

# The Living Wage campaign



## From the Director and Canon Theologian

As some of us will remember, at Synod last year we expressed our concerns about the rising inequality between rich and poor in this country. A recent book, *Inequality: a New Zealand Crisis* (2013, edited by Max Rashbrooke with contributions from a range of people) gives some concrete data about the growing divide within our society. One of the contributors, Karlo Mila, has this to say: 'Inequality means watching people close to you – extended family, community networks, neighbours and friends – who are persistently struggling, in challenging circumstances, to try to maintain their dignity, to keep their households afloat, to do their best for their children and to make good decisions by weighing up the constrained range of choices on offer to them.' (p94) Does this feel familiar? Want to do something about it?

Our diocese is currently inviting parishes to engage with this issue by adopting the Living Wage Campaign. It's an aspirational – and yet practical – means of addressing some of these inequalities. But it's more than that: it's also a way to put into effect some of the gospel values we hear about when we come to worship. Jesus tells us, in Matthew (10:10) and in Luke (10:7), that labourers deserve their food / deserve to be paid. The same thought is repeated in the letter to Timothy (1 Tim

5:18). That is an impeccable mandate for linking human work and payment for that work. If, as part of this campaign, those of us who have more are being asked to give up something for the sake of others, that will give us the chance to find out what living in Magnificat-country feels like.

In this issue, WIT presents a number of perspectives on the Living Wage campaign. Charles Waldegrave from the Hutt Valley Family Centre Social Policy Research Unit explains the research behind the campaign – why the amount was set at \$18.41 an hour. That's useful background for all of us, in our discussions with friends and colleagues. Margaret Mayman discusses the involvement of the churches in the campaign, working together and on an equal footing with unions and a range of other community organisations, valued for the theological contribution we are able to make. She describes this as a unique opportunity for Christian mission – and so it is, for it is a way of making the reign of God come closer. Jenny Chalmers explores some more of the theology that underpins the campaign: the valuing of work, and payment for that work, which we find in Scripture, beginning from the creation stories. There are social benefits concerned with the developing and sustaining of community (itself a theological imperative) when people work, and economic benefits when people are paid for what they do. But they must be paid fairly: when they are society as a whole can gain.

Of course, there will be a cost when a living wage is applied, and Brian Dawson points out some of the expenses to churches which seek to pay their workers at a higher rate. It is apparent that we may not all be able to do this immediately, but the campaign is calling for a commitment to implement a living wage and a firm timeline for this – and not to leave it for the distant future. Brian asks us what we really think about this campaign: is it something which is 'nice to have' or an urgent justice issue, a chance to live out what Jesus is calling us to in the Gospels? Never was the challenge to 'put our money where our mouths are' more clearly articulated.

*Canon Deborah Broome*

# The research behind the Living Wage

Thursday 14 February saw the launch of the Living Wage figure of \$18.40 an hour as part of the on-going campaign for a Living Wage. It attracted considerable media attention and on the whole was well received. There were positive editorials in both *The Dominion Post* and *The New Zealand Herald*.

Peter King and I at the Family Centre Social Policy Research Unit (FCSPRU), Anglican Social Services (Hutt Valley), were commissioned to investigate and define a Living Wage for New Zealand<sup>1</sup>. We had to clarify what the LW needed to be able to afford and calculate an hourly gross figure that would cover those modest but essential costs. In short, we needed to develop an empirical basis for the figure that eventually turned out to be \$18.40 and a transparent account of the modest budget it would pay for.

The definition of the LW adopted by Living Wage Aotearoa New Zealand is as follows:

*A living wage is the income necessary to provide workers and their families with the basic necessities of life. A living wage will enable workers to live with dignity and to participate as active citizens in society.*<sup>2</sup>

It is the second sentence that distinguishes the LW from the 'poverty' or 'income hardship' threshold. Participation refers to more than survival on the basic necessities, because it involves the ability to participate socially and even consider the future like a modest insurance policy. It embraces small but important things like being able to pay for children to enjoy a school trip, having a computer in the home and being able to mix with friends recreationally, albeit modestly.

In order to calculate a LW, a household unit of two adults and two children (2A2C) was chosen because this is a common NZ family size and it is the minimum average sized 'family' required to ensure population replacement. It was considered a LW should at least be sufficient to support such a unit. The household is assumed to have two income earners, one working full time and the other half time. There are good

grounds for assuming two incomes because in 68.5 percent of households with two adults and two dependent children, both adults were income earners<sup>3</sup>.

People live in households, but are paid in the market as individuals regardless of their household obligations. A living wage really has to be an individual market wage. Thus the position adopted in this report is that the LW is set at an hourly rate for a full time market wage, and that it in conjunction with the other adult's half time wage is sufficient to provide the level of after tax income to meet the household's reasonable needs.

A LW like other income thresholds needs to be modest. It is a minimal figure for participating in society, rather than an average or larger amount.

The following independent data sources were used to estimate budget items:

- The annual Food Cost Survey carried out by the University of Otago's Department of Human Nutrition was used to estimate a basic weekly food cost for a 2 adult/2 children family (2A2C) that would meet their nutritional needs.
- The Ministry of Business, Innovation and Employment's average lower quartile national rent figures were used to estimate weekly housing costs
- The Statistics New Zealand's Household Economic Survey average expenditure figures for income deciles 1-5 (the lower 50 percent of NZ household incomes) were used to estimate the remaining itemised costs apart from childcare.
- 10 hours were allowed for childcare costs, given one adult worked 20 hours a week and 3 and 4 year olds have access to 20 hours free early childhood education.
- Saving through Kiwi Saver at the minimum level of two percent of gross income was assumed.

The sum of the costs of the budget items provided a benchmark for the required household after tax income that was needed to cover those costs.

**Expenditure categories from the independent data sources**

	<b>\$ Costs</b>
Food	226
Clothing and footwear	18
Actual rentals for housing	275
Household energy	46
Household contents and services	33
Health	14
Transport	121
Communication	29
Recreation and culture	78
Education	37
Miscellaneous goods and services	64
Other expenditure	66
Childcare	31
Weekly	1038
Annually	53,976
Total Gross from 1.5 incomes	57,432
Hourly rate for fulltime worker	18.41

Having identified a necessary level of disposable, after tax income, the next step was to calculate the 1.5 before tax market wages for two individuals necessary to provide that after tax household income. The calculation took into account the effects of income tax, Working for Families tax credits, Kiwi Saver deductions from wages, and financial support provided by the state through childcare support and the Accommodation Supplement. A spreadsheet was developed to enable gross (before tax)

income levels to be calculated for a range of disposable (after tax) income levels.

The calculations showed that a total gross annual income from 1.5 market incomes of \$57,432 was required to meet the estimation for the required household income of \$53,976. This in turn produced an hourly rate of \$18.41 as the above table demonstrates. In other words, 2 adults, one working 40 hours a week and the other working 20 hours each at \$18.41 an hour, will, if they are careful, be able to meet their essential costs and participate modestly in society without going into debt.

Bishop Justin has taken a lead to promote the Living Wage in the New Zealand market place as a central part of the Diocesan mission to be “seeking to transform unjust structures of society.”<sup>4</sup>

This is an aspirational target as opposed to a legal requirement. It is a threshold that ensures wages are sufficient to enable the families of employees to participate in society as opposed to just surviving. It is a modest threshold as the budget items demonstrate. Increasingly businesses like the Warehouse and Councils like Wellington are adopting it. It restores an age old sense of fairness so clearly stated in the United Nations Universal Declaration of Human Rights<sup>5</sup>:

*“Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity”.*

For further information go to <http://www.livingwage.org.nz/>

*Charles Waldegrave  
Family Centre Social Policy Research Unit*

<sup>1</sup> King, P. and Waldegrave, C. (2012) *Report of an Investigation into Defining a Living Wage for New Zealand*, Wellington: The Living Wage Campaign

<sup>2</sup> <http://www.livingwage.org.nz/>

<sup>3</sup> Statistics New Zealand Household Labour Force Survey (HLFS) June 2012

<sup>4</sup> The mission of the Church, The Constitution of the Anglican Church in Aotearoa, New Zealand and Polynesia

<sup>5</sup> Article 23 (1948)

# Living Wage and the churches

Since it was launched in May last year, the Living Wage Campaign has generated a new public conversation in Aotearoa. *A living wage is the income necessary to provide workers and their families with the basic necessities of life. A Living Wage will enable workers to live with dignity and to participate as active citizens in society.*

Living Wage Wellington was launched last October, and in February this year the campaign announced that \$18.40 per hour as the level of the Living Wage for New Zealand (based on independent research undertaken by the Family Centre Social Policy Research Unit). Last month the Wellington network successfully lobbied the City Council which has agreed, in principle, to become a living wage employer. This will make a difference in the lives of thousands of Wellingtonians, affecting not just those directly employed by the Council, but also those employed by contractors.

The Living Wage campaign is not seeking a new legislated minimum wage. It is inspirational, inviting employers who can afford to pay it to do so immediately and those who cannot to work towards paying it. It will function rather like the Fair Trade Movement as businesses will be accredited as Living Wage Employers and able to advertise as such. At the moment you can choose to buy Fair Trade bananas knowing that the overseas producer receives a fair price. Wouldn't you also like to buy bananas at a supermarket that pays its kiwi workers a fair wage?

Apart from being another worthy social justice campaign, what does this have to do with churches? I believe that it provides a unique opportunity for Christian mission because the organisers of the campaign have been committed to inclusion of faith communities as equal partners, along with unions and other community organisations. Having been part of the campaign since its inception, I have been delighted to be part of a broad social justice movement that values the involvement of faith

communities, not just because of our numerical influence, but because of our theological contribution.

The definition of a living wage, with its reference to dignity, is a theological claim. The most persuasive argument for a living wage from a Christian point of view is the belief that we are all made in the image of God, that each person contains within them a spark of the holy. Therefore, people and their work have a dignity that makes the labour market substantially different from the purchase of other goods. The price of a person's labour should not be determined solely by the market. God did not create us for competition but for generosity and community.

In John's gospel, Jesus is recorded as saying that "I have come that you might have life, and have it abundantly." (John 10:10b). Abundant life means more than physical life. It means fullness of life.

If your remuneration is so low that you have to work two jobs to feed and house your family, you are not experiencing abundant life. In our church-operated rest homes, there are care workers who arrive for the morning shift having come directly from the night shift at another rest home. The implications for their health and family life are horrific, not to mention the effects of exhaustion on their ability to do their work. At the moment the church social service agencies that run our aged care facilities cannot afford to pay a living wage because they are underfunded by government. Working with them, we can use the influence of the churches as providers and advocates, to change this situation.

Working for a society where people who work earn enough to live with dignity and the possibility of full participation, is an aspect of the common good which is valued by everyone who is involved in the Living Wage Campaign. For many Christians, this commitment to public life and to social well-being is at the heart of our

understanding of the gospel. We follow the way of Jesus who transgressed social boundaries and was persecuted because of his critique of the social and religious systems of his day that made the poor poorer and at constant risk of becoming socially expendable. Like us, he lived in a time when much of the wealth was concentrated in the hands of a few. For those who follow him, we are inspired by the vision of the reign of God where there is enough for all.

As people of faith, our task is not simply to offer charity to those who do not have the resources they need to survive. We must also examine the causes of poverty and injustice and engage in changing social policy and practices.

Doing God's work in the world is challenging for churches as our rolls decline and our resources are limited. It seems to me that the word of God to us in these times is that we do not have to labour alone. There are partners in the world who share our concerns for justice and compassion, individuals and organisations who are seeking to engage with faith communities and actually valuing what we have to offer the conversation. The Living Wage Campaign is one example.

For some church people, this can make us nervous. I have heard comments about the campaign such as "we don't want to be political, or be seen to be aligned with the unions." I suggest that this is a false distinction that ignores the fact that many low paid workers are both members of our churches and members of unions. This is especially true of Maori and Pasifika church members. To be faithful Christians committed to the common good, we need to risk getting our hands dirty and muddying our reputations by hanging out with those who disturb the comfortable. Christian faith has a rather strong precedent in these matters! And I am interested to learn that unions are recognising that the old confrontational methods are not the best way to achieve social change.

I am also enjoying the opportunity for Christian unity that the campaign has provided. It is truly ecumenical in an era when many churches have

retreated into denominational silos. When our delegation attended the City Council to present our case, there were Anglicans, Catholics, Presbyterians, Methodists, Quakers, Salvation Army and a number of Pacific churches represented. The Living Wage Campaign has enabled me to cross some Christian boundaries and work positively with clergy with whom I disagree on some other social issues (and they with me). We are reminded that the gospel of justice and love that we share is stronger than our differences.

And so we add our voices to the campaign, and we intend to walk to the talk in terms of our own employment practices, and to call those organisations associated with the churches such as social services agencies, aged care facilities, and schools to join us. We hope to bring together people across the political divides and enable conversations where the voices of all can be heard and understood.

The prophet Isaiah speaks about God's vision for a world where God's people will not "build another inhabit; they shall not plant and another eat: for like the days of a tree shall the days of my people be, and my chosen shall long enjoy the work of their hands. They shall not labour in vain." (Is 65)

Surely this is still God's vision for all people today.

*The Living Wage Campaign has just completed a resource for parishes entitled 'Living Wage: A Gospel Imperative'. It can be downloaded from [www.livingwage.org.nz](http://www.livingwage.org.nz).*

*It addresses the biblical perspective, the New Zealand situation, and the economic impact of a living wage. The Wellington Network meets monthly and welcomes anyone who is interested to come along. For more information contact: [minister@standrews.org.nz](mailto:minister@standrews.org.nz).*

*Rev Dr Margaret Mayman  
St Andrew's on The Terrace  
Presbyterian Church, Wellington*

# A theology of work and payment for work

No matter what the paper and television and commentators tell us about unemployment and people who receive the dole, work is a basic human activity. Work is particular to people, only people are capable of work, and only people work.

People enjoy working; whether it be farming animals, or growing crops or creating or manufacturing goods, or driving vehicles or ordering information or caring for others and so on. People obtain a sense of purpose and satisfaction from their work which is impossible to replicate anywhere else, and work gives us a natural cycle of creativity and rest.

Work, whatever it is we do, gives us a sense of contributing to our community, our wider society and gives us a sense of self esteem and place in the community.

Work, in short, is a normal, natural human activity.

When we read in the first chapter of Genesis that man is to subdue the earth, we know that this work refers to all the resources that are contained in the visible world and placed at people's disposal. So in the world of the Bible, there is a close relationship between the mystery of creation and people's work. This idea is the starting point of a theology of work. However, it is clear that the developing and utilising of the resources of the earth, and indeed the universe, for the benefit of people, can only be carried out by people, and only through people's labour.

From the beginning of human beings, there's been a link between work and the ownership of resources, for the only means that people have for utilising the resources of the earth, which will serve themselves and others, is work. And to be able through work to make these resources bear fruit, people have to take ownership of, and stewardship of, small parts of the various riches of nature: those beneath the ground, those in the sea, on land or in

space. As well as this someone in the household needs to gather, hunt and cook the food, care for the young and keep the living space tidy. People do all this through work, and for work.

People's work is the vehicle which brings them into relationship with others. Even people who work at seemingly solitary occupations like farming have times when they come together, for example at the saleyards. In work places and places like saleyards, there are common understandings of how things are, a feeling of companionship, whether it be a boom or bust year. Often when firms close down, the workers speak not only of their sense of worthlessness now that the job they had done for many years had disappeared, but also of their sadness at not seeing the people they had worked with for so long. Often they speak about their 'family' being torn apart.

However, all of these ideas seem secondary when we remind ourselves that we get paid for working, and for some that seems like the main reason we work. In the Christian idea of work, that which is paid for cannot be separated from the work that is done; so, in no way can labour be opposed to capital or capital opposed to labour. In other words, labour and capital work together to produce benefits for the community. In the same way, Christian thought holds that the people behind these concepts, the owners and the workers, work together to achieve the same ends.

The short story at the beginning of Matthew, chapter twenty gives us an indication of how workers should be paid for the work they do. This story has two main parts, the hiring of the workers and the payment of the workers. The householder goes to the marketplace at dawn, the third hour, the sixth hour, the ninth and the eleventh hours, looking for workers for his vineyard. When the workers come to be paid, at the end of the day (see Leviticus 19:13), they are paid the same amount of money, no



matter how long they have worked. The payment in this story is an average day's wage, a just amount, the amount required to pay the rent and put food on the table, with perhaps a little bit left over.

Perhaps Matthew's householder was the first person to pay a living wage, the definition of which is:

*A living wage is the income necessary to provide workers and their families with the basic necessities of life. A living wage will enable workers to live with dignity and to participate as active citizens in society.*

The Family Centre 'Report of an Investigation into defining a living wage for New Zealand' speaks of a living wage meaning 'more than just survival on the basic necessities of life,

because it involves the ability to participate socially and even consider the future like a modest insurance policy. A living wage would cover small and important things like being able to pay for children to enjoy a school trip, having a computer in the home and being able to mix with friends recreationally.'

The end paragraph of Pope John Paul II's revised encyclical *Laborem Exercens* (On Human Work) says that 'The Christian who listens to the word of the living God, uniting work with prayer, knows the place that work has not only in earthly progress, but also in the development of the kingdom of God, to which we are all called through the power of the Holy Spirit and through the word of the Gospel'. So be it.

*Reverend Jenny Chalmers*

# The Living Wage – an opportunity that costs

What will it cost? It's probably the first question most people ask about the Living Wage. One could argue that this is a result of our consumer-based culture that threatens to make church just another product, lined up on a shelf, trying to sell itself to the wary buyers passing by, but the question will still be asked.

Let's be clear, the Living Wage campaign offers the Church a wonderful opportunity to be part of something big, bold and world-changing, but yes, there are costs. Precisely what they are is impossible to quantify because we simply don't know what every ministry unit is paying or how many people would be affected, but the simple reality is if someone who works for you and is paid a wage currently earns less than \$18.40 per hour you will need to fund the difference, and probably a little more as well.

At this point you may already be moving on to whatever the next issue might be, but it should be noted that at the heart of the Living Wage campaign is a voice of realism that acknowledges this won't and can't happen everywhere overnight (although in some places it can). What's being called for is a commitment and a clear and realistic timeline towards implementation. With that in mind, the Church faces several layers of cost (financial and otherwise) and these will differ depending on which part of the Church we're focused on.

## Parishes

For the average parish the financial cost will depend on how many people it employs, both directly and indirectly. And the indirectly is important. If you contract a company to clean your gutters, mow your lawns or fix your roof then that those employees too should be receiving a Living Wage. As the bill payer the parish can exert pressure to make that happen, including refusing to use companies not paying their staff appropriately.

In terms of direct employees, most parishes will have a maximum of one or two (excluding clergy). There is no agreed pay rate for parish staff in our Church, so each parish will need to work out the costs for itself. The calculations are simple; if your Parish Secretary or Youth Worker is currently on \$15 per hour that will need to

change to \$18.40, an extra \$3.40 per hour plus added costs such as Kiwisaver etc. Let's say the extra cost is \$4 per hour. Over a forty hour week that \$4 is significant, and we shouldn't pretend otherwise. There is a cost, and yes, parishes will have to make some choices about that.

## Social Services

This will be the area where implementing the Living Wage will be toughest. Those working with the very young and very old have always been among our worst paid employees, and these operations also engage significant numbers of low-paid contractors. Government funding is crucial for these services and it's no secret that it's inadequate. Given that further funding from that source is unlikely, there are some tough choices to be made.

The reality is, underfunded or not, many of these operations do still make money, especially in the case of aged care services that include retirement village facilities. Traditionally church-based operations have put any surpluses into other social services and / or growing the existing facility. The Living Wage campaign challenges this approach. It argues that the first priority for any surplus must be ensuring employees have a Living Wage, which it must be acknowledged may well mean that another worthwhile project doesn't happen.

Here lies another stark reality; if the Church nationally is to maintain the level of social services currently offered whilst still implementing a Living Wage for all, the cost will be millions of dollars. It is beyond unrealistic to expect government to pick up the total cost, so perhaps the churches themselves need to step up; there are some hard conversations to be had here.

## Diocese

Obviously all the above is true at a diocesan level also. The potentially greater cost for a diocese, however, is in terms of its relationships with local ministry units.

The Wellington position thus far has been one of gentle encouragement. We think you should do this, but we're not going to force the point. Fair



enough, no one likes conflict and not everyone agrees with the Living Wage argument. But do we? Do we think the Living Wage is a theory that has merit which might be helpfully adopted by parishes, much like keeping water in the font and wearing name badges on Sunday mornings? Or do we see this as an urgent matter of justice with a clear gospel mandate?

Dioceses have generally not shied away from making financial commitments compulsory. We have minimum stipends, a set parish levy and compulsory insurance. Why not a compulsory Living Wage for all parish staff? Because some don't agree with it? Because some won't like it? Because some potentially can't afford it? Are those good enough reasons?

## Individuals

At the end of the day it will not be that difficult for most parishes to implement a Living Wage, indeed some are there already. The greater challenge is to say this is a responsibility for the Church and not just the parish. The people who sit in our pews are that Church. This author would suggest that a Vestry decision to implement the Living Wage should include a commitment from each member to work towards the same in the various other bodies that she or

he is involved in. If we want to change the world, we have to start with ourselves.

## Now about those opportunities ...

Aside from simply doing what is right the Living Wage Campaign gives the Church the opportunity to be involved in something bigger than itself. One of the great dangers our Church faces is isolating itself from others working towards the same goals. The Church did not invent the Living Wage, and nor is it the primary body working towards it in this country. Living Wage Aotearoa is a nationwide group with local groups in various centres made up of unions, employers, social agencies, individuals and faith groups, all working together to advocate, encourage and educate people on the need for a Living Wage. If we choose to work alone, well, at least a few parishioners will be challenged. But what if we were to work together? If we take being missional seriously, and if we believe our calling is to be the Body of Christ in the world, this is an opportunity to do just that.

*Reverend Brian Dawson*

Brian is Vicar of St Peter's on Willis in central Wellington. St Peter's has committed to the Living Wage and joined the Wellington arm of Living Wage Aotearoa.

# Public lecture: visiting theologian Vinoth Ramachandra



**Human rights: a biblical Christian approach**

**Friday 2 August**

**12.30 pm – 1.30 pm**

Loaves & Fishes, Wellington Cathedral of St Paul, Molesworth St, Thorndon, Wellington

Lecture will start at 12.30pm, but you are welcome to arrive from 12 noon to eat. BYO lunch: soup & rolls, tea & coffee will be offered.

Vinoth is from Sri Lanka, and is currently *Secretary for Dialogue and Social Engagement, International Fellowship of Evangelical Students*.

His work includes promoting a dialogical and integral Christian engagement with the university in various parts of the world, as well as helping Christian graduates engage theologically with the social, ideological and political challenges they face in their national contexts.

He blogs at <http://vinothramachandra.wordpress.com>.



# News from the WIT Library

The WIT Library has recently purchased some of the key books on the Diploma of Anglican Studies booklist for the first semester – for example, *Invitation to the Bible* by Stephen Barton. (This will also be useful for the second semester, especially for any new students joining the diploma community.)

They are shelved in the reference section of the library, to the left of the folding doors, and are identified by a red dot on the spine of the book.

These are Reference books for use in the library only. The library is open daily during office hours

(unless otherwise occupied). The Librarian is usually present during the second half of the afternoon on Tuesday, Wednesday and Thursday.

Note that the WIT Library is a subscription library, with an annual membership fee. For those doing the Diploma of Anglican Studies this is now included in the payment you make to the diocese for the course.

Membership Forms are available in the library.

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## Diploma of Anglican Studies

### Applications for 2<sup>nd</sup> semester close on 16 August.

The Diocese of Wellington partners with St John's Theological College, Auckland, in the local delivery of Anglican Studies Diplomas.

**Semester 2 papers are New Testament Exegesis and Biculturalism (20 credits). New students are invited to join for Semester 2.**

Each semester's programme begins with one residential, weekend, block course and concludes with a similar event; both on a marae (venue to be advised). They will run from 6.00 pm Friday night to 5.00 pm Sunday night. Between these two, there will be

fortnightly evening sessions offered in Wellington (Tuesday evenings, from 10 September) or Palmerston North (Thursday evenings, from 12 September 5.00 pm – 9.00 pm, including dinner). Participants are required to attend all sessions.

There is also an option to audit the diploma within the diocese: this will involve attendance and participation in tutorials and at both weekend intensives, but not the sending of written assignments to St John's Theological College.

Details on how to enrol are in the *Thursday Bulletin* and on the diocesan website.

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## Contact details

The Wellington Library is located based on the first floor of the Anglican Centre, 18 Eccleston Hill (off Hill Street), Thorndon, Wellington. Contact Director Deborah Broome at 04 4759085 or [debroom@paradise.net.nz](mailto:debroom@paradise.net.nz). Or contact Librarian John McCaul at 04 4718599 or [WITLibrary@wn.ang.org.nz](mailto:WITLibrary@wn.ang.org.nz). The Palmerston North Library is located at St. Peter's Church, 229 Ruahine St, Palmerston North. Correspondence should be addressed to the WIT Council, c/o the Anglican Centre.

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