

e-messenger



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**The Methodist Church of New Zealand
Te Hahi Weteriana O Aotearoa**



“Our Church's Mission in Aotearoa New Zealand is to reflect and proclaim the transforming love of God as revealed in Jesus Christ and declared in the Scriptures. We are empowered by the Holy Spirit to serve God in the world. The Treaty of Waitangi is the covenant establishing our nation on the basis of a power-sharing relationship, and will guide how we undertake mission”.

Web Site Address: www.methodist.org.nz

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September 2004

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OFFICIAL COMMUNICATIONS

A Pastoral Letter to the People Called Methodist.

Dear Members and friends of the Methodist Church of New Zealand, Te Haahi Weteriana o Aotearoa,

At Conference last year there was no agreement between Te Taha Maori and Taiuiwi on the section of the Faith & Order Committee Report relating to the ordination of Gay and Lesbian people. Council of Conference was asked to consider whether there might be a way forward. Council of Conference brought a suggestion to the Conference, and consequently the President and Vice-President were asked to initiate a process that would enable a Memorandum of Understanding about the ordination of gay and lesbian people to be drawn up. Conference did not require the participation of parishes and synods in the process.

In consultation with both the Tumuaki and the Executive Officer for Taiuiwi Strategy & Stationing, a task group was called together. This task group comprised representatives of the Evangelical Network, Sinoti Samoa, Vahefonua Tonga 'O Aotearoa, Wasewase ko Viti kei Rotuma e Niu Siladi and Te Taha Maori, along with the General Secretary, the Tumuaki, and the Executive Officer.

There was some discussion with representatives of the gay and lesbian group who identified themselves at Conference about their participation in the Task Group. They did not consider it necessary or appropriate to participate in a process that was focused on those who do not support the ordination of gay and lesbian people.

The members of the Task group have been highly committed to finding a way in which, as a church, we retain both a respect for difference and the unity of the church. The Memorandum of Understanding on the matter of ordination, we believe, does just that.

Some of the issues that emerged were to do with the role and function of the President. It is clear that the President must abide by and act upon decisions of Conference, and is not free to stand aside. People approached for nomination to either office of President or Vice-president therefore need to take that into account.

There was also considerable discussion about ordinands and collegiality. A particular reflection was about the fact that people who are ordained as presbyters and received into Full Connexion are, among other things, entering into a collegial relationship with other presbyters and with deacons. People preparing for ordination need to take this into account.

The Task Group noted that current stationing practice means that no parish or congregation is required to have stationed a presbyter with whom there is no matching. Similarly, presbyters are not stationed to a parish with whom there is no matching.

The Task Group also noted that there are already provisions that allow for alternative arrangements if, for any reason, a District Superintendent is not the appropriate person to be involved in any situation.

The Memorandum of Understanding, which is now completed, and which we share with you, reflects what is, in fact, already current practice in our Church.

We wish to thank both those on the Task Group and those who gave advice, who have willingly and thoughtfully participated in drawing up the Memorandum. In particular, we acknowledge Diana Tana, Lana Lazarus, Violet Hesse, Bella Ngaha, John Murray, Nigel Hanscamp, Marion Peterson, David Bush, Iakopo Fa'afuata, Aso Samoa Saleupolu, Susau Strickland, Dakai Bolatagici, 'Epeli Taungapeau, Sylvia 'Akau'ola Tongotongo, and Jill van de Geer.

We give thanks to God that, as a Church we have remained open to the leading of the Spirit, and have found a way in which those of differing beliefs and values may stand respectfully together, celebrating the Ordination of those who are called and trained by the church to serve as presbyters and deacons.

Lynne Frith
President

David McGeorge
Vice -President

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MEMORANDUM OF UNDERSTANDING

PREAMBLE

At Conference in 2003 a statement was received from Council of Conference in which it was suggested that a memorandum of understanding in relation to the issue of the ordination of gay and lesbian people be prepared. Conference resolved to receive the statement and asked the President and Vice-President in consultation with the Tumuaki and the Executive Officer of Taiuiwi Strategy and Stationing to initiate processes to enact the direction of the statement (see F-10, Resolutions of Conference 2003). They have now negotiated with representatives of those who do not support the ordination of gay and lesbian people, Taiuiwi, and Te Taha Maori who do support and endorse the ordination of gay and lesbian people.

The purpose of this Memorandum is to put in place protocols that respect the integrity of those who oppose the ordination of gay and lesbian people and at the same time to enable the church to move forward on this issue. In doing so it acknowledges that there are members within Taiuiwi who do not agree with the ordination of gay and lesbian people.

The following has been agreed by representatives of the Evangelical Network, Sinoti Samoa, Vahefonua Tonga 'O Aotearoa and Wasewase Ko Viti Kei Rotuma E Niu Siladi, who represent those within Taiuiwi who do not support or endorse the ordination of gay and lesbian people, and Te Taha Maori, and is confirmed by the President on behalf of Conference.

THE UNDERSTANDING

This memorandum has been agreed by all parties out of a desire to remain committed to the Methodist Church Of New Zealand/Te Haahi Weteriana O Aotearoa.

This Memorandum enables both those who agree and disagree with the ordination of gay and lesbian people to stand together with integrity within the Methodist Church of New Zealand / Te Haahi Weteriana O Aotearoa. This Memorandum seeks to clarify the place of individuals and groups within the Laws and Regulations of the Methodist Church of New Zealand / Te Haahi Weteriana O Aotearoa.

It is acknowledged there are criteria for ordination which all candidates must meet.

The Methodist Church of New Zealand / Te Haahi Weteriana O Aotearoa is committed to a practice of appropriate matching in its stationing process which takes account of the diversity and need within the Church.

This Memorandum affirms that the Mission Statement, Ethical Standards for Ministry and Pastoral Resolutions are the guidelines by which Ministry operates in our Church.

Any person approached for nomination to either the position of President/Vice President should take into account all the tasks they are required to undertake and make their decision accordingly.

Each individual ordinand responds to the Church's invitation to be ordained. Ordination acknowledges the unique gifts and graces brought to the Church by that individual.

Provision of appropriate leadership in the Church in local/district/regional contexts will recognise the diversity of pastoral need.

SIGNATORIES :

.....
Nigel Hanscamp
Superintendent, Evangelical Network

.....
Iakopo Fa'afuata
Superintendent, Sinoti Samoa

.....
'Epli Taungapeau
Superintendent, Vahefonua Tonga 'O Aotearoa

.....
Susau Strickland
Co-Convenor , Wasewase Ko Viti Kei Rotuma e Niu Siladi

.....
Diana Tana
Tumuaki, Te Taha Maori

.....
Lynne Frith
President

CONNEXIONAL BITS 'N PIECES

10 September 2004

MOBILCARDS

Presbyters are aware that they can access cheaper petrol and diesel through the GSB Mobil Card available through the Connexional Office. Savings vary around the country but can exceed several cents a litre.

As petrol prices continue to increase, any savings are worthwhile. Any Presbyters who have not applied for a Mobil card and who wish to do so, can contact Noelene Allen at the Connexional office.

Members of the Methodist Provident Society may also apply for a Mobil Card and queries should be directed to Mrs Ruth LeCouteur for Provident Society conditions.

Mobil Oil NZ Limited have advised that a number of north island centres are ceasing to stock Synergy 6000 and are replacing that fuel with a new high octane fuel Synergy 8000. It should be noted that Synergy 8000 is not part of GSB purchasing arrangement and no discounts currently apply.

Mobil advise that whilst specific garages may not be stocking Synergy 6000 there will be other garages in the vicinity who continue to dispense Synergy 6000.

NEWS FROM AROUND THE CONNEXION

While you are attending Conference

Please feel welcome to come for a "look-see" at the [Ministry Training Unit](#)

After the service on Sunday 7 November, we will be serving tea and coffee from 4pm onwards. Come and see just what happens here !!!

TOWARD A 2005 CONFERENCE ON ALTERNATIVE MISSION STRATEGY

A PROJECT OF THE *SPIRIT AND SPICE* GROUP OF *Te Haahi Weteriana*, THE METHODIST CHURCH OF AOTEAROA-NEW ZEALAND

SCOPING WORKSHOP ON MISSION, November, 2004, Hamilton

This is both a notice and an invitation to YOU to help form an **Alternative Mission Strategy for the Methodist Church**. You are invited to consider an invitation to join in a preparatory seminar initiated by Alan Webster, Jim Stuart, John Murray, Alex Webster and Janet Marsh.

We believe a **new reformation** of Church Mission is called for. "What is left of Christianity" – to use Holloway's honest expression – is an organism struggling to re-make itself. It will only do this honestly if it surrenders false defensiveness and takes responsibility for a strategy fit for the third century of Christianity.

Consequently, the goal of the proposed radical "Scoping Workshop" is to sketch out a Special Conference in 2005 for all comers, on a new reformation of the mission of the church.

SO WHAT DO WE ENVISAGE?

We aim at a one-day meeting, 10.00am to 4.00pm on November 3, 2004, to scope out the proposed 2005 Conference.

We seek expressions of interest from individuals who:

- Will be travelling to attend Conference
- Are interested in participating in invigorating and stimulating conversation
- Will help in drafting a strategy for Spirit and Spice to share with the church
- Will contribute a discussion paper (1000 words – 10 minute presentation – circulated prior)

We offer:

- Meals
- Travel from Auckland paid
- Some accommodation can be arranged

Please send expressions of interest to Alex Webster: alex49@clear.net.nz

More information will be sent out once we hear from you.

For further information, a longer version of this invitation can be viewed at the Spirit and Spice website: www.spiritandspice.org.nz

Treasures of the Past and Present

A Journey Through Te Awamutu's Rural Region

Members and friends of the Te Awamutu Methodist Church invite you on a tour which will take you to the old and the new over the weekend of the 16th and 17th October 2004. Proceeds will support the linking of the Bryant Memorial Hall to the Church with an upgrade of the facilities to make the historic complex more user-friendly.

This tour will offer a variety of venues for ticket-holders to visit. The church will be open and will host a twilight concert. There will be other historical buildings to visit, old and modern homes of differing architectural styles and both new and established gardens in a variety of themes. Different venues will include a classic car collection, vintage farm machinery, a modern cowshed, the work of a nationally known weaver and a Christmas display.

An extensive arboretum will be open to view and floral displays at local churches. Devonshire teas will be offered. There is already interest being shown from groups outside our region keen to take in this tour through our rural heartland and for our locals it will be an opportunity to explore homes and gardens, and discover treasures old and new within our own community.

Weekend Pass: \$20

Valid Saturday 16th and Sunday 17th October - includes entry to all venues, Twilight Concert and Guidebook.

Ticket Enquiries:

Registration Secretaries -

Colleen Cullen

R.D. 2

Te Awamutu

Phone 07 8727857

colleencullennz@yahoo.co.nz

Betty Christopher

136/1 Douglas Avenue

Te Awamutu

Phone 07 8714966

General Enquiries:

Convenor-

Beverly Bryant

114 St Leger Road

Te Awamutu

Phone 07 8716676

Fax 07 8716679

Wesley Wellington Parish 75 Taranaki Street



www.wesleychurch.org.nz

125th Year Celebration
of the opening of the present church
25-27 March (Easter) 2005

For information contact the Parish Office:

Ph: (04) 384-7695

Fax: (04) 382-9708

Email: gen.wesley@clear.net.nz

Postal address: PO Box 6133, Marion Square, Wellington

Convention 2004
30th September - 3rd October
Wesley College

All Fellowship members should have had information about this important event in the life of NZMWF.

Please pray for Convention in your Churches and your Fellowships.

Smethurst Trust Grants

Applications for grants in the year 2004 close on the 20th of October.
Please ensure that all paperwork is complete and on a current form.

Thank you for your attention to this. Mary West (Convenor.)

YOUTH NEWS

A new youth ministry resource:

"Young Hearts Be Free"

By Michael Hughes

A publication of the combined Youth Ministries of the Anglican, Catholic, Methodist & Presbyterian Churches in Aotearoa New Zealand.



"This is a timely and useful contribution to the emerging dialogue about the theology of Christian youth ministry. Michel rightly emphasises the importance of beginning with the needs and agendas of young people themselves, and of doing theology with rather than for them. I found his encouragement to begin recording the theological insights of current practitioners particularly helpful in moving youth ministry forward from our current cycle of reinvention at regular intervals."

Lloyd Martin
Praxis Training
Wellington

"Youth Ministry is continually coming of age...a generational-focused ministry that is continually changing. It is like a cycle in the Labryinth. The Labryinth remains the same but new generations keep passing through. Michael has given us an angle which helps understand something of the youth cycle of this Labryinth. This book could well shape the way young people and youth ministers help the church transcend the confines of exclusion into relevant ministry with and of youth. Too many young people never make it through the youth cycle of the Labryinth of faith and life – this book will help. It is a fine piece of work!"

Fuzz Kitto
Youth Ministry Consultant
Sydney, Australia

Available Now!

Buy a book from the Tauwi Resource Person Youth and receive a CD Rom of Youth Ministry Resources FREE!

E-mail: tauwiyouth.methodist@paradise.net.nz

Phone: 09 – 5719144

Fax: 09 - 5254346

Order Form

Please include payment with your order.

Cheques payable to:

Churches Youth Ministry Association

Send Order to: Tauwi Resource Person Youth
Private Bag 11903
Ellerslie, Auckland

Name _____

Address _____

Phone _____

- One copy @ \$15
- Ten copies @ \$150
- No. of copies _____

\$_____ Amount enclosed

Tick if receipt required

The Methodist Youth Conference

When: Thursday 13th – Sunday 16th January 2005

Where: *Waikato University, Hamilton*

Who: For people aged 16-30 years
*(People outside this age will need to check with the Registrar)

Fees: South Islanders: \$50

North Islanders: \$100

Fees include food, accommodation, and conference activities.

*** Youth workers and youth leaders who are outside this age, are encouraged to contact the Registrar about attending the Methodist Youth Conference ☺**

For more information contact the Registrar:

Kiersten Boughen

PO Box 11615

Ellerslie, Auckland

E-mail: youthconference@methodist.org.nz

Phone: 0800 390 667

ECUMENICAL NEWS & VIEWS



Resources for social issues action

ACT LOCALLY – a short guide to the October local body elections

Four easily-copied A4 pages, covering: The Election Process (who, what, where, when and how), Asking Your Questions, Reflecting on the Rhetoric, Making Your Choices, and Staying Involved.

Hard copy available free from CASI (casi@casi.org.nz) or downloadable in PDF format from the website www.casi.org.nz/publications/LBElectionGuide.pdf

The SOCIAL ISSUES RESOURCE KIT will be available at Conference, where representatives can collect the free copy for their parish. Provided in a folder containing eight sections (2-8 pages) plus two appendices, all easily photocopied, it contains:

Background and reflection:

- theology of social justice;
- history of social justice in New Zealand churches; and
- comments on spirituality and justice.

Practical aspects:

- Worship Resources;
- Some ideas for children & young people;
- Social issues in the local community including
 - forming a social justice group in the parish,
 - selecting one action from many.
- organising for advocacy, including
 - notes on political action and interaction,
 - letter-writing and lobbying, and
 - media relations.

A short section on doing your own research introduces the topic, and a special 12-page research workbook is available for those wishing to embark on a particular project..

The practical section is illustrated with case studies from New Zealand church communities, summarising how different ideas work out in practice. Suggestions for follow-up and feedback, and further reading, complete the package.

Extra copies can be purchased from CASI (casi@casi.org.nz, P O Box 9049, Wellington) for \$12.00 including P&P.

Go to the CASI website www.casi.org.nz to check out:

“A Guide to the 2004 Local Body Elections for Church & Community Groups

Submission on the Civil Union Bill

&

Relationships (Statutory References) Bill

“DREAMING LANDSCAPES”
Spiritualities and justice in learning communities
<http://www.une.edu.au/dreaming04>

**INTERNATIONAL MULTI-FAITH
TERTIARY CAMPUS MINISTRY CONFERENCE**

NATHAN CAMPUS, GRIFFITH UNIVERSITY, BRISBANE 1st -7th JULY 2004

Report by Rev. Greg Hughson , Ecumenical Chaplain, Otago University
greg.hughson@otago.ac.nz www.otago.ac.nz/chaplain PO Box 1436, Dunedin, NZ.

This “global multi-faith” gathering followed on from an international gathering held in Vancouver, in 2000. The conference brought together 230 delegates from 26 countries; Australia, New Zealand, USA, Denmark, Switzerland, Canada, Germany, Zimbabwe, Sweden, the United Kingdom, The Netherlands, Austria, Japan, Malaysia, Ethiopia, Finland, Norway, India, Papua New Guinea, Sri Lanka, Korea, Hong Kong, Lithuania, the Philippines, Thailand, and East Timor. Nine delegates attended from New Zealand; four Catholic, one Baptist, one Presbyterian, one Mormon, one Pentecostal-community Church member and one Methodist.

Inspiring lectures were delivered by Dr Ursula King (England) “Landscapes of faith and religion”, Dr David Tacey (Australia) “Learning communities”, and Dr Chandra Muzaffar (Malaysia) “Justice and respect”. I attended workshops on “An eco-justice of learning”, “Multi-faith chaplaincy”, “Islamic concepts of chaplaincy”, “Multiple Religious Belonging”, “Spirituality in a multi-cultural University” and “Memorial Services” - as well as an Interfaith Prayer for Peace Service, held in the Nathan Campus Multi-faith Centre.

I was one of five people asked to speak at the closing gathering. I was asked “How has this Conference enabled you to develop relationships and networks ?” Here is some of my reply :

“There have been many opportunities provided by this Conference for me to develop new relationships and networks. I have made new contacts with people in a wide range of situations including reflection groups, lectures, workshops, denominational (Methodist) and Ecumenical worship, on the excursion, at the Global expo (where chaplains from all around the world presented displays) and during meal-times. Relationships have been deepened with colleagues from New Zealand through sharing this experience together. There has been an atmosphere of grace and openness here. This week has enabled me to re-connect with former colleagues and teachers, through new colleagues. I have been enabled through workshops to obtain E mail addresses for ongoing liaison on specific issues. I also now have networks in place with some Chaplains who have information about my Chaplaincy which they can share with students coming to Otago University in the future.

I found the widespread interest in Tertiary Chaplaincy is NZ at the global expo in particular, very affirming. As New Zealanders we have appreciated positive feedback on the ecumenical morning prayer service we led. On the excursion day I was able not only to develop relationships with people but also with koalas, kangaroos and a friendly snake. I appreciated the opportunity to deepen my relationship with this land, Australia and to learn more about aboriginal culture and spirituality. I know now that if I were to travel to the USA, Malaysia, the UK, Zimbabwe or any other country with delegates at this Conference I would be welcomed as a colleague and friend. Similarly it would be great to welcome any of you to our campus in Dunedin, if and when you are in NZ.”

Some significant learnings from this Conference :

- Tertiary Chaplaincy and student ministry on campuses is alive and active all around the world
- For some chaplains, especially in the USA and Canada, tertiary chaplaincy is a long-term specialised ministry career
- All Christian chaplaincies and ministries on tertiary campuses all around the world are facing pluralism and responding to interfaith issues in various ways.
- From one Muslim perspective, Christian tertiary chaplaincies must dissociate themselves from hegemony and arrogance if they are to be respected.
- Our Aotearoa- NZ Tertiary Chaplaincy ministries, whilst “fragile” nevertheless received considerable affirmation from our international colleagues who appeared to greatly appreciate our presence, our leadership of worship and our resources. This was encouraging.
- Teilhard de Chardin and his writings provide a helpful philosophical background for formulating an “eco-spiritual” response to religious pluralism on campus.
- It is warmer in Brisbane than Dunedin.

I would like to thank the Methodist Church of NZ Travel and Study Committee for paying my registration fee to enable me to attend this Conference.

If you would like a copy of my full 25 page report please e-mail me .
Greg Hughson

Get out and get involved!: Wipe out Poverty Week

Christian World Service's annual youth fundraising event Wipe Out Poverty Week starts on September 6th. Young people around the country have already organised: car washes, fair trade stalls, concerts, all night events, cake stalls and more to help wipe out poverty. This year the featured project for Wipe Out Poverty Week is a youth project in East Timor. CWS is helping young people in impoverished East Timor to feed themselves, earn a living and help feed children in an orphanage through a youth fishing project. East Timor needs our help to rebuild their shattered country.

You and your group can help East Timor by taking part in Wipe Out Poverty Week. It's not too late to register, in fact you can Wipe Out Poverty at any time in the year. For your free fundraising kit contact Michael at 0800 747372, 03 366 9274 or youth@cws.org.nz .

This year's Wipe Out Poverty Week is endorsed by national church youth staff and by Hip Hop star Feleti Strickson-Pua of Nesian Mystik. Feleti says; 'Changing our world and making a difference is no small feat but together it is possible, Get out and get involved!'

Michael Wallace
Youth and Schools Co-ordinator
Christian World Service
Ph: 03 366 9274 Fax: 03 365 2919
<http://www.cws.org.nz/youth/default.asp>

ecustics

**Ecustics, an occasional newsletter of the Conference of Churches of Aotearoa New Zealand.
Number 102 September 2004**

The Conference of Churches of Aotearoa New Zealand is reviving Ecustics for two equally important reasons. On the one hand we have important things to tell you about our own life and the space which is being provided for a new ecumenical initiative. On the other hand we want to play our part in affirming and celebrating ecumenical continuities.

We are part of a proud ecumenical tradition in Aotearoa New Zealand. We have built on the work of the National Council of Churches and we have stood in solidarity alongside Te Runanga Whakawhanaunga i nga Hahi. We are currently preparing the ground and creating an opportunity for the Churches to find a new and wider expression of ecumenism. We will share news about these developments below.

Ecustics comes to you as a reminder that we are alive and vigorous in our final years and have things to contribute to the life of the Churches. Our intention in this issue, and in those that follow, is to share news and to celebrate ecumenism at every level from the local to the global. We plan to include six to eight news items in each issue.

The publication of Ecustics is a low budget exercise. It will be available as hard copy to those who would like to get it in the mail – please contact us at P O Box 22-652 Christchurch. It will be available by e mail to those who send their address to admin@ccanz.net.nz or it will be posted on the CCANZ website at www.ccanz.net.nz

September 2004: New Ecumenical Initiatives

The search for a new ecumenical initiative takes an important step forward this month. In 2003 a group of five Churches (Anglican, Congregational, Churches of Christ, Methodist and Presbyterian) came to both CCANZ and the national gathering of Church leaders and suggested that the time was right for a new body which embraced a wider spectrum of Churches – more diverse in terms of theology and in terms of culture. CCANZ agreed to this, has consulted widely to identify people for a process group, and set aside funds for its work.

Te Runanga Whakawhanaunga i nga Hahi, the Maori partner of CCANZ made up of the Anglican, Catholic, Presbyterian and Methodist Churches, continues its life. Representatives of Te Runanga will meet with the Forum of CCANZ on September 18th to discuss the nature and extent of Maori involvement in the new ecumenical initiative.

The Process Group, made up of resource people with a range of skills and network contacts, will hold its first meeting on September 12th. Those present at the initial meeting will be Revd Graeme Nicholas (nominated by the five Churches named above), Mrs Pat Belgrave (nominated by the Catholic Commission on Ecumenism), Mrs Dadai Norman and Revd Paul Monash (from Asian congregations), Osaiasi Kupu and Ester Cowley-Malcolm (from Pacific congregations), Glyn Carpenter and/or Rev Dr Bruce Patrick (from Vision Network New Zealand), and Revd Bob Scott nominated by CCANZ. Bob Scott has, until recently, been on the Secretariat of the WCC in Geneva.

Important Decisions for the CCANZ Forum

The CCANZ Forum, when it meets at Vaughan Park from September 17th to 19th, 2004 will be called on to make important decisions. The CCANZ Executive, at its meeting in June, agreed that CCANZ should complete its active life and create a space for a new ecumenical body to emerge. It will thus recommend to Forum 2004 that “CCANZ as currently constituted, cease operation in September 2005”. This is the first and primary recommendation which has been at the forefront of all our deliberations this year. There are two important, follow-on matters to be addressed: firstly, “what sort of interim structure is needed to provide continuity until a new ecumenical body is in position” and secondly, “how do we nurture, celebrate and affirm the many ecumenical continuities at local, regional and national level”?

Some of these ecumenical continuities have until now been closely linked to CCANZ but will not be affected by decisions about CCANZ. Christian World Service now has firm and direct institutional links with its member Churches. Its work will continue. The Churches Agency on Social Issues and the Churches Agency on International Issues both have direct relationships with the Churches. Mechanisms are in place for the work of the Decade to Overcome Violence (2001-2010), currently enabled by Robyn Cave as a programme of CCANZ, to continue beyond the life of CCANZ.

We encourage and affirm the work of the Process Group. The Churches are moving into a time of new opportunities and new beginnings. The Spirit knows no limits and reaches out to all faiths and the whole of creation. The Churches are called to discern the signs of the Spirit in the World and witness to Christ in the power of the Spirit.

CCANZ has received life from the Churches. It now prepares to give that life back to the Churches. We will do so with excitement about what has been and anticipation for what will come. Kia ora tatou. The love of Christ will make us whole.

Gaynor Larsen, Father Ilyan Eades and Garth Cant. CCANZ Presidium

Putting Faces on the Christian Conference of Asia

[We invited Revd Jenny Dawson, one of the four Presidents of the Christian Conference of Asia, to tell us about plans for the next CCA Assembly.]

In April next year we will gather with other Christians from throughout Asia, and with other ecumenical partners and agencies, for five days in Chiang Mai, Thailand. This is the 12th Assembly of the Christian Conference of Asia and the theme will be "Building Communities of Peace for All". We will be there because CCANZ will be represented, along with a number of individual Churches from this country, and even though only a few people are in fact able to go, each one who does carries many others with them. That sense of coming from a faith community with a powerful story to tell, and being accountable to it, has been my experience over the nearly five years I have been one of the four Presidents of the Christian Conference of Asia. Each us on the Presidium brings with us the experience of our own Church and home context.

Dr Wong Wai Ching is a young mother who teaches feminist theology at Chinese University in Hong Kong. Bishop Irenaeus is a very senior member of the historic Mar Thoma Church in Kerala, South India. Anthony Rowe is a Methodist layman, restaurateur and CEO for Mitsubishi in Kuala Lumpur, Malaysia. And I am an Anglican priest in Christchurch New Zealand - who has been enormously enriched by the opportunities and experience of this time.

I have tried to share the learnings as I have spoken to a number of Church and ecumenical groups about CCA, and also write reports for CCANZ to distribute after each meeting I attend in Asia. In September I hope to represent the CCA Presidium at the Asian Ecumenical Women's Consultation on the Decade to Overcome Violence, being held in Manila.

Current priorities of CCA include strengthening the links between Asian Churches and Christian communities, making real the 'inclusive character of the ecumenical fellowship', and strengthening ecumenical formation. To help this to happen, the CCA Centre in Sha Tin, Hong Kong frequently has interesting and significant visitors. In mid-July Sam Kobia the new General Secretary of WCC was there on his way to Australia and Fiji. He received a very warm welcome from Church and ecumenical leaders and was also able to be part of the interfaith dialogue on cultural diversity and communal harmony between Christians and Theravada Buddhists being held at the same time. He will give one of the DT Niles Memorial lectures at the Assembly.

Jenny Dawson

Challenging Empires: the Fourth World Social Forum

[Gareth Lochhead, from the Student Christian Movement Aotearoa, was invited to speak at the Fourth World Social Forum in Mumbai. He describes his journey in these words: "I grew up on a crop farm in Mid Canterbury, and went to Ashburton College and Canterbury University, where I majored in English Literature. I am Anglican, Zen Buddhist and interested in a spirituality which connects us all. I joined the Student Christian Movement Aotearoa (SCMA) at the end of my time at university, becoming actively involved during 2001. In September 2003, SCMA sent me to a Christian Conference of Asia youth

programme called School for Ecumenical Leadership Formation in North Sumatra, Indonesia. Through a contact made there I was invited by the World Council of Churches Youth Secretary to speak at the World Social Forum in Mumbai." Gareth's topic was Alternatives to Economic Globalisation in his own country and a spiritual rationale for seeking them. He has given us this report.]

"Spirituality is about the connectedness of all life. When we realise this, we will realise that no one is free while others or the earth are oppressed." (*Anglican Taonga*, Winter 2004, p 29) These were my words to delegates at a seminar of ecumenical youth organised by the World Council of Churches at the recent World Social Forum (WSF) in Mumbai, India, in January this year. The WSF is a vast meeting that contests economic globalisation. Set up in 2001 in Porte Alegre, Brazil, it challenged the World Economic Forum being held in Davos, Switzerland, at the same time. The WSF has grown tremendously since then, held outside of Porte Alegre for the first time this year. Roughly 75 000 people attended.

Because of sheer size, it was quite impossible to get an overview. I went to one seminar about "ecovillages and sustainable development", and another called "Ecumenical Youths' Response to Religious Sectarianism" run by the Indian National Council of Churches. A Hindu professor and a Christian theologian spoke: Ecumenism really is inseparable from inter-faith conversation. I spent a lot of time walking around in the crowds, taking photos and visiting stalls. My first time on a Mumbai local train, I unwittingly got into the women's carriage.

The WSF has been called all talk with no action, and overly negative, protesting but offering no solutions. It is all talk - it's a huge meeting - and this is necessary. The WSF offers networking and awareness raising on a grand scale. And it is not exclusively negative. Seminars on topics such as sustainable development discuss practical solutions to pressing global issues. In many cases it is still necessary to protest. There was plenty of oversimplified analysis around, often reduced to anti-Americanism. However, when you're hungry you make a simple analysis.

India and the World Social Forum suspended my analysis rather than engaging it. Experiencing the crowds, heat, beggars, trains and politics made me watch quietly. I was changed by watching.

Gareth Lochhead

Working Towards a Just Peace

[Glenn Jetta Barclay is an ordained minister of the Presbyterian Church of Aotearoa New Zealand having served in Howick and Timaru parishes and in Northern Ireland as Leader, Administrator of the Columbanus Community of Reconciliation, Belfast. She now lives in Wellington after spending five months as an Ecumenical Accompanier in Palestine Israel. Presently she is contracted to the WCC to do Advocacy work in New Zealand and Australia on behalf of the occupied people of Palestine Israel.]

Glenn Jetta Barclay is the first New Zealander or Australian to be an Ecumenical Accompanier for the World Council of Churches Programme in Palestine Israel. (EAPPI). This was called into being by Christian leaders of Palestine Israel and has been active for two years with teams of international Christians from twelve countries and various denominations committed to this role of solidarity, witness, monitoring and protection. Its prime and large aim is 'to end the Occupation.' Usually on a three month visa, the EAs are based strategically around Palestine Israel in small teams, mostly on the West Bank.] Glenn was placed in Ramallah, Yasser Arafat's virtual prison and the capital of Palestine by default. She did a five month stint with two teams involving a Swiss, an American, a Brit, two Norwegians and two Danes. In Ramallah, where 12,000 Christians live, Glenn worshipped with six of the seven denominational congregations building relationships which they clearly valued.

EAPPI is evolving as Ecumenical Accompaniers discover possibilities for working towards a just peace, in circumstances as grim as any, in any past war. The Palestinians are being persecuted in extreme ways. Collective punishment means that all Palestinians live in acute anxiety, suffer severe limitations of movement, deprivation of livelihood, health and education. In fact they appear to be denied every Human Right named in The UN Universal Declaration of Human Rights agreed to in 1948. Ironically, that very year their ordeal began its worst excesses. The EAs live in these conditions, monitor, record and report what they see.

As a Christian Glenn writes; "I am perturbed at the evidence of expansive financial support annually by Christian Zionists for the Israeli Government Also the moral support given by them despite this working against Palestinian and International Christians there."

As a Christian Glenn was delighted with the warmth and depth of Christian commitment and life. “I cannot praise too highly”, says Glenn, “the work of such Christian groups as Sabeel, the International Christian Committee, the Christian Peacemakers, the International Solidarity Movement and our own EAPPI volunteers from 12 different nations.”

Glenn Jetta has much material evidence and a compelling story to share. She visited Canterbury in July and is available to visit other regions. Her e-mail is glennjettab@actrix.co.nz and her cell phone 021346196. See also www.eappi.org or www.presbyterian.org.nz (link to Global Mission and then to Glenn Barclay in the Middle East). Permission is given to copy any and all.

Desecration of Jewish Graves at Makara Cemetery

[We stand alongside Glenn Barclay in solidarity with the people of Palestine. We also stand alongside John McCaul and the Wellington Council for Christians and Jews in their public statement on August 6th. Thank you, Peter Thorpe, for this press release]

Christian members of the Wellington Council of Christians and Jews share with the Jewish members of the Council, and indeed the whole Jewish community of Wellington, their anger at the overnight burning of the Chapel at Makara Cemetery and desecration of Jewish graves there. This act is especially despicable as it follows on so soon after the desecration of 16 graves in Bolton Street Cemetery a few weeks ago. Our sympathy goes out to the families of all those whose graves have been disturbed. What may have been simply senseless vandalism in Bolton Street, is a far more deliberate early morning attack at Makara, and this latest outrage goes beyond what is acceptable in our community and must cease..

Michael King, in his book “The Penguin History of New Zealand”, says, “most New Zealanders, whatever their cultural backgrounds, are good-hearted, practical, commonsensical and tolerant. Those qualities are part of the national cultural capital that has in the past saved the country from the worst excesses of chauvinism and racism seen in other parts of the world.”

We assure our brothers and sisters in the Jewish community of our sympathy, and our support, at this difficult time, and our desire to continue to work together.

A Week in the Life of the DOVe Coordinator

[Robyn Cave is Coordinator for the decade to Overcome Violence Programme in New Zealand and editor of *DOVe Mail* which you can find at www.ccanz.net.nz/dov We asked Robyn to tell us about her day to day work. This is her response.]

Sunday 1st of August: it's no ordinary day. It's a year since Algerian Ahmed Zaoui was granted Refugee status in New Zealand, but he celebrates it in prison. CWS, SCM, Amnesty International, and CCANZ have arranged with Christchurch Cathedral to hold a liturgy remembering Zaoui and the plight of refugees within their NOSUN (No Ordinary Sunday) service this evening.

Monday morning. Two days in the office and then, come Wednesday, I'll be heading south to Dunedin where my partner Mike has already left for a conference. I have plenty of office tasks to get done before I leave. Just take a look at my desk!

Wednesday. 10.30 a.m. En route to Dunedin I stop in Timaru to meet some of the members of the Violence-Free Charter Group. The Playback Theatre performance I am undertaking as a DOVE Pilot Project in collaboration with the group is only three nights away. Back on the road, a few kilometres past the Cave turn-off, and my car breaks down. Thank God for a sympathetic South Canterbury police officer who offers me a lift back into Timaru. As I pass my car that remains lifeless on the roadside, I think to myself how nice it is to travel by air.

Thursday morning. I'm addressing Anglican bishops, School principals, Board members, and Chaplains about experiences and opportunities for reconciliation within their school communities. DOVE resource, Keri the Kereru, makes an appearance. Through the day I have an opportunity for networking. In the afternoon, I listen to an address on spiritual self-care. Using pre-flight instructions as her metaphor the Rev. Susan Jones, says to us all “Put on your own mask first”. Perhaps I should have flown?

Friday 6th of August: The Feast of the Transfiguration of Christ. I meet with two DOVE contacts. Local people will be crucial if the DOVE is to take flight. Heavy rain has set in but before I leave Dunedin,

Mike and I make a wet pilgrimage along the causeway to the caves in which Te Whiti, Tohu and the Parihaka ploughmen were held in the early 1880s. It's not just the rain that makes us feel uncomfortable. Five o'clock and I am back in Timaru. The car's repaired, and my partner Mike travels on, leaving me to hitch a ride back with *Touchstone* Editor Paul Titus in the early hours of the morning. I set up the DOVE display in the local intimate theatre where the Playback Theatre is to be presented. Pre-performance refreshments are over. The lights go down on the audience. The conductor of the Christchurch Playback Theatre Company steps forward and begins. We gather to share our stories of overcoming violence, she reminds us, on Hiroshima Day. It's "no ordinary day".

Robyn Cave

Stories of Hope from Rural Parishes

[The Methven Churches joined forces with the Canterbury JRCs and the Rural Ministry Unit to host a Forum on the future of rural communities. Althea Campbell, member of the South East Christchurch Union Parish, was one of those who attended. Althea is passionate about ecumenism and makes this report.]

Rapid change in rural areas of Canterbury and North Otago were highlighted at a forum on rural ministry hosted by the Churches of Methven in May. The attendance of 118 people from 35 Congregations, rural and urban, emphasized the interest parishioners have in meeting the challenges posed for the Church today.

An overview of events which are changing the face of the region revealed that in the past two decades numbers of farmers have left the land, while on the other hand the rapid expansion of irrigation has expanded dairying over three times. The consequences are many. In one place the change to dairying saw three-quarters of parish members leave. Long-time family holdings have given way to managed farms and a shorter term work force, with hours of work which do not fit the traditional Church pattern. The expansion of service industries, brings workers from outside the region and the country. The resulting racial mix is something new, not always well handled.

The growth of "lifestyle" blocks has increased the rural population - in some districts primary school rolls are now back to their pre-1980s levels. But the integration of these people into the local community - and the Church - has been patchy. The first owners tend to stay for three to five years. The second owners begin to earn income from their blocks and only the third owners integrate into the community.

All these things, together with the rapid growth of tourism with workers commuting from outside the tourist venues, pose challenges to communities and especially to Churches, which are finding ways of responding to the needs of people. One Church holds services on Thursday nights to meet the availability of dairy workers; another has made its restored facilities available for community and family events, such as weddings. Keeping track of all the children in the district with a cradle roll and special events at times like Christmas is another initiative. In one township all five Churches participate in each other's social activities and in caring for people in need in the community.

In cases where parishes can no longer support a minister, locally-provided ministry has stimulated enthusiasm for the task, at the same time building a new relationship with people in the community, who see Church members as just like themselves.

All of this shows what the grass-roots Church community can do to meet the challenges of the day. Most significantly they are doing it within an ecumenical setting. Ecumenism may well be the salvation of the Church of the future - both rural and urban.

Althea Campbell

An Ecumenical Ministry the Orthodox in Southland

[Father Ilyan Eades from the Antiochian Orthodox Church is one of the three Presidents of CCANZ. His congregation at St Michael's, his workplace and his home are all in Dunedin but his ministry to the wider spectrum of Orthodox Christians is extending to urban and rural areas of Southland. Father Ilyan reports to Ecustics.]

Southland and Invercargill suffer from an acute labour shortage from A to Z -- professions, trades, farming industry and the like. Migrants are being recruited from many places, including Eastern Europe.

I first went to Invercargill to minister to a woman with a terminal illness, then for a funeral, later to consecrate a grave, then for a wedding. Originally, there were White Russians living in Invercargill (you can still see their graves in the cemetery). Now there are Serbians, other Eastern Europeans and Greeks. I now return each month to lead The Divine Liturgy. I use English, Greek and Slavonic which most can understand, particularly as they are all Orthodox. It is only the difference in nationality and language that we cope with together.

My 'man on the spot' and Secretary/Treasurer is Mr Alexander Stojkovich. Alexander and his wife Viorika, who are Serbians, give us a bed overnight and do all of the necessary communications.

Mr Brian Bellett, President of The Southland Multi-Nations Council, is very supportive and publishes the date and time of our Divine Liturgy each month.

The local St Aidan's Anglican Church Committee very kindly rent us their Church for our Saturday morning Services. Those who attend are Serbian, Russian, Romanian, Greek, Ethiopian and even Indian. As far as I am aware, there are 50 to 60 Orthodox families in Southland. Visitors are always welcome, and that seems to include Dutch and New Zealand Roman Catholics and Anglicans .

Our last trip to Invercargill was on August 20th to 21st. We return to Dunedin Saturday afternoon to celebrate for our St. Michael's Orthodox Community on Saturday night and Sunday.

Father Ilyan Eades

“Welcome Home, Lorraine and Lyndsay”

[Ron O'Grady edits the *Ecumenical Newsletter* for the Ecumenical Network of the Associated Churches of Christ in New Zealand. He shares this news about the World Convention and the return home of two significant ecumenists.]

Two hundred years ago, on June 28 1804 a new denomination was born in the United States. Its main theme was the absolute importance of the unity of the Church and they called themselves simply the Church of Christ. They said they were Christians only but not the only Christians. Today, the three branches of that Church have many millions of members in 167 countries around the world.

The World Convention of Churches of Christ holds these various groups together. Toward the end of July this year the Convention met in Brighton, England with at least 37 countries sending representatives, including a New Zealand delegation

The chief executive of the Convention has been a New Zealander, Lyndsay Jacobs. A school headmaster and former President of the Associated Churches of Christ in New Zealand he has been the General Secretary of the Convention for the past 12 years. Together with his wife Lorraine, as Associate General Secretary, they are completing their term of office this year. They will then return to New Zealand and will be living at Kirwee in Canterbury.

In one of his farewell messages Lyndsay wrote these words:

"Often Christian unity is seen as an added dimension to Church life - an optional interest or emphasis. But it is not. Unity is essential. It is a vital, central theme for every Christian community, local or global.

Unity is at the heart of our heritage, our polar star. And it's at the heart of the gospel. You cannot preach a gospel of reconciliation of people with God and with each other, and practice division or fragmentation.

The Church is community. Notice most of the word "community" is unity. Most of "communion" is union. We belong together. We are joined at the hip with everybody else who lives under the lordship of Christ.

We need to believe that, embrace that, and practice that. It's not optional. It's central. . . . Early on our movement picked up the slogan, "In essentials unity, in nonessentials liberty, in all things love." We need to reverse it, and thankfully, there seems to be a growing willingness to do so. A positive permanent, loving relationship with one another is crucial in understanding and accepting diversity and discerning essentials. If we value our unique heritage and want to be Christ's Church, unity must be the core value of our life together.

Then people living in a world of polarisation, intolerance, distrust, and even hatred, will be able to see, understand and receive the gospel."

This issue of *Ecustics* is published by the Conference of Churches of Aotearoa New Zealand, P O Box 22-652, Christchurch New Zealand. It was edited by Garth Cant. The views expressed are those of the authors and the editor and are not necessarily those of the Conference of Churches, its member Churches, its Presidium, or its Executive.

Shirley Erena Murray and 'Music in the Air'

Three articles in the Winter 2004 issue of 'Music in the Air' highlight the theology of Shirley Murray's hymns. Arising out of hymn workshops, taped interview and email exchange, John Thornley contributes two articles. The first titled, ' "Down to Earth" – Hymns for Sunday Worship', discusses a selection of Shirley's hymns under the major headings for worship: adoration, thanksgiving, confession, petition, intercession and commitment. The value of hymns in relation to prayers and preaching, as well their usual role as song, is explored. The second, titled 'Notes for an Incarnational Theology', continues discussion of Shirley's lively contribution to a contemporary faith expression.

The third article, 'For everyone born, a place at the table': hospitality and justice in the hymns of Shirley Erena Murray', is written by Deborah Carlton Loftis, Associate Professor of Church Music at Baptist Theological Seminary at Richmond, in Virginia, USA.

There will be a sample copy of the Winter 2004 issue at this year's Conference, and John Thornley has subscriber forms for those interested.

INTERCHURCH TERTIARY CHAPLAINCY COUNCIL

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10 August 2004

To all Heads of Churches, Chaplaincy Boards and Committees, and Chaplains

The Future of the ITCC

The ITCC has just finished its AGM in Christchurch, and I and the incoming Chairperson, The Very Revd Bruce Hansen, are writing this joint letter to alert you to some important developments that have taken place in the ITCC.

In the first place it is my pleasure to welcome Bruce to the ITCC as a representative of the Presbyterian Church and to his position as chairperson of the Council. Bruce brings to the role of chairperson some significant gifts that augur well for the future of the Council.

As most of you will be aware, the ITCC has been going through an important re-appraisal of its role over the last two years. Some changes have been forced on it by the way funding of chaplaincies is now being provided by the churches. When the ITCC began its work, there were significant sums offered for chaplaincy on a national basis and administered by ITCC from a central distribution account. The ability of churches to offer central funding has been declining for some years. At our AGM we received notification from the Presbyterian Church that their central funding of tertiary chaplaincy would cease from the end of June 2005. That leaves only the Methodist Church funding our chaplaincy work in this way (with the exception of two small grants from the Associated Churches of Christ and the Society of Friends). There is also no guarantee that the Methodist Church will continue to operate in this manner.

Accordingly, the funds available to the ITCC for funding chaplaincy on a national basis is now very limited. This, among other things, has caused us to take stock of how we operate. At the AGM in 2003, the purposes of the ITCC, as given in its constitution, were re-affirmed as follows:

The Inter-Church Tertiary Chaplaincy Council exists:

1. To channel our churches' commitment to resourcing and supporting tertiary chaplaincy in Aotearoa New Zealand.
2. To provide a national forum at which issues of common concern and practices can be discussed and policies developed.
3. To initiate, develop and maintain the links with the constituent churches, chaplaincy boards, chaplains' association and tertiary institutions.

In item 2 "issues of common concern and practices" includes standards, accreditation, conditions of service, etc. In item 3 the "constituent churches" at present are the Anglican, Methodist, and Presbyterian Churches, the Associated Churches of Christ, and the Religious Society of Friends.

Given that there is very little central funding to distribute, the primary role of the ITCC will now be the encouragement of chaplaincy, the facilitating of national standards and policies, liaison work with the churches and the institutions in which chaplains work, and, where appropriate, advocating for chaplains and tertiary chaplaincy

The ITCC will continue to have responsibility for some central funds, and there are some sources of funding that are best approached centrally. However, the ITCC will use such funds for the seeding of initiatives and new ventures in chaplaincy, not for the on-going maintenance of existing work. Such seeding finance as is presently held by ITCC will be available over the next three years, but will be used solely to establish new chaplaincies or new work within existing chaplaincies.

In the light of the above, we can report on financial distributions for the 2005 calendar year. The funding is of two types: on-going funding of chaplains, and seeding funding. In the light of the Presbyterian Church's decision to end central funding of on-going work, the total available to the ITCC for distribution in this connection for 2005 is \$11,250. We have allocated that as follows, and ask institutions to note that this is the last such allocation they will receive from the ITCC:

	2005
Univ. of Waikato	1,375
Waikato Polytech	1,375
Taranaki Polytech.	250
Massy Univ.	2,750
Cant. Univ.	2,750
Otago Univ.	2,750
TOTAL	11,250

In respect of seeding funding, the ITCC has considered the needs of those chaplaincies that have received some grants in the last two years and of other new ventures that are being undertaken and has made the following grants for 2005

	2005
Auckland-Northland Ecumen. Bd	8,500
Tairāwhiti Polytech	1,250
Hawkes Bay Chaplaincy Trust	500
Massey Univ. (Wellington)	500
NMIT Marlborough	750
Otago Univ.	1,000
Sthland Ecum Chap.	1,000
TOTAL	13,500

A more detailed application system will be put in place in the future so that local boards and committees can apply for seeding grants in an appropriate manner.

The AGM elected Bruce Hansen as chairperson, and continued the existing executive, with the exception of John McKean, who has retired from involvement with the ITCC. The executive have been given power to co-opt as necessary.

Should you require any further explanation or clarification concerning any of the matters referred to in this letter please feel free to contact me at the above address or the new chairperson of ITCC, Bruce

Hansen, 36 Bainton Street, Harewood, Christchurch 8005; Phone: 354 2207; E-mail: bahansen@xtra.co.nz.

We look forward to sharing with you in our work of supporting and extending chaplaincy in our tertiary institutions.

Yours sincerely,

Ken Booth
(Outgoing Chairperson)

Bruce Hansen
(Incoming Chairperson)

NZACPE (www.cpe-nz.org.nz)

The Reverend Don Prince
Chaplain
Phone (03) 337 7899

The Princess Margaret Hospital
P O Box 731
Christchurch

CPE Opportunities in Christchurch, 2005

Two clinical Pastoral Education Programmes will be offered in the South Island during the year, 2005.

Programme One : **Christchurch**, March 21 to July 1
Extended (part-time) 400 hours (15 week) programme

Programme Two : **Dunedin**, August 16 to November 5
Full-time, 400 hours (11 week) programme

15 Week programme

Group work and seminars will occupy one day each week.

Clinical placements two days (16 hours) each week

Individual supervision, 1 hour each week

Personal reflection, reading, preparation, 4.5 hours each week.

11 Week programme

Group work and seminars will occupy two days each week.

Clinical placements will occupy two and one half days (20 hours) each week

Individual supervision 1 hour each week

Personal reflection, reading, preparation, 6 hours per week.

Clinical placements will be arranged with each student taking particular needs and experience into consideration.

There will be a limit of six students per supervisor.

For further information please contact:

Don Prince
15 Tivoli Place
Bishopdale
Christchurch 8005

Phone (03) 352 4194
Fax (03) 352 4196