



Student Christian Movement Aotearoa

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Dates For Your Diary

December 14, 2004 (Tuesday): Agnes MacGregor Salmond Movement Development Fund launch & farewell to Michael Wallace, 7.30pm, Old Stone House, Shalamar Drive, Cashmere, Christchurch.

January 28-31, 2005: Parachute Music Festival, Hamilton

February 2005: University Orientation Weeks & Clubs Days

Unit News

Auckland: The last two years have seen a steady reawakening for SCMA Auckland. In 2004 we have had regular devotions, hosted guest speakers and held weekly discussions themed around a wide range of topics. To celebrate our revitalization, we held an end of year dinner for senior friends and the many people who have helped us out this year.

Canterbury: Tilly Flood has organised fortnightly unit meetings in the Chaplains' meeting room to consider various topical issues around justice issues. The unit lost a good number of its members in the year to overseas experience and domestic transfer. There is energy for the new year.

Victoria: The unit held its AGM and elected new leadership. Officers' verbal reports and finances were presented to the secretary and the meeting. We offered our support to those members who are working on the SCM website update www.scm.org.nz. We agreed to plan fortnightly meetings for the coming year which looks better than the weekly meetings we have now.

www.scm.org.nz

Affiliated to the World Student Christian Federation since 1896

Otago: The is looking forward to a strong start to the new year. Otago's profile on campus has continued through the Book Exchange. Abe Huey-Jollie has been the regional development worker this year.

Regional Development Workers

In late February, the SCMA regional development workers' scheme was launched. This is about having an SCMA regional animator on a 3hrs a week basis to liaise with schools and college chaplains, meet with parish ministers and schools to 'market' SCM. We are excited about this programme and see movement building as our main priority at present. The RDW scheme is set to continue in the new year - dependent on the availability of funds.

Senior Friends

Many thanks go to our senior friends country wide. They responded generously to our annual appeal and continue to serve the movement as volunteer staff, advisors, supervisors and well wishers.

In particular we are very grateful to the following:

Members of the SCMA Trust

Alison Hardie (SCMA accountant)

Alison Grimshaw (Professional Supervisor to the National Secretary)

Margaret Wallace (SCMA Database Manager)

and to all our CWS and CCANZ colleagues.

You have all meant a great deal in the life of SCMA this year.

National Conference Highlights

1. Attendance was 100% more than last year's, much to the delight of the organisers.
2. A line-up of well-researched and dynamic speakers were well received by SCM participants.
3. The conference venue at Wellington's Tapu te Ranga Marae set a hospitable and relaxed tone for the conference. Some SCMerS enjoyed their debut marae experience(the national secretary included).
4. The conference committed itself to a range of key movement building tasks focused on 'relevance and meaning to society'. In 10 years time, SCM will have a vibrant research desk, will become an alternative voice to the Maxim institute, will have 20 000 members (!), full time RDW's, national conferences with at least 200 participants and units at every tertiary institute in the country.
5. In the short term, we are committed to active engagement on social justice issues around the Civil Union Bill, Ahmed Zaoui, the .7% campaign and many others. Very soon, our website will undergo a revamp and up-date.
6. The senior friends' night at the Loaves and Fishes was great. Denzil Brown led us through a brief and powerful service and showed us a 6-minute SCM video. We had a pot luck dinner followed by a powerful presentation by Marion Maddox on Multi-culturalism in Australia- challenges to New Zealand.
7. There is no doubt, all the units will go into this term with vigour and energy, thanks to the 2004 conference.

National Coordinating Group Report

Many thanks go to Michael Wallace who has served diligently as Convenor of the National Coordinating Group (NCG) till last month when he stepped down to prepare for his new assignment as General Secretary for the World Student Christian Federation in Geneva. Stuart

Bradshaw, outgoing treasurer, replaces Michael. Farewell Michael, welcome Stuart. Other members of the NCG are Daniel List(Otago), Tilly Flood(Canterbury), Jean Kite and Toby Harper (Auckland), Jonathan Ah Kit (Victoria), Stuart Bradshaw (Treasurer/Convenor) and Mandla Akhe Dube (national secretary).

National Office News

We are excited that early this year we commissioned the regional development workers programme and are convinced it is the way to go. SCMA must regain its pole position on campuses and offer its critical thinking mass as a challenge to right wing fundamental Christian growth. It is out of this vision that we will launch a movement development fund on 14 December 2004. The Agnes MacGregor Salmond Movement Development Fund will become the financial backbone for our movement building efforts over the next decade and beyond. Nesta Salmond was a leader in the movement and served as National Secretary. We are grateful to the family for according us the honour to name the fund after her.

WSCF: Regional and Global

This year has seen two Aotearoa SCMerS take up key positions in the Federation at both the inter-regional and regional levels. Michael Wallace starts in Geneva in January 2005 while Michael Perkins will represent SCM on the Asia-Pacific regional committee. He will also sit on the World Executive Committee (ExCo) as the Asia-Pacific representative. Congratulations to the two Michaels.

News release from SCM Philippines (SCMP):

"We demand Justice for human rights advocate and church worker Joel Baclao"

"We in the Student Christian Movement of the Philippines (SCMP) demand the immediate impartial investigation on the brutal slaying last November 10 of Joel Baclao, a former regional leader of the SCMP in the early 1990's and currently a national council member of the Promotion of Church People's Response (PCPR) and lay-preacher of the United Church of Christ in the Philippines (UCCP). He was a staunch and outspoken opponent of the militarization campaign in Albay province and mining in the region.

(A full version of this statement is available from the national office natsec@scm.org.nz)

History Working Group Report

We are pleased that the History working group has re-convened to consider continuity, archives collection and productions of memoirs. The group appeals to all senior friends to send lists of any archival material (reports, photos, tapes etc) that they have to the national office. The group is also keen to hear from anyone who has information about NZSCM records reputed to have been deposited in the Wairarapa region during WWII.

SCMer Responds to the Windsor Report

Canterbury SCM's Stuart Bradshaw has written an academic article questioning the value of the Anglican Church's recently released Windsor Report. According to Stuart the report doesn't offer unity or freedom. His article claims that the report starts out by asking all the wrong questions. For a copy of the article contact the national office at [<natsec@scm.org.nz>](mailto:natsec@scm.org.nz)



SCMA DoV Report

SCMA endorses the churches ecumenical decade to overcome violence in all its forms.

SCM work on the goals of the Decade have so far included a Live-In Theological Experience on the theme of Non-Violence.



'the national conference provided space for active engagement on contemporary issues'.

We wish you all a Merry Christmas and Prosperous 2005.

What's the Story with the Windsor Report?

by Stuart Bradshaw, SCM Canterbury

The Windsor Report of the Anglican Communion was released this October, about a year after the consecration of gay Bishop Gene Robinson, which vividly shone a light through the cracks of global communion. North America has not responded yet to the recommendations that the consecrating bishops repent or resign, and that rites of same-sex unions cease.

While 'flying' bishops were seen as a reasonable response to disaffected communities, 'rogue' bishops intervening in other jurisdiction were asked to repent. The Primate to Nigeria reacted strongly to this saying it was patronizing and unfair that faithful bishops should be rebuked while the seditious provinces embracing sin get the benefit of the doubt.

Well, the sexuality debate is certainly a long way off from conclusion while such volatile opinions remain. But this report was commissioned to tackle the issue of how such a global brawl erupted in the first place. Of great interest is the question on scriptural authority and the way in which Christians balance local differences with a universal faith and retain a meaningful fellowship.

Paragraphs 54-60 of the Report explains that [*paraphrased*] 'the authority of scripture is the authority of the Triune God exercised through a written record of the consequences of Christ's authority in reconciling Israel and mankind to God. They are important because it is through this account that the Spirit continues to develop and inspire the community. Scripture is **not** a legal touchstone, orders, or a repository for instructions on private spirituality.

It points to the authority of God which is not in orders but in a radical orientation toward relationship with God.' While a clear denial of popular elements of biblicism/fundamentalism in the youth ministries of many mainstream churches, the report also cautioned against biblical scholarship that critically dismisses scripture all too quickly. What seems clear is that both sides do not place much value in listening to each other and the report blamed structures of communication and decision making for not facilitating this.

It particularly pointed out that autonomy is not sovereign independence but a derivative and limited interdependence of freedom *in relation* to others. In deciding what issues were *Adiaphora* or not doctrinally essential to communion, the report concluded that we cannot fall back on relative cultural pluralism, but should ask whether the issue would cause members to conscientiously object and break their communion.

Considering the applicability of female ordination as a previous testing example the historical account of that 'crisis' was vague. The report describes an arguably inaccurate account of how the instruments of unity functioned to contain the differences between Hong Kong, New Zealand, and England, implying obedient deference and timely movements forward.

Although the report observed that the ministry of female bishops is not accepted in certain provinces, it paradoxically concluded that this was bearable, in the same way that since there were significant differences in opinion regarding remarriage and divorce, that this was then **not** a criteria to consider when electing bishops *para 125-6*.

This circular reasoning also demonstrates a hidden element to the determination of *Adiaphora* above, that not right rule, but majority rule will hold sway. The report mentions nothing about the legitimacy of groups in excommunicating themselves from Christian fellowship and worship, nor a comparison with the countless persons who participate in their Christian community despite being dismissed and silenced for years.

In fact, what gay-Christians live, in great opposition to secular society, gay subculture and mainstream Christianity, is the hope that the Gospel inspires human partnership that grows not despite, but through differences and learning from each other. Unfortunately there are those who feel they have nothing to learn. Yes, the North American churches could have consulted more on a global stage and knowingly acted in a way that jeopardises the communion. But the question might have to be whether 'unity' should be our priority. We who are many are one body in Christ through common humanity and God's unconditional love for us, so why should unity require so much effort and strain to level out diversity?

God spoke with one voice as a Nazarene in 1st Century Palestine, and since then the Spirit has moved divergently in particular times, cultures, places and people. Up until recently these specifics of liberating theologies in South America or assimilating theologies of post-colonial indigenous people confronted us at our leisure, but global media and law now mean that lives on opposite end of the globe can directly impact each other.

Consensus on such a scale and on an ever increasing list of divisive issues is unlikely to have been contemplated 2,000 years ago. Is it appropriate to subject the circumstances in Canada, where 7 of the 9 states have legal same-sex marriage and the church has three times at the national level affirmed the sanctity of same-sex relationships and the contribution of gay persons as visible and fully participating members of society, under the very different political and cultural climate of Central Africa, its corruption, poverty and post-colonial identity?

Is it reasonable to delay development in the hope of consensus. Fellowship will always be under threat if it comes with the proviso that all members at the dinner table have to agree. Disagreement and conversation should be embraced at that table because we know that no matter how bad it gets we're darn well staying for dessert. The report requested evidence of serious theological development to support the moves in North America, but perhaps the onus should be on those who feel justified in excusing themselves from the Communion table, to those who feel they have nothing left to learn. It is also an ironic charge given the vast amount of published 'queer' theology.

SCM has taken seriously the charge that before you advance your argument you should demonstrate that you understand those opposing. Our efforts resulted in the submission on the civil unions bills.

We also advanced a theological understanding of marriage and sexuality that supports same-sex marriage. We welcome the comments and reflection of Senior Friends on our submission, which is available on www.scm.org.nz or contact the office for copy. **(Stuart Bradshaw, SCM Canterbury)**