We didn't expect this. It has been the best thing we could have done for our youngest, who struggles with school. Even our teenagers have benefited from the opportunity to deviate from the standard methods of learning and explore new territory. Best of all, God has been included daily in their learning, opening a whole new understanding of who he is and his plan in history. There are truly some great homeschooling materials out there.

Living in community is always something we've appreciated. It's probably the way we are meant to live. And the time here is a chance to critic our own culture. We are lucky enough to have the best house on the campus: two bedrooms and lots of sunlight.

A few other odd things we appreciate are having hardly any evening meetings, losing weight, and funny stories to tell. When you think of going on mission, you think of all the things you have to give up. We want to thank God for all that we have been given.

By Jenny Williams Spanz

Looking for adventure?

Want to serve God in Vanuatu?

The Presbyterian Church of Aotearoa New Zealand, in conjunction with the Council for World Mission, supports a position based at Talua College, Vanuatu, that will be available in early 2011.

THE KEY RESPONSIBILITIES ARE:

- › Teaching English to theology students
- › Acting as a liaison for mission and development projects
- › Other tasks under the direction of the principal

A theological education is highly desirable, along with the ability to communicate cross-culturally, be flexible and get your hands dirty.

For more information, contact Juliette Bowater, Juliette@presbyterian.org.nz or (04) 801-6000.

Musician's songs spread health info

Christchurch songwriter Rob Greaney and his family head to Indonesia in June to write songs that communicate public-health messages.

Rob has learned that catchy tunes with repetitive choruses are an effective way of spreading information in an oral culture – such as what to do if there's an earthquake.

When Rob was living in Indonesia after the Boxing Day 2004 tsunami, an aid worker told him that many children were wetting their beds because they were scared it would happen again. Rob wrote a song in the Acehnese language telling them how to stay safe by having an emergency kit and making an escape plan. He was inspired by the story of an island where no one died in the Boxing Day tsunami, because after a tsunami 80 years earlier the people had always taught their children to run to higher ground after an earthquake.

Before the tsunami, Rob had been living in a small rural town in Indonesia, studying Gamelan-style music, which involves an orchestra of unique instruments. While there he wrote worship songs in the local language, producing an album called *Maha Kasih*, which means "All Loving". It sold 10,000 copies, many to missionary organisations, as did a second album.

A non-government organisation working in the same area had set up a health awareness group to train local women. While the women could read, the trainers found that the written word was not the best way to pass on information in the predominantly oral culture.

So Rob was asked to put some health information to music, and wrote some songs in a style he classifies as "just a little to the left of annoying". He went on to produce 12 songs, about issues from preventing dengue fever to rehydration after diarrhoea, and compiled them into an album. Singing competitions between teams of women ensured the songs were learnt and passed on.

"On several occasions when I was at home, children would walk by my place singing the oral hydration song. They didn't even know that I had written it."

Inspired by these experiences, Rob has set up an organisation called Health Songs International that will mentor and commission local song writers. He is heading back to Indonesia to start the operation and, while initially relying on donors, he hopes to create a self-sustaining business model.

Although he has devoted much of his life to overseas mission work, Rob says the new venture should not be described as a missionary organisation.

"Health Songs International is not a Christian organisation. However, Sandra [his wife] and I are committed Christians. Song writers who share our ideals will be welcome, regards of their faith".

Rob is approaching high profile companies to sponsor songs or projects and has already received support in kind from some businesses, which are acknowledged on the Health Songs International website.

After establishing the work in Indonesia, Rob and Sandra hope to branch out into other countries.



Like much of his previous overseas work, Rob's new project is being supported by Hornby Presbyterian Church in Christchurch, where he has been a member since 1992.

Single during his previous periods of overseas service, Rob married three years ago. His wife Sandra and daughter Luciana, originally from Brazil, are also relocating to Indonesia.

Hornby has offered to provide the family with about 35 percent support, while they raise the rest of the funding themselves. Part of this agreement involves Health Songs International ensuring appropriate accountability measures are in place. Rob says Hornby helps its overseas workers by making sure they have these kinds of safety nets, and by not generating unrealistic expectations.

Rob's Christian journey started in his 20s and he was soon playing in the worship band at his Pentecostal church. "But I was always looking out the door to see who was coming in. My heart has always been on the street."

One Friday night he felt a prompting from God to take his guitar to Christchurch's Cashel Mall and play worship songs. "I started off very quietly but by the end of the evening I was singing my lungs out".

After he'd been attending Hornby only a short time, the Rev Murray Talbot asked him to get some young people together to do some street ministry.

But Rob was drawn to overseas mission, although didn't think he was qualified, having done what he describes as "menial jobs" in his 20s. When he realised that any skills could be useful, he applied to do a discipleship training school at Youth with a Mission's base in Oxford, near Christchurch.

Hornby offered to support him in this training, even though he had belonged to the church for only six months.

After the course, Rob went on to work with YWAM in Bangladesh, where he experienced a moment that would shape his ministry. One night some missionaries organised an ecumenical concert and all the singing was in English rather than in the local dialect or even in the national language Bengali. "I found myself critiquing it."

He spent three days praying about his reaction. "It lead to my understanding of contextualisation and the need to enter into people's cultures. So I started to write songs in other languages."

By Amanda Wells *Spanz*

**To listen to some of Rob's songs, find out more about Health Songs International and how you can support this work, visit www.healthsongs.org*

Presbyterian Church supports Samoan recovery

As well as destroying homes and community buildings, the Pacific tsunami of 2008 has forced the people of Satolo to relocate their village 300 metres inland.

About 300 people live in Satolo, with 200 of these part of the local parish of the Congregational Christian Church of Samoa. No one was killed during the tsunami but homes and other property, including the church and church hall, were destroyed.

The risk of future tsunamis and the rising sea level mean the village must move further inland to higher ground and rebuild completely.

A vital focal point for the village is its community hall, a multipurpose facility that doubles as a community centre. As well as being a place of worship, it also gives meeting space for church groups, the village's council of chiefs, public meetings and functions as a home for the church's minister and family. The hall will also house a preschool centre.

The need for the hall is "absolutely critical and urgent," says a project proposal from the Congregation Christian Church of Samoa, because of the central role it plays in creating village cohesion. At the moment, people traumatised by the tsunami are coping with very limited resources.

The Presbyterian Church of Aotearoa New Zealand is contributing \$10,000 towards the cost of the hall, via our relief agency partner CWS, which has committed \$40,000 toward the project.

The local congregation will fund labour costs, including the presence of a qualified builder, and hopes it will be completed within six months.

The project is being overseen by the CCCS' Tsunami Committee, which is monitored by the Church's General Secretary.

Nick Clarke, of the CWS International Programmes Team, says CWS will be disbursing its remaining Pacific tsunami disaster relief funds, along with the contribution from the Presbyterian Church and another from the Anglican Missions Board, between the Satolo project and a capacity-building project.

"Our joint support for these programmes will provide much needed help to communities in Samoa, as well as assistance for them to be better placed to respond to such emergencies in the future."

CWS has been talking to the Samoan Council of Churches about how best to support the development of organisational capacity to respond to disasters. A proposed outline has been developed, with a workshop held at the end of April that also included the Pacific Conference of Churches, the Vanuatu Council of Churches and Samoa's National Disaster Management Office. The idea is to determine who does what in the event of disaster and what gaps might exist.

The Presbyterian Church of Aotearoa New Zealand is also contributing \$10,000 to this capacity-building project.

Nick says the workshop was a first step in a longer-term process. "It is hoped that a regional response to disaster management and risk reduction might be feasible."

Assembly Executive Secretary the Rev Martin Baker says all the partners involved

see the projects as being important for the long-term restoration and safety of those most directly affect by the tsunami.

"When CWS came to us with this proposal, we saw it as a great opportunity to not only affirm our solidarity and commitment to CCCS, a Church with which we share a long and important relationship, but also to work in partnership with our own Pacific Island Synod. Members of the Synod have been enormously generous in their support of relief efforts in Samoa."

Both of the hall and capacity-building projects have been endorsed by the Pacific Island Synod.

"We can all get behind these projects and know that they are going to make a meaningful and lasting difference to the lives of our brothers and sisters in Samoa," Martin says.

By Amanda Wells Spanz

If you want to contribute towards our global mission work, which includes projects like these, disaster relief and ongoing work in Vanuatu, Myanmar, North India and elsewhere, please contact brendan@presbyterian.org.nz or telephone (04) 801-6000. Donations can be sent to Global mission, Presbyterian Church of Aotearoa New Zealand, PO Box 9049, Marion Square, Wellington 6141



Devastation after the tsunami in Samoa

Casey Doshing/FEMA

GLOBAL MISSION

Haiti helps provide reminder of global community of compassion

One of the most humbling stories of help for Haiti has come from the Nicaraguan group that is the subject of an Association of Presbyterian Women special project.

Help for Nicaraguan CEPAD (Council of Protestant Churches of Nicaragua) is one of APW's special projects for 2009/10, with funds raised going via CWS towards improved health and living standards.

The latest CEPAD report tells the story of how the Haitian earthquake of 12 January touched off a huge response from the Nicaraguan people.

"The loyal listeners of Radio CEPAD, mostly of extremely modest means, have given over \$2,500 to the earthquake victims, one small donation at a time," the report says.

Callers to the radio station expressed both their solidarity and compassion for Haiti and their own memories of a huge earthquake that demolished their capital, Managua, in 1972. CEPAD itself was founded days after this earthquake, when eight denominations joined forces to coordinate their emergency efforts.

Originally the "D" in CEPAD stood for "Damnificados", or victims, but was then changed to signify "Desarrollo", or development.

For CEPAD's Presbyterian Mission co-worker, Carlos Cardenas, the quake was a chance to use his skills as a Presbyterian Disaster Assistance expert.

Within 24 hours of the quake, he was on the ground in Haiti with other disaster relief experts.

This work was undertaken within the support framework provided by the new ACT Alliance grouping, Action by Churches Together, which is the Geneva-



Magnus Aronson/ACT-Alliance

based aid and development wing of the World Council of Churches.

Christian World Service's former national director, Jill Hawkey, is now assistant Secretary General for the new international grouping, which was formed in January.

CWS's media officer Greg Jackson visited Haiti on a fact-finding trip with the ACT Alliance Secretary General John Nduna in March.

In that time he saw and heard firsthand the positive impact of aid money raised in New Zealand and elsewhere for the ACT Alliance relief programmes in Haiti.

The party visited the countryside near earthquake-epicentre Leogane, which lost 90 per cent of its buildings and nearly a third of its people overnight.

There they met a cross-section of the local population, who nearly two months after the quake were still relying totally on overseas aid support, with nothing from their own government.

"Mother George" Bouvais, aged 90, told the group, "all my family were in need of help and it is only thanks to the help from you people since the quake that we are still alive".

It was a direct insight into the life-and-death difference an impulse of kindness from far away can make.

When Mother George was interviewed she was sitting near the wreckage of her family compound, where she lives with several generations of descendants.

Like her daughter, Mother George is a widow, and they have 14 younger family members living with them. Unlike many

Haitian families, they are not lucky enough to have family living and working overseas send remittances.

CEPAD's Carlos Cardenas came back from his 21 days in Haiti with this message for people of faith: "I think that as people of God, we are called not to assume that the crisis phase will end."

"Haiti before the earthquake was already in crisis. So we have to accompany them, the local organisations and partners that we encounter, and find ways to recover.

"I've been in other emergency situations, and always we leave when we know the crisis has ended. But I think that in Haiti it's not the case."

By Greg Jackson, CWS **Spanz**

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John Scott takes part in the Enliven
Pool Programme in Tauranga ▶

Enliven Positive Ageing Services



Much of Presbyterian Support's work for older people is now carried out under the banner of "Enliven Positive Ageing Services". Enliven services vary throughout the country, but what they have in common is a commitment to the philosophy of positive ageing. There is no fixed menu of services for clients, but support is made available to meet changing needs so that people can remain as independent as they want to be, and feel great about it.

Enliven services are generally accessed through a referral from the Needs Assessment Service Coordination (NASC) Team that is part of each District Health Board, but in many cases they are also available to private paying clients. Along with the traditional home help, personal care and day respite programmes; other local initiatives have been developed.

Enliven Connect

In partnership with their local councils, Hawke's Bay DHB and Eldernet, Presbyterian Support East Coast offers a web-based information directory specifically for older people. Community groups can enter their details on the website which is free to use, send newsletters, and keep their information up to date. Enliven Connect is easy to use, relevant and always current. It is designed specifically for people over the age of 65, or their families, to access to information from the comfort of their homes. Hard copies (printed booklets) of everything that is on the Enliven Connect data base are also available on request.

Keeping active with Enliven

With a recent snorkeling trip to Rarotonga under his belt, Tauranga Enliven client John Scott has plenty to smile about. The 76 year old has Parkinson's disease and has had a stroke, so it took great determination, the loving support of his family and dedication to a step-by-step Enliven pool programme to achieve his ambitious goal.

The Enliven Pool Programme in Tauranga was successfully trialed as a unique way to get older people active, to build confidence and remain connected to their local community.

John's huge smile shows how much he loves being in the water. Asked how it feels to have his dreams come true, he simply replies; "Capital!"

If you would like more information on Enliven services in your region phone 0800 ENLIVEN (0800 365 483) or visit our website www.enliven.org.nz

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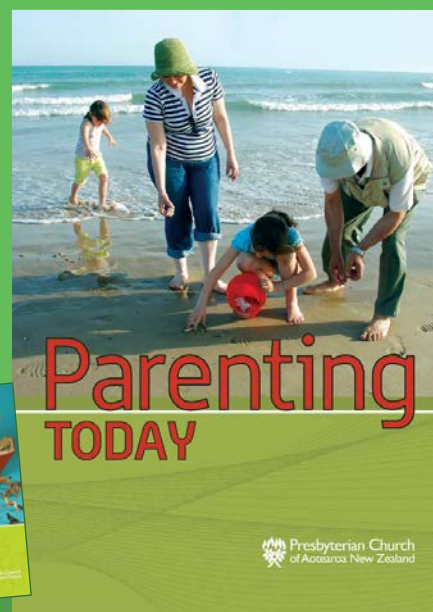
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Presbyterian Support

Free help for:

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- »would-be parents



Whether you are a parent or hope to be one, you could benefit from the Presbyterian Church's new study guide *Parenting Today*. The seventh in a series of group study booklets produced by the Church to encourage congregations to reflect about issues that are impacting our communities, *Parenting Today* explores the Biblical mandate for Christian parenting and the unique perspective the Bible offers.

Parenting Today aims to be a catalyst for rethinking what it means to be a "better parent" and a "good parent". It contains

resources for parents seeking discussion, information and advice, and offers ideas and contacts for congregations wishing to support parents in their community.

Copies of *Parenting Today* have been sent to all parishes, if you would like free additional copies, or copies of any of our previous six study guides, phone (04) 801-6000 or email us at info@presbyterian.org.nz. All study guides are also available on our website www.presbyterian.org.nz/speaking-out/resources-for-speaking-out.

Involved in parenting courses? Take a free trip to Te Papa on us.

Free National Parenting Forum for churchgoers. Send a churchgoer involved in parent education to an expenses paid National Parenting Forum in Wellington by entering them in the draw to attend "The Changing Face of New Zealand Parenting", the inaugural National Parenting Forum to be hosted by Parents Centres New Zealand Inc at Te Papa Museum from 18-19 September 2010.

We are making **eight free places available at the forum** and we will **pay an allowance of up to \$320** towards travel and accommodation. Morning teas, lunches, afternoon teas and the forum dinner on Saturday evening are included in the free registration.

Participants at the conference will explore new ways to inspire people in their church and community to be the best parents

they can be. The forum will give those involved in parent education an insight into the changing face of New Zealand families. There will be a range of inspirational keynote speakers and a variety of informative and thought provoking workshops including understanding the challenges new immigrants face and how we can better support the new generation of Kiwi families; key political parties will explain their policy plans relating to families; and you will learn how to create sustainable funding for your organisation's parent education programmes.

TO ENTER THE DRAW, email the name of your church and churchgoer to angela@presbyterian.org.nz by 15 June 2010.



Presbyterian Church
of Aotearoa New Zealand

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