



Spanz

Presbyterian Church of Aotearoa New Zealand

WINTER 2015, ISSUE 62

Supporting
Cyclone
Devastated
Vanuatu

www.presbyterian.org.nz

A Vibrantly Religious Future

Our children are young adults now and so our long relationship as parents with their schools has come to an end. It's been an interesting and varied relationship over the years.

Mostly it has been a very positive experience. There have been times when I have been downright envious of the secondary schooling our children have received - the opportunities they have had for travel within and outside New Zealand, the people who have come locally and globally to connect with their school communities, the enormous range of extra-curricular activities in sport, arts and culture, the wide range of subject choices, the technology available to them in the classroom... My education was, I am sure, well suited for the era of the 60s and 70s, but, in retrospect, it seems a little narrow in comparison.

The thing is though, the world our children have been educated for is vastly different from the one I grew up in.

Our world today is enormously complex with anxiety about climate change, economic instability and terrorist threats. The political manoeuvrings, natural disasters, violence and injustices rampant within the world are brought to us on our laptops or living rooms (depending on which generation we are) on a daily basis, making us far more aware of what is happening around the globe. We are living on a noisy, fast-paced, multi-faith, multicultural, constantly changing planet with rapid technological advances and challenges as diverse as energy use, social media and bioethics.

All this has brought about a vast change in how education is viewed and delivered compared with just a few decades ago. I have heard it said numerous times that students today are being educated for jobs that haven't been invented yet.

Alongside all that, the Pew Research Center's recent report on the future of global religion projects that ours will be a world which will see a 'vibrantly religious planet, not the withering away

of religion predicted by some futurists'. This interests me in my role as Director of the Presbyterian Church Schools' Resource Office! I think faith-based schools have something significant to offer students, particularly within a country like New Zealand with its increasing secularism, as they grow up in this 'vibrantly religious planet' of the future.

As part of their founders' vision of a holistic education within a Christian ethos our Presbyterian Church schools aim to be communities of learning which have Christ-like attitudes woven into their underlying fabric. Specifically, classes in Religious Education along with regular chapel services are part of the schools' weekly rhythm giving students the opportunity to engage with and reflect on life's deep questions of meaning and purpose within the context, history and traditions of Christian faith. Greater tolerance and empathy towards the 'other' is fostered when students can learn about World Religions as part of their RE curriculum.

I was fascinated to read recently that one of our large state secondary schools in Wellington is now offering an Understanding Religion course. It has proven very popular, filling three classes at Year 13 for the last three years. The school decided to offer this course because "we had noticed that our senior Social Science students often really struggled to understand major world issues that were connected to religion and religious differences" such as issues relating to the Middle East and women's rights in other countries.

Maybe other schools could be encouraged by their parent body to embrace this kind of learning opportunity for their students in order to help them find their place within this challenging but colourful and exciting world they are growing into.

– The Rev Sharon Ross Ensor is the Director of the Presbyterian Church Schools' Resource Office based in Wellington.



Sharon Ross Ensor

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MODERATOR'S MUSINGS

The Right Rev Andrew Norton contributes a regular column to *Spanz*



Joining the dots

I first started joining the dots as a kid in the back seat of our Morris Minor. I had a picture book of dots and numbers and traced a line from one dot to the next. Today I'm joining dots, but the page is much bigger and the numbers have been taken away. I've spent hours looking for a pattern to emerge from the maze of dots. It's complicated and confusing yet with focused attention the picture slowly begins to emerge. Life and faith, work, church and family are just like that; complicated, confusing and at times messy.

Can you see the dotterel hiding? Can you join the dots?

This picture is made up of three dots.

The first is the 'present past'. I call it the present past because the past always comes to us in the present; it is as though yesterday is today. Just beyond the high tide line the past is washed up on the shore. What can you learn from your past? What are the treasures and entanglements of the past? What is holding you back to saying "yes" to the present?

The second dot is the horizon (eyes drawn distant) where destiny draws you into the present future. I say 'present future' because the future is experienced in the present in the form of hope or despair. Can you see the horizon? What does it look like for you; hopeful or despairing? How well are you living the present future?

The third dot is now – the 'present present' that joins the present past and the present future together as one. This

Come with me for a walk along the beach where we can further this conversation.

Message in a bottle

Just beyond the high tide line,
where the dotterel hides her nest
among the driftwood,
sun and surf bleached;
where the seagull skeleton
is tangled in a net
and the memories of a maiden voyage lie,
washed by the waves of the last king tide,
there you may find
a blue green bottle sealed with a cork.

"It's been a long time coming,"
you say to yourself
as the waves echo again, again and again;
Your eyes drawn distant to the gannet,
wings folded for her dive
she pierces the deep
blue green waters,
only to be jolted back to the place
you stand
by the cry of the gull,
"NOW!"

- Andrew Norton

is where we do the writing in the sand, make promises and live out our past and futures.

Have you got the picture yet?

Let me take you to another shore line – Lake Galilee – and Jesus is walking along the beach and comes across Simon and Andrew. They have a conversation about the fishing and what the weather might bring and then the conversation turns... "Come follow me."

Could this be the missing piece from our picture? How on earth can we make sense of the confusion and complexity of processing our past and future? Jesus meets us on the shoreline and invites us into a conversation about our present past, present future and our present present and asks, "Come follow me."

What if we, as individuals and as a Church, were to give our focused attention to this one question?

What would it mean if we were to follow the One who calls us to follow in the present present?



CHURCH SUPPORTS Vanuatu ON LONG ROAD TO RECOVERY

The Presbyterian Church's partnership with Vanuatu is as resilient as the people of Vanuatu themselves. As Vanuatu copes with the after-effects of this most devastating cyclone the Church is practically and spiritually supporting the country to get back on its feet.

Summer 2014 in Vanuatu was the hottest anyone can remember. Six newly arrived Kiwi Church volunteers sweated through nights when the temperature refused to drop below 30 degrees. A week before Cyclone Pam hit, Neville and Gloria Jones had word that a monster storm was on its way. All they could do at Sutherland Mission House in Port Vila was sit tight and wait for Friday, 13 March.

When the cyclone hit, the Maebrys were huddled together on a bed in their school house at Onesua, covered in yellow plastic capes.

"We were praying as the force of the cyclone blasted through any gaps and sprayed us with grit-filled rain, like a filthy shower," Graeme says.

When morning came they still had a roof over their heads despite the extensive devastation. The school principal Graham Kalmar, his wife and four

children were not so lucky. The Maebrys vacated their house as soon as possible for the principal's family and headed for Sutherland House.

Depth of concern

The Presbyterian Church of Vanuatu (PVC) is our Church's primary international mission partner. For this reason many professional connections with the island nation have matured into friendships. The lines, says Global Mission Coordinator the Rev Phil King, have blurred.

"People throughout the Church have been incredibly concerned and affected," he says. "It's been difficult to disentangle the personal from the professional."

Phil says it was important to decide early on what our Church's role in the recovery was to be.

"While the desire to respond immediately was strong, the message we put out was to rely on the aid agencies for a first response – donate to them – and we will step in after with the long-term partnerships."

In Wellington a collaborative and meaningful *Aroha for Vanuatu* came together in just a few days. The church

service was held at St John's in the City on 19 March. During the two-hour service an open mic gave the dozen or so Ni-Vans present a chance to share their feelings.

"Most had yet to hear from their families so the emotions were high," says the Rev Allister Lane. "It had the best possible aspects of a funeral; grief met and shared with faith and worship."

The visitors from Vanuatu were joined in solidarity by aid agency representatives, regional ministers and others such as the principal of St Oran's College, whose pupils had been on successive trips to Vanuatu. The Church, says Allister, was acknowledged publicly not only for its long-standing commitment to Vanuatu but also as an appropriate source to assist with the language and ritual of a meaningful response.

"It was a powerful expression of connection and recognition that gave me real hope," he says. "I encourage other congregations to see with new eyes the place they have in the wider community. And we all need to keep pressure on the government to dig deep and stay committed. This country has had reciprocal economic benefits from Ni-Van seasonal workers. We owe it to them to respond with generosity."

Moderator's appeal and visit

The Moderator's *Pacific vision: Vanuatu Appeal* reached \$95,000 at the end of April and one of the first projects it will fund is rebuilding staff housing at Onesua College where half of the 26 staff are in temporary accommodation.

In April, Moderator the Rt Rev Andrew Norton travelled with Rev Phil King to Vila on a five-day solidarity and pastoral visit. The two Church leaders met with the PVC's leadership and other church-



Helping Tuvalu, Kiribati and other Pacific nations recover from Cyclone Pam

As well as the Pacific Vision: Vanuatu Appeal, our Church is also taking donations to help other Pacific island nations recover from Cyclone Pam.

Donations to support churches in Tuvalu, Kiribati and other Pacific island nations can be made to Presbyterian Church Global Mission, PO Box 9049, Wellington 6141, or make an electronic transfer to our bank account (please contact katrina@presbyterian.org.nz for details). Please clearly identify which Pacific church you wish to support.

based organisations to better understand their approach to rebuilding and how best to offer coordinated help.

The PCV is Vanuatu's largest church with oversight of numerous schools and colleges. It runs a highly respected community health programme and reaches into all aspects of Vanuatu life. Many of its buildings have been either lost or damaged, including Lenakel College on Tanna Island, Vaum school on Paama and Napangasale college on Tongoa.

"Because of the size and role of the PCV their recovery is vital for the recovery of Vanuatu as a whole," says Phil.

The PCV's Disaster Relief Team has identified three key areas of need: education, health and parish life. Neville Jones has been appointed as the team's logistics manager.

"He's doing an outstanding job," says Andrew, "and is perfect for the job given his history of logistics in the NZ Army."

Phil and Andrew were also able to offer pastoral support to the Jones and the Reids who decided to stay on in Vanuatu despite the huge changes to their "job description". Gloria has remained in the health centre where she works with a German dentist and plans are in the pipeline for dental services to extend to the outer islands. Neville is hoping, at some stage, to return to Pango Bible School.

"It was badly hit so teaching may be under a coconut tree until some of the structures are put back up when funds come available," he rues.

Phil and Andrew's visit also coincided with a training event for pastors from outlying areas which was invaluable for

information gathering given how erratic communications are, especially with the northern group of islands. Santo, where Shirley and Don Anton are based, was spared the worst and has been sending root crops to the main island.

The poorer areas suffer the most, emotionally and physically, Graeme Reid says, but the overriding feature is the resilience, community spirit and determination to rebuild with the meagre resources the people have.

"We've seen a small community near us called Seaview rebuild their church using the youth group and whatever iron and tarpaulins they could get, and have their first service on Good Friday. The houses are going back up at the same rate."

Food and safe drinking water are equally pressing needs. Up to 100,000 people were still without access to safe water a month after the cyclone. Fast growing vegetable crops such as bok choy, cress and island cabbage will be ready in a month but staples such as taro, manyok, kumara and bananas will take a lot longer. Coffee and sandalwood plantations could take as long as 18 months to recover.

Changing construction methods

Vanuatu may need to adopt practices that are common in other parts of Melanesia. In the Banks Islands just south of the Solomons, for example, houses are roped to the ground and their occupants leave for a safe house when cyclones hit.

From now on, all buildings in Vanuatu are likely to be "cyclone strapped". The Church's new school at Ambrym was already designed so that its iron roof is tied to the structural wooden trusses. When the cyclone hit, work hadn't progressed further than the laying of foundations, but construction geared

up again in April when six church members from Hamilton spent three weeks assisting locals with the build, and trialing another new cyclone-proof building method using sand or stone-filled polypropylene bags.

Jack Brinkman led the group and is a member of the Chartwell Co-operating Parish. A retired mechanical design engineer, this was his sixth trip to Vanuatu. Ambrym is not for the faint-hearted, he says. The island has no electricity, gas, reticulated water, internet, hotels or TV. Getting there is a full day's travel, by air then by open river boat from Vila and finally a 15km drive to the school site.

The school will be completed in late July and is accessible only by track so the logistics of getting materials to the site are equally challenging.

Get involved

There will be more opportunities to join work groups involved in reconstruction or to offer professional services such as teaching, dentistry and optometry. To find out more get in touch with the Rev Phil King, phil@presbyterian.org.nz or (04) 381-8294 and see the Church website www.presbyterian.org.nz/national-ministries/global-mission. Donations can be made to the Pacific Vision: Vanuatu appeal direct into the Church's bank account or by email to katrina@presbyterian.org.nz.

Jade Reidy 



Defence force chaplain's Vanuatu mission



Chaplain Chris Purdie, (centre), aboard the HMNZS Canterbury in Vanuatu. Chris was part of the NZDF Humanitarian Aid and Disaster Relief mission in the wake of Cyclone Pam.

New Zealand Defence Force (NZDF) Chaplain Chris Purdie spent the 2015 centennial ANZAC Day at sea returning from post-cyclone work in Vanuatu.

He and the ship's chaplain, Peter Olds, held an ANZAC dawn service for 200 personnel on the flight deck of HMS Canterbury, two days out of Auckland: "a starry, starry night turned into a dawn over the sea – quite lovely", says Chris.

Chris was part of the New Zealand Defence Force that sailed into Port Vila, Vanuatu, during April on an NZDF Humanitarian Aid and Disaster Relief mission in the wake of Cyclone Pam.

The mission included meeting with local leaders; discussing the needs and concerns of the population and how the New Zealand could help; re-roofing schools, kindergartens and other public buildings; restoring water systems; and fixing roads in the Shepherd Islands. These tasks were done in temperatures heading for 30 degrees, even when it rained.

The diversity of the add-ons to the core work of pastoral welfare is part of what attracted Chris to the job of chaplain almost nine years ago.

"There isn't a war on but in many ways our role is still the same. Roles don't change; situations do. Chaplains go where soldiers go, experience what soldiers experience and live through what soldiers live through," he says

– noting that in Vanuatu all of their food for five weeks came out of plastic containers they took with them.

Chris, who is a Presbyterian minister, started his involvement in the Church as a parish youth worker in Christchurch, and then Taupo, and went into ministry through a placement at the Union Church in Wainuiomata and the Hutt City Uniting Congregations.

"My interest in Christian mission to men led me to the defence force role," he says. "The Army is male-dominated and is a missional environment. The role of chaplain includes everything from baby blessings to funerals. Just before we went to Vanuatu a young soldier was killed in a car accident, after a trip home to see his mother. We held a memorial service while at sea and I was involved with pastoral conversations about him with young soldiers during the five weeks we were away. When we returned to New Zealand we went and paid our respects at his graveside."

One of the hallmarks of military chaplaincy, mainly dealing with men aged from 18 to 35, is sudden deaths of young men, mainly from accidents, says Chris. He points out that suicides are less common in the services than in the same age group in civilian life.

Chaplains help the organisation to get the best out of everybody by being involved in both social and career issues, says Chris.

"We give advice to commanders and help in career management. We have a non-combatant role, and a non-command role. We can't tell anyone what to do, so it's safe for people to come and tell us about issues. We can help join the dots in somebody's life for the commanders.

"There might be family situations affecting a soldier's work performance. There may be a situation in their family that they don't really want to talk about, but which is affecting their work performance. For example, we have people who have been brought up by their grandparents. If their grandmother takes ill, an 18-year-old may not want to say, 'My grandmother's terminally ill. Can I go home, please?'"

Chris lives at Linton with his wife Silvia, who is the minister at Milson Combined Church, Palmerston North, and their three sons.

There are currently 30 chaplains in the New Zealand Defence Force. Most chaplains are Anglican and Baptist, with a good sprinkling of other denominations, Chris says.

Both male and female ordained ministers in good standing with five years of pastoral experience can apply to become chaplains. They have to be physically fit and willing to accept postings to military bases, and be prepared to be deployed overseas.

Jane Tolerton [Spanz](#)



Presbyterian students visit Gallipoli

During the April school holidays 23 students from St Andrew's College, Christchurch, brought their history lessons closer to home by embarking on a Global Education Tour to commemorate the First World War.

The year 12 and 13 students visited memorial sites at Gallipoli and the Somme and a convalescent hospital at Brockenhurst in Hampshire, England.

Before departing, student Harrison Cooper had researched the lives of two family members who signed up. His great great uncle, Peter O'Connor, died aged 19, five days after the first landing at Gallipoli in 1915, while his great grandfather James O'Connor was wounded and lost his left arm. He became one of the last to leave Brockenhurst in 1919, heading for home.

Following in the footsteps of these two young men and the sacrifices they made brought the effects of the war into immediate focus.

"At Gallipoli, one of the memorials we visited was Lone Pine," says Harrison. "Peter is remembered there and the experience was exceptionally moving."

And the students from Christchurch weren't the only ones on tour at Gallipoli.

"We bumped into two other groups," Harrison said on his blog. "I got talking with Hayden from Western Australia and one thing he said really stuck in my mind. 'Us Australians and Kiwis, we may view ourselves as enemies and rivals particularly when it comes to sport, but

we truly are brothers linked all the way back to this place a hundred years ago."

The majority of the 130,000 death toll in the campaign was Ottoman but one in five Kiwi soldiers who landed at Gallipoli were killed. Although horrific, the death toll paled in comparison with that in France. The wounded or invalided found themselves transferred away from the chaos to the serenity of Brockenhurst. The village was home to No 1. New Zealand General Hospital, jocularly referred to as "Tin Town". Its war graves cemetery marks the resting place of 93 New Zealanders. The students were joined there for a ceremony by New Zealand's military advisor in London, Colonel Mike Beale, the Mayor of Brockenhurst, and Robert Taylor, New Zealand deputy high commissioner.

Student Pippa Griffiths had researched the story of her friend's great great uncle Andrew Gilbert, whose dream to see the world took him to a staging post in Egypt where he contracted a suspected case of enteric fever. He eventually died of bronchial pneumonia at Brockenhurst early in 1917.

Despite not having a close relative who fought Pippa says the lightning tour of three countries provided vastly more than she expected to feel, see and hear.

"Having read and researched so much before going on the trip made it more real," she says. "It not only made the subject of history come more alive but also showed me the importance

of our history and its outcome in today's society."

Harrison, too, feels closer to the experiences of the earlier generations of men in his family, from standing where they stood, despite the overlay of time.

"It was interesting to see how little or how much some of these landscapes have changed over the past century," he reflects. "In some places we visited, if you didn't know any of the history you wouldn't realise what had actually happened there."

Before her travels through Europe Pippa Griffiths saw ANZAC Day as a commemoration but now it has become much more than that.

"It's an opportunity to appreciate the freedom we have to travel to Gallipoli without a gun in our hand, to visit the Somme and chat with French locals, to stand in Ypres and hear nothing but complete silence, to go to Brockenhurst knowing that home, if need be, is only a plane flight away."

Both Pippa and Harrison connected with the suffering involved in war. "I now see the strong value in peace," says Pippa. Harrison says he would still consider signing up for war, depending on the nature of the conflict.

"Those New Zealanders who signed up mostly felt they were fighting for peace and safety for New Zealand. If I thought [a war] was worth fighting for I would sign up."

A Gallipoli exhibition will be at Te Papa, Wellington for the next four years. To read more about the Christchurch Sister Cities WWI student tour, see <https://wwitour2015.wordpress.com>

Jade Reidy Spanz

Presbyterian minister first chaplain killed at Gallipoli



The Bible Society's new Defence Forces New Testament, produced to commemorate the centenary of the First World War, features the story of Chaplain-Major Grant.

A memorial service for chaplains will mark the centenary of the Reverend William Grant's death at Gallipoli

Reverend William Grant, the first Presbyterian minister to offer himself for service and the senior chaplain of the New Zealand Expeditionary Force (NZE), died on the Gallipoli peninsula on 28 August 1915.

One hundred years later the New Zealand Chaplains Directorate will hold a memorial service for all chaplains who have died serving their country at the Wellington Cathedral of St Paul, 2pm on 28 August 2015.

It will include most of New Zealand's forces chaplains, of which there are currently about 30, as well as families of chaplains killed or wounded on active service and members of their former congregations.

William Grant was the minister at St Andrew's, Gisborne, when war broke out in 1914. Already in his mid-fifties, he was old enough to have been the grandfather of hundreds of the men who enlisted while still in their teens. (Candidates were supposed to be between 20 and 45 but the NZEF did not ask for proof.)

Grant was given the rank of Chaplain-Major. He sailed with the main body of the NZEF in October 1914 and spent about five months in Zeitoun Camp near Cairo where the New Zealanders trained before sailing for Gallipoli. Grant turned 56 years of age two days after the landing on 25 April.

"Ministering to the wounded and dying, performing the last offices for the dead, cheering and inspiring our fighting

men – thus his last days were passed," records the Memorial Minutes written after his death.

Grant died after four months on the peninsula – shot while looking for wounded New Zealanders.

Methodist Chaplain-Captain Henry Blamires, from Wanganui, recorded in his diary (a copy of which is held by the Archives of the Presbyterian Research Centre) that he himself went with a soldier into trenches occupied by New Zealand wounded and dead at the same time:

"August 28th - ... We only succeeded in getting pocket books from dead men to identify them + rolled back into the trenches unseen by snipers from Turk trenches at 1.45 pm.

...Chaplain Major Grant was killed at the same hour in another part of the trench. He went with Chaplain Dobson to look for wounded in end of our trenches. Guards allowed them to go further without warning. They reached a place filled with dead Turks + discovered an Australian, a Connaught Ranger [Irish] and a Turk wounded.

Then trying a little further, two Turks came suddenly at them + probably in deadly fear + trembling fired. Dobson got away, but Grant fell...

It gave us a great shock. Grant had said, 'This is the valley of the shadow of death'. Dobson said, 'If one has to go there is no way much better'. Grant replied, 'It is the best.'

Grant had been born in Scotland in 1859 and arrived in New Zealand at the age of 11 with his family. His father worked

as a saw miller in Hawke's Bay. Grant studied for the ministry in Dunedin and Edinburgh before being ordained in New Plymouth in 1889. He took an interest in mission work and was the Convenor of the Presbyterian Church (Northern) Missions Committee.

He married Isabella Blair in 1891 and they had five sons – two of whom were also serving overseas at the time Grant died.

According to the Church's Memorial Minutes, "He was endowed with a happy and genial disposition and never failed to secure a ready hearing for the message of the Gospel which he presented with great fervour and clearness. He was a successful, unselfish, cheerful and painstaking minister and endeared himself to all his brethren and to all the people connected with his various pastorates."

Thirty-four other Presbyterian ministers served as chaplains in the First World War. They worked on troopships and hospital ships in Egypt, England, France, Belgium, Salonika, Mesopotamia and Germany when the New Zealand Division became part of the Army of Occupation for several months after the Armistice.

A new Bible Society Defence Forces New Testament, produced to commemorate the centenary of the First World War, features Grant's story and photograph. Fifteen hundred have been printed – in waterproof format – and given to members of the forces. The New Testament includes Army, Navy and Air Force prayers and wartime photos from Presbyterian Archives and the Alexander Turnbull Library.

Jane Tolerton [Spanz](#)

New Beginnings for St Paul's Kaikoura

After embarking on a community coastal forest restoration project, St Paul's Presbyterian Church in Kaikoura has officially gifted a beautiful piece of coastal land and a walking track to the Kaikoura community.

The New Beginnings – He Timatanga Hou tree planting project was the brainchild of parishioner Murray Davidson. Back in 2007 Murray, a great grandson of one of the original St Paul's trustees, envisaged the Church's Glebe Land being planted with native plants and gifted back to the Kaikoura community. Although Murray passed away four years ago the project was kept on track by a working group including church treasurer and project organiser Melville Syme.

Planting began in 2011 and last year it was finally completed, along with the construction of a walking track. Over 5,000 native coastal species have been planted and the track gives access to stunning views of South Bay.

"It's been a real community project, and the local church people have embraced it," says Melville. "The land is easy walking distance from town, has lovely views, and is a perfect place to walk and reflect. The track is proving really popular, and people have commented on how lovely it is and congratulated us. It's had an enthusiastic reception."

In April, the land was officially gifted to the local community at an opening ceremony. "It was a great event. 100 people turned up and there was huge support from the community," says St Paul's minister the Rev Alistair McNaughton. "A significant number of local organisations got involved in the project. It was really exciting."

The Rev Wayne Matheson, the Church's Assembly Executive Secretary, presented the title of the land to Kaikoura's Mayor Winston Gray. "The project is a great partnership between the Church and the wider community," says Wayne. "St Paul's has worked with the Council, the Runanga and many other organisations. It looked out and saw itself as part of the



The St Paul's Walkway, recently gifted to the Kaikoura community, gives access to stunning views of South Bay.

wider community and used its assets for the mission of ministry.

"Care of creation is one of the Presbyterian Church's key mission statements and this project is a great example of that," he adds. "The land will be passed down the generations."

Sir Mark Solomon, Kaiwhakahaere of Te Runanga o Ngai Tahu, also spoke at the event. He explained the history of the land which, before the arrival of Europeans, was a heavily populated Māori community site and holds significance for Māori as well as for St Paul's Church members.

The project has given St Paul's greater visibility for the wider Kaikoura community, the track itself being named St Paul's Walkway. There are Scripture verses on plaques along the walkway featuring a logo with the church's picture. "It's nice for people to be able to read and reflect on the Scriptures as they walk the track," says Alistair.

The New Beginnings project is just one of a number of things the church is doing to contribute to the Kaikoura community. "Our Kids' Club is thriving," says Alistair. "Nearly a third of the local school children attend. We're building strong connections with their families, and from that we've started a youth group too."

Colleen Ferris-Barker is the church's Child and Family Worker. Since taking

on the role 15 months ago she has helped develop a really solid team. "We're seeing a large percentage of parishioners coming on board as Kids' Club volunteers," says Colleen. "At any given time we have about ten people volunteering, and given our small congregation that's remarkable."

The Kids' Club programme is committed to developing relationships in the community. This term they're holding a showcase day for the children's crafts and music and inviting families and other community members.

"We're building real relationships with the children and impacting on their lives in a meaningful way," says Colleen. "We're seeing spiritual uptake which is really exciting. It's not evangelical, but it sows seeds. The children embrace the storytelling and learn about Jesus. We're starting to form relationships with families too and some are coming to us for support. It's a slow process but we're building on it."

St Paul's has also recently introduced a Fresh Expressions congregation on Sunday afternoons, a meal and a relaxed service for un-churched people. "Considering that our Sunday morning service attendance is about 30 people the success of our community outreach is quite amazing," says Alistair. "We're a tiny church in the middle of nowhere after all! It's a real turnaround."

Kate Davidson [Spanz](#)

Pasifika patrols promote peace

In Wellington, a great new initiative is taking shape in the Pacific community. The first Pasifika Community Patrol Group in the country has formed to patrol streets and monitor events, helping keep people happy and safe and reduce crime and victimisation in the Pacific and wider communities.



Two guardians in the Pasifika Community Patrol: the Salvation Army's Captain Joe Serevi and Pacific Island Presbyterian Church, Newtown, deacon Lafulafu Vanila Ekenasio. Fairfax NZ.

Since the early 2000s across New Zealand volunteers have formed a variety of patrols in a bid to reduce crime and keep the streets safe. The patrols are a prevention strategy. They don't enforce the law. They are there to help those who may be in difficulty.

Pacific Police woman Constable Loretta Hunt-Tevaga had noticed a lot of young Pacific people out on the streets of her area on Friday and Saturday nights. She was also aware that a disproportionate number of Pacific people are victims of crime but they often don't want to bother the police. She realised that a Pacific patrol group would be a great idea for the Wellington community. It could help not only to reduce crime but also to build stronger relationships between Pacific people and the Police.

"Loretta saw the need for the Pacific community to come together and help each other," says Nari Auelua who is an elder at Newtown's Pacific Island Presbyterian Church (PIPC). She took the idea to her managers and they then tasked her with taking it out into the local Pacific community. As a result the Pasifika Community Patrol Group was born and launched by Wellington Mayor Celia Wade-Brown at the Wellington Pasifika Festival earlier this year.

The group is a joint project between Wellington Police, Wellington City Council, Wellington's Pacific comm-

unities and Community Patrol New Zealand. It follows the Auckland model where Māori wardens, Asian Liaison Officers and their Pasifika counterparts have a noticeable presence at train stations and other spots where young people tend to gather.

"Wardens are so strong in the Māori community, and the Pasifika patrollers are the same idea," says the Rev Tauinaola Tofilau, minister of Newtown PIPC.

"We patrol streets and events, and are part of those events. It's a community-led initiative that's letting people know that Pacific community leaders do care about the peace and joy of the wider community."

Tauinaola and his church got involved in the patrol group after Constable Hunt-Tevaga visited the Ministers' Forum of which Tauinaola is a part. He was immediately interested in the idea she presented and joined the pan-Pacific working group for the patrol of which Nari is also a part. "Since then others have come on board thanks to our promotion of it in the church community," says Tauinaola.

So far the patrol has attracted 28 members and has been a presence in Wellington's entertainment hotspots and at events such as the Newtown Festival and Cuba Dupa, the Cuba Street festival. The response to it has been overwhelmingly positive. "It's great to see young adults

from our church wanting to be a part of the patrol group and to help the wider Pacific community," says Tauinaola. "I'm looking forward to my first time out on patrol too!"

The patrollers work in pairs. A standard evening on patrol can include helping drunk people get home safely, keeping people company if they've been separated from their friends and seem vulnerable, and swapping information with police when trouble kicks off in the streets.

"Our vision is to help people, and not just Pacific people but all citizens," adds Nari. "The Police can't be everywhere. We've had a great response from the community so far. Porirua is now on board with the idea too, and is looking at using our template to form their own group which is really exciting."

The next step is to promote the group further and get more people on board. The aim is to attract 70 volunteers in total. "There's still a lot of crime out there and it's not just at night but in the daytime too," says Nari. "Things like home invasions, for example. Now that people know our leaders are out there hopefully they'll be thinking twice. We're not about stopping people from having a good time but we want to make sure no one is spoiling anyone else's good time. Our aim is to promote peace and harmony in the community."

Kate Davidson [Spanz](#)

Bioethics roadshows encourage thought and discussion

A pilot series of bioethics roadshows has proven its worth in schools. Now the roadshows are entering a new phase.

Bioethics looks at controversial ethical issues arising from advances in science and technology. In 2011 two members of the InterChurch Bioethics Council (ICBC), Prof Grant Gillett and Dr Deborah Stevens, found themselves wondering whether there was a way to prepare students heading to university to study these issues. These reflections provided the genesis of a successful series of bioethics roadshows.

Deborah saw many teachers struggling with how to teach values, now a mandatory part of the school curriculum. In an overcrowded curriculum, while values such as equity, diversity and integrity might be implicitly modelled they were rarely discussed openly.

The pilot roadshows began at Queen Margaret College and since then 24 state and private schools have participated in the three-year pilot. As many as 300 students attend each day-long event, often drawn from more than one school. With so many students involved the roadshows are resourced by a team including Deborah, colleague Dr Lynne Bowyer, and a group of mainly young postgraduate students.

Role play, live dramas and features like the bioethX Factor and the bioethics court get students grappling with topics as diverse as non-disabled people using disabled car parks, the abduction of the Nigerian school girls, and how women are depicted in the media.

"We use non-obvious examples so they can bring up more obvious ones, such as the 'roastbusters'" Deborah explains. "While different students stumble over different issues, what we hear most often is, 'wow, I didn't realise other people don't think like I do about that'. They realise other people's point of view can't be easily



Scots College, Wellington, students attended the bioethics "Beginning of Life and End of Life Issues" roadshow for Year 9 and 10 students.

dismissed because it's grounded in the structure of their worldview."

Keva Ready, a year 10 student at Wellington High, already loved a good debate so the arrival of Scot's College boys to participate in a roadshow hosted by her college was not too daunting. But the beginning and end of life debate pushed her beyond her comfort zone.

"They made me think a lot more in depth about what myself and others value. Are we truly responsible for ourselves?"

Values can be defined as deeply held beliefs about what's important. Deborah's own worldview and passion for bioethics began when she was studying zoology and manipulating chicken embryos. The daughter of two parents interested in sociopolitics, her ethical concerns would get thrashed out at the dinner table.

"My thinking was very black and white back then but has gradually evolved by studying psychology and philosophy," she says. "I had quite a shake up and now call myself an 'emancipated positivist'."

Renee Hanrahan, a year 9 student, identifies the same tendency to polarise perspectives. "The world is much deeper than just black and white," she says. "Why do we forget the real issues and worry about nail polish?"

Deborah believes bioethics can fill the gap in state schools that religious studies used to occupy.

"Religion and ethics are inextricable," she says. "Spiritual and cultural views are more deeply embedded in our society and

its laws than most people are prepared to acknowledge. Seeing them as individual entities is like separating the hydrogen and oxygen in water."

Another member and a Presbyterian representative on the ICBC, Dr Helen Bichan, says the roadshows are critical for getting the generation coming through to think ethically and put theology into their thinking.

"They're the most important thing the ICBC has supported," she says. "Young people are fed so much PR, they need to be able to distinguish fact from self-interest."

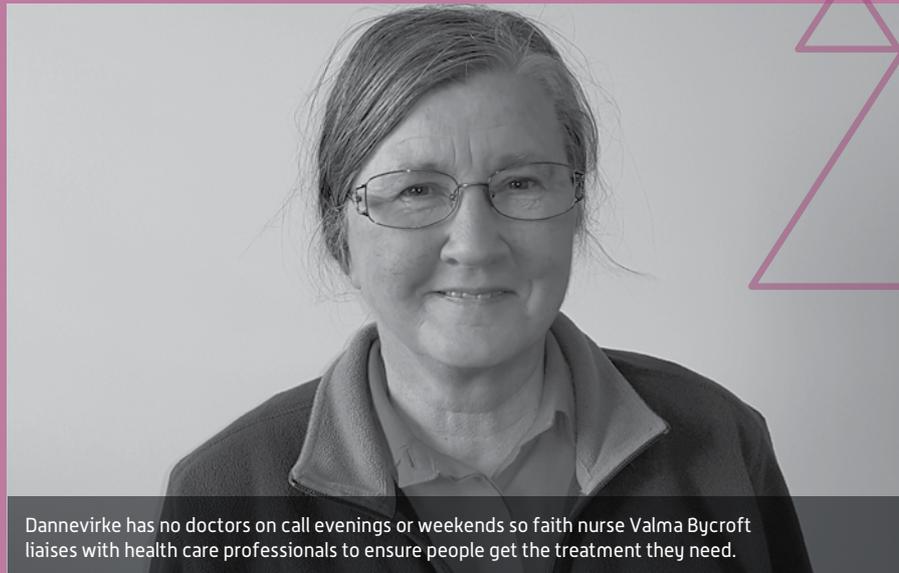
Many schools now have the roadshow as a permanent fixture in their annual calendar. With its value well-established funding to expand and achieve its potential became an issue. Grant, Deborah and Lynne Bowyer have established the Centre for Science and Citizenship Trust to raise funds for a five-year strategic plan that embraces primary schools, prisons, detention centres and retired people.

Helen would like to see the roadshows adopted into presbytery gatherings. "They need it too. That's where we'd get theology done," she says. "They have the potential to guide the Church's thinking."

Roadshows are available to any parish. To find out more see www.nzsc.org and www.interchurchbioethics.org.nz.

The InterChurch Bioethics Council (ICBC) an ecumenical cross-cultural body. The Presbyterian Church is a member as are the Anglican and Methodist Churches of Aotearoa New Zealand.

Jade Reidy Spanz



Dannevirke has no doctors on call evenings or weekends so faith nurse Valma Bycroft liaises with health care professionals to ensure people get the treatment they need.

Nurse's healthy ministry

Dannevirke is blessed to have the voluntary services of a faith nurse called Valma Bycroft. A member of Knox Church, Valma is on call 24/7 to meet the health and pastoral needs of her community.

Valma Bycroft has been nursing for 56 years. Although her career has spanned district, public, hospital, psychiatric and practice nursing, her passion remains primary health care. "Anything to do with community," she says.

Faith nursing came onto her radar at a conference in 2006. The Faith Community Nursing Association describes its Christian nurses as 'being bilingual in faith and health'. Valma had already been practising this brand of nursing while working in a rest home hospital where she prayed with the dying. She was instantly hooked.

"Back home, I shared the idea with the church and they found it as inspiring as I did," she says. "Their response was, 'Great, how can we help?'"

Dannevirke is a caring and accepting community of 6,000 residents, she says. Word soon spread and Valma's 10 hours a week are an integral part of local health services - not duplicating but adding to what is available. The town has no doctors on call evenings or weekends so Valma liaises with the local pharmacy, GPs, the health centre, St John's Ambulance and others to

ensure people get the treatment and care they need, when they need it. This can range from explaining medication to people discharged from hospital over the weekend, to determining if someone urgently needs sending to Palmerston North Hospital by ambulance.

On weekdays she responds to a wide range of requests. These range from help with ethical problems to accompanying people to get test results or applying first aid during Probus and Rotary meetings. Being a faith nurse, she says, is less about doing and more about showing the love of Jesus, which when put into action means "doing what you do properly and carefully." She quotes Mother Teresa, "It's not how much we do... but how much love we put in that action."

Knox Church pays for Valma's annual practicing certificate and membership of the College of Nurses, Aotearoa. Minister, Rev Chris Milham, says that's a small price to pay for the value her ministry brings.

"It's a holistic ministry. Although people call her with physical ailments she cares emotionally and spiritually," Chris says. "She helps them find peace amidst discomfort."

The church's leaders have a two-way relationship with Valma. "We meet informally for a chat. She keeps us informed of anyone we need to follow up with and we let her know if there are people needing her assistance, or how follow-up has gone," Chris explains.

Valma is also in the loop for professional development courses and seminars delivered via video-conferencing from main centre hospitals. She puts the information to use in various ways including a health column in the church's

It's a holistic ministry. Although people call her with physical ailments she cares emotionally and spiritually.

newsletter discussing everything from simple hygiene to flu vaccines.

Valma's husband Murray was a GP and her sounding board for the inevitable challenges that come with entering other people's personal worlds at times of crisis. "I'd explain a situation and he'd be able to say, 'oh, I think you're in a bit deep there...'"

Murray would also quietly sit outside in the car and wait for her if he thought her personal safety was at risk. That act of love ended when Murray died two years ago. Valma found herself on the receiving end of plenty of the support she had so freely given.

"It warmed my heart to feel people caring for me when my husband died," she says. "It was enriching."

Valma now turns to friends for spiritual help if she has safety concerns. "I ring a friend and ask them to 'cover' for me with prayer if the situation is volatile," she says. "That always works."

Valma has just returned from an active tour of Costa Rica climbing mountains. You get the feeling no challenge would be insurmountable. About to turn 75, she has no intention of reducing her hours or letting the phone keep ringing even if it is 2am. "While I feel safe and God gives me the strength to do it, I'll keep on using the skills and energy God gives me."

Jade Reidy [Spanz](#)

Glen Innis Managers Retire



After 25 years at Glen Innis, Margaret and Graeme Black (and cat) will retire to the nearby town of Waipukurau.

Margaret and Graeme Black know a thing or two about meeting tough times head on – and winning.

Six weeks after taking up the job of managing Glen Innis, the 600 hectare Hawke's Bay farm that offers free holiday accommodation to Presbyterian ministers and their families, a 6.5 earthquake struck the region.

That was February 1990 and the couple and their children, Sarah and David (then 15 and 14), were forced to abandon the manager's house as it teetered on the edge of a gully.

"It was a year before we could move back in," says Margaret. Glen Innis' tennis court and the two holiday homes were also affected.

In 2003, the family had to move out again when another earthquake struck.

"I'm a firm believer that you learn about yourself through the difficulties and that good can come from bad," says Margaret.

Thankfully, those are the only dark episodes in a 25 year career that ends in June when the couple retires.

"It's been a great experience managing the 6000 stock units and the two holiday homes that are used year round by ordained ministers and their families."

The previous manager and gardener also lived at Glen Innis for 25 years before retiring.

"It seems we're following a pattern," laughs Margaret, who previously worked as a nurse in Napier.

Graeme, meanwhile, spent most of his life in the Wairarapa where he was a shepherd and managed sheep and beef farms. Ironically, neither are Presbyterian but applied for the Glen Innis job after Graeme was made redundant from his previous role.

"We had to prove ourselves in the community and to the Church Property Trustees. It took a while to be accepted, but we got there."

Located 15km from Waipukurau the manager's house and the two holiday homes were originally built by James McNutt in the 1950s and 60s. McNutt and his wife Maud lived in what was then known as The Homestead and their gardener lived in The Cottage. In 1957 McNutt bequeathed the farm and properties to the Presbyterian Church. Ministers were encouraged to enjoy a

break there for up to a week at a time and the profits from the farm go back to the Church through the Trustees.

Margaret, who researched the history and genealogy of James McNutt, subsequently encouraged the Trustees to rename the Homestead as James McNutt House and The Cottage as Maud Hooper House, in homage to his wife.

The original plan was to update the three dwellings over a 10-year period. But earthquakes and droughts have meant the Blacks have only recently finished renovating the four-bedroom properties.

"They're all very modern, with new kitchens and bathrooms. We also built a games room in a double garage which has a pool table, indoor bowls and table tennis. Along with the pool and the tennis court, there's lots for guests to do here."

As of last December, the properties also have WiFi which Margaret believes will make it more attractive for visitors.

Not surprisingly, one of the biggest changes she's noticed over the years is that while younger visitors used to spend all their time outside exploring the farm and enjoying the outdoors, these days most children spend their time connected to their various devices.

One thing that hasn't changed, though, is the need for Glen Innis.

"People come here tired and in need of rest and relaxation. Most come in summer but we also get those in winter who just want to hunker down in front of the fire with a book and go for walks around the farm. Glen Innis is about recharging the batteries."

At the end of June, to coincide with the end of the Church's financial year, the couple will move into a house they've just bought in Waipukurau. It will be the first time in 45 years the couple has lived "in town" and although Margaret admits she will greatly miss the local community and Glen Innis' many guests, for this couple retirement won't mean putting their feet up.

"We're busy people and we've always been involved in the local community. Along with spending more time with our five grandchildren we also want to get involved in Waipukurau and help out where we can."

Sharon Stephenson [Spanz](#)

Kids Friendly goes global

The Presbyterian Church of Aotearoa New Zealand's Kids Friendly has been attracting attention and admiration from churches around the world. Kids Friendly national coach Jill Kayser seeks to inspire churches to think more intentionally about their philosophy of children.



From left are Jill Kayser the Kids Friendly national coach and Rev Beth Nicholls, the Kids and Family Friendly coach for the Uniting Church in Queensland.

Jill has been involved in Kids Friendly, an initiative that recognises the vital contribution children and families make to healthy congregations and aims to equip churches to minister to children and families, since its inception 12 years ago.

Kids Friendly came about following research into what families wanted churches to offer their children. When churches join the Kids Friendly network they receive a Kids Friendly best practice manual with access to over 30 resources, and regular news about children's ministry training events and resources. They can also access advice and training from the Kids Friendly coaches.

For the last few years Jill has been speaking at international conferences about children's ministry. Kids Friendly was initially funded by the Council for World Mission (CWM). "They saw Kids Friendly as a good news story," says Jill, "so I was invited to conferences around the world to share what we're doing. This stimulated interest internationally in what we do and why we do it. The doors were opened."

First, the United Church of Jamaica and the Cayman Islands showed an interest and set up a something similar. Soon afterwards a church in Wales contacted Jill and she did some consulting for them. This was followed by a sabbatical in Cambridge and contact with a church

in Germany that had shown an interest in Kids Friendly.

When Jill spoke at a Uniting Church children and youth ministry conference in Adelaide eight years back she met Beth Nicholls, a Uniting Church minister from Queensland. "Beth came to New Zealand and spent a week shadowing me," says Jill. "She told me she was keen to launch something similar to Kids Friendly in her state."

The following year Jill put a proposal to the Church's Council of Assembly to share the Kids Friendly brand and resources with Australia. The Council decided not to proceed but did agree that other denominations could become network members and access resources without using the Kids Friendly name or branding. Beth was the first to join the Kids Friendly ecumenical network and is now the Kids and Family Friendly coach for Queensland. "She developed that role herself and was inspired by hearing me speak," says Jill.

Recently Beth was in Queenstown with her daughter and husband. She had seen a story about St Andrew's Church in Invercargill and how it had transformed itself from a church with a small, ageing congregation into a thriving hub with lots of young people and families. Beth realised Invercargill wasn't that far from Queenstown and thought she'd pay St Andrew's a visit.

Once she got there Beth interviewed the Rev Roger Harrington, minister of St Andrews, and made a video about the church's journey to Kids Friendly accreditation. Roger told her about how the church had gone out into the community, visiting the local school, getting to know people there and establishing a youth group.

"Working through schools is the best way to attract youth because most families aren't church-oriented," says Roger. "It's very hard to attract young people to church if you don't have the one-on-one relationships that we've created through our activities. It's been a great success."

Beth sent Jill the video (www.youtube.com/watch?v=oyf-cl3_Wq0), and told her that she uses it in coaching her churches and that people have found the story inspirational.

Jill's mission to spread the Kids Friendly word internationally is still going strong. "I'm going to the UK in November to run training workshops with churches around the country," she says. "While I'm in Europe I hope to visit the Protestant Church of Amsterdam too, which has just joined the Kids Friendly ecumenical network. The workshops are a CWM initiative, so it's clear that the initial funding for Kids Friendly really planted a seed that is germinating."

For more information on Kids Friendly, visit kidsfriendly.org.nz

Kate Davidson [Spanz](#)

Presbyterian church plays vital role in Auckland's Taiwanese community

A lot can happen in 25 years. Just ask Mark Wen.

The minister of the Auckland Taiwanese Presbyterian Church (ATPC) recently led his congregation in celebration of the 25th anniversary of New Zealand's only Taiwanese church.

"We celebrated our silver jubilee on Sunday, 8 March with a thanksgiving service," says Mark. "It is incredible to think that the ATPC has reached 25 years."

The Church's first Sunday service was held on 11 March 1990 at the St Andrew's Presbyterian Church (as it was then known) in Vincent Street, Howick.

"My involvement with ATPC only started five years ago but I understand the church began with only eight families and services were usually held after the St Andrew's services.

"Back in the 90s New Zealand opened the gates for Asian people to come and live here and many people from Taiwan arrived. Among those were Christians who wanted to find a church. The Rev Dr Stuart Vogel had been a missionary with the Presbyterian Church of Taiwan and he invited some of the new arrivals to the St Andrew's Centre where they got a warm welcome."

These days, the congregation numbers around 100 and the church has since been renamed as Howick Presbyterian Church and the worship centre as the St Andrew's Centre.

Elder Angel Swasbrook says at the recent silver jubilee celebrations ATPC church members paid tribute to Howick Presbyterian Church.

"We were grateful for the way they took us under their wing and walked alongside us for the past 25 years," says Angel.



The Auckland Taiwanese Presbyterian Church (ATPC) celebrated its silver jubilee on 8 March with a thanksgiving service.

"ATPC has been able to grow as part of our fellowship to an independent church. We will never forget the love and generosity of the Howick Presbyterian Church."

These days the ATPC plays a vital role in Auckland's Taiwanese community, adds Angel.

"We see ourselves not only as maintaining and providing a Taiwanese environment for migrants, but also acting as a bridge for their offspring. The young ones born in New Zealand, their language will be English. But the ATPC likes to provide a place for these youngsters to understand their culture and history. Currently we are running English Bible study classes with the Rev Dr Stuart Vogel which will enable us to train more young people to participate and lead services in Taiwanese and English in the near future."

ATPC also runs cooking classes and organises various guest speakers alongside the Taiwanese in New Zealand Association (TIANZ) and the Taiwanese Women Society in New Zealand, as well as Mandarin classes so that Kiwi-born Taiwanese can maintain their links with their native tongue.

The church has also proved a magnet for Taiwanese migrants who aren't Christian but who want to converse with fellow Taiwanese.

"Around 50 non-Christians come along once a month to speak Taiwanese. It's a good chance to introduce them to our church," says Mark.

A key part of ATPC's silver jubilee celebrations was a tree-planting ceremony on the proposed site of the church's new worship centre in Pakuranga.

"Originally we were hoping to build our church in the grounds of the Howick Presbyterian Church, but that wasn't possible because they were planning to extend their kindergarten. So we started looking for a suitable site and two years ago found this 3,121 square metre space next to Saint Kentigern College."

Mark says an architect has been engaged to draw up plans for the church which will have capacity for 200 worshippers.

"We have just been granted a building consent from Auckland City Council for the project and are finalising details. We are also running a major fund-raising programme as the cost of building has gone up dramatically and we will need to raise about half of the estimated \$2.4 million building cost."

"We also need to seek the final approval from Northern Presbyterian and the Presbyterian Church Property Trustees," adds Angel.

It's clear the pair is thrilled that after 25 years the ATPC will finally have its own home.

"We have long prayed for this moment and continue to pray that God's blessing will be on our new church," says Mark.

Sharon Stephenson Spanz

Church member makes new centre his mission



After years of planning, Bruce McIntyre has opened a Christian mission centre in Tokoroa.

Bruce McIntyre is a familiar figure on the streets of Tokoroa. He has been doing evangelical work for the past seven years with the blessing and support of his local church, St Mark's Presbyterian. But now he's hoping the locals will come to him. Most days Bruce can be found in a new mission centre that opened in April.

The Hope Connection centre was his idea although Bruce is adamant that "God kicks us into gear". What galvanised this particular mission was a specific incident late in 2013.

"I was handing out leaflets outside the R18 shop in town that sold synthetic cannabis," he recounts. "A woman came up to me and started talking about her son who sat nearby in the car. His brain was shot from taking these drugs since he was 12. She said parents need help to get things off their chest. As we were talking I could also see the boy's eyes light up because somebody cared."

Tokoroa has experienced high unemployment following extensive job cuts in recent years at the town's major employer, Kinleith Mill. Its population is down to 12,000 and a lot of houses and shops are empty. On the positive side agriculture is slowly replacing jobs lost in forestry. The town, as Bruce sees it, has plenty of life and good social cohesion but needs better ways to address issues it shares with most other towns. Unemployment, gangs selling black market drugs and lack of youth activities create a toxic mix.

"Young people lack a sense of purpose, self-esteem and motivation," says Bruce. "That's where the centre comes in. Acts Chapter 5 is clear how a group of people had their lives dramatically changed by a commitment to God and to each other. That's the answer to everything."

The centre is also Bruce's response to what he sees as one of the biggest faults in the Church.

"We're not active enough in sharing. We're here to serve and to give, not just sit on the pew," he says. "If we're not out there inspiring a sense of spiritual awe in young people then we become just another charity."

The Hope Connection opened its doors for the first time just after Easter 2015 and puts out the welcome mat every weekday from 10am to 4pm. Bruce staffs the centre with his wife, Winnie, and a few other volunteers. It has a lounge for watching Christian-based movies, a counselling room and a cafeteria. On Friday evenings a shared dinner is provided by the volunteers.

Getting people along is a mission in itself despite the fact that Bruce is so well known in the community that he is "pretty much part of the furniture".

"That's the only way people develop trust and confidence in you," he adds. "We're accountable because we live here."

People are slowly beginning to trickle in and Bruce is spreading the word by handing out flyers, putting up posters around town and taking out a newspaper advertisement.

The McIntyres are busy people. Bruce and wife Winnie also run a bed and breakfast business which has funded the centre's furnishings and many other costs. Running a mission centre is a new experience for them. "We're learning as we go," he says. "Mistakes are inevitable."

St Mark's has agreed to transfer the small financial backing it was already giving Bruce for evangelical work to the new venture. Session clerk Bruce Dowdle says the congregation can essentially only lend a spiritual hand with prayers to help Bruce overcome the early challenges he faces in this new venture.

"We don't have the people power to offer Bruce as most of us are working. He needs to spread the net wider to staff the centre."

Bruce already has the Baptist and Brethren churches involved. "I try to get the churches united," he says. "You won't get God's blessing if you're divided."

His long-term vision is to see the mission centre become self-funding, providing the role of a church and care centre.

Jade Reidy [Spanz](#)

Presbyterians take part in Waitangi Day Dawn Ceremony

On 6 February at the Waitangi Dawn Ceremony in the Whare Rūnanga, Presbyterian Church Moderator, the Rt Rev Andrew Norton, gave the Word for the Day and a cross sculpture from GA14 was assembled as the Rev Malcolm Gordon performed the waiata he co-composed, "Beneath the Southern Cross." The waiata commemorates the first sermon preached in New Zealand 200 years ago. Moderator of Te Aka Puaho, the Rev Wayne Te Kaawa reflects on Waitangi Day.

Celebrating 175 years of Te Tiriti o Waitangi

Last year contained several significant milestones surrounding the Treaty of Waitangi. Three dates stand out: 29 April, 22 August and 25 December.

April 29 was the 150th anniversary of the battle of Pukehinahina (Gate Pa). Earlier in the year the battles of Rangiriri, Rangiaowhia and Orakau were commemorated. I attended Pukehinahina in Tauranga and what a magnificent day of theatre it was. I sat among a huge crowd and next to me were descendants of some of the British soldiers. It wasn't a day of blaming, anger or grievances, but a time of remembering and acknowledging our common nationhood.

I was one of few public voices calling for these wars to have their own day like ANZAC Day and for the replacement of Guy Fawkes with Parihaka Day, as 5 November is the day the Crown invaded Parihaka.

The second significant event was 22 August, settlement day for Ngai Tuhoe. I was reading an article about the prior Crown offer valued at \$120m. A mother of five who lives in a caravan asked if the settlement offer included the return of the Urewera. The Settlement did not, to which the lady replied, "Then the answer is no. It's not the money that's important. It's the return of the land that counts". This time the accepted settlement offer included return of the Urewera.

The third event is Christmas Day, which marked the bicentenary of Christianity in this country.

These events are part of the Treaty of Waitangi story. In the last ten years we have played a significant role at Waitangi. Our Church is the only Church where both the Māori and Pākehā moderators attend and take part in the Waitangi Day events including the dawn ceremony and service.

I was asked by a former Moderator of our Church, "Do Māori use the terms modernity and post-modernity?" We tend to use alternative terms that have more meaning in our context: grievance, settlement and post-settlement. At least 63 iwi have settled and moved into the post-settlement period. Those iwi are now major players in the country's economy and the Māori economy is estimated at more than \$60b.

The challenge for us as a Church is how do we respond to mission in a post-settlement era? We can keep on doing things as we have always done them and get the same results, or we can do something totally different.

Iwi who have settled their grievances are focused on future development while our Church is still talking the bicultural journey. Our mission strategy needs to change from talking journeys to engagement with the Treaty of Waitangi. This needs to be done in a way that is couched in terminology that includes political arrangements of power and resource sharing to aid the development of the Māori Church as part of our common citizenship of the Presbyterian Church of Aotearoa New Zealand.

– Rev Wayne Te Kaawa

MODERATOR REFLECTION ON WAITANGI DAY

While at Waitangi celebrations this year, the Moderator, the Rt Rev Andrew Norton, was aided in his reflection on the nature of Church systems by what he observed during the dawn service. He believes we can learn much about how to engage with one another from Marae protocol and values. Andrew asks whether the Church has values that are able to question our processes. He believes that when the church system takes over we can become blind or, worse, do harm to one another and our mission. Download Andrew's reflection on Waitangi Day from his Moderator's blog, "When a system becomes evil" http://moderator.presbyterian.org.nz/uploads/1/0/2/1/10214557/when_a_system_becomes_evil.docx and his "Waitangi Message" http://moderator.presbyterian.org.nz/uploads/1/0/2/1/10214557/treaty_of_waitangi_1.docx

Feilding Oroua Presbyterian Parish

Invites ordained ministers to consider a call to join their mission in the Manawatu.

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- » encourages all to contribute their gifts and skills to the mission of the church
- » centres its life in real, vital worship

To express interest and obtain a copy of the Parish Profile contact:

The Very Rev Pamela Tankersley
51 Roy St Palmerston North

tanks@paradise.net.nz;

home: 06 355 3908

mobile: 027 491 0677



Why we have Church Property Trustees

There are two main reasons why the Church has Trustees

The first is a practical one of ensuring continuity of the title-holder of church property i.e. land and buildings. In the early days, property was often put in the names of individuals who then left or died, thus creating real problems. The result was the Presbyterian Church Property Act 1885, which is the legislation the Trustees still work under today. The Church Property Trustees were established specifically to be the legal entity of the Church north of the Waitaki River.

The second reason is that there are many groups that have an interest in any church property. Obviously congregations do, but so also do the Presbyteries. They need to consider the regional needs of the Church and of course, the Church as a whole since we are a national Church formed through a network of parishes. One of the Trustees' roles is to ensure that the Book of Order processes have been followed and that every part of the Church has had its fair say. This is why the Trustees place great weight on the advice they receive from Presbyteries when considering property applications. They are also guided by the decisions of the General Assembly.

The Trustees are bound in law to adhere to the principles of trusteeship. These include prudent dealings in property and the investment of trust funds (notably the PIF and the Beneficiary Fund), keeping proper records and financial accounts and establishing policies for the management of all areas of their responsibilities.

The Church Property Trustees hold property in trust for congregations and are fully committed to good stewardship and its importance for future generations of the Church.

Enquires for the Trustees may be made to:

The Executive Officer, Kos van Lier
Presbyterian Property Trustees
PO Box 9049, Wellington 6141
(04) 381 8296 or
kos@presbyterian.org.nz

THEOLOGY MATTERS

Church, Mission, Spirit

As I preached on the lectionary gospel for the first Sunday after Easter, I was reminded again of how critical it is to keep mission and Spirit together for our understanding of who we are and what we are to do as the church of the risen Christ. John 20.19-23, and in particular the words of Jesus "As the Father has sent me so I am sending you", followed by his action of breathing on them saying "Receive the Holy Spirit" is perhaps the critical text in the development of the terminology missional church which today is used everywhere and just as commonly misunderstood.

First of all we need to note the use of the word "church". Unfortunately some of the missional church material actually gives little place to the church. Notice that in this passage Jesus sends and breathes on the gathered community of disciples, not just individuals. In the Old Testament God called a community of his people through Abraham to be a missional community, a light to the nations, to demonstrate to them what God's purpose (mission) was; the restoration of all of creation to a condition where once again God could look at it and see "that it was good". It takes a community to demonstrate that, and so after Israel failed God's purpose was to form through Jesus a new community, the church, to take up that calling. God's mission can only be forwarded through community.

What is that community sent by Christ to do? To continue what Jesus had begun to do, the manifesto which he set out in Luke 4; to bring "good news to the poor, release to the captives, sight to the blind, freedom to the oppressed." It is important to note that the first thing Jesus does after this is to call the disciples and form a community to engage in this mission. This is what the church exists for. It is

our calling. We are God's missionary people, participating in God's mission in the world.

How do we mere mortals do this? The same way Jesus did, in the power of the Spirit. Jesus waited until he had received the Spirit before commencing his mission and he called on the disciples to wait until they had done likewise before they commenced theirs. Jesus went from the Father in the power of the Spirit and we need to go from Christ in the power of the same Spirit.

A break with any one of these three elements which belong together is problematic. There are those trying to engage in God's mission as solo individuals. But if God is about "reconciling all things together" then only reconciled communities can give witness to that.

There are churches that are all about mission but have no sense of the empowering action of the Spirit in their midst, and so find themselves unable to confront the powers that hold people and communities captive and oppressed. Many good things happened in the charismatic movement of the 70s and 80s when it focussed on renewing churches for the sake of mission in the world. In my view, it ran out of steam and dribbled away in the late 80s and 90s when it became internally focussed on those in the church having a good time among themselves and on the experience and blessing of individuals. So there are other churches with plenty of talk about the Spirit but none of that energy going into mission.

If we are going to be a truly "missional church", it is critical that we keep church, mission and spirit tightly together with the risen Christ present as our centre.

– Rev Dr Kevin Ward, Acting Principal Knox Centre for Ministry and Leadership, Dunedin.



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Generating strong youth ministry relationships

The re:Gen youth ministry training day in March saw many denominations in Otago and Southland come together to learn, worship and connect.



The training day took place at Calvin Community Church in Gore and aimed to help volunteer and paid youth workers in the region feel equipped to share their youth ministry in 2015 and to encourage them in their work with young people.

Brad Kelderman, Synod of Otago and Southland Youth Co-ordinator, was one of the event organisers. "After having no regional training day for two years we decided we needed to get it going again. Previously the training was mainly just for Presbyterian youth leaders. But this time we decided it would be better for youth work in the region, and a better model of doing youth ministry training, if the regional youth ministry co-ordinators from each of the denominations came together and organised the training day as a team."

Organising the event in this way allowed input from different types of churches and meant the churches could pool their resources. "There were attendees from the Anglican and Baptist churches, the Salvation Army and Scripture Union, to name a few," says Brad. "Each denomination has its own annual national youth ministry training event. But for many youth leaders in Otago and Southland the financial cost and time required to travel to these events often limits the number of people who can attend. So it's really important to offer good quality and easily accessible youth ministry training at a regional level."

Another important aspect of re:Gen was the chance for different denominations to build relationships. "By doing our

annual training across denominations we've made a positive step towards working together more in our region," Brad says. "Most of us in Otago and Southland are from smaller towns. So it makes sense to connect different youth groups and get them to mingle."

A key benefit of combining forces was that all denominations could call on their national youth leaders and this enhanced the quality of the content. Presbyterian Youth Ministry national Director Matt Chamberlin and Manager Gordon Fitch both attended and spoke at the event. Anglican national Youth Advisor Phil Trotter, Baptist Youth Ministries national Team Leader Gary Grut, Scripture Union national Youth Ministry Leader Neville Bartley, and Ian Wright, pastor at the Invercargill Christian Centre, also made presentations.

The special guest speakers were Mike Dodge and Dion Fasi. Mike runs Canterbury Youth Services in Christchurch, a trust that works across the churches and provides training events for youth leaders and young people. He's a veteran in youth ministry with more than 30 years of experience. He spoke of his passion for coaching and developing youth leaders.

Dion has worked as a youth pastor in West Auckland for over a decade as well as working regionally for Anglican Youth Ministries, training leaders, writing resources and preaching.

The day also included worship, fellowship, workshop sessions, table topics and group

discussions. "I've had lots of feedback and it's all been very positive," says Brad. "People loved it. They said there was good content and connectedness. We definitely plan to run the event again next year. We're all excited to build on the success of re:Gen and the momentum it's created."

Participants shared some thoughts on re:Gen. Lizzie Menlove, youth pastor, Riversdale Presbyterian Church considered re:Gen to be,

"A blessing for me and the youth team. It was inspiring to see so many people come together from all around Otago and Southland and from so many different denominations for a single purpose. It was a time of refreshment and refilling. Bring on re:Gen 2016!"

For Karo Wilson, youth pastor, Calvin Community Church, Gore, the event was a great experience. "The speakers and the workshops were encouraging and helpful and it was great to meet and chat with different youth workers. It was also refreshing to have a time of worship and prayer with other like-minded people. I left feeling renewed and empowered by God to carry on doing God's calling."

Paul Botting, youth leader, Weston Presbyterian Church, Oamaru says,

"It was great that everyone was encouraged to participate. Everything was really well run. I took some useful tips away to use in my work, such as making sure to always Facebook pamphlets to the team. I wouldn't hesitate to attend again next year."

Kate Davidson [Spanz](#)

Resource and research support youth workers to succeed

The Presbyterian Youth Ministry is working to help churches better support their youth workers

In February an online survey was sent out to youth workers asking them two simple things: on a scale of one to ten how well they feel supported by their ministers, and what suggestions they would make to help their churches support them more effectively.

The idea for the survey came about after national Youth Director Matt Chamberlin ran a training session for intern ministers and found they were interested in knowing how to support youth workers in their charge. He figured the best way to find out would be to ask the workers themselves.

“The survey response was significant, showing that youth workers were keen to have their voices heard,” says Matt. “There was a huge range of results. Some respondents said they were finding their churches amazingly supportive, others said they were finding things incredibly hard.”

When it came to suggestions for how their churches could better support them, the range of ideas was also diverse. “We couldn’t create a cookie cutter because each worker’s needs were different,” says Matt. “So the research encouraged church leaders to get to know their youth worker and how to support them personally. For example, some workers wanted more involvement from their minister, while others wanted more freedom.”

Four things stood out from the results which Matt summarised as ‘easy as ABCD’:

- **Advocacy.** Youth workers depend on ministers to get their voices heard. Where the minister is on board with the youth ministry he or she can inspire the church elders to be more involved.
- **Be thankful.** Youth workers need reminding that what they do is valuable. Saying thanks alone isn’t effective. The thanks must be tailored to the person.



- **Connecting.** Helping youth workers connect young people into the congregation.
- **Discipleship.** Ministers should nurture and educate youth workers in skill and faith.

“The training ministers found it enlightening that the approach couldn’t be the same for all youth workers,” says Matt. “And interest in the findings spread. Many other ministers emailed to say they were interested in what we’d discovered. And I heard encouraging stories. For example, a minister in Wellington told me about a congregation member who’d read the research and said ‘let’s incorporate this into our church’. People took the research on board and saw its importance.”

Another crucial piece of work the Presbyterian Youth Ministry has undertaken, along with leaders of other national denominations, is to develop an index of sustainable practices which help with youth leader vitality. It’s a practical resource for churches to use and can be viewed and downloaded at the new website sustainablepractices.org.nz.

“We started the work early last year,” says national Youth Manager Gordon Fitch. “We were in contact with Chris Curtis in the UK, one of the people behind the ‘We Love Our Youth Worker’ resource, and that’s what we’ve pinned our work on.”

However, there were substantial changes needed for the New Zealand context and Gordon and Amber Livermore of the Wesleyan Methodist Church were tasked

with creating a uniquely Kiwi resource. First, they made the index open for any church to use rather than having an accreditation process as in the UK and the US. Second, they made another version of the resource for churches with volunteer youth leaders rather than paid workers.

“There are 200 Presbyterian churches engaged in youth ministry in New Zealand and only 70 of those have a paid youth worker,” says Gordon. “So it was important to provide for the majority of churches who have voluntary youth leaders.”

It was also necessary to recognise New Zealand’s bicultural nature. So Michael Tamihere from the Anglican Church translated the documents into Te Reo Māori. The resource was then designed and loaded onto the website just before Easter. “It’s early days but we’ve had excellent feedback from youth workers who’ve said it’s really helpful,” says Gordon.

There has been praise from overseas too, from Kenda Creasy Dean, a Professor at Princeton Theological Seminary.

“The resource is about longevity,” adds Gordon. “It takes time to make a difference in young people’s lives. The practices in the resource should encourage people to hang around longer. Churches just want to know what’s best practice and support youth workers as best they can.”

Kate Davidson [Spanz](#)

New Dean of Studies for Knox Centre

“Preaching is one of the essential tasks for any minister, but the key is finding one’s own voice to communicate the Gospel, not a cookie-cutter one,” says Rev Dr Geoff New when asked about what he’s looking forward to in his new role at the Knox Centre for Ministry and Leadership (KCML), Dunedin.

“A young adult recently asked me what the difference was between a good sermon and a bad sermon. Off the cuff I replied, ‘Presence’. You know if the preacher has been present to the Scripture he or she is preaching from, present to God while preparing it and present to the people in its delivery.

“I want to encourage people to find their own voice and be present in their own unique and God-given way. I like the definition of preaching given by the American clergyman Phillips Brooks at Yale University in the 1870s: ‘truth through personality’. You have this dance between the text and the person.”

Geoff takes up the role of Dean of Studies at KCML after 17 years as the minister at Papakura East Presbyterian Church.

He says the experiences he has pursued while there converge in this new role. These include co-convening the National Assessment Workgroup, Police chaplaincy, lecturing at Laidlaw College and Carey Baptist College and serving as director of Kiwimade Preaching, the local movement of the global organisation Langham Preaching, which has taken him to South Asia to train local preachers. “The church saw all of these things as an extension of their mission, one that was enriching and broadened out their understanding of what God was about in the church and in the world,” he says.

Geoff grew up in a Roman Catholic family and wanted to be a priest from the age of five. “For Christmas I wanted a Bible. People said, ‘You’ll want to be a fireman next’ but I just wanted to be a priest.” That is until his late teenage years when he had “a crisis of faith”.

“When the dust settled I didn’t want to go back into a mainstream church. But fortunately I genuinely can say God graciously overruled my hang-ups and I found myself in a Presbyterian church in Papakura as a young adult. I have been in the Presbyterian Church ever since.

“My call to ministry was revived quite dramatically when I was about 20. I heard the call to preach. It was given in that moment – at a Christian meeting – and changed the course of my life.”

He was then an employment officer with the Department of Labour in South Auckland. Shortly afterwards he married his wife Ruth who has a Brethren and Baptist background, and about five years later entered training for ministry, studying at the Bible College of New Zealand (now Laidlaw College) and Knox in Dunedin.



The Rev Dr Geoff New (pictured with his wife Ruth) has been appointed as the new Dean of Studies at Knox Centre for Ministry and Leadership. Geoff takes up the new role in June.

My call to ministry
was revived quite
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The couple have three children, all old enough not to be returning to Dunedin with their parents this year. Ruth has been PA to the Papakura East ministers for more than a decade, as well as to the National Assessment Workgroup, and Geoff says she saw before he did that the Dean of Studies job was exactly the move he wanted to make.

His thesis for his Doctor of Ministry degree was on the possible effects of preachers actively using the ancient prayer disciplines of Lectio Divina and Ignatian Gospel Contemplation in the preparation of their sermons.

The result of his research with seven Auckland preachers who agreed to trial preparing their sermons using these prayer disciplines has been very positive, he says. “They became very personally involved in the texts they were preaching from.

“As a preacher one of the questions you often ask yourself is ‘So what?’ You might preach your heart out, but what does it mean tomorrow or next week? I rephrase that to What if? What if I let this play out in my life? What if it became the rhythm of our life? That could open up a whole new world.”

Jane Tolerton [Spanz](#)

Principal appointed for Knox Centre for Ministry and Leadership



The Principal of Adelaide's Uniting College for Leadership and Theology, the Reverend Dr Steve Taylor, will return to New Zealand to take up the role of the Principal at the Knox Centre for Ministry and Leadership in October.

Before he left for Australia in 2010, Steve was a Baptist minister in Christchurch and had lectured at Carey Baptist College where he completed his ministry training, and at Laidlaw College. He went on to become the founding Director of Missiology at the Uniting College in Adelaide, and the principal there two years later.

He brings to his new role at the Knox Centre a strong interest in missiology and in new and emerging forms of Christian practice, both within the church and in modern culture.

"The questions I am most interested in are around how to develop leaders across the cultural richness of the Presbyterian Church, how to increase missional leadership in training ministers, and how to develop this capacity among lay people as well," he says.

Steve has been thinking about diverse cultures in the church and missiology since early childhood. He grew up in Papua New Guinea where his New Zealand parents were working for the Asia Pacific Christian Mission, an ecumenical evangelical mission agency, returning to New Zealand at the age of 13.

"In training for leadership it's important to create a safe space and provide a supportive environment so that people can hear different voices but find their own voice. I want people to be able to

Rev Dr Steve Taylor will be the new Principal of Knox Centre for Ministry and Leadership from October.

hear the distinct voices around them in the cultural diversity of the church – so distinct that they don't have to imitate them."

This includes providing catalysts to help people reflect on the uniqueness of their own voice. "Last year I invited three indigenous women to share their Christology with a class. Afterwards a class member said, 'I can't be a second generation Filipino growing up in Australia without exploring my Filipino roots – so my essay will be about a Christology that makes sense of my context.'"

Steve is also concerned about the collective voice of the church as it presents itself to society in general. "I want the church to speak in a warm, wise integrated voice – not shouting or stammering. The church can be a bit embarrassed about itself."

He wants to concentrate more on the six days of the week that can get overlooked. "Often we concentrate in training on how we can do Sunday better. But in doing so we make God littler, interested in a small number of moral categories."

Steve completed a Masters degree exploring images of Christ in contemporary culture and a PhD in contextual missions and new forms of church. He is the author of *The Out of Bounds Church? Learning to Create a Community of Faith in a Culture of Change*.

His wife, Lynne, is doing her PhD research on why people are becoming Christians today. She will continue her studies by distance learning from Dunedin. One of their two daughters is already at the

University of Otago. The other is still at school.

Steve had an intimation of a warm welcome from the Presbyterian Church when he spoke at General Assembly last October.

Returning to Australia afterwards, three things were in his mind, he says.

"Firstly, I was surprised how many people from my time as a lecturer at Laidlaw College were in the audience as Presbyterian ministers.

"Secondly, I had taken a photo on my cell phone and I kept looking at it. It was of two non-Anglo ordinands. They were leaning up against the side wall. When I took the photo it was as a prayer of thanks that God is raising up leaders across cultures. But I also saw it as a petition – that leaders would find ways in which those young men could move from the walls to the middle of their church.

"Thirdly, the Church presented me with a toki, a Maori adze, and the Moderator of the Church said something about my being 'across the ditch' but still part of New Zealand.

"I felt they were saying, 'There is family here' and that's when I started thinking, 'So could the Presbyterian Church in New Zealand be my family?'"

Steve succeeds the Very Rev Dr Graham Redding, who has taken up the role of Master of Knox College. The Rev Dr Kevin Ward continues as Acting Principal of KCML until October.

Jane Tolerton [Spanz](#)

Professor David Tombs is Otago's new Professor of Theology and Public Issues

David Tombs holds degrees in Philosophy and Theology from Oxford, New York and London. He's written a book on Latin American Liberation Theology and he has experience of peace and reconciliation in Northern Ireland. And now he's come to Dunedin to head the University of Otago's Centre for Theology and Public Issues.

He is both director of the Centre – the first university research centre in New Zealand to examine political, social and economic issues from a theological perspective – and the Howard Paterson Chair in Theology and Public Issues.

The Chair and the Centre were established in 2007 with substantial support from the Presbyterian Synod of Otago and Southland.

Relating theology to the outside world is David's key brief. He sees this as part of reversing an increasingly inward-looking focus in Christian churches over the past two centuries.

"The Christian faith in Western societies has tended to become more internally focussed – on personal faith and morality. The church was more publicly engaged centuries ago. There was a strong public element in the life and work of Jesus but this has often been lost in Western churches, particularly in the 20th century," he says.

The role of the Centre is to throw the attention back outwards onto the issues in society. "Churches can play a constructive role in peace and reconciliation, for



example, but only if they make a determined effort to do so. If they go along with the status quo they can be part of the problem rather than part of the solution, even if they don't intend to be. If they are not trying to change the society they end up reinforcing the problems."

Dr Tombs was brought up in an Anglican family and started attending the Presbyterian Church when he met his wife, Rebecca Dudley, while undertaking graduate study at Union Theological Seminary in New York. Rebecca is a Presbyterian minister from the United States whose recent work has been in human rights training. She will arrive in Dunedin with the couple's two teenage children after the end of the northern hemisphere academic year.

David became interested in theology when church and school seemed to clash. "At school I became interested in how what I was learning sometimes did not match what I was hearing in church. I wanted to study the truth around what the church was saying.

"Then, in the process of doing a degree in Theology at Oxford, I became interested in what the church was doing as well as what it was saying. A trip to Peru led me to my interest in the church in Latin America and its work for social justice and human rights."

His PhD thesis resulted in his book, *Latin American Liberation Theology*. He has also edited the collection *Rights and Righteousness: Religious Pluralism and Human Rights*, published by the Northern Ireland Human Rights Commission.

Professor David Tombs says the church can't assume it will be listened to, it has to have something really valuable to contribute.

Arriving in Dunedin on New Year's Day David immediately felt an "overwhelming impression of opportunity" to do the kind of work he has done previously but with the issues of New Zealand society, including biculturalism and multiculturalism. He points to his three years teaching religious studies in a West London school with 750 students and 40 different home languages as a dramatic introduction to multiculturalism.

His new role includes working with students and other academics, lecturing in public theology and also engaging in public issues. "This is a harder task now for the church as people are less deferential. That's not a bad thing. But the church can't assume it will be listened to because of its privileged position. The church has to have something really valuable to contribute.

"That's part of the thinking behind this Centre. So the church is not just adding to the noise in the public square but adding some real insights from its insights and its contemporary work.

"The University of Otago's Centre for Theology and Public Issues has pioneered a new approach to theology that is relevant to a 21st century society. It's hard to imagine a more stimulating or significant way to work at the interface of faith, values, and public issues."

Community engagement will clearly include supporting the Highlanders. His wife gave him a season ticket for Christmas.

Jane Tolerton [Spanz](#)

New Board for Knox and Salmond Colleges

The new joint governance structure for Knox and Salmond Colleges is now in place.

The inaugural Chair of the new board is David Richardson who has been not only a Knox College resident himself but is also a former secondary school principal and director of Student Services at the University of Otago.

A commission set up by the Council of Assembly and chaired by Dr John Kernohan has provided governance in the past three years, overseeing a number of changes. These include earthquake strengthening, increasing capacity and setting a new strategic direction.

One element in the new strategy is a leadership programme built around the concept of servant leadership, says David.

“This programme gives the students a unique opportunity to grow in their understanding of effective leadership, and to ground that understanding in a commitment to community service.

“We are introducing this component because we recognise that people who get the chance to go to university are those who will become the dentists, doctors, lawyers, judges and businesspeople of the future. We want to give them a sense of understanding of their community and their place in it.”

The Otago college experience provides a very high level of pastoral care and academic support that is not found to the same level elsewhere in the country, says David. “There is in-house tutorial support and a wrap-around student service.

It is recognised that the first year away from home is a critical transition between family life and flatting. How that transition is handled is a critical part of the Knox and Salmond experience as it directly impacts on individual students’ academic achievement and well-being. Statistically students who attend residential colleges out-perform students who don’t.”

The new governance arrangements rekindle and strengthen the connection with the Presbyterian Church and the underlying principles and values the Church espouses. Under the board’s new terms of reference the chair will always be someone with a Presbyterian Church connection.

The board will oversee student welfare, business and property matters for both colleges. Governance and business skills have been important components in appointing board members, as well as experience in working with young adults.

Board members have been appointed on the recommendation of the chairperson and included nominees from the Synod of Otago and Southland and the Leadership Sub Committee of Council of Assembly.

Board members are: Deputy Chairperson: Lisa Wells, PCANZ PressGo Catalyst, former Development Director, Presbyterian Support Otago; John Christie, Director of Enterprise, Dunedin City Council; Rev Dr Kerry Enright, former AES of the Presbyterian Church; Hilary Halba, Programme Director, Theatre Studies, University of Otago; Dr Kim Ma’ia’i, Director of Student Health Services, University of Otago; Fiona McMillan, associate, Anderson Lloyd specialising in education and employment; John Patrick: Chief Operating Officer, University of Otago; Professor Warren Tate, Department of Biochemistry, University of Otago; Rev Ann Thompson, nominee of the Synod of Otago and Southland and the Leadership Subcommittee of COA.

Jane Tolerton 

The Tindall Foundation Funding Applications

Presbyterian Support New Zealand is The Tindall Foundation Faith Funding Manager for Presbyterian organisations and parishes. We are pleased to invite applications for the 2015 funding round.

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War or disaster – they are not alone

Battered and bruised, an unknown Jew was left to die on the side of the road. As Jesus tells the story two people passed by without lifting a finger. It was the foreigner, the good Samaritan, who stopped, attended to the Jew's wounds and made sure he recovered from his injuries.

Was the story based on a real incident that Jesus observed or something he had learned from the rabbis growing up? We do not know but the parable told in Luke is one of the most recognised in the Gospels. From this simple story, the Christian faith has built a rich heritage of showing compassionate love and service to those in need wherever they may live. In this tradition Christian World Service, as part of the church, continues to respond to people made homeless by war and disaster.

In Syria and surrounding countries the needs cannot be ignored. The growing presence of refugee communities has caused huge upheavals for local people who are often afraid and vulnerable. The interweaving of history, power struggles, religious and ethnic tension alongside escalating levels of violence is confusing and exhausting. On 20 June, the United Nations celebrates World Refugee Day. CWS is inviting churches to set aside 21 June as Refugee Sunday to give thanks for members of our own community and pray for those who have fled their homes in Syria and Iraq.

No one can be more tired of the war than the Syrians themselves. They have lived through unimaginable suffering and the light at the end of the tunnel is only a glimmer. More than 3.8 million people have fled to neighbouring countries where their existence is precarious and dependent on the generosity of host governments and the international community. Sadly, interest is failing. As



Refugee mothers from Kobane line up for medical treatment outside a tent clinic in Turkey.

the war spills over, global attention is on Islamic State and the needs of shattered Syrians disappear.

In March, attention was focused on a group of islands ravaged by Tropical Cyclone Pam. Islands once covered in forests were left stripped, giant banyan trees uprooted, homes, schools, public buildings and livelihoods destroyed by winds gusting to 300 kilometres per hour across much of Vanuatu. With 96 per cent of food crops lost, 110,000 people in need of drinking water and severe damage to the country's economy, the people are anxious.

National Director Pauline McKay made contact with the Presbyterian Church's Global Mission Office and the Anglican Missions Board knowing that both denominations have strong links with local churches. CWS launched the Vanuatu Crisis Appeal. Working closely with Australian counterpart Act for Peace and the Vanuatu Christian Council, CWS contributed to a global appeal that by mid-April had topped \$1 million. The first funds purchased tarpaulins, water filtering systems and other supplies which have been distributed on Erromango, Tanna and Tongoa islands. The second phase will support local efforts to rebuild homes, buildings, gardens and livelihoods.

Thanks to disaster preparedness training in Vanuatu key local people knew what to do when the storm struck. Once the cyclone had gone these same people are

organising their communities to clean up the debris. "We really have to work hard to plant fruit and vegetables. We believe that God is with us and we thank the youth for working hard to move all the people to the safe house [during the storm]," said Erez Pakoa. The ACT Alliance (Action by Churches Together) team is supporting local people who can do the job and learn valuable skills for the future.

Reynold and Barua from the Christian Council coordinated the local end of the response. "We all worked together and assisted to ensure fair sharing. Our knowledge of the communities was very valuable as other non-governmental agencies have different ways of working out distribution for households. It was important to keep it consistent." With few coconuts and trees they are desperately short of materials for the rebuild.

No matter whether it is war or disaster CWS can help through strong local partners. Within Syria ACT Alliance partners have provided relief to 2.3 million people. The Department of Service to Palestinian Refugees is providing relief and services to Syrians who have fled their country. By donating to CWS appeals, local people who know who needs help the most have the resources to be the Good Samaritan and make sure no one is left alone.

For resources for Refugee Sunday and CWS appeals, see www.cws.org.nz or phone 0800 74 73 72.

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Account number: ANZ 06 0817 0318646 00, ref: Nepal Appeal.
Email postal details to cws@cws.org.nz if you would like a tax receipt.
POST Christian World Service, PO Box 22652 Christchurch 8140



Creating a better life for generations to come

After taking care of your loved ones in your will, a legacy can make a positive impact on future generations of Kiwis. A legacy gift to Presbyterian Support will create stronger communities and fund social services that help make New Zealand the best place to raise children. You'll bring forward the day when the aged, disabled and other vulnerable groups maximise their independence. You'll create a better life for everyone.

What your gift will achieve

Legacy gifts of the past have already helped us achieve so much. Some examples include:

- Social services for at-risk young families in some of the most deprived areas of New Zealand
- Research into how to improve dementia care
- Nutritious food items and practical support for emergency foodbanks
- Mentoring programmes for young people.

Family Works walks alongside children and families to help bring positive and lasting changes in their lives. Our Enliven services enable people to thrive and stay healthy and engaged with their communities. We also offer hands-on support to enable the financially disadvantaged to move from debt to financial independence.

Please contact your local bequest manager to discuss leaving a gift in your will.

Presbyterian Support Northern
Suzanne Ward (09) 520 8628
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Presbyterian Support East Coast
Sylvie Gibbins (06) 877 8193
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Presbyterian Support Otago
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Presbyterian Support Southland
Noel Hassed (03) 211 8200
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Proudly a supporter of:

include a charity
Help the work live on.

"I feel like our family is saved - that we have a family now."
Helped through Family Works.



"I have been associated with Presbyterian Support as a supporter over many years, and have followed their work with increasing interest. I am particularly enthusiastic about the amazing work that they are doing out in the community at large, in so many ways."

Supporter who intends to leave a bequest to Presbyterian Support.

www.ps.org.nz


Presbyterian Support