



Child poverty



From the Director and Canon Theologian

Child poverty is one of our diocesan themes again this year: it seems we are one of a number of organisations active in this area. Whether we are catching a wave started elsewhere or whether we were in there at the beginning doesn't matter (remember that old saying 'you can get a lot done if you're not bothered about who gets the credit?'). What does matter is that increasingly Child Poverty is an issue that a lot of people are concerned about. The Government has acknowledged – as it should – that there are children here in Aotearoa New Zealand who are living in poverty and that something needs to be done about this. The problem is not going to go away by itself. Lyall Perris outlines some of the relevant political events: a useful

summary of this part of the landscape. And Lyall has also compiled a selection of parish initiatives to address child poverty, real practical steps being undertaken by ordinary people in ordinary parishes to make a difference to those around them.

Archdeacon for Mission Stephen King has developed a matrix, a model of what our engagement as a diocese and as people within this diocese can be on this and other Social Justice issues. One of its key themes is an acknowledgement that the church is not the only organisation involved here: there is a whole range of groups, individuals, and public and private sector bodies working on this issue, and getting together with others

From the Director and Canon Theologian (continued)

(rather than the church trying to go it alone) is more likely to be productive. As well as this, Stephen's model emphasises a significant point of difference with other groups. It is crucial that we don't lose sight of the unique perspective on life we, as Church, hold – a faith perspective. No-one else has that. If we don't bring our faith to bear on issues like Child Poverty *no-one else is going to do that*.

We should not lose sight of our eschatological standpoint. The Church has a unique reference point because of its focus on eternity. As Anglicans in the diocese of Wellington we are part of a body that is called to witness to a reality that lies beyond this world. It is this that sharpens the Church's participation in the public sphere, that encourages us to keep working for an end to Child Poverty, even though we

suspect that there can be no complete eradication of it in this age. A key part of faith is hope – the God-given hope that things can be better, and that must be a driver of our actions. The eschatological hope we share is what inspires our efforts to bring an end to evils, even though evil will not end until the world itself does.

In an age when eschatology is either focused on 'end times' fiction of dubious biblical literacy or else almost entirely absent, it's good to remind each other that seeing the world through this lens gives the Church a confidence about the future which it needs in order to be deeply engaged with the policies and institutions of the country in which we live. Augustine of Hippo realised this years ago when he was writing *City of God* – it's good that we are catching up.

Canon Deborah Broome



This newsletter is published by Wellington Institute of Theology (also known as WIT), a body set up by the Anglican Diocese of Wellington to explore contemporary theological and ethical issues, with particular reference to the context of mission and ministry in Aotearoa New Zealand.

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Editor: Darryl Ward

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Government under pressure

Soon after being re-elected in 2013, Prime Minister John Key asked officials to start presenting new ideas on tackling child poverty. While avoiding using the words 'child poverty', as far as possible, he acknowledged there are some extremely poor children who are missing out. It's been a long time coming, but the government did respond in this year's budget, although the response does not actually start until April 2016.

To me the most interesting feature about the Budget announcements is the language used – a 'child hardship package'. The Minister of Finance, Bill English, introduced this section of his Budget speech¹ by saying 'the Prime Minister said last year he wanted to do more to help children living in the poorest households'. English went on to say 'Two-thirds of children in more severe material hardship have parents who live on a benefit, and nine out of 10 of those are sole parents'. He added 'when families do rely on a benefit, it has to be enough to ensure that children get a decent upbringing'. And the net was widened further. English continued: 'While two-thirds of children in more severe material hardship live in beneficiary families, the other third live in low-income working families.'

This language – child hardship, children in more severe material hardship, enough to ensure that children get a decent upbringing – is an admission that there ARE children who are living in poverty, and they include some children whose families are on low wages.

But are the changes to benefit rates and to Working for Families going to be enough to satisfy public disquiet? Perhaps not.

In recent weeks several commentators have made links between measures of child poverty, social inequality, and inadequate housing.

In June Duncan Garner wrote in *The Dominion Post* about two deaths in state



houses. In the first case the coroner had ruled that housing was a factor in the death of a toddler; in the second case a 37 year old man in fulltime work died of pneumonia and lung complications while living in a cold and damp state house. Garner reported that the Minister of Social Housing had told him that too many children were living in damp cold houses and it's unacceptable². Also in June, in the Business section, the *Sunday Star-Times* in an article about the charity *Eat My Lunch*, printed the following information about child poverty in New Zealand:

- Child poverty in New Zealand was at 24 per cent compared to 14 per cent in 1982.
- Income- poor households live off 60 per cent less than the median New Zealand household income of \$991 per week.
- 180.000 children (or 17 per cent) do without essentials including proper heating, food, shoes, clothing and even bedding.³

In the same month, the OECD released its 2015 Economic Survey report on New Zealand⁴. The report highlighted that, compared with OECD averages, income inequality is high, the jobless poverty rate is high, and that equity in education outcomes is weak. The report's main findings included:

- poverty rates have increased and are particularly high for jobless households

- housing costs are high for low-income households
- children from disadvantaged households have considerably worse education outcomes than others.

It seems that despite the Budget announcements, the Government is still under pressure to do more about child poverty.

In the arcane world of politics, Government MPs, despite being required to defend government policies, sometimes actually want members of the public to complain to them about those same policies. Why? So they can provide evidence to other MPs of a demand for change.

Now that the Government has admitted the need for a 'child hardship package', it's no longer possible to deny that there really are children in poverty. Ordinary Anglicans should be lobbying the Government to extend the measures which were announced in this year's budget, with hard questions about housing.

Reverend Lyall Perris



¹ www.treasury.govt.nz/budget/2015/speech/b15-speech.pdf

² *The Dominion Post* 13/6/15 pC5

³ *Sunday Star-Times* 14/6/15 pD5

⁴ www.oecd.org/newzealand/economic-survey-new-zealand.htm

Our Canon Theologian is moving on!



Canon Deborah Broome

Canon Deborah Broome, Vicar in the parish of Northland-Wilton and Canon Theologian/ Director of Wellington Institute of Theology is to be the next Ministry Educator in the Diocese of Waiapu. The appointment, by Bishop Andrew Hedge, was announced in her parish, and in Waiapu Cathedral, on Sunday 14 June.

Deborah's final service at St Anne's Northland-Wilton will be on Sunday 27 September, and she will be inducted as Ministry Educator in Waiapu during the weekend of 10-11 October, at a service in Waiapu Cathedral, Napier – at a time (still to be arranged) when it is hoped that people will be able to travel from Wellington and across Waiapu to support Deborah as her new ministry begins in Waiapu.

Diploma of Anglican Studies 2015 Semester 2

Regional Delivery for the Anglican Diocese of Wellington

The cut-off date for enrolling for Semester 2 of the Diploma of Anglican Studies is Monday 27 July 2015

Feedback from Semester 1 has been very positive. If you have any queries about the way the Diploma of Anglican Studies can benefit your ministry or the papers on offer, please contact Archdeacon Wendy Scott on archministry@wn.ang.org.nz. Papers available this semester are:

Anglican Theology: 15 credits made up of three distinct 5 credit papers

- **THE 501 Introduction to Anglican Theology:** taught in residential weekends 1 and 2
- **THE 502 Understanding Theology – Church:** taught in residential weekends 1 and 2
- **THE 504 Understanding Theology – Sacraments:** taught in the tutorials either Wellington or Palmerstone North (NB: this paper may be enrolled in as a stand-alone paper if you are interested in the Sacraments, and is taught by Reverend Canon Deborah Broome)

MMC 508 Supporting Youth and Children's Ministry (5 credits): taught in weekend 2 on the Friday and Saturday (NB: this paper may be enrolled in as a stand-alone paper if you are interested in youth and children's ministry, and is taught by Phil Trotter, National Youth Advisor for Tikanga Pakeha)

You will be required to use these numbers and titles when enrolling if you want to do the usual 20 credits students are eligible to engage with.

Weekend 1

Friday 7 August to Sunday 9 August at Ngatiawa

Tutorial 1

- Tuesday 25 August: 5.15pm Evening Prayers at Wellington Cathedral of St Paul and 6.00 pm start at the Anglican Centre
- Wednesday 26 August: 6.00pm start at St Matthew's, Palmerstone North

Tutorial 2

- Tuesday 8 September: 5.15 pm Evening Prayers at Wellington Cathedral of St Paul and 6.00 pm start at the Anglican Centre
- Wednesday 9 September: 6.00 pm start at St Matthew's, Palmerstone North

Weekend 2

Friday 25 September to Sunday 27 September at Ngatiawa

Tutorial 3

- Tuesday 20 October: 5.15 pm Evening Prayers at Wellington Cathedral of St Paul and 6.00pm start at the Anglican Centre
- Wednesday 21 October: 6.00 pm start at St Matthew's, Palmerstone North

Please see below for the Application for Admission Form and the Enrolment Form which need to be completed and returned to St John's.

Application for Admission Form 2015: <http://movementonline.org.nz/wp-content/uploads/2015/05/Application-for-Admission-Form-2015.doc>

Enrolment Diocese: <http://movementonline.org.nz/wp-content/uploads/2015/05/Enrolment-Diocese.doc>

More information is available on the St John's College website: <http://www.stjohnscollege.ac.nz/enrolment-form-entry-requirements/>

There is no charge for enrolling at St John's as all course fees have been covered by the St John's College Trust. There is however a cost associated with food and accommodation for the residential weekends. We have kept this charge to \$200 a semester. Students who enrol will be invoiced during the semester.

Poverty action - what are parishes doing?

What we have found is that many parishes are doing something about family poverty in general, and a few parishes have major family poverty ministries. A big parish may be able to draw in significant people resources to sustain a larger ongoing ministry, but small parishes are doing their bit too. Small or big, people with vision and commitment are needed.

On the larger scale, Gail Marquet heads the Community Care Ministry at All Saints', Palmerston North, working with a committed group of volunteers. At All Saints' they realised that their previous efforts were meeting immediate needs, but were not helping people to get out of 'the poverty cycle'. So they decided to host the regional centre of Christians Against Poverty (CAP) – and Gail is the (volunteer) regional manager. CAP is a debt management /budgeting charity which offers a free, holistic and in-depth service to those who are struggling with unmanageable debt. The entire ministry is run by volunteers, many of whom are 'retreaded retirees'.

Gail says,

“Our aim is to break the poverty cycle by enabling families/whanau to live within a sustainable budget that allows them to provide for their own family's needs, pay back debt at a level they can afford and to save for future expenditure. We can provide food for them until their budgets are up and running, advocate for them with WINZ, IRD, HNZ and the courts. We have also provided furniture, bedding and school shoes for clients who literally are sleeping on newspapers on the floor. This year to date we have had 14 families become debt free, who may have taken two years to get to that point. This is a total of 50 individuals including 36 children. We found many of our CAP families were not in fact struggling with unmanageable debt but were overwhelmed as they thought they were

unable to manage. With advice, guidance, and support to reorganise their finances they were soon back in-charge and we closed their files with us. One of our aims is to increase the capacity of families to support themselves and decrease their dependence on government and non-government organisation handouts.

Many of our clients are unemployed yet really want to work. However they lack a CV; an understanding of their many skills and capabilities; job interview skills; and because of mistakes made in the past, some are excluded from the labour market. 60% of children living in poverty are in work-less households; unemployed people are almost 3 times more likely to suffer from mental health problems and commit suicide than people who are employed; and long-term unemployment significantly decreases people's confidence, making it difficult to sell themselves to a potential employer. We were wanting to improve our clients' opportunities to gain employment and improve their wellbeing so in June 2015 we opened a CAP Job Club. This is for anyone who is motivated to gain employment but may be facing some barriers. Each club is a place where active job seekers can meet weekly to build relationships; gain encouragement with others seeking employment; increase their work-related networks; get one-on-one help with CV preparation from trained volunteers; individual mentoring to achieve goals; receive advice for dressing for interviews; appropriate clothing if needed and help with filling out of job application forms.”

The overall ministry is supplemented by a range of other services: school and sports shoes for needy children, clothing for inmates in Linton prison, dinner parties as treats for clients.

On a smaller scale, many parishes either run their own food banks, or collect food to give to community food banks. Here are a few other initiatives:



Porirua parish run an occasional \$1 Give or Take Day. Pay \$1 as the entry fee, and take as many items as you want from the goods on display within. Items are contributed by parishioners and folk from other parishes.

The Parish of Kapiti has an annual special collection (Milk Run) to provide money to the local food bank so they can buy milk to include in food parcels.

St Oswald's (a satellite church of All Saints Palmerston North) does a weekly bread run with leftover bread from Palmerston North's Free Store (Just Zilch).

Pauatahanui Parish's Prayers and Squares group recently knitted winter scarves for each child at Cannons Creek Primary School – 177 scarves!

Reverend Lyall Perris

Poverty is not an accident.
Like slavery and apartheid,
it is man-made and
can be removed by
the actions of
human beings.

- Nelson Mandela



An engagement model for child poverty and other issues

Once we started asking how the Diocese of Wellington can add to the momentum towards eliminating child poverty we heard about the model that Archdeacon for Mission Stephen King is working on.

This is an engagement model. It isn't (and doesn't seek to be) a theological document. It shows how the church interacts with any Social Justice issue and with the other stakeholders involved in the issue. So it's a good way of putting into focus some of the ways we in this diocese are engaging with the issue of Child Poverty. It helps by placing into a larger context the tools we, as Anglicans, can use to make a difference, at local and national level. And it also acknowledges that the church is not on its own – there are a range of groups and organisations involved: other stakeholders – and working together will make more of an impact.

Stephen notes that with Social Justice issues, like anything that is constrained by capacity, it is easy to spend too much time focused on what you cannot do, who you do not have – and that's the sort of thinking that can be really de-motivating. It's better to focus on what you can do and who you do have – and then more progress can be made. This engagement model lays out what we, in the diocese, are able to offer immediately. It is not a substitute for the necessary capacity building that we need to do have a greater impact at a local level but it is what we could do now if we could implement it.

On any issue the Diocese of Wellington brings the Faith, Gifts and the location of its people and ministry units as it engages with the issue. Location is both physically within communities but also that of our people located across all the stakeholder groups engaged. This acknowledges that not only are parishes – as entities in their own right – engaging with Child Poverty and trying to make a difference, but also that the individuals who belong to those parishes are involved across a whole range of

organisations: their workplaces in business or government sectors, service clubs, charities and so on, in addition to groupings of parishes across clusters and the diocese as a whole.

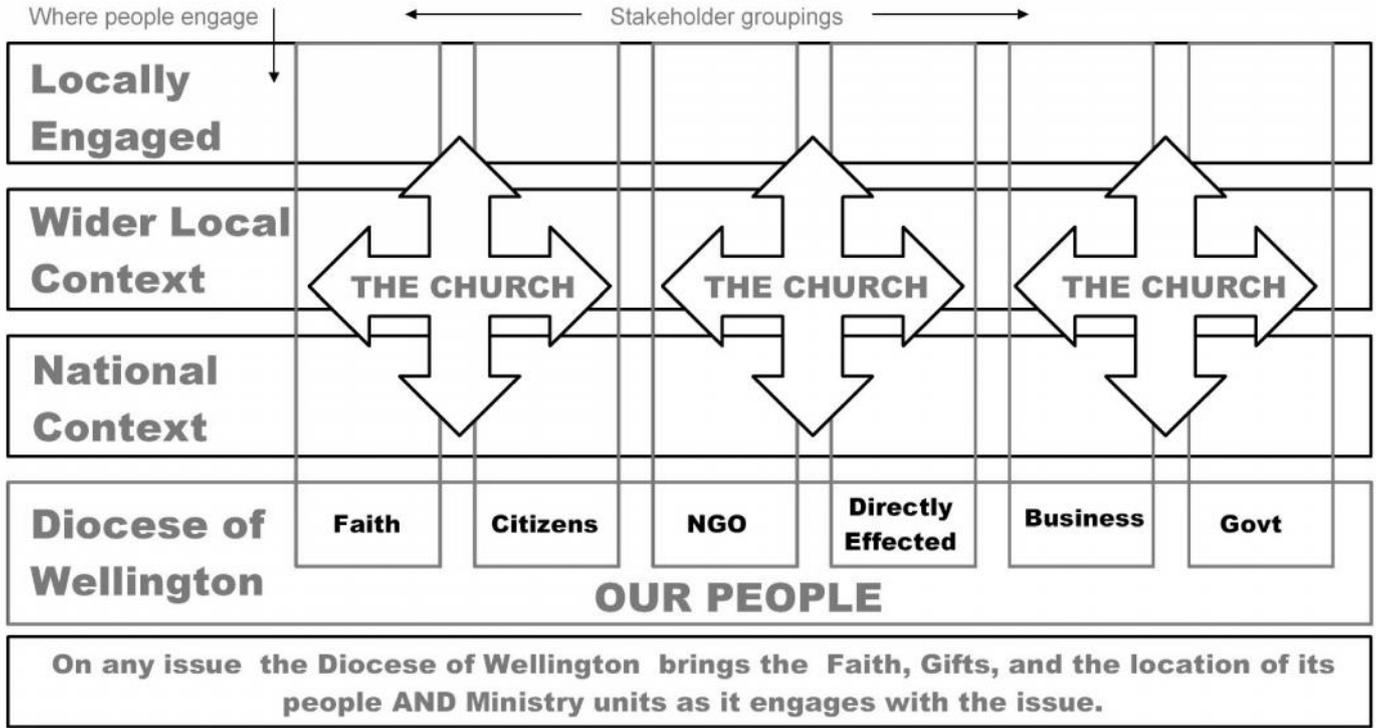
Stephen says that because of our reach, across stakeholder groups and geographically across the lower North Island, we are uniquely placed to deepen relationships between stakeholders and – as we engage in local, wider local and national contexts – be part of the collective response. One way of doing this is by engagement with the Child Poverty Forum, at both national and 'wider local' context. ('Wider local' includes things that are happening at the cluster level.)

Faith is a key thing here. It is the space that the Church (as a body) occupies that is unique amongst all the 'shareholders', those active in social justice fields. Our people may well be engaging with the issue of Child Poverty in many of the activities that are expressed by (shared with) other stakeholders. Our church social service agencies are a good example here – many of the things they do are also done by secular organisations, but what lies behind the action is different. What is unique to the church, as one stakeholder amongst many, is the faith aspect. 'If we don't respond within this area, no-one else will', says Stephen.

What does that look like? Stephen gives prayer as an obvious example. It includes meeting the spiritual needs of those directly impacted and the spiritual needs of those working with the other stakeholders. Parishes have been invited to light special prayer candles, to keep people focused on the issue of Child Poverty whenever they gather ... moving the issue from the world outside the parish to 'inside' the parish. Of course, this leads to the question 'what are we praying about?'

Another way parishes can respond is by learning about the issue – and then taking that to prayer. What we learn about, we pray

Social Justice Engagement Model



BECAUSE OF OUR REACH we are uniquely placed to deepen relationships between stakeholders and as we engage in local, wider local and national contexts be part of the collective response. **THIS IS WHAT WE ARE ABLE TO BRING TO THE TABLE IMMEDIATELY**

This is not a substitute for the necessary capacity building that we need to do to have a greater impact at a local level.

about. And as we learn and pray we engage – on a local or a wider, or a national level. One example here might be a deepening of a parish’s local or wider engagement, by hosting, on an ongoing basis, a network of groups that are engaged in the issue.

Stephen stresses that this model is not a substitute for the necessary capacity building that we need to do have a greater impact at a local level. But it is clear that a broader engagement in support of other stakeholders

will help us build capacity as local need is made more visible in the local communities. This model applies to any issue: as Stephen says, you could substitute ‘Parish’ for ‘Diocese of Wellington.’ ‘We have the people engaged with issues acting within many of the Stakeholder groupings, the challenge is how to better support them and contribute to the work they are so passionate about.’

Canon Deborah Broome

An opportunity to help vulnerable children in the Greater Wellington Region

Child, Youth and Family are looking for foster carers who can open their hearts and homes to children—from newborns to 17 year olds. There is currently a desperate need for foster carers in the greater Wellington region. With only a handful of non-whanau caregivers around Wellington, Child, Youth and Family need to enlarge the caregiver pool. They are seeking amazing people—individuals, couples, families with grownup children and/or supportive flatmates—to open their homes to children and young people.

For further information, phone Viv Cleaver on 04 9171145 or Nuala O’Connor on 04 917 1123 to discuss what is involved. Alternatively, email Viv on vivienne.cleaver@cyf.govt.nz or Nuala on nuala.oconnor001@cyf.govt.nz. There is also more information online at www.cyf.govt.nz.

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 debroome@paradise.net.nz. Or contact Librarian John McCaul at 04 4718599 or WITLibrary@wn.ang.org.nz.



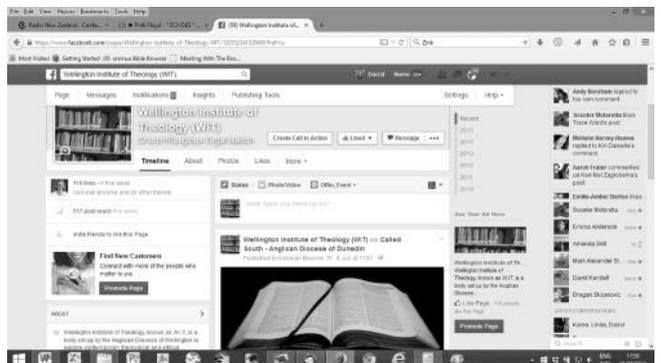
The Palmerston North Library is located at St. Peter's Church, 229 Ruahine St, Palmerston North. Correspondence should be addressed to the WIT Council, c/o the Anglican Centre, PO Box 12 046, Wellington 6144.

Wellington library hours



The Wellington Library is open whenever the Anglican Centre is open, which is usually 8.30 am - 5.00 pm, Monday to Friday. The Librarian is usually there from 3.00 pm - 4.30 pm on Tuesday, Wednesday and Thursday.

WIT on Facebook



www.facebook.com/pages/Wellington-Institute-of-Theology-WIT/120352341320496

PEACE and WAR

A one day seminar from the Wellington Theological Consortium



Saturday 29 August, 9.30 am - 5.00 pm

All Saints Church, 90 Hamilton Road, Hataitai, Wellington

Christian pacifism and peace-making

Professor Chris Marshall (Victoria University of Wellington)

Is just war an option?

Canon Deborah Broome (Director of Wellington Institute of Theology)

The changing nature and ethics of warfare

Professor Richard Jackson (Otago Centre for Peace & Justice)

Politics, injustice and terrorism

Rev'd Dr Jim Veitch (Formerly on Faculty of Centre for Defence and Security Studies, Massey University)

Lest we forget? The significance of Gallipoli today

Robert Anderson (History teacher & Deputy Principal, Wellington College)

Registration

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|----------------|----------------|------------------|
| Pre conference | waged: \$35.00 | unwaged: \$15.00 |
| On the day | waged: \$40.00 | unwaged: \$20.00 |

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Morning & afternoon tea provided. Please bring your own lunch or purchase from Hataitai Village (a five minutes drive away). For further information email: WITLibrary@wn.ang.org.nz or write to: WIT Library, c/o Anglican Centre, PO Box 12 046, Wellington 6144.

For electronic banking of registration fees, please deposit into Westpac Bank Account Number 03 1531 0085204 00 (Wellington Theological Consortium). Please enter your name & code 'PeaceWar' & email your name & contact details to WITLibrary@wn.ang.org.nz

Pre conference registration slip

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