

# Spanz



Presbyterian Church of Aotearoa New Zealand

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## Tuning into Youth: Connect 2012

[www.presbyterian.org.nz](http://www.presbyterian.org.nz)

## The Pacific Communities Advance Pasifika March: a march for our future

**A public march by a sector of our society is usually a sign of protest or an attention seeking exercise. On 16 June 2012, Pacific communities were asked to both support and participate in a public march from Albert Park, University of Auckland, to Aotea Square in Queen Street. Hundreds of people were involved, and not only Pacific Islanders.**

The Advance Pasifika March was a deliberate movement of Pasifika communities in Auckland signifying a collective voice. There is a real sense among these communities of unfair treatment, evidenced through painful experiences.

There is urgency about their plight. They feel that their future is at risk. They say: the education system is failing our young; our health is deteriorating; our people are being locked out of affordable housing; mothers and fathers are dying alone; our incomes are disproportionately lower; our communities are being fragmented and our ideas ignored. Their cry is, 'please take us seriously'. They are calling on local and national leaders to take heed of their significant contribution to the city of Auckland and our nation in years past, today and in years to come. They say that we too are New Zealanders.

Support for the march was impressive. Those who walked included Members of Parliament, Maori, Europeans, and Asians. There were both young and old. It was very New Zealand.

The key messages of the march were:

- That we are diverse nations of the Pacific region standing together
- That we affirm Maori as the indigenous people of Aotearoa
- That we demand full and fair participation in NZ society
- That we honour the sacrificial journeys of our parents in coming to Aotearoa
- That we take our place of leadership in Auckland
- That together we confront the social and economic challenges facing our communities

The Rev Uesifili Unasa, Chairperson of the Pasifika Peoples Advisory Panel of the Auckland Council feels strongly on this issue. "The future of Pasifika communities and, indeed, New Zealand is at risk. We believe now is the time to act and seek change in the direction and thinking that perpetuate the harm and marginalisation of our most vulnerable."

This is a serious matter for our nation to ponder. For if the least or weak among us suffer in health or inability to sustain a living, we all will suffer. And this is our reality now. The cost to the Health Department of Pasifika communities will increase due to poor housing, heating, the low quality of food and lack of health cover, unaffordable dentistry, and the list goes on. We all will suffer and we all as a nation will pay.

The three key areas for a sustainable future for any community are the three main concerns that the march highlighted: poverty, education and health.

The march organisers wanted New Zealand to hear the social challenges faced by the Pacific community. They wanted that community to be seen and to be heard. Give us seats at the round table was the message. We have much to offer.

The Advance Pasifika March has been viewed as a success. One assessment was, "We marched to raise our voice and Auckland Mayor Len Brown answered".

The heart of the march was for a greater voice in the governance of Auckland and a more equitable share of the city's resources to action Pasifika initiatives and programmes as citizens of Aotearoa.

The Mayor of Auckland, a man of his word, called a meeting three days later on Tuesday 19 June. The Rev Unasa confirmed two key outcomes from this meeting: the first was to look at establishing a Pasifika portfolio or office within the Auckland City Council that specifically handle Pasifika issues; the second is a formal investigation into enabling Pasifika communities more say in the governance of Auckland by amending relevant laws.



There is a real sense among Pasifika communities of unfair treatment, evidenced through painful experiences.

The march was a positive move, though not supported by some. There are folk in our society who feel ostracised, taken for granted, and not accepted or treated seriously. Those in positions of leadership need to heed their cries - as Len Brown has. As a nation we will be better off for responding, understanding and caring.

Jesus said, "What you did to the least, you did to me".

*The Rev Fakaofu Kaio is minister of Onehunga Cooperating Parish and Moderator of the Northern Presbytery.*

# Spanz

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by Christine Gounder

## MODERATOR'S MUSINGS

The Right Rev Peter Cheyne contributes a regular column to *Spanz*



**As I come to the end of my term as Moderator I look back with huge gratitude. It has been thoroughly enjoyable. I am grateful for the trust the Church has shown me and the resources that have enabled me to travel around the country, meet so many fantastic people and minister in various ways. I am grateful for the warm welcome I have received. Thank you. It has been a privilege.**

As I look back, there are many other things I thank our Church for. The PCANZ has nurtured my faith, provided my training and given me opportunities to serve God in ways that have been hugely satisfying.

However, I am also worried. We are an older “established” Church with a history and traditions. It would be easy for us no longer to be nimble and innovative. We need to guard against valuing the institution more than the mission. The institution exists to accomplish the mission but sometimes the mission is forgotten and the institution itself becomes the focus.

Is it possible that our thinking focuses on the church – its buildings and committees and culture – more than on the mission of making disciples? Analysing how our budget is allocated and how much time is spent on the institution rather than the mission might tell the story.

Institutional thinking tends to focus on safety and preservation. It is more about preservation than innovation. Its values revolve around traditions and the past. Where mission in our setting requires boldness and creativity, pushing the boundaries and breaking with the past, institutional thinking seeks to play it safe. We need to guard against becoming risk-averse and suspicious of those who want to do things differently.

Institutions also tend to have lots of rules designed to keep things safe and to preserve. But those same rules may stifle initiative and frustrate those who want to innovate. The typical response of rules to innovation might be “You can’t do that. It is against the rules”. But these are the institution’s rules, they’re not biblical. Jesus broke many of the institutional rules.

Imagine that people in your church witnessed to Jesus and saw people come to faith in him. Imagine those converts found it too big a step to come to worship services but they were keen to meet in the members’ homes to learn and they then began worshipping and caring for each other and they shared their faith with still others. Imagine that those people never actually became part of your church but that more “house churches” sprang up incorporating the new converts. Imagine that those people never contributed to your church but they were winning new converts and nurturing their growth in their faith. Would it matter? Would that expanding network of house meetings fit our definition of church?

Please don’t think that I am saying the church is a bad thing. The church is God’s means of mission in the world. It is the body of Christ but it is the body of Christ when it is doing the work of Christ, not when it becomes ossified as an institution, spending its time and resources on itself. We must remind ourselves that the church is the means, not the end. God did not intend to establish an institution but a multiplying missionary movement – disciples who make disciples.

An institution can become like an old, cumbersome machine that once functioned well but now is slow and inefficient. It requires constant maintenance and coaxing when, actually, it should be replaced by new technology. Jesus said that new wine requires new wineskins.

I am extremely grateful for our Church. I hope the same is true for you. But past glories count for nothing. Our worth as a Church depends on our effectiveness in mission today and tomorrow. I hope that is also how you see it.

Finally, my prayers and support to Ray Coster as he begins his term. I hope it is equally enjoyable for him. And my sincere thanks to all in the Assembly Office.



# YOUTH PRAISE CONNECT

**This year's annual national youth leaders' conference, Connect 2012: Dream Big, attracted the largest number of young people in its 11 year history.**

Two hundred and thirty-seven youth leaders from 58 congregations gathered in Rotorua from 6-8 July for the event. And some of them received support to be there from a surprising quarter.

The Alcohol Advisory Council, which works under the Health Promotion Agency, sponsored 30 young people to attend.

ALAC's Pacific Action Manager, Metua Faasisila, says Connect was a perfect forum because she has been working with Cook Island Presbyterian youth leaders.

"For me it made sense to send our youth to Connect because it is a forum where our message complemented the direction these young people are already heading."

"Forums like Connect help organisations like us to get our messages out quicker because you already have young people willing and able to lead their peers in the right direction."

Rob Williams, a youth worker from St Peter's Tauranga, has been to Connect six times and says the event is getting better every year.

"When I first started coming it was more about getting to know people and learning about what they were doing in their youth ministry. But it has evolved more into a training event now where it focuses on seminars and speaker sessions as well."

Eugene and Esther Dupu from Waiareka Weston Presbyterian Church in Oamaru have also been to Connect for the last six years.

They like going to bond with other youth leaders and Eugene says "the food is always good".

He says over the years the range and quality of speakers has been getting better and better.

The powhiri at Connect this year was extra special for them.

"Since my wife and I have come from Romania, we haven't really experienced the Maori culture so it was amazing to experience the Maori welcome," Eugene said.

This year's Connect was the fourth for Leilani Mary Leamusu from Hornby Presbyterian Community Church.

She says one of the big changes she's seen is the growth and diversity in those attending the event.

Jeff Odhiambo, the Youth and Young Adults pastor at St Albans Presbyterian Church in Palmerston North, agrees.

"Every year Connect has been growing - from the different topics to the diversity of people coming."

He liked that it was not all work with no play because the down time allowed everyone to socialise.

Jeff says it was interesting to discover that the youth leaders all had the same challenges facing them.

"Every year when I meet them I see we are all trying to figure out how to do church in an era where a lot of young people are disconnecting with the Church."

St Andrew's Otahuhu in Auckland sponsored six young people to Connect, led by their Youth Ministry Coordinator Tala Page.

Tala says the event is the only place her youth group gets to interact with groups from other parishes outside Auckland.

"That's the whole point of Connect - connecting with other groups to share ideas. For example there is no point in reinventing a programme when other people have already done it."

Tala says she liked the wide range of workshops at the gathering and says this year's venue was very fitting as well.

"I would recommend that venue [Keswick Christian Camp] to anyone. They had

fantastic facilities and we did not have to worry about the food, cleaning or warming our lodges because they had staff there to do it. We were at Connect to upskill and concentrate on the event and not focus on running around doing chores," Tala said.

Connect speakers this year were the founder of Praxis, Lloyd Martin, the Principal of Laidlaw College Dr Rod Thomson, pastor and author of several books on discipleship Mick Duncan, and the CEO of IOSIS Family Solution, Ruby Duncan.

Lloyd Martin, who is also a leading educator and writer on youth development and organisational leadership, challenged youth leaders to be people who dream for their communities.

He spoke about the importance of young people having at least six significant adults who care for them in their lives, who listen to them and who are there for them as mentors, friends and role models.

Lloyd said that church youth ministries and the faith community are unique places where young people can find a place of care.

Rod Thompson said it was his first time speaking at Connect and he loved it.

"It was wonderfully intercultural, lots of energy and an evident desire to serve God in costly ministry."

Rod contrasted the misdirected gospel or counter-gospel often communicated in advertising, especially TV ads, to the biblical gospel based on the life, death and resurrection of Jesus.

In his presentation, Rod used pictures of pop singer Lady Gaga and the performance artist Orlan, who uses her own body and plastic surgery to make what she calls 'carnal art', to ask participants what they believed a better world looked like.

He stressed the importance of ministers and youth workers having better theological and biblical foundations from which to develop their ministries.

# 2012 DREAM BIG



Mick and Ruby Duncan shared some of their journey of faith and dreaming big. They talked about different seasons that have come as a result of obedience to God.

They told participants that they have had seasons of soaring like an eagle – usually at separate times to each other – and hard seasons where perseverance came from obedience.

Participants were able to choose five workshops from the 33 offered over the weekend.

The Rev Darryl Tempero from Christchurch Presbytery conducted workshops on music, worship and song writing. It was his second time at Connect.

“By connecting with other youth workers those attending are able to see a bigger world, a bigger Presbyterian world which sometimes is really hard to see in your local parish and even in your own town or city. The training, the speakers and discipleship I think is really important,” he said.

The Presbyterian Youth Ministry Development Leader, Dr Carlton Johnstone, and Gordon Fitch who make up the national PYM team spoke about other events run by PYM including: Going Further – a discipleship camp for young adults; Going Global – the first mission trip event took place one week before Connect; and Going Deeper – a weekend training event focused on youth leadership now run throughout the country.

Carlton also talked about the Diploma in Presbyterian Youth Ministry, the shortage of trained youth workers in our Church and youth ministry placement opportunities in a number of congregations.

Other workshops offered included; ‘Why be a Minister’ by the Rev Mark Johnston; ‘Bridging the gap between Church and Community’ by Kyoung Gyun Han; ‘Generation Te Aka Puaho’ by the Rev Wayne Te Kaawa; and ‘Dare to Dream’ by Metua Bates from the Alcohol Advisory Council.

One activity over the Connect weekend involved youth leaders writing their dreams for their young people on a big canvas.

One leader wrote: ‘To build and design a sustainable place to gather as one that nurtures and allows all races to feel welcome, like a Christian marae’.

Carlton says Connect 2012 was inspiring and the event was about more than resourcing youth.

“Networking with other youth leaders, sharing stories and making new friends was a standout for most participants. People left refreshed, inspired, challenged and equipped in various areas of youth ministry.”

“Youth leaders are a gift to a church. Never cease praying for them, investing in them, celebrating them and working towards your church being a place that welcomes young people,” Carlton said.

The former National Youth Coordinator Mo Morgan started Connect and says the idea came about because there was a need to have a gathering point for youth leaders.

“I spent the first year and a half visiting all the presbyteries asking what they wanted and a common answer was to have a national gathering.”

Mo says the biggest challenge for her when Connect first started was to convince people to attend.

“I spent a lot of the first year or two building relationships with people. We did a lot of personal inviting because we couldn’t expect people to just sign up. That probably doesn’t need to be done now because Connect has a good reputation.”

She says about 50 youth workers attended the first gathering in 2002 which was held after the General Assembly in Silverstream, Wellington.

“2002 was very much an experiment and we doubled it up as a Youth Assembly. That enabled people from across the country to come for free because they were coming as youth delegates so their presbytery paid for them.”

The numbers of those attending Connect doubled the following year and kept increasing every year after that.

Mo says diversity is what makes Connect special.

“It’s just fascinating to talk to someone from the other side of the country and discover what’s different and what’s the same as well.”

Mo says she is proud of where Connect is today.

“I think the key to making a national gathering work is to keep on reinventing the wheel. There will be some things that can be left the same but others have to be changed because change is needed.”

“Obviously the team that has been organising it for the last few years has done a fantastic job growing it and strengthening it.”

Christine Gounder [Spanz](#)

# General Assembly to return to Ohope Marae

**The General Assembly is returning to the Church's Ohope Marae after 28 years.**

The Assembly was last held at the marae in 1984 following an invitation from the then Moderator of the Presbyterian Church, the Very Rev Tame Takao.

The moderator of Te Aka Puaho, the Rev Wayne Te Kaawa, says the idea of having GA12 at the marae came about when he and Tame agreed, after the 2008 General Assembly, that it was about time!

"We had a long discussion about this and we agreed to the idea as a way of celebrating and acknowledging the bicultural journey of the Church. We have come a long way as a Church since 1984 and we need to acknowledge together just how far."

Wayne says this year the marae will only be hosting part of the first day - the powhiri, opening service and lunch. In 1984 it hosted the whole gathering.

"We would have loved to have hosted the entire event in Whakatane but we don't have the facilities needed to host an Assembly," Wayne explains.

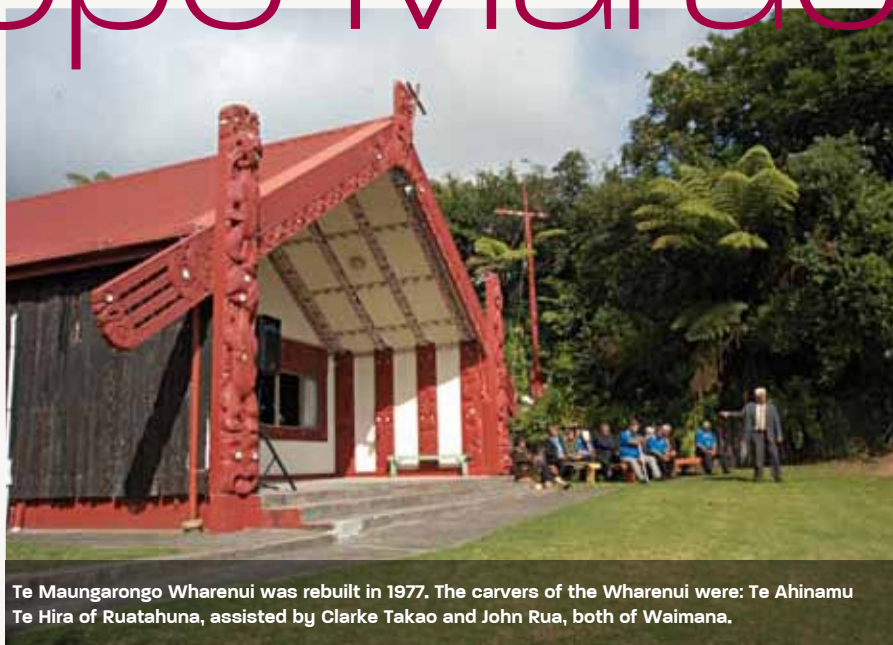
The General Assembly will open at Ohope Marae on the morning of October 4 and move from there to Rotorua Boys' High School where it will meet from Thursday afternoon until its conclusion on Sunday October 7.

Wayne says the fact Te Aka Puaho and Kaimai Presbytery have combined to host this year's Assembly for the first time is special and they are honoured the Assembly's commissioners will be their guests.

"People are really excited to have visitors coming to the marae. This is an opportunity for us to showcase the work of Te Aka Puaho to the rest of the Church," Wayne says.

The marae has been undergoing renovations to prepare for the Assembly but they may not be completed in time for the event.

"Originally we had hoped that a major modernisation of the marae would have been completed before the Assembly meets, but for various reasons that has not been possible. Our engineers were called away to help in Christchurch and as a result the resource consents were slowed down."



Te Maungarongo Wharenui was rebuilt in 1977. The carvers of the Wharenui were: Te Ahinamu Te Hira of Ruatahuna, assisted by Clarke Takao and John Rua, both of Waimana.

"However that has not stopped us from landscaping the marae and undertaking a major clean up so the marae is in a presentable condition for the Assembly's opening."

Wayne says Te Aka Puaho has also been preparing traditional Maori songs including a haka for the powhiri.

"People here know the significance of the General Assembly. And with many people visiting the marae for the first time everyone wants to make it a memorable occasion."

Assembly commissioners can expect to be able to sit on the marae, enjoy songs, dances, eating, praying, Bible readings, and an opportunity to walk along the beach or sit and listen to the birds singing.

"This year's Assembly is unique because we will have Pakeha, Pacific Islanders, Asians and many other cultures coming together to 'be' and 'do' church in a Maori environment."

"We are looking forward to the occasion and hope it won't be another 28 years before the Assembly comes back to us at Ohope marae," Wayne says.

The marae at Ohope is nestled between two ancient Pa sites.

The Presbyterian Church acquired the land the marae sits on in 1932 for a

Christian camp, which the Presbyterian Maori Missions became involved in two years later.

In 1945 the Presbyterian Maori Synod concluded negotiations for the section behind the camp property to build a marae as their Turangawaewae.

The marae was opened in 1947 and was carved by two well known Tuhoe master carvers – Te Pairi Tuterangi of Omuriwaka and Tete Te Amoroa.

Te Pairi Tuterangi refused payment for carving the Wharenui saying it was his koha or thank you to the Presbyterian Church for looking after his people and establishing schools for Tuhoe children in the Urewera.

The marae was rebuilt in 1977 and carved by Te Ahinamu Te Hira of Ruatahuna assisted by Clarke Takao and John Rua both of Waimana.

As with Maori tradition a marae must have a Tangata Whenua and so the Tangata Whenua of Ohope Marae are the parishes of Whakatane, Kawerau and Waimana.

**Christine Gounder** Spanz

*You can read more about the history of Ohope Marae on the Te Aka Puaho section of the Presbyterian Church website, [www.presbyterian.org.nz/national-ministries/te-aka-puaho---ohope-marae](http://www.presbyterian.org.nz/national-ministries/te-aka-puaho---ohope-marae)*



# Voice to take centre stage at General Assembly worship

The Rev Malcolm Gordon has been chosen by incoming Moderator, the Rev Ray Coster, to lead worship at the Church's upcoming General Assembly (GA).

Over the past year Malcolm has spent a considerable amount of time considering how worship will connect with Ray's Moderator theme of "Reviving the Flame".

"The theme to me is about the good news. I want worship at Assembly to be experiences of good news for as many people as possible. That hasn't always been the case."

Malcolm says he hopes Assembly worship can be revived through what he calls a return to simplicity.

"Ray is asking us to remember we are people of the light. What I want to do is create an environment where we can really hear those words and be inspired."

Malcolm plans on avoiding "the tokenism of trying to recognise in the music all the different groups within the Church. All this does is use our different musical styles and traditions to reinforce our differences. The challenge is to musically create an experience and space that is as inclusive as possible".

One of the ways that worship can be made accessible, Malcolm explains, is by using few or no instruments.

"It's unhelpful when just one group has their style and songs and everyone else is trying to catch up. There are certain instruments too that are unhelpful for certain groups because they have negative associations."

Malcolm says he is very aware of how distracting instruments of any kind can be. "I find that when I go to church I am aware of the instruments if they are really good and if they are really bad. My best worship experiences are when they are just okay and don't break my concentration from who I am singing to."

A cappella, or unaccompanied singing, is part of the Presbyterian Church's heritage,



The Rev Malcolm Gordon plans to simplify GA worship by having few instruments.

Malcolm explains, but few in the Church are very experienced in this style of worship. "This will be an advantage for us as no group will be able to lay claim to it and make others feel excluded. We will all learn together."

In 2009 Malcolm attended the Church of Scotland's General Assembly where most of the music was unaccompanied hymn singing. "They just had a cantor at the front with a tuning fork. It made me conscious of how we dress-up hymns that in their simplicity are beautiful."

Losing the sound of the voice in worship is one of the gripes Malcolm has "with the contemporary movement, and also with some traditional churches. People's voices get drowned out by loud speaker systems and massive booming organs. I want to trim away the unnecessary adornment – something the Presbyterian Church has long been a fan of."

Last year Malcolm held a song writing workshop where songwriters from around the country created 30 songs based on Ray's theme. Malcolm says he has been ruthless in choosing which of these to take to GA.

"The Church's fledgling contemporary song writing movement will not be well-served if we have songs that aren't good enough and we ask people to like them out of sympathy. There are only three or four songs I am confident will be accessible

to the generational and cultural diversity of GA. They have accessible melody and lyrics, and are suitable for someone who has English as their second language.

"I'm excited about a song by Natalie Yeoman called *The Road Song*. Another brilliant song is by Katie Lee and Zoe Henderson called *Open Our Eyes*, it's a prayer of illumination. Jordan Redding has written a wonderful song called, *Gather Round a Feast*, based on Psalm 23, a table being set within the presence of thy enemies. If we are honest, I think we can acknowledge that lines have been drawn at our previous Assemblies.

"There are a couple of songs of my mine that I'm planning to use; one is called, *Christ Before Me* based on St Patrick's breastplate. The song reminds us that at GA, Christ is in those that we struggle to call brother and sister."

Malcolm has attended many General Assemblies, his first as a 14 year old children's representative.

"I remember that Assembly as horribly divisive. I feel like too often we have turned up at Assembly with folded arms and thick skins. Worship at GA should have a far more important role than we have given it. The first and last word of each day should be God's."

Angela Singer [Spanz](#)

# Three decades of Spiritual Growth Ministries

**It has been 31 years since Spiritual Growth Ministries started training spiritual leaders.**

It all began when the Rev John Franklin, then minister at Gisborne's St Andrew's Presbyterian Church, went on study leave to the Church of the Saviour in Washington DC, which was renowned for integrating spirituality and action.

John, who is now retired, spent 10 days reflecting on what God's call was for him. Finally it became clear that he was to work with others in deepening people's experience of God.

While he was away the Presbyterian Church of Aotearoa New Zealand identified a concern that ministers did not receive sufficient training in spirituality. The Church sent John a letter asking him to establish a ministry of spirituality.

When he returned to New Zealand the invitation caught John by surprise.

"All I could utter was 'Wow God!' My spirit leapt within me. It was a moment of unparalleled grace in my life."

Back in Gisborne John gathered together a small group to help him start a spirituality ministry. This group, made up of Anglican priest Canon Selywn Jones, the Rev Shirley Pyper and Anne Hadfield, have since become known as the founders of Spiritual Growth Ministries.

John says the first challenge was 'what shall we do?'

Anne Hadfield says they realised they were a very small group and that, being located in Gisborne 'which was out on a limb', it would be hard to get people from throughout the country together.

But they were determined. In 1981 they decided to hold a seven day retreat at Loiselles Beach, near Gisborne even though they didn't hold high hopes of generating much interest.

Eleven people attended and Anne says they received good feedback at the end of the retreat. "The only negative response to the evaluation form question, 'Is there anything you found unnecessary or intrusive?' was 'Rats. But paradoxically they released creativity.'"

She recalls that after the first retreat participants "went home and shared the news and it sort of exploded from there".

One of the challenges the group found early on was bringing people from different denominations together.

"We had the challenge of learning each others' ways, vocabularies, and spiritual practices. But the unity of our common life in Christ overrode all our ecclesiastical differences."

Andrew Dunn, a former Convenor of SGM, and his wife Margaret, attended the second retreat in 1982. Andrew still describes that event as "absolutely revolutionary".

One of the first things he discovered as Convenor was a shortage of spiritual directors. As a result SGM decided to trial a spiritual training programme.

"That trial went so well that in 1988 we appointed a Catholic Dominican nun, Sister Mary Concannon, as the administrator of course and it became known as the Spiritual Directors Formation programme."

After Sister Mary, Sue Pickering took over and she was succeeded by Barbara McMillan, the present coordinator.

Barbara says about 35 people apply for the programme every year, but only 20 to 25 people are accepted.

"We have a mixture of people who apply from a broad range of professional backgrounds who all want to grow their skills in listening to how God is at work in their own and others' lives."

She says the course is workshop and practice based and uses distance learning

and includes theory modules along with practical work that offers regular spiritual direction under supervision.

A number of factors are important for a person to be selected for the programme. Personal experience, life experience of faith and development, theological understanding and an understanding of how life issues have an impact on the spiritual journey are all carefully weighed.

Rebekah Jourdain used to work as a clinical psychologist and is in her first year of the programme.

She says she had been thinking about integrating spirituality with clinical practice for a while before she decided to apply.

"I came to a point last year when I felt I needed a break from clinical work because it was quite draining as I was working in mental health. I was talking to the Very Rev Marg Schrader, who is a family friend, about the things I'm interested in and she told me about the course. That's when I decided that's what I should do it as I've always been interested in spiritual and personal growth."

The Rev Sandra Warner from Auckland's Homestead Community Church in Pt Chevalier has been receiving spiritual direction for a number of years but only decided to apply for the programme late last year.

"I've always been interested in spiritual direction because to me that is the essence of our faith."

Another first year student, Murray Wakelin, says spiritual direction began for him while he was a pastor.

"Eleven years ago I went through a burnout where I had to step aside from ministry. I went to a Christian psychologist and I also went to a spiritual director. I found more help through the spiritual director because my psychologist was only prepared to deal with the cognitive areas of my life rather than the spiritual side as well."

The Very Rev Marg Schrader has been contributing to the programme for 25 years.

"The thing I really love is to see people come to us, usually scared and not sure how they are going to go. But they open up and they grow and they deal with some of the issues that have been hard for them."





In July this year, SGM Formation Programme first-year students gathered in Waikanae for a retreat.

The Rev Clare Lind from Tawa Union Church and the Rev Sharon Ross Ensor from Wadestown Presbyterian Church have both taken part in the Spiritual Directors Formation Programme.

Clare describes the programme as a great learning experience.

“On a personal level I found the programme stimulating because it gave me a framework that helped me to understand my own spiritual journey better. On a professional level I appreciated its tools, rather than lots of rules, approach to learning”, Clare says.

Sharon first heard about the spiritual programme in the late 70s when she was looking for something that would resource and deepen her spiritual life and sustain her in ministry.

“Through word of mouth the stories of those who had been on the SGM retreats appealed to me so I went on a day retreat before starting work in parish ministry. Over the years I went on annual retreats and workshops and have now completed the two year course.”

Barbara says she’d like to see more people apply for the programme.

“I have not encountered anyone who has done the programme say it hasn’t had a positive impact on their life.”

While the Spiritual Formation programme costs about \$2500 a year, the current Convenor of Spiritual Growth Ministries, Andrew Pritchard, says participants’ fees only provide part of the funding necessary.

“The programme doesn’t get fully funded from fees because we don’t want it to

be beyond people’s reach. In the very early days the Presbyterian Church fully funded the work. But as time went on the Church helped form the Spiritual Growth Ministries Trust and provided an annual funding grant.”

“That funding was gradually reduced and now the funding comes primarily from donations, grants and from fees for the Formation Programme.”

He says one area he’d like to see SGM grow as resources become available is ongoing professional development for spiritual directors.

“We really encourage people when they complete the programme to apply for membership to the Association of Christian Spiritual Directors.”

Spiritual Growth Ministries has now trained 450 spiritual leaders since it started its spiritual directors course.

John, who continues to help people find direction in their way with God, says spiritual growth is something that is still as needed as it was 31 years ago.

“As in Jesus’ day, we probably still look like sheep without a shepherd. The role of the spiritual leader is to shepherd and orient people to where life and fulfillment is to be found.”

Anne Hadfield agrees. She says Spiritual Growth Ministries is needed today because “the world is facing times that are unpredictable”.

Christine Gounder Spanz

## Refresh

**In 1981, SGM began a newsletter to keep the growing mailing list up to date with news.**

As the newsletter grew in size and the depth of its articles increased the SGM workgroup decided replace it with a journal, entitled ‘Refresh’.

The first edition, edited by the Rev Andrew Dunn, came out in 2001.

Andrew says the aim of each issue has been to focus on a theme using good theology, scriptural material and drawing on the contemplative experiences of God in everyday life and faith.

He says at its peak they were printing 2500. To date 22 issues have been produced.

The current editor of Refresh, the Rev Diane Gilliam-Weeks, says her aim is always to make the journal appealing and easy to read while maintaining high quality contemplative theology.

“Part of the excitement of editing is the search for stunning images which lend themselves to contemplative reflection,” she says.

Refresh is the only journal of contemplative spirituality published in Australasia.

# Te Aka Puaho's Millie Te Kaawa honoured for a lifetime of helping

To the delight of Te Aka Puaho and people throughout the Church, Millie Te Kaawa (Ngati Tuwharetoa) was awarded the Queen's Service Medal for services to Maori and the Presbyterian Church in the 2012 New Year's Honours List.



Millie Te Kaawa and Lt Gen Rt Hon Sir Jerry Mateparae, Governor General of New Zealand, at the QSM investiture ceremony, Government House, Wellington, on 4 May 2012.

Millie, who served two terms as Moderator of Te Aka Puaho the church's Maori Synod from 2005 to 2011 says, "It's beginning to happen now that we can work together as one people".

"It took a long time. We spent a lot of time learning about each other. But when I became moderator I said, 'No more sitting round the tables talking'. People said, 'Why not?' I said, "The thing is to move. If there's an invitation, we must go, and we must remember to invite them to whatever we do'. We started doing that, and it's been absolutely wonderful.

"That's my dream – that we can all be one people. Who cares about the colour? That's how I grew up."

Millie was born in Kawerau, where she lives now, but moved to the coastal town of Matata as a baby when her father went farming and then worked as a bridge builder.

"Our community was a very nurturing place. Nobody pointed a finger – 'You're Maori'. We were all together. Growing up in the 1930s and 40s, it was so much easier to be together. We helped each other because times were hard. We shared whatever we had. That's why I think I got a head start on working together, being one."

But Millie has also advised the people of Te Aka Puaho to understand the church's ways in their own terms. "I said, 'You are Maori. You translate the church's ways into a Maori way. You will find it so much easier because then it becomes a natural part of how you do things'."

As a child she attended Catholic, Anglican, Ringatu and Ratana services. "If they had them on the marae, off we'd go."

She became an elder in the church at only 18, shortly after leaving Turakina Maori Girls College in Marton. Her father changed from Ringatu to the Presbyterian Church two years later.

Her father was a major influence. "He impressed on us the importance of having God in your life. 'You can't manage too much without God', he used to say. In all facets of life too.

"He also used to say, 'You must always be prepared to go into another area. You don't know what's ahead but you must prepare yourself well before you venture out'. He didn't only physically build bridges, he taught us to cross bridges."

Moving round the country with her husband, who worked on hydro electric projects, Millie taught Sunday School. She was asked to become a minister, "but I didn't feel the call".

When six elders arrived to ask them to go home to Kawerau, the couple went. Millie became a mainstay of the Hahuru Marae, serving as secretary and treasurer, spearheading projects, often working with the paper mill management to get things done. She says involvement in the church showed her how to work with other agencies.

She says she has had many great mentors, both Maori and pakeha. "The wider Presbyterian Church, what would I have done without them? The leaders have been absolutely marvellous throughout my life, walking alongside."

The mentor who helped her take on the mantle of leadership was Horiana Laughton, wife of John Laughton, the Scotsman who started the Maori Synod. "She wouldn't let me work on the tukutuku panels our church had to do for the meeting house in Ohope. She said to me, 'You are not to do gardening, not to wash dishes'. She pointed out to the open spaces and said, 'That's where you belong. There's work for you out there.' I never understood that till 2005 when I became the Moderator and reflected on the work we were doing at the time".

Millie was Clerk of Te Aka Puaho before becoming Moderator and still helps out in the office.

Her younger son Wayne is the new Moderator, and she is easing in to retirement with time for her other son and daughter, her five grandchildren and 11 great grandchildren.

She says she still doesn't know who nominated her for the Queen's Service Medal and finds herself searching faces for 'knowing looks'.

The QSM has made her even more fervent about helping her people. "I love the people. There's no question about that. But now there's an added dimension to that, and I try to honour them whenever I can, as much as I can. That doesn't just apply to our parish, but throughout the whole Church and our communities."

Jane Tolerton [Spanz](#)



## Pacific Island church

# preventing domestic violence through education

**A workshop aimed at better equipping Pacific leaders with tools to help prevent family and domestic violence in their communities has been hailed a success by those who attended.**

Over 100 community leaders in the Wellington region took part in the one-day workshop at the Pacific Island Presbyterian Church (PIPC) in Newtown, Wellington on 29 June.

The Rev Tauinaola Tofilau, minister at PIPC Newtown, says Pacific church leaders identified the need for a family and domestic violence workshop at a conference the church hosted last year.

Last year's gathering revealed that Pacific community leaders lacked an understanding of the agencies that deal with domestic violence, he says.

"A lot of our people do not know much about law and judiciary for example when dealing with domestic violence. They do not know things like what happens after the Police launch an investigation."

Jean Mitaera, the Head of Social Work at Whitireia Community Polytechnic was one of those who attended the workshop.

She says it achieved its objective of linking community leaders to certain agencies and the work that they do.

"Unless you're a client you don't have an understanding of the tools and the resources that are available because they are not really available to you."

She says she'd like to see Pacific parishes take proactive action instead of waiting for something to happen.

"For example, individual parishes could declare a place to be smack-free or violence free. We need to ask ourselves questions like, how do we do things, why we do them and how can we grow our children in a different environment so that they are not tolerant of violence."

Presbyterian Support Central's Family Works helped organise the workshop which General Manager Julia Hennessy describes as very successful.

"The evaluation feedback we got back was exceptional."

She says the issue of violence within families is damaging for children and the church plays an important role in providing leadership to address the issue.



(From left) The Rev Perema Leasi, moderator of Wellington Presbytery and minister of Christ of King, Porirua; the Rev Tauinaola Tofilau, minister of PIPC Newtown; and the Rev Elama Maea, minister of St David's Multicultural, Petone.

"The church is a key community hub that can refer their parish members to receive services from Family Works."

Julia says Family Works parent organisation, Presbyterian Support Central, has signed a Memorandum of Understanding with the Pacific Island Presbyterian churches in Wellington. The aim is to pool their knowledge and experience to work towards achieving their shared goal of a community free of family violence.

Wellington Presbytery's Rev Leslie Solomona is employed by Presbyterian Support Central to work with the Pacific Island community to help them get access to the appropriate services.

Leslie says he has found that many Pacific people are not even aware of services like Victim Support.

He says the workshops also encouraged ministers to talk to their congregations about domestic violence to help create awareness.

"A lot of people in our community think physically disciplining their children is not family violence and are not aware that verbal abuse is also family violence."

Leslie says another problem he has encountered in his role is the reluctance of Pacific people to report family and domestic violence.

"As Pacific people we don't want to tell people our problems. I have been told by some that they would not even ask for help because they are ashamed that it would

get leaked out and people would know. So shame is a big thing and confidentiality is another."

Representatives from Child, Youth and Family, NZ Police, Ministry of Social Development and the Law Centre, conducted workshops during the day and talked about their roles in preventing domestic violence.

They explained to the community leaders their processes when a formal referral is made and answered questions, such as how long a family affected by domestic violence is supported and what follow-ups occur.

The Rev Tauinaola says the workshops were very informative, even for him.

"The workshop on law for example taught us about the process from the first to the final step. I found it very educational and learnt things that I didn't even know."

He said language barriers were another issue identified as a problem when dealing with agencies and domestic violence cases.

"It's not only about us learning. The agencies agreed they will need to learn about our language, culture and values to help them help us."

According to Women's Refuge statistics, police are called to around 200 domestic violence situations a day which they calculate to be one every seven minutes on average.

Shockingly their statistics show that on average, 14 women, six men and 10 children are killed by a member of their family every year.

Christine Gounder [Spanz](#)



# Kids Friendly coach appreciates journey over destination

The Kids Friendly concept is going global with more overseas churches expressing an interest in adopting a similar initiative.

The national coach of Kids Friendly, Jill Kayser, has just returned from a two month sabbatical at Cambridge University's Westminster College where she talked about the Kids Friendly ministry.

Part of the Cheshunt Foundation sabbatical programme, Jill's participation was made possible by funding from the Council for World Mission.

Jill says when she first arrived she was invited to talk about the Church's Kids Friendly ministry with European member churches of CWM at a 24 hour conference in London.

As a result of her presentation, the Protestant Church of the Netherlands and the Presbyterian Church of Wales are now working on a similar initiative for themselves.

"I have been in discussion with them by phone and email since then. I spent five days in Wales running workshops around the country and answering leaders' questions as they try to design a similar initiative for their churches."

Kids Friendly has also spread to other parts of the world and into other denominations.

"I have run workshops at overseas conferences in the Pacific, Asia, Australia and now Europe. We have also had interest from the Uniting Church of Australia and the Methodist, Congregational and Anglican churches in New Zealand," Jill says.

A church in the Caribbean and the Congregational Church in the UK have already adapted the Kids Friendly concept about three years ago.

Because of the increasing interest, Kids Friendly resources are now available on its website for other churches to use for a small fee. The resources are free to Presbyterian and Uniting Churches in New Zealand.

But Jill says Kids Friendly is not a programme that can be bought.

"It's a practice, a way of being with children in our churches and communities. Its success depends on churches seeing it as a value and ethos of their congregation. To succeed it requires 'buy-in' from church leaders, not just a few interested children's leaders," she says.

Her trip allowed Jill to appreciate the openness of New Zealand Presbyterian churches to thinking about what their churches are like for children and families.

"Some of the conversations we have been having for years have not even started in the denominations I came across in the UK. I was reminded of the joy of being part of our Presbyterian Church where hierarchy is almost non-existent and democracy reigns. The leaders and structure of our Church facilitate mission and allow passionate visionary leaders to fly. This does not seem to be the case in many of the denominations where hierarchy prevents people with vision from realising their vision and ministering."



Kids Friendly national coach Jill Kayser, and her son Blake, outside Kings College Chapel, Cambridge University.

She says reading and researching at Cambridge University confirmed a lot of what she already knew to be true about children's ministry.

"Things like the importance of inviting children to participate fully in the life and worship of the faith community if we want them to grow into faithful adults and the value of older Christians mentoring, befriending and discipling young Christians if we want our children to have faith."

Jill also found that for too many churches and denominations children's ministry is still seen as an indulgence or luxury rather than a necessity. And it's understood as something that happens on Sundays while adults get on with serious worship.

"I learnt that in order for this to change every Christian needs to understand the power they have to turn a child on to or off Christ just by the way they are with children."

"I also became more convinced that if churches are to change and start empowering and equipping their people to minister to and with children, then a change of culture is needed."

Perhaps the most important lesson Jill learnt on sabbatical is that Kids Friendly is a journey, not a destination, and she still has a long way to go.

"Before I went on this sabbatical I wondered if it was time to hand over the reins. But now I feel that I am still very willing and able to be part of this amazing journey with my outstanding colleagues and the many committed and wonderful ministers and children's ministers in our denomination."

There are 51 Kids Friendly Presbyterian churches in New Zealand. 160 churches have joined the Kids Friendly network and many of the 109 that have not yet been assessed as Kids Friendly are working on it. See the Kids Friendly website [kidsfriendly.org.nz](http://kidsfriendly.org.nz) for free resources and to contact Jill and her team.

Christine Gounder Spanz

# Church Property Trustees respond to time of change

Six months ago Kos van Lier was appointed Executive Officer of the Church Property Trustees. He is finding this new role, created in response to the increasingly complex commercial environment the Trustees now operate within, both challenging but enjoyable.

"The Trustees are aware that they are responsible for an organisation that is the equivalent of a medium-size business," Kos says. "Income, expenditure and risk need to be carefully managed and we need to run on a commercial footing. I will focus on monitoring and improving our overall performance."

With 23 year's experience in the trustee industry, an interest in the not-for-profit and charitable sector, and a strong Christian faith, Kos is ideally placed to help the Trustees move forward.

"I would like to assist parishes in some very positive ways. One thing I have noticed is that the Trustees do not seem to communicate enough with them, and when we do it seems we are trying to force them into doing things for us. So, I would like to initiate more communication, and sometimes that can work both ways."

Kos hopes to communicate to parishes the wide scope of the Trustees work. "Our main business is holding and managing the Church's assets so that it can fulfil its mission. Parishes will be aware of the major assets we administer - our involvement in most property transactions as custodians of all Church property (approximately 1,400 properties) north of the Waitaki River, and our work in relation to the Presbyterian Investment Fund, and perhaps too the Beneficiary Fund for ministers. What they may not be aware of is that the Church also has an interest in farms in the Wairarapa and in Hawke's Bay which generate an income for the Church, and that we look after a lot of smaller trusts for the benefit of the wider Church."

Communicating effectively with parishes is even more important now that the Trustees have entered a period of change. This has included a restructuring of the Trustees support services.



Kos van Lier, Executive Officer of the Church Property Trustees.

"Heather McKenzie, secretary of the Church Property Trustees, and assistant Jenny Barnes, will both leave the Trustees at the end of October 2012. A new position of senior administrative secretary has been created; Pat Griffin will take up this position on 1 November 2012.

"Heather, who has worked as secretary for the past five years, has decided to move back to Dunedin. Her role has always been a dual one; as well as working for the Trustees she works for the Church on the Book of Order and Complaints, and she will continue this work. She has an amazing amount of knowledge in these areas."

The Trustees recently sent to parishes a Safe Use of Buildings policy; it applies to all parishes north of the Waitaki River.

"The policy was developed to safeguard the occupants of our church buildings - congregations, people working for our churches, and people in the community using the buildings. As the owners we have an obligation under the Building Act 2004 and the Health and Safety in Employment Act 1992 to provide a safe working environment. The bottom line is that we can't let people use our buildings if they are not safe."

The Trustees policy document calls for parishes to obtain initial engineering reports for their buildings by December 2012.

"It's a fairly basic report and is the first indicator of how safe the building is to occupy."

"The policy divides the country into the more or less earthquake prone areas with the greatest priority being given to the most prone areas, and within those areas to non-timber buildings built prior to 1935."

Kos says it's too early to tell what the engineering reports will show but he suspects that as many as 40 per cent of Church buildings could be non-compliant.

"Regrettably the results of the reports will be a cause for sadness and stress for some parishes but we know that everyone will want to keep their people safe. It will mean that highly emotional decisions need to be made but safety remains paramount. The Trustees will rely on presbyteries to give guidance to their churches on what they should do if any of their buildings are found to be unsafe."

*If your church would like to find out more about the legislation that guides the Church Property Trustees "Safe Use of Buildings Policy"*

*email Kos, [Kos@presbyterian.org.nz](mailto:Kos@presbyterian.org.nz)*

Angela Singer Spanz

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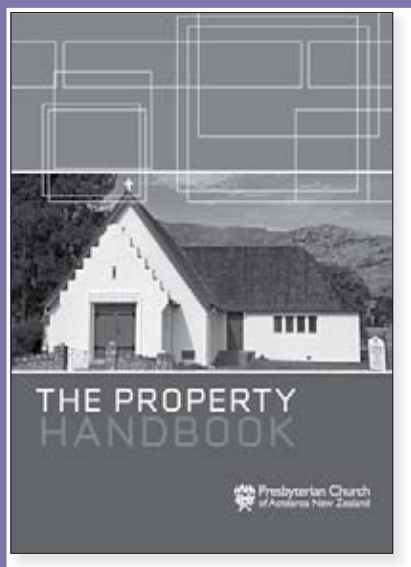
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## THEOLOGYMATTERS

**The language of vocation (derived from the Latin word “vocatio”, which means “call” or “summons”) has a rich history.**

**We see in the Bible many examples of God calling people to exercise various forms of service and ministry.**

So important was the concept of vocation to the 16th century Reformer Martin Luther that he developed a theology of work around it. Instead of interpreting vocation as a call of a select group to a special kind of religious service, Luther spoke of the double vocation of every Christian: spiritual vocation and external vocation. Spiritual vocation, he said, is God's call to enter the kingdom of God, and it comes to a person through the proclamation of the Gospel. External vocation is God's call to serve God and one's fellow human beings in the world. It comes to a person through their station in life or profession.

Over the years, many Christians have found Luther's link between vocation and work helpful and affirming. Vocation is not only about having a church-based ministry, but about work (paid and unpaid) in a more general sense. It conveys a sense of purpose and an ethic of service in relation to our everyday secular occupations, commitments and tasks.

There are some problems, though, with Luther's portrayal of vocation. For example, while the idea that each person has a certain station in life might have been tenable in his day, it is certainly not so in ours. Vocational pathways in our day are linked to opportunity, education, talents and ambition rather than a class system and societal expectations.

Moreover, many people's experience of work has less to do with the fulfilment of finding a vocation than the harsh realities of drudgery, necessity, unemployment and even forced labour and exploitation. Add to this the fact that more and more people now change jobs and careers several times over the course of their working lives, and we realise that the notion of a single life-long vocation has become a relic of a bygone age. Even in the Church, where the language of vocation still dominates the processes for assessing and training people for ordained ministry, I would hazard a guess that the majority of seminary

graduates under the age of 40 do not remain in ministry through to retirement. The attrition rate is disturbingly high.

Given these realities, perhaps we need to further nuance our talk about vocation. While for some Christians vocation will be about an unambiguous sense of call to particular tasks, ministries and occupations, possibly for life, for many others it will be about a prayerful alignment of opportunities and talents that allow us to share in God's creativity and work in the world. Should these alignments change over time, and we move from one career or occupation to another and perhaps experience periods of unemployment in between moves, it does not mean that we are abandoning our vocation, but rather we are discerning what the Spirit is saying in the light of changed circumstances.

Often these circumstances will not be of our choosing or to our liking. Indeed, we need to acknowledge that we live in a fallen world. As we know from the story of Adam and Eve, as well as from personal experience, work is both blessing and curse. It is a mixture of the fulfilling and the mundane. Much human toil seems devoid of a sense of vocation, and the alignment of opportunities and talents is elusive. But that should not lead us to despair or to discount the possibilities inherent in a theology of work and vocation.

In closing, I would offer the following core affirmations concerning a theology of work and vocation:

1. Our core vocation or calling is to follow Christ. Whether or not one feels called to a particular vocation, either inside or outside the church, this core vocation does not change.
2. As well as having many practical benefits, work (paid and unpaid) has the potential for being an arena for sharing in God's creativity and work in the world.
3. An appropriately Christian attitude to work is one that exhibits good character, an ethic of service and a commitment to work for the common good.
4. A sense of “rightness” about a particular job, career or vocational commitment will often result from an alignment of factors, including opportunity and talents.

*By Graham Redding, Principal of the Knox Centre for Ministry and Leadership*



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# Going Global ambassador changed and challenged by Vanuatu

*Jeremy Selfe, a youth pastor at Papakura East Presbyterian Church in Auckland, travelled to Vanuatu in June 2012 on the first joint Global Mission/Presbyterian Youth Ministry "Going Global" mission trip. Jeremy was a Global Mission ambassador and he blogged about his experiences throughout his week long journey\*. He shares his experiences and thoughts.*



Going Global youth ambassador Jeremy Selfe.

I visited a church on Sunday night with some friends and sat down waiting for the service to begin. A stranger sat down next to me and I found myself thinking, "Of all the empty seats in the auditorium why did he have to sit next to me?" I know it sounds bad but after a crazy, stressful week I didn't have the energy to meet someone new. Perhaps I could get through the service without talking to him.

Then a thought struck me, "Is this really what I learnt after going to Vanuatu?"

My recent seven day mission trip to Vanuatu as part of Going Global was one of the most amazing experiences of my life. From the moment our team of ten young adults from around New Zealand stepped into life at Lenakel Presbyterian College on Tanna Island we were overcome by the warmth, generosity, kindness and openness shown by the staff and students of the school.

I come from Auckland where minimal eye contact with strangers on the street is the norm. In Tanna we were greeted with hand-shakes and welcomes wherever we went. As we drove around the Island the friendliness and joy of the local people made us feel like royalty. Where our culture teaches children "stranger equals danger", here children ran after us and followed us shouting, "Hello" at the tops of their voices. When you do the slightest thing wrong on our busy city roads car horns blaze at you from every direction. So I was amazed at the consideration of ni-Vanuatu drivers and

how they took the time to smile and wave to each other.

The people here showed respect and consideration towards each other. They had a way of valuing the lives of people around them that seems to get lost in a society where people frantically rush from job to job. In Vanuatu people were not perceived as interruptions, hassles, or as a job or a task. They are seen as an opportunity, the chance to get to know another human being and share life with that person. I believe this openness towards others and a lifestyle not characterised by rushing everywhere allowed opportunities for God to move. We had many God moments over the short week we were there.

Teachers and students of the school welcomed us from the moment we walked in. They made us feel so at home that it was hard for us to leave. While they had few material possessions they went out of their way to make us feel included in their community. They taught us about the Island and took us on private walks, showing us the best secret local spots. We swam with them, learnt how to cut down coconuts and open them. They fed us, taught us songs, how to dance and much more. Not once did I feel we were a burden. They opened their arms to us and treated us in an amazing way.

In return we brought the students school stationary, books and a guitar from New Zealand. The week was spent teaching English and music. We played sports with

the students and simply dwelt among them, sharing their life and learning about our brothers and sisters in Christ in Vanuatu.

The farewell dinner given to thank us was an extremely humbling experience. The students and teachers spent the entire day setting up, decorating the hall with flowers and plants and practising indigenous dances. They gave us a feast. Although the celebration was an expression of thanks, we left feeling that we were the ones being blessed.

In our team reflection I shared that the value the local people put on relationships with others had made a huge impact on me. I realise that in New Zealand I am often so busy I miss opportunities to interact with people around me and share life stories with them. I felt challenged to return to New Zealand and be more open to those around me, to slow down enough to be aware of opportunities where God can move in my interactions with others.

Two weeks after Vanuatu I found myself sitting next to a stranger in a church hoping he would remain just that, a stranger. How quickly we fall into old habits even after having a transforming experience. Vanuatu changed me and Vanuatu challenged me. So I turned and introduced myself and met my brother in Christ.

*\*Read Jeremy's blog and see photos and video from his trip at <http://goingglobalvanuatu.blogspot.co.nz/>*

## Microchurch makes big difference to small communities

**Small groups meeting for fellowship and study isn't anything new. But the microchurch project that won this year's Presbyterian Savings and Development Society (PSDS) ministry and mission innovation award is breathing new life into this old model.**

The \$10,000 award kick-started the project to develop resources that will establish and support microchurch networks around the country.

Microchurch's underlying premise isn't about building a smaller number of larger churches. It's more about building a sustainable network of smaller communities, explains the Rev Guy Pilkington who is leading the project.

"The hope is to multiply rather than lose the dynamic of a small or mid-sized community. This means aiming for between three to 40 people per microchurch," explains Guy.

Guy likens microchurch to an Alpha type model.

"At each microchurch gathering there is food, teaching, discussion, prayer and ministry, rather than a standard Sunday service model of church which requires highly skilled teachers and musicians."

The aim, he says, is to make microchurch meetings simple to lead so that ministers and elders aren't needed at every gathering.

The project is being piloted in Taranaki, and finding and equipping a group of people to lead individual microchurches is

a big part of the plan. Guy expects to spend time with these people regularly to resource them so that they can run the meetings.

Guy also envisions an eldership that actively supports the microchurch network within Taranaki even if not always present at microchurch meetings. They would be available, he says, for oversight and to offer the sacraments as needed. If the model is successful Elders could also help establish and equip microchurch networks in other parts of the country.

So how do you 'do church' without a minister, without a building, and without elders? "We use technology," explains Guy.

"I am taped teaching at the Mimi group (the first microchurch in Taranaki). Then we take the video footage home and edit it, add in discussion questions, and then make it available as a resource to be downloaded from the website."

The vision is that these teaching resources will be used by groups to facilitate their own meetings in homes, club rooms, halls or wherever they choose to meet, says Guy.

The microchurch model provides the opportunity for a local expression of church, says Guy. This is one of the attractions of the model for rural people, some of whom often have to travel long distances to attend a Sunday service while others wouldn't otherwise attend at all.

"It's a new way of being church – and a return to some old ways of being church."

"Some things are different, like the level of fellowship and the ability to be in deeper relationships in smaller groups. And some things are the same. There is prayer, teaching of the Word, offering of sacraments when needed, and pastoral care – albeit these things are done a little differently in a microchurch," says Guy.

While the project is being trialled in a rural context Guy believes the model could be applied in urban areas as well.

"Basically, our mission is to multiply sustainable, transformative Jesus communities," he says.

The \$10,000 award from PSDS has funded the set-up of the microchurch network project including development of a website, purchase of video cameras, a computer and editing equipment.

Although the project is in its infancy – it was established in April this year – five teaching videos have already been produced, the website is live, the first microchurch has been established and a second is in the pipeline.

In addition to the \$10,000 from the PSDS Ministry and Mission Innovation Award, the project has also received funding from PressGo which contributes to Guy's half-time stipend. The long-term plan is for microchurches to become self-funding.

PSDS established the Ministry and Mission Innovation Award in 2010 to mark its 40th anniversary. It is different from the regular grants offered by the organisation, explains Mark Bartlett, PSDS Business Development Manager. The Award is a one-off amount totalling \$40,000 of which \$10,000 is awarded each year for four successive years.

This year, there were around 40 applications, says Mark.

"We felt the microchurch project was very innovative. It was something missional and was going to help carry the message of the church to small communities. We were also excited about the potential for the microchurch model to be replicated across time."

Applications for next year's Award will be invited in December this year and close in February 2013. Details of how to apply can be found on the PSDS website.

By Jose Reader Spanz



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## Rice Bowl provides nourishing mission experience

**An increasing number of Presbyterian and Uniting churches are working with the Rice Bowl Mission which began at St Columba in Botany, Auckland, five years ago.**

St John's in the City, Wellington, is the latest church to join the partnership between the Presbyterian Church of Aotearoa New Zealand and the Presbyterian Church of Myanmar (PCM).

Two members of St John's – Matt Potts and Petra Malcolm – went on mission trips to Myanmar last year and another two will go in November this year – St John's minister, the Rev Stuart Simpson and Gina Williamson.

For Matt Potts a strong Myanmar memory is the visit he made to the Baby Home.

“Spending the afternoon meeting and playing with the children we heard stories of the situations they had come from and were able to see the hope and dreams they now had. To be able to witness such a loving place of acceptance and hope was truly a privilege for us as a group and for me personally. It reflected what partnering in God's mission can look like.”

Petra Malcolm says that for her the mission trip was a life changing experience.

“I was significantly challenged by many of the things I experienced and by people I encountered. These experiences will have a lasting impact on me and I hope they will change the way that I live, with an attitude of being open and ready to participate in God's mission in all aspects of my life.”

Stuart Simpson leads St John's relationship with the Myanmar initiative and says the parish has been through a phase of change where it has recognised that being involved in God's mission is more than “just about signing cheques”.

Stuart says it was this change in understanding that encouraged St John's

to engage in the Church's Myanmar partnership.

He says the relationship with the Presbyterian Church of Myanmar is a blessing to the St John's faith community and it's important because it is about giving and learning at the same time. One of the primary things to be learnt is about our own response to hardship.

Moderator the Right Rev Peter Cheyne went on a mission visit to Myanmar in January this year and says he was “constantly impressed” by the work being done by the Rice Bowl Mission Coordinator, Angela Norton.

“She was working in the background, contacting people and organising the visit while I remained blissfully unaware of all the details and negotiations. She relates well to the PCM leaders and the representatives from other countries. She doesn't want our Church to make decisions that would be better made by the locals. She is also willing to probe their thinking and ask questions,” he says.

Peter noted that it was touching to see that the donations made to the Rice Bowl Fund were making a difference in people's lives.

“It was very exciting to see ‘Donated by the PCANZ’ on many things – from deep water wells at the Tahan Theological College and the Baby Home to trucks, fruit trees, hospital beds, drip stands, an ablution block, and a diathermy machine at the Agape Hospital. It is surprising to see evidence of New Zealand in remote Myanmar but gratifying to see that we are making a difference.”

However he says there are still many things needed such as a new water storage tank to irrigate the plantation, books for the theological library, and a flat or room in Yangon to house a church and to provide accommodation for people from the Chin tribes who travel there for medical treatment.

During his time in Myanmar, Peter attended a round table meeting coordinated by the Council for World Mission, spoke at the Tahan Theological College and also preached at a church service. But what he found most meaningful was to see how people lived.

“I was surprised at how much life happens on the street. There were stalls everywhere. So many people seem to try to make their living selling something and often it seemed that there were no customers.”

“I am still not sure that God has given me a particular burden for Myanmar but I have a much greater appreciation of a country that is changing very rapidly, of a people who have lived under a military junta and of a church that is faithful despite few resources,” he says.

Marion Bowker from Tahunanui Presbyterian Church went on a mission trip to Myanmar in January and says the highlight for her was seeing projects made possible through the partnership with our Church.

She was moved by “the proud way the Baby Home manager showed us their very first bunch of bananas growing in the plantation put in last year with our Church's help. What a success story; nutrition for the children and maybe some left over to sell. It was good to see that the land can now be used for the best.”

“The children at the Baby Home, although originally from homes that would definitely be described as disadvantaged in NZ, were happy and engaged in activities,” Marion says. “One young lad had been out with his friends hunting for wild plums and had tucked his t-shirt up to carry them home just like any kid anywhere. When we asked him to show us, his face broke out into a really amazing smile and his eyes lit up. The children have a home, food, education, someone to love them and they are learning about Jesus.”

Robyn Burnett from St Margaret's Presbyterian Church in Christchurch was one of seven who visited in November last year. She too found the trip to be an ‘eye opener’.

“The relationship between our Church and the Presbyterian Church of Myanmar is unique and extremely important. We got to see projects we have supported through the Rice Bowl Fund and talk to people whose lives have been touched by visits from our Church and I can now say without hesitation we are making a difference.”

Robyn says she feels blessed to have gone on the mission.

“God is using the mission partnership between churches in two countries that seem worlds apart to teach each church in different ways. This is a partnership that is extending the kingdom of God and the more I think about the people I met the more I want to advocate for this partnership. Mission is not about one powerful group ‘saving’ another group.



Petra Malcolm (left) and Robyn Burnett in Myanmar, 2011.

It is about a partnership of learning and connecting with people. God's kingdom will grow as a result of this partnership and I feel excited to see where God will lead us next."

Nicholas Haslam from Knox Presbyterian church, Dunedin, also went on the November Myanmar mission and says he was interested in going to discover what "mission meant to him" and to experience a new culture first hand.

Nicholas says he returned with some important life lessons, for example, how happy people can be even with very little in their lives.

"My first impressions were that these are happy and friendly people. Just walking through the markets you learn how much value and joy they find just by interacting with each other. Yet beneath the surface, the sad reality is that many of these people are living in poverty and behind the smiles and kind eyes is a hard, grinding oppression."

Nicholas says, "Everywhere I went, I was reminded of a sacrificial love by almost everyone I met. No matter what faith or background, people are willing to give so much from so little. As Westerners and New Zealanders we have a certain level of comfort and assurance that is ingrained in our society. However I learnt at the

end of the day we just need to put our differences aside".

He says the Myanmar mission has changed his life and he believes "sharing our lives can have a much greater impact on their lives than financial assistance ever could".

Angela Norton, the Rice Bowl Mission Coordinator says she hopes other churches get involved in supporting the Myanmar mission and invite people to join the next team trip in February 2013.

For information on how your church can become involved see [www.ricebowlmission.org.nz](http://www.ricebowlmission.org.nz)

Christine Gounder Spanz

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## CWM Pacific region looks to Church for new Secretary and Deputy Moderator

**There were a few firsts at this year's Council for World Mission (CWM) Assembly in American Samoa.**

It was the first time a woman has been elected moderator of the Pacific Region and deputy moderator of the CWM.

It was the first time a Samoan woman has served communion in the Pacific.

And it was the first time coconuts have been used for communion.

Four delegates represented the Presbyterian Church of Aotearoa New Zealand at the CWM Assembly at the Kanana Fou Theological College in Pago Pago in June.

They were the former Global Mission Coordinator the Very Rev Pamela Tankersley, Pasifika Missionare the Rev Don Ikotoelagi, Northern Presbytery moderator the Rev Fakafo Kaio and youth delegate Kirstin Harray.

CWM's Assembly brings 125 representatives from its 31 member churches together every four years to read the signs of the times, to listen to God, to set strategic priorities, and to select trustees for the next four years.

This year's theme was 'Hope: The Language of Life' and the keynote speakers were the Rev Dr Allan Boesak of South Africa and Bible study leader the Rev Chris Fergusson from Canada.

The Assembly began with an immersion into the local culture. Delegates were given a tour of the island and looked at some of the places missionaries from the London Missionary Society had worked. They also looked at some of the villages devastated by the tsunami in 2009.

Youth delegate Kirstin Harray says the first thing that comes to mind as she reflects on the CWM Assembly is the warmth - the warmth of the climate and the warmth of the people.

Kirstin says one of the highlights for her was meeting the delegates from the other 30 member churches worldwide, particularly the youth delegates.



**Kirstin Harray (second from left), with the Very Rev Pamela Tankersley, Yak-hwee Tan of CWM, and locals in American Samoa.**

She says the youth experienced mixed messages throughout the Assembly regarding youth involvement in church leadership.

"It seems the experience of most youth in their countries and churches is that they are wished to be seen and not heard. Particularly in countries with strong cultural traditions and patriarchal dominance", Kirsten says.

Pasifika Missionare the Rev Don Ikotoelagi says he found the gathering enlightening and commended the Congregational Christian Church of American Samoa for being great hosts.

"I couldn't ask for more. I think we all came away in awe of the beautiful singing and the big youth choirs. It was just fantastic," he says.

The Rev Fei Taule'ale'ausumai from Northern Presbytery was appointed CWM's Pacific Regional Secretary and helped organise the opening and closing worship where she introduced a new way of serving communion.

"For the closing worship we used the coconut, instead of bread and wine. It was a big thing even for Samoans to receive a small round piece of young coconut and the coconut juice as the elements of the sacrament," Fei said.

She said it was really significant at the Assembly to see a Samoan woman administering communion in CWM Pacific churches.

"I think it was a huge positive step forward and the fact that the whole nation got to see a woman administering the eucharist on television would have planted the seed for change."

Fei says some of her goals as Regional Secretary of CWM are to bring churches closer together.

"Like in Auckland we have six churches which are members of CWM and no one knows what the other is doing. So it will be good to use Auckland as an example to start linking some of the CWM member churches."

The Rev Sam Tialavea from the Congregational Christian Church of American Samoa was appointed as CWM Moderator and the Very Rev Pamela Tankersley was appointed as one of his deputies.

Pamela says it is a great honour because it's not a common role for a woman in the Pacific.

She says the partnership of churches in CWM is important because it enables the formation of good relationships between the nine Pacific members and churches.

Pamela, who is a former Moderator of the Church, finished her role as Coordinator of Global Mission in August.

"I've had a fun couple of years and have this new CWM deputy moderator role to do now. One of the challenges for me is to both be myself but to also try and think and be part of a Pacific way of doing things," she says.

**Christine Gounder** [Spanz](#)





## New Global Mission Coordinator appointed

**Phil King is the Presbyterian Church's new Global Mission Coordinator.**

"I have been preaching about stepping out in faith for a long time. It feels quite good to be doing it myself," says Phil who is settling into his new job, succeeding the Very Rev Pamela Tankerley as Global Mission Coordinator.

Phil says his role has two aspects. One is continuing to support the work of the overseas mission partnerships in Vanuatu, India and Myanmar and exploring new ways to develop them. The other is working with new immigrants who are engaging with the Church through their own ethnic congregations as they integrate into New Zealand life, "helping them on their journey and helping the European New Zealand membership to understand how to relate to them".

Starting out on this mission he finds real value in the message promoted at St Margaret's Bishopdale, Christchurch, where he has been minister since 1996: "You don't have to go overseas to get involved with cross-cultural work".

Three years ago Phil undertook research on some of London's multicultural churches in which immigrants from former British colonies had become members. He interviewed ministers and members about what it was like to be part of such churches.

"My major insight was the challenge of being truly multicultural.

"A lot of parishes had experienced white flight. In Tottenham, for example, there were people from Ghana, Jamaica, Sierra Leone and the Indian subcontinent. The previous residents had left. So they had avoided the challenge of engaging with one another and being truly multicultural.

"Our challenge for the future is how we evolve multiculturally, how we grow in our understanding of what it means be multiethnic and multicultural based on our bicultural relationship with Maori. There's a lot of learning to do."



**The Rev Phil King with Chief David, one of the chiefs on the Island of Aniwa, where Phil attended the PCV General Assembly in August 2012.**

St Margaret's has held international dinners, inviting people to contribute dishes from their own culture, set up targeted outreach programmes and put on conversational English classes and ESOL (English as a Second Language) Bible Study.

But it can be more direct than that, Phil says. "Becoming involved with cross cultural work is as easy as looking at someone, meeting their eye, smiling, introducing yourself and having a conversation. Some people are not able to do that.

"A lot of people who want to make their home here are actually quite lonely. They are seeking to make connections with Kiwis and want Kiwi friends. It's a simple thing to introduce yourself, have a conversation, invite them to your home and get to know them.

"It's about helping people feel connected and supported. It can be done by individuals or congregations seeking to be actively welcoming.

"This is something that's been on my heart for a long time. It's the way I'm wired; I'm good at connecting people with people."

Phil was drawn towards ministry early in his life and became a leader in Youth for Christ and Scripture Union. With a degree in history and English from Otago

University he "did gap filler jobs till I sensed the call to go to Ministry".

It was a three-year exchange to Canada early in his ministry that laid the foundation for his multi-cultural work. "That helped me see I could offer ministry anywhere. Here I was on the other side of the world but doing what I was called to do. That helped my journey and gave me international contacts I still have today.

"Coming back to Christchurch I really got stuck back into building parish life here. But I had a leaning towards working with other cultures."

Phil and his wife Keryn, who have relocated to Wellington, will greatly miss Christchurch where their three adult children – Vanessa, 25, Tim 22 and Lauren 19 – remain.

Phil has been to Vanuatu as guest lecturer at the Talua Theological College. He's also travelled to Myanmar three times helping develop the church's partnership with the Presbyterian Church of Myanmar.

Phil is very aware of the need to "put runs on the board" in the new role but has a quiet confidence about what can be done.

"I'm trusting in God – stepping out in faith."

Jane Tolerton [Spanz](#)



# Can you live on \$2.25 A DAY?

**Could you live for five days spending only \$2.25 a day?**

That's the challenge Christian World Service intern Lara O'Donnell will face when she takes part in the second Live Below the Line to be held in New Zealand.

Lara will be one of thousands of New Zealanders choosing to live in solidarity with the world's poorest people for five days from September 24 to 28.

Live Below The Line was begun by the Global Poverty Project. It asks people to try and live in conditions of extreme dietary poverty for five days.

It has taken off among developed nations and was first held in New Zealand last year. As a respected agency involved in poverty reduction and education, CWS was asked to take part in the first event.

CWS chose to take up the challenge on behalf of the people of Maridi, South Sudan and have repeated that choice this year. Proceeds will go to the Maridi Service Agency, a partner organisation run by young people in the world's newest nation.

Lara says Live Below The Line is a compelling idea and it was her pick of the projects Christchurch groups, her and fellow event management students at Christchurch Polytechnic, pitched to her.

It was the very challenging nature of the Live Below The Line project combined with the vision behind it that she liked.

The stark reality of how many people live in extreme poverty resonated with her, especially as up until then she had not been aware of the huge numbers involved. She is appalled at how many people live in extreme poverty and excited at the idea



**South Sudanese children laugh to see their photos for the first time. Unfortunately they are growing up in one of the world's most deprived nations.**

of helping promote both awareness and solutions to the problem.

"There's no real reason why 1.4 billion people should be living on so little each day, especially in 2012."

By the time 21 year old Lara graduated in political science from Canterbury University this year she had switched her attention to event management.

"Live Below the Line is a different challenging sort of event, rather than just a party or concert that you organise, attend and then it's over," says Lara. Helping organise and take part is going to be "interesting".

"I'm not the sort of person that eats left overs. I like fresh and different food."

Lara has been busy compiling email lists and publicity material for social media and more traditional media. She is also looking for people to share bulk buying power with to stretch her miniscule food budget as far as possible.

She has enjoyed her crash immersion into the daily work routines of CWS and the many types of expertise she has encountered there. It has given her insight

into the world of faith based aid and development.

Lara is looking for recruits and fellow Live Below The Liners. She has compiled the following request for supporters:

"To get involved with the Live Below The Line challenge, you need to sign up online at <http://www.livebelowtheline.com/nz-cws>, either as an individual or as part of a team.

"Your team could be you and your friends, classmates, sports teammates, people from your church or your workplace. Signing up as a team means you can pool your money and do more with your food."

"Collective promotions like this that raise overall awareness of poverty issues are a powerful tool in getting changes achieved," says CWS national director, Pauline McKay.

The South Sudanese Maridi Service Agency has staff of mainly under 25 year olds who help run the Maridi radio station, schools and help former child soldiers rejoin society. "They're an ideal partner for Live Below The Line," says Pauline.

Over half the people in this chronically undeveloped nation have no choice but to live below the poverty line every day.

# GOING FURTHER IN DISCIPLESHIP



## ➤ Going Further

Monday 28 January – Sunday 3 February 2013

Going Further is a week-long discipleship camp for young adults (18-30) involved in Presbyterian churches that will challenge mind, body and soul. You don't have to be involved in youth leadership, or any kind of leadership, but if you have the desire to go further in your faith and explore Christian discipleship then come and join us for a week-long adventure.



➤ Dr Chris Marshall



➤ Darryl Tempero



Discipleship is an adventure and *Going Further 2013* will take place at Blue Mountain Adventure Centre in Raurimu on the doorstep of Tongariro National Park. So, in addition to the teaching and worship sessions, participants will get to choose from a number of outdoor adventure activities including, white-water rafting, abseiling, mountain biking, tramping and rock climbing.

Dr Chris Marshall, a gifted teacher and communicator, is one of the main speakers. He will explore what the parables have to say about discipleship – *The Parables: Pictures of Discipleship?* Chris is the St John's Associate Professor in Christian Theology at the Victoria University of Wellington.

Learning about spiritual practices and disciplines on prayer, ways to read the Bible, faith formation, and participating in all of these is an important part of Going Further. They are built into the daily rhythms of the week, including on our morning and evening prayer together.

Darryl Tempero will be teaching the spiritual formation and spiritual practices stream. He is a Presby minister who recently planted a church in Christchurch. Prior to this he led the creative team at Hornby Presbyterian for over a decade.

**It is a time to be open to the new, to be refreshed, to hear the voice of Jesus, connect in community and be re-formed in order to go further as God's people in the world.**



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