



# Child poverty



One of the reasons my parents brought our family to Aotearoa New Zealand when I was quite small was that old stalwart 'it's a great place to bring up children'. Sadly, this isn't so true: even with some measures of child poverty falling over the last year, the rate is so much higher than it was three decades ago when I was starting my working life. Today more children and their families are living in poverty, our society is having to contend with rising inequality, and many of us are starting to cry 'enough!'

In this newsletter, offered in support of our diocesan Child Poverty theme, WIT is providing two sorts of tools. The first is some resources to help us gain a better understanding of the issue of Child Poverty – the extent of the problem and what has caused it. Barb Lash's statistical perspectives come into this category. The second is something to get us working: stories of hope and examples of what ordinary parishes can do. Kirsten Dawson asks how biblical texts envision solutions for poverty and injustice, and emphasises the communal dimension to our responses. Lisa Beech from Caritas, Sonia Bromley from the Open Home Foundation and Tric Malcolm from Wellington City Mission remind us that we can make a difference, even as they help us to see the stories of people behind the statistics.

A common thread through all this is that we are part of a community. From Cain's dodgy reply when God asked about Abel 'Am I my brother's keeper?' to the proverb 'it takes a village to raise a child' we cannot escape the idea that when children and their families (including their elderly relatives) are living in poverty it is the responsibility of all of us to do something about it. That's partly because we are created to do life together in community – joys and sorrows have a social dimension – and partly because the problems are too damn big to solve on our own.

The post-communion prayer in one of our teo liturgies adapts a well-known Maori proverb: when we pray this we say 'ko tau rourou, ko taku rourou, ka makona matou: a food basket from you, a food basket for me, and we are all satisfied'. Child poverty is an issue we have to work on together.

Fortunately there are several ways we can do this, and one of them involves our participation in the political process. At the end of next month, just as we are gathering at Synod, we will be voting in a General Election (you *are* going to vote, aren't you!) and child poverty is fast shaping up as an election issue. Many churches along with others, including the Children's Commissioner, are asking all political parties to adopt a national (cross-party) strategy to reduce child poverty. Over the next few weeks many of us will be going along to various candidates' forums (my own parish is organising one for our part of the Wellington Central electorate). So let's turn up at these meetings, and ask those standing in the election for their views, and their party's view, on what can be done to reduce child poverty levels. While we're at it, we can ask them about the Living Wage as well. And then remember what they said when we're walking into the polling booth and picking up those big orange marker pens.

*Canon Deborah Broome*

# The evidence for the existence of child poverty in New Zealand

“Claims that there is little reliable information about child poverty in New Zealand or claims that there is a lack of sound evidence of its prevalence or only weak advocacy for its mitigation do not stand up to scrutiny.” – *Child Poverty in New Zealand*, Jonathan Boston and Simon Chapple, Bridget Williams Books, Wellington, 2014. Page 11.

This article aims to provide a “taster” of the information that is available on child poverty. The first step for doing something about child poverty in your area might be finding out what needs to be done. That might require some hard investigative work, but it will be worthwhile.

Although New Zealand does not have an official measure of child poverty that is a measure that the government has formally recognised, there is plenty of information on the level of child poverty in New Zealand. Boston and Chapple identify several sources of this information.

- Academic research since the 1970s.
- Ministry for Social Development regular publications providing comprehensive and reliable analysis in trends of family income, including inequality and hardship.
- Work and Income New Zealand information on the heavy demand for special needs grants.
- Community organisations information on the demand for food parcels.
- Information on housing overcrowding and thousands of young children going to school without food.

Some of these sources could be investigated as you try and find out what is happening in your area.



The facts on child poverty in New Zealand in this article come from the Ministry of Social Development *2014 Incomes Report – Key Findings*. This report discusses child poverty in New Zealand as a whole, and that is useful in providing an overall picture and confirmation that we have a problem. However, levels of child poverty will be different in different areas of New Zealand, and indeed in the Wellington Diocese.

## Measuring poverty and hardship

Poverty and hardship in the more economically developed countries are about being excluded from a minimum acceptable way of life in one’s own society because of lack of resources. While it is not an absolute subsistence notion (“third world starvation”), neither is it “just relative” – there are essentials that we expect everyone to have and no one to have to go without, even though some of these items may change over time.

Poverty and hardship exist on a continuum from less to more severe. The choice of threshold (where we draw the line) impacts on the level reported, but not usually on the trends over time nor on which groups are identified as at higher risk of poverty or hardship.

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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## Income poverty for children

Compared with the post-GFC numbers in HES 2010 and HES 2011, in the 2013 HES there were around 30,000 to 40,000 fewer children in households with incomes below the thresholds reported in the table below.

Child poverty rates (%) and numbers on five measures

rates (%)	AHC			BHC	
	fixed line' (07) 60%	'moving line' 60%	'moving line' 50%	'moving line' 60%	'moving line' 50%
HES year					
1988	n/a	14	9	20	11
2009	22	25	18	19	11
max post GFC	24	28	20	23	14
2013	22	24	19	20	11

numbers					
2009	230,000	270,000	190,000	210,000	115,000
2010 and 2011	260,000	300,000	210,000	245,000	150,000
2013	230,000	260,000	205,000	215,000	120,000

Note: HES year 2009 = calendar 2008 on average, and so on.

There is an age gradient for income poverty with child poverty rates being higher than the rest. Using the AHC 60% fixed line measure the population rate in HES 2013 was 16%, 22% for 0-17 years, 18% for 18-44 years, 13% for 45-64 years and 7% for 65+ years.

In the longer run AHC child poverty rates in 2013 were close to double what they were in the late 1980s mainly because housing costs in 2013 were much higher relative to income than they were in the late 1980s.

At 31 March 2014 New Zealand had 200,000 children (19%) in beneficiary households, down from 233,000 (22%) in 2010 and 280,000 (30%) in 1998.

Poverty rates for children in working families are on average much lower than for those in beneficiary families (11% and 75% respectively), but 2 out of 5 poor children come from families where at least one adult is in full-time work or is self-employed. This is an OECD-wide issue – the working poor. The In-work Tax Credit helps in addressing poverty in low-income working families.

Seven out of ten poor children live in rental accommodation (20% HNZA, 50% in private rental).

## Material hardship for children

Household income is a really important factor in determining the actual day-to-day living standards of a household, but other things matter too. For example, having the basic household furniture, appliances and other goods and having them in reasonable condition makes a positive difference, especially if household income is low. So too does having some financial reserves, even if modest. On the other hand high housing costs, high debt servicing or high health and disability related costs make a large negative difference.

Partly because of the limitations of using household income to identify those whose actual day-to-day living standards are unacceptably low, there is increasing use being made internationally of non-income measures of material hardship. These measures look more directly at how households are actually living rather than just relying on one, albeit very important, input (household income).

Using MSD's Economic Living Standards Index (ELSI), hardship rates for children rose from 15% in the 2007 HES to 21% in HES 2011, then fell to 17% in HES 2012. The trend finding is robust, though the actual levels at any time depend on a judgment call on the threshold used.

*Barb Lash*

### Abbreviations

AHC	income poverty measure (after deducting housing costs)
BHC	income poverty measure (before deducting housing costs)
ELSI	MSD's Economic Living Standards Index
GFC	global financial crisis
HES	Household Economic Survey
HNZA	Housing New Zealand
MSD	Ministry of Social Development
OECD	Organisation for Economic Co-operation and Development

### Some Resources

*Child Poverty in New Zealand*, Jonathan Boston and Simon Chapple, Bridget Williams Books, Wellington, 2014.

Publications of the study *Growing up in New Zealand* (available at <http://www.growingup.co.nz/>, accessed on 24 July 2014.)

Publications of the Children's Commissioner's Expert Advisory Group at <http://www.occ.org.nz/> under publications > Child Poverty.

*Household incomes in New Zealand: Trends in indicators of inequality and hardship 1982 to 2013*, Prepared by Bryan Perry, Ministry of Social Development, Wellington, July 2014. (available at <https://www.msd.govt.nz/about-msd-and-our-work/publications-resources/monitoring/household-incomes/index.html>, accessed on 24 July 2014.)

# Biblical precedents for addressing child poverty



To say that the Bible is against child poverty is hardly saying anything new. While there are many other issues on which various biblical texts offer a diversity of perspectives, poverty, and especially the poverty of the most vulnerable, is clearly an injustice that must be addressed. It's one of the most frequent themes in the scriptures. It is easy to find verses and stories that encourage concern for the poor – the repeated imperative to care for widows and orphans in the Hebrew Scriptures, the gospel narratives of Jesus' solidarity with the poor and marginalised – but simply citing these examples is not adding much to the conversation.

When we think about what the ancient texts might have to say to us, the question we need to ask is not simply *whether* we should address child poverty, but *how*. How do biblical texts envision solutions for poverty and injustice?

As individuals, we are certainly called to do whatever is in our power to offer compassion and care for those in need. There are any number of texts that exhort us to give, to share our resources, and to care, found throughout the Torah (e.g. Exod 22:22-23; Deut 14:28-29), the Prophets (e.g. Isa 1:17), the Gospels (e.g. Luke 14:12-14), and the Epistles (e.g. James 1:27), to give just a few examples. The biblical precedents for practising acts of compassion as individuals are obvious. But again, this is hardly telling you anything new.

What is perhaps less frequently considered, is what biblical texts call us to do *together*. Contrary to how it is often used solely as a manual of private devotion and instruction, the Bible is also (and I believe more importantly) a communal collection of texts – a collection written and shaped in communities of people, and addressed to communities of people. Thinking about what the Bible has to say about child poverty is not simply a matter of trawling through it for verses that specifically mention children, or that encourage individual charity (as worthwhile as that is). There are larger structural issues of justice in view in many biblical texts. If we believe that God desires justice and wellbeing for all people, especially children and the most vulnerable, what might that mean for us, not simply as individuals, but as communities? What sort of social structures reflect and develop this justice and wellbeing? What changes might we need to make as communities of faith, and as members of communities in Aotearoa New Zealand?

Poverty in our twenty-first century context of a modern secular democracy is in many ways quite different from the precarious life of a peasant in an ancient agrarian society. In texts from an ancient society without a highly-developed system of government and social institutions or a social safety net, individual responsibility for caring for the poor naturally receives a significant emphasis. Yet even in the

ancient world, the biblical authors saw some structures and practices at a social level that fostered oppression and poverty, and they did not hesitate to speak against them. For example, holding back a worker's wages (Lev 19:13; Jer 22:13), usury (Exod 22:25), or depriving someone of their livelihood or cloak (essential for warmth) as a pledge for a loan (Deut 24:6, 12-13), are practices that are condemned. The Jubilee laws (Lev 25), while they may not have been put into practice, show a concern to return land to its traditional owners, and re-balance the social and economic status quo. In the gospels, the story of the widow's offering (Mark 12:41-44) is a revealing example of Jesus' concern for the poor and their vulnerability to oppressive social structures. The story is traditionally read as praising the unreserved generosity of the poor widow, giving her all. Yet when read in the context of the verses immediately preceding (12:38-40), the story is revealed to be an angry denunciation of the religious leaders who utilise a system of religious obligations to oppress the poor, by "devouring widows' houses." Biblical precedents do not solely focus on individual acts of compassion, but also include systemic critique and change.

The importance of addressing and critiquing systemic injustice becomes even more imperative in a modern, highly complex society.

It is fairly obvious to state that, from a biblical perspective, those formulating government policy must always consider its impact on children and the most vulnerable. Yet this is not enough on its own. While it is certainly important to address child poverty directly with targeted aid and benefits, such measures will not achieve lasting change. Wider systemic problems must also be considered. Issues like living wage and penal reform are just as vital to addressing family and child poverty in the long term as directly targeted assistance.

The Bible is relentless in its confrontation with real world problems of poverty and injustice. The scriptural texts do not offer simple solutions to child poverty. What they do offer is a passionate belief that it does not have to be this way, that God's vision for humanity is one of peace and wellbeing for all, and that we can participate in bringing that about. The Bible invites engagement and struggle, not only encouraging individual generosity, but also provoking critical analysis and collective action. As communities of people, we are called to use not only our material resources, but our votes and our voices to make real God's vision of justice and wellbeing, for all children, and for all.

*Kirsten Dawson*



# Child poverty: what can be done in parishes?



I arrived at the parish meeting as I arrived at everything in my life, with kids, toys and sandwiches in tow. I'd learned by then that sometimes this was met with a welcome, sometimes with resignation. On this occasion it was met with astonishment.

"We weren't expecting children," the chair of the working group I'd been invited to attend said bluntly. "Everyone else organises a babysitter". I explained that I was a sole parent, currently on a benefit stand-down between jobs, and I could not afford a babysitter because I had no income for 13 weeks. Understanding and considerate smiles broke out across the room, and I prepared to take a seat.

"In that case," the chairperson said, "we understand that you won't be able to help us in this group". Astonished and shocked, I explained that I had been delighted to be invited to take part, to contribute my journalism and advocacy skills to a parish project, I just needed to bring my kids to the meeting. However, seeing I was unwelcome, I packed up and left.

A couple of days later, a representative of the parish arrived with some food vouchers. We desperately needed them, so I smiled with gratitude and thanked them. But I didn't go to Mass that weekend.

I felt as if I had changed, in the perception of my fellow parishioners, from being a contributor of skills and experience, to being a recipient of charity. I realised then and I realise now that this particular group of people didn't see this as being about poverty, but about the smooth running of a group which was used to operating in the absence of children. However, my experience was that when I revealed the poverty in which we were living, it didn't result in the response I expected, which was for people to accommodate or enable my *participation*, but rather resulted in my *exclusion* from the group.

The facts of child poverty are becoming familiar to most New Zealanders. As the Children's Commissioner revealed in his 2013 Child Poverty Monitor, 27 percent of children currently live in poverty, with 10 percent living in severe and persistent poverty.

This is large enough to mean that few New Zealand communities are able to live remotely from this. Within and close to any of our churches and parish communities are families who are struggling to get the basics that other New Zealanders take for granted. However, it is also small enough that poverty is still a minority experience – most New Zealanders do not live in poverty, or at least not for long periods of time.

Even though it may be just down the road, poverty in here may be unfamiliar to many New Zealanders who often recall pictures of absolute destitution in Africa.

Poverty in Aotearoa New Zealand is about being cold and hungry. It is about feeling left out. Poverty frequently means living in a colder, damper house than other people; it means not having or using heating; it means not having warm enough clothes to wear; it means waiting on bus stops in the rain with holes in your shoes, while people with thermal underwear and new shoes drive past in heated cars.

Poverty often means empty cupboards, and parents judging the success of the supermarket shop by whether money has stretched for enough carbohydrates to keep hungry stomachs feeling full, and not noticing the lack of protein and vegetables.

Poverty means never having money for the school trip, or the birthday party, or the school sausage sizzle for a good cause (like child poverty in New Zealand). It means counting and budgeting for every trip anywhere, including to church. It means finding excuses when friends suggest getting together for a meal.

When parishes ask me what they can do about child poverty, they are sometimes already compiling mental lists of social service and social justice activities they might undertake. I meet wonderful generous people who want to run foodbanks, to make nourishing soups for hungry kids, to knit jumpers and woolly hats for cold people, to write letters to politicians, to go on street protests, to advocate to Parliament. These are all wonderful, terrific ideas, often coming from people of immense good will and compassion.

Rarely though do the to-do lists start with identifying and getting to know families living in poverty, in their parishes and neighbourhoods. Rarely do the to-do lists start with identifying what families living in poverty need and want to do themselves.

I spoke recently to a cluster of parishes who were concerned about child poverty, but thought it was the experience of parishes in distant suburbs. I showed them the Deprivation maps prepared by the University of Otago's medical school from census data, showing there were pockets of poverty within their own parish boundaries.

I saw the growing awareness as they matched the picture on the paper to their personal knowledge that they knew of these areas, but knew no one from these areas, because no one from there attends Mass or parish activities. I suggested that before the parish consider what the needs of these communities were or might be, the first step was just to find a way to meet, to get to know each other, to find out what was happening for them.

It could be that food banks, and soup kitchens, and woolly hats are just what these families need. Or it could be that advocacy to Work and Income, or Parliament, or letters to the local MP are required.

But it could also be that changes are needed within our communities. It could be that families living in poverty had come to Mass but felt unwelcome, perhaps because they brought their kids to a meeting when they weren't expected or invited. It could be that bus timetables don't coincide with Mass times. It could be that they wanted to come to an activity but were embarrassed not to be able to bring the required "plate".

Pope Francis is showing by his personal example the importance of a Church that witnesses through its actions as well as words the preferential option for the poor and vulnerable.

He asks us all to reach out to those in need. "I prefer a Church which is bruised, hurting and dirty because it has been out on the streets, rather than a Church which is unhealthy from being confined and from clinging to its own security.... More than by fear of going astray, my hope is that we will be moved by the fear of remaining shut up within structures which give us a false sense of security, within rules which make us harsh judges, within habits which make us feel safe, while at our door people are starving and Jesus does not tire of saying to us: 'Give them something to eat'."

Parish responses to child poverty start by getting to know families living in poverty. It may be then that we learn that what people need from us is not necessarily a supermarket voucher, but accommodation so they can participate and contribute to the life of our community.

*Lisa Beech*

# Poverty, foster care, & the importance of love

When asked to write an article on foster care and child poverty for this month's WIT newsletter I immediately thought of the material deprivation that many children experience in New Zealand today due to their family's lack of financial resources. The statistics on child poverty in New Zealand are deeply concerning. One in four children live in poverty in our country, with the latest report out of the Ministry of Social Development putting the number of children living in households earning below 60 percent of the median wage at 260,000<sup>1</sup>. It is hard to imagine this figure could possibly be true when we think of New Zealand as Godzone country – a place abounding in natural resources, agricultural abundance and where there is more than enough land for everyone. Although our country is endowed with so much it seems that not everyone shares in the bounty.

The other day I read a quote by Nelson Mandela that resonated with me: "Overcoming poverty is not a task of charity; it is an act of justice. Like slavery and apartheid, poverty is not natural. It is man-made and it can be overcome and eradicated by the actions of human beings..."<sup>2</sup> God made a world of plenty for His creation; however the choices and systems we have made have led to many going without.

In my role as a Foster Parent Social Worker for the Open Home Foundation I see many children living in homes where some of their basic needs are not being met. Some lack warm clothes, nutritional meals and live in cold, damp homes during winter. The lack of these items means such children are often hungry and cannot concentrate at school or become sick more often. The reasons for their material poverty are varied – their parents may be unemployed, earning low wages, trying to manage on a benefit, they may be paying off various debts, fines or have addictions to alcohol, drugs, gambling or smoking. Whatever the reasons the children living in such homes have no control over their situation and often their material impoverishment is due to either the adults in their lives making poor choices, a consequence of the economic system under which we live or a combination of the two. Fighting to eradicate child poverty in New Zealand is an act of justice and while this needs to take place at the political level it also needs to be fought at the individual

and family/whānau level. When adults put their own gratification such as entertainment or addictions before buying the basic necessities of life for their children, the consequences of their actions are as unjust as the economic system we often rail against.

However not all children who come into foster care have experienced material poverty. Some enter the care system due to physical or sexual abuse, emotional neglect or as a result of the mental or physical health issues of their parents/caregivers. Children who have experienced the trauma of abuse and/or neglect are often marked by a deep spiritual poverty. Such children believe the world is a harsh place, no one really cares about their needs, they are unlovable, people will reject and hurt them and in the end they can only count on themselves. This spiritual poverty runs deep in many children in foster care and even though their foster parents may devote hours of love and time to meeting their physical, mental and emotional needs sometimes this is not enough to change the child's view of the world or of themselves. It is this spiritual poverty carried by so many children in care that worries me just as much as the material poverty they may have experienced.

Many children whose parents earn well below the median wage in this country have strong, protective, loving and nurturing families/whānau. These children have a deep sense of belonging and know they are valued not because of what they have materially but because of what they have received spiritually through being loved. The experience of being truly loved builds an incredible sense of self-worth and resilience in children that can help them thrive and overcome many of the obstacles life may throw at them. I believe that for many children in foster care it is the gift of unconditional love and acceptance given by their foster families that will ultimately help them overcome their spiritual poverty to go on and heal.

*Sonia Bromley*

## Footnotes

<sup>1</sup> B Perry (2014) *Household incomes in New Zealand: Trends in indicators of inequality and hardship 1982 to 2013*, Ministry of Social Development.

<sup>2</sup> K Ramsay (2014) "Charity vs. Justice", p 5, Tear Fund Correspondent, Issue/June 2014

# Faces of Isaiah

Following our our recent survey to find out what you wanted, this year's WIT Roadshow will be about Isaiah. Put these dates in your diary now!

## Wellington

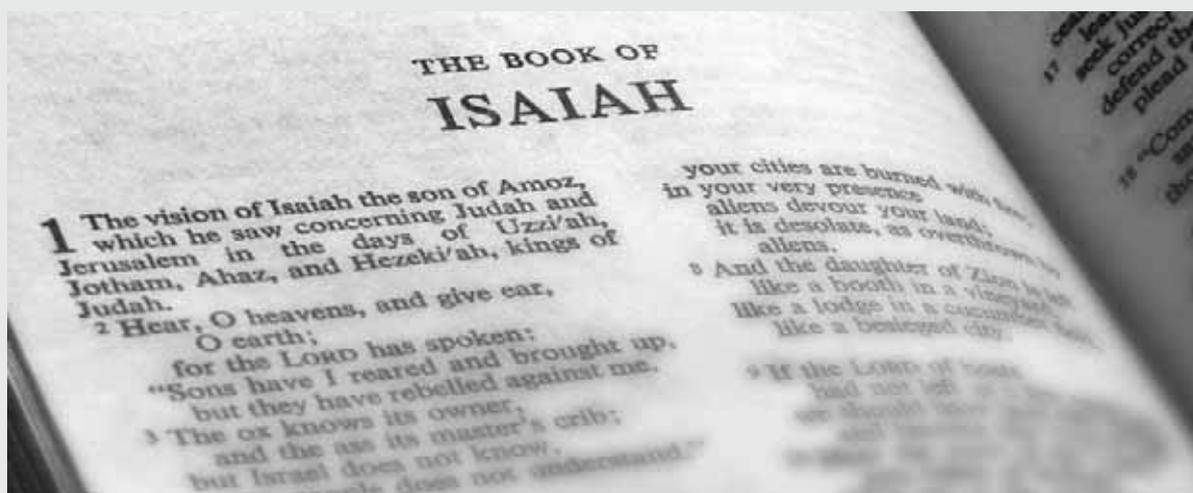
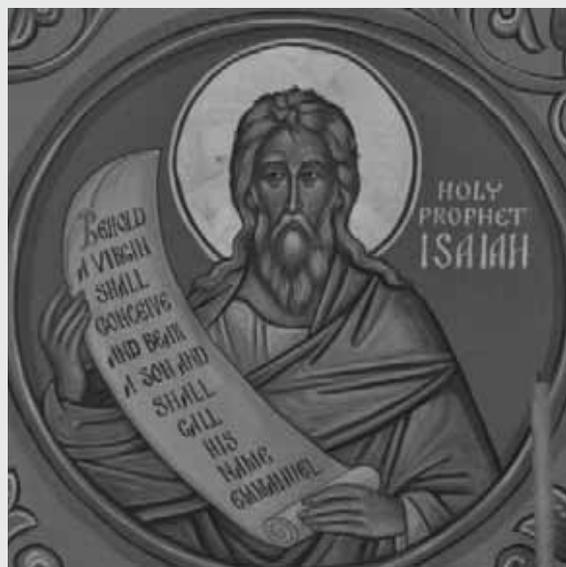
Saturday 11 October  
WIT Library  
Anglican Centre

## Palmerston North

Saturday 8 November  
Massey University Chaplaincy

## Carterton

Saturday 15 November  
St Mark's Church



## WIT Subscriptions

This is a friendly reminder that WIT's 2014 - 2015 subscriptions are due from 1 September.

\$25 waged

\$15 unwaged



# What's happening at the Wellington City Mission?

*For to be free is not merely to cast off one's chains, but to live in a way that respects and enhances the freedom of others. - Nelson Mandela*



WIT asked me to write a story of hope about child poverty from the Wellington City Mission's perspective. That seems like a bit of an oxymoron to me as so often the stories that we deal with at the Mission are stories with only a little bit of hope in them.

At the Mission we work with around 70 families from across the greater Wellington area in any given week. Generally we work with them for a minimum of six months and a maximum of around 18 months. They come to us for a variety of reasons and from a variety of different places. Some are self referred, others are referred through their doctors, Plunket, local budget advisors, and CYFs.

Despite their varying backgrounds and circumstances some things remain consistent. Around 40% of those we see are Maori. A high proportion of those we see come from single parent families. Around 60% of those we see are on a benefit of some kind. For each of them housing and heating seem to be the biggest

hurdles for them to overcome - whether it is inadequate housing that is difficult to heat and riddled with mould, whether it is their rent takes up a significant proportion of their household expenses, whether it is that they cannot afford to put their children in adequate clothing and footwear for the winter months. In all these things heating and housing remain the reoccurring theme and alongside those two, adequate income.

Each of the areas of the City Mission reflect the same frustration whether they are a family social worker, a budget advisor, the food bank coordinator or our community advocate. It is about NOT having enough to stretch across the basic expenses. Again and again I see adults going without in order to make sure their children might have something – perhaps not enough to thrive but at least something to keep them going. Again and again I see parents who are creative and resourceful in finding ways to make things work. But it is hard and it takes its toll of their health and their wellbeing. It takes a toll on their self esteem.

The thing I am aware of working as part of the City Mission team is that because we get involved in the lives of our families they are not alone. They are able to share their burdens. At times we lift their burdens for them so they can recover enough energy, dignity and understanding to take a breath and carry on. But it is not about hand outs. We have a saying “a hand up not a hand out.” Through our services they gain support, they learn new skills and they gain hope. But the City Mission is not enough. Again and again I am looking for where people can be plugged into local support, where their own community networks might add value to their lives.

One of the greatest assets the Church has is that it is built around community, around shared lives and shared burdens. Our faith communities are built around, not dependent relationships, but interdependent ones. At times we have to be really vulnerable and lean on others and at other times we are strong enough to have others lean on us. We know how to do this! This is our kaupapa. This is the gift we have to offer.

In leaning into our local communities we share each other's lives and learn each other's stories. We share the load and we find solutions together. When we are truly present with each other we can not only support and share burdens but offer advocacy in the right places and be bearers of hope, life and restoration.

*I came that they might have life and have it in all its fullness.*

But it not just about the practical things that we can do to support each other and share the load. As Christians we are called to stand up to unjust structures, to question those who control resources and speak for those whose voices struggle to be heard. For me the clear issues going forward around child poverty are adequate affordable housing, improved incomes – either through raising the minimum wage or promoting the Living Wage, and empowering local communities to find solutions to their local problems in culturally appropriate ways.

*Speak up for the people who have no voice,*

*For the rights of all the down and outers.*

*Speak out for justice! Stand up for the poor and the destitute!*

Proverbs 31: 8 & 9

*Rev Tric Malcolm,  
Wellington City Missioner.*

Tric took up the position of Wellington City Missioner in March 2014.

You can follow her activities on her Facebook page: <https://www.facebook.com/pages/Wellington-City-Missioner/1554184188139283>





## 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](mailto:debroome@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, 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.

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## NZCMS Our Story: Aotearoa 2014

Date: 24 – 27 October 2014 (Labour Weekend)  
Location: Copthorne Hotel, Paihia, Bay of Islands  
Web: [www.nzcms.org.nz/our-story](http://www.nzcms.org.nz/our-story)  
Contact Details: [heather@nzcms.org.nz](mailto:heather@nzcms.org.nz)

NZCMS celebrates 200 years of mission in New Zealand. All are welcome! If you are keen to celebrate God's faithfulness in mission and learn from a distinguished collection of key speakers and delegates then this is the gathering for you. Join us to explore the stories of New Zealand's heritage and looking forward to God's future. We'll be visiting significant sites around the Bay of Islands as a pilgrimage of discovery. Sites will include the Marsden Cross at Oihi Bay. Full details are available at [www.nzcms.org.nz/our-story](http://www.nzcms.org.nz/our-story)

**2014-15**

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