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Society
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**SOCIETY FOR PROMOTION OF
COMMUNITY STANDARDS INC.**
P.O. Box 13-683 JOHNSONVILLE, 6440, NZ
E-mail: spcs.org@gmail.com
Website: www.spcs.org.nz

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available a high quality and easy-to-read book to each of our 8,800 prisoners: one that promotes spiritual and moral values! Our Society is committed to helping get a copy of **The Pilgrim's Progress** to as many prisoners as funding allows us.

The Society's objectives (see www.spcs.org.nz) include:

"To encourage self-respect and the dignity of the human person made in the image of God" and promote "wholesome personal values as the foundation for stable communities".

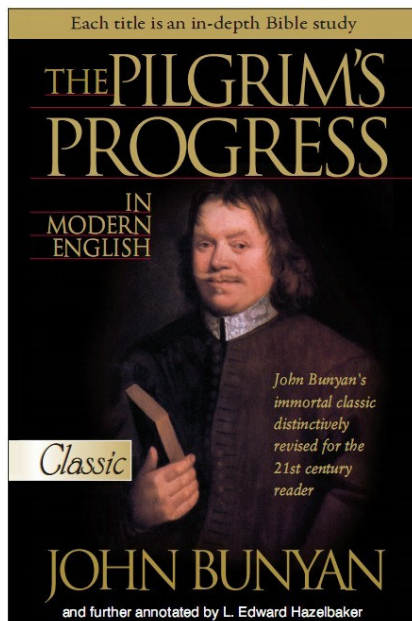
ANNOUNCEMENT

SOCIETY PROMOTION TO GET COPIES OF *THE PILGRIM'S PROGRESS* TO PRISONERS IN ALL NZ PRISONS

*To make a donation towards our Books in Prison Project see our website www.spcs.org.nz
To join the Society and/or make a donation (tax deductible) to its work see application form p.11*

PROMOTING MORAL WELFARE

Being a disinfectant and Promoting spiritual life



What better way to fulfil our Society's charitable aims of "promoting moral and spiritual welfare" among this sector of society, than to make

"You are the salt of the earth: but if the salt has lost its savour, how can it be made salty again? It is therefore good for nothing, but to be cast out and to be trodden under the foot of man." (Matthew 5:13).

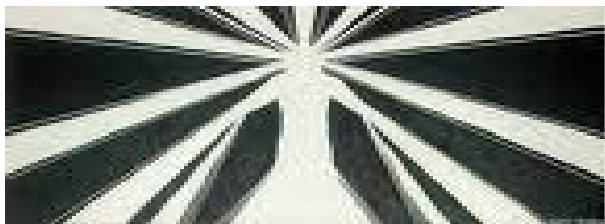
The Lord Jesus Christ, the greatest Teacher ever, said these words in His Sermon on the Mount (Matt.5).



Jesus teaching: The Sermon on the Mount

People in Jesus Christ's days were well aware of the kitchen use of salt (sodium chloride) in bringing flavour to food and for preserving perishable foods such as meats. Once food has begun to decay, putrefy and generate foul smells, it is too late to add salt to try and save it. Clearly the savouring value (adding flavour) of salt only applies to food that is still fresh and salt's preservation factor against decay – only has limited value over time. Likewise, if Christian disciples are to have a savouring influence on society and slow down any moral decay taking place, then their influence must be timely, embody true qualities of God's life, be spread widely and make a direct and effective impact.

However, Christ's real purpose in using the analogy of salt is sharpened and clarified by His reference to two of its common outdoor applications in Luke's Gospel – in order to reinforce His message that His followers were to bring light to all dark places in the world:



“You are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a lamp stand; and it gives light to all who are in the house. Let your light shine before men that they may see your good works and glorify your Father who is in heaven. (Matt. 5:14-16)

“Salt is good: but if it has lost its savour, how can it be seasoned? It is neither fit for the land, nor fit for the dunghill, but men cast it out. (Luke 14:34-35)

In the days of Jesus the potassium bearing salt (potash) He refers to here was excavated from around the Dead-Sea in Israel and it had two specific outdoor purposes. It was used to promote plant growth – as an effective fertiliser potash plays an important role in helping plants absorb the element potassium, required by them to thrive. Second, it was used as a disinfectant – it was thrown on the dunghill to prevent the growth of diseases by killing bacteria. Human excrement harbours many very dangerous types of bacteria and pathogens.

The dunghill: The first-century middle-eastern toilet was a backyard one. It was not the comfortable, ceramic one we have today, complete with a rapid flush system to dispose waste and remove odour. On completion of your toilet visitation one would take a handful of salt (potash) from a wooden box next to the dung heap and one would scatter it on the dung to act as a disinfectant.

In a Society where standards of common decency and more particularly Christian standards and values are fast disappearing, how are we to prevent the rapid proliferation of the moral and toxic ‘diseases’ corrupting and destroying the public good? Philosophies based on a secular world-view offer vain hopes because trying to build a moral framework on them is like attempting to construct a safe and lasting foundation on sand which is prone to the ravages of flooding and soil liquefaction when earthquakes strike.

Christ clearly commands His followers to be effective ‘disinfectants’ stopping evil spreading and a ‘fertilizer’ promoting good spiritual growth. Here they cannot be really effective as just a single unit or a few unit grains or even as a small group (“pinch of salt”) as used in the kitchen cooking analogy.

Shovel loads of grains are needed in the field and a sizeable and regular handfull is required for the dunghill to have any real effect. In the same way – by way of analogy – a significant number of Christians need to impact society before a noticeable effect is discernable. Salt only releases its inherent properties by just *being* salt itself. To be effective, as Christians are commanded to be, they need to stay as ‘*pure salt*’ by living constantly in prayer and staying in the Word of God and allowing Christ to form His Image in them by His Holy Spirit. They must also become aware of how much secular values have infiltrated Christian thinking and subverted the true Gospel message.

Acknowledgment: Reference to salt in Luke being potash. Pastor and author David Pawson. Tape: “A Shrinking Church in a secular Society.”

**To Promote Moral and Spiritual Values
in New Zealand: Identify the Root Problems**

The Media panders to the voyeurs of gratuitous violence, carnality and sleaze

Titillating Kiwi TV audiences with the lure of Spartacus



Spartacus: Blood and Sand

(The Box Sky TV. Image: Stuff.co.nz)

The NZ Herald recently trumpeted the film series Spartacus: Blood and Sand, currently screening on The Box, Sky TV (Channel 5) Sunday 9.30 pm, as the “TV Pick of the Week” (19/08/10). Why would this paper highly recommend a TV series that most reviewers have recognised as “just about the grimeiest, nastiest, bloodiest thing you could hope to find on TV” (Washington Post)? (Note: *Perhaps it is not surprising given that NZ Herald film critic Peter Calder failed eight years ago to find anything in the putridly foul French rape film “Baise Moi” that might be construed as degrading to women [NZH 11/05/02] and savaged the Society for applying to have it banned – it had been banned in Australia at the time, a fact Calder ignored in his review*). Based on the life of the Thracian warrior, slave, gladiator and revolutionary from the 1st century BC, Blood and Sand, starts as Spartacus and his fellow Thracian fighters align with Rome to help protect their homelands. In later episodes Spartacus leads a slave revolt against Rome, which occurred in 73 BC, only to be defeated and crucified along with his many supporters.

The NZ Herald reports: “Shot in the glamorous Mt Wellington [Auckland] using green-screen and CGI technology, it is visually similar to the graphic novel style of Zack Snyder’s 2006 film 300. So there’s lots of slow-motion whiplash, sprays of blood, gaping wounds and a mood that blends hyper-realism and epic fantasy.

“As well as the much-publicised naughty bits and full frontal male and female nudity, there’s plenty of colourful language (had the “c” word even been invented back in the 1st century BC?).”

Rene Lynch of the LA Times asked well-known NZ actor Lucy Lawless [of Xena Warrior Princess fame], who plays Lucretia in the Spartacus series, “What is drawing audiences to this show?” Lawless replied:

“There’s blood and sex, and everything that is very base and basic, everything that is very carnal is on full display here. You can’t help but be pulled in.... It’s everything that we are not allowed in our society. It’s like the flip side of our lives. It’s lovely to be a voyeur when there’s no real danger.”

British actor John Hannah says the TV series he filmed in New Zealand deals with nudity and sex in a “fully grown-up” way. (However, it still attracted huge controversy with its broadcast on US cable networks). In his mind to be “fully grown-up” one must appreciate the value of depictions of gratuitous violence, sex and moral debauchery. The British Guardian newspaper described the TV series as “the most explicit, violent series” ever made.

The Los Angeles Times has noted that “bodies are stabbed, slashed, sledge-hammered and variously dismembered”, while the Boston Herald has said it “fetishises violence even more than it depicts sex and nudity, which is often”. The Washington Post described it as “just about the grimeiest, nastiest, bloodiest thing you could hope to find on TV”.

The Society contends that there is a better way of presenting historical violence etc. other than by engaging in the titillation of TV audiences using gratuitous and highly objectionable content as can be found in this TV series. The moral welfare of community standards is undermined by this series.

Read the Society’s article in the NZ Herald: Gratuitous violence not the same as historical violence.

http://www.nzherald.co.nz/nz/news/article.cfm?c_id=1&objectid=3551525

To Promote Moral and Spiritual Values in New Zealand: A spiritual revolution is needed

2. Good men and women cannot stand by and allow evil to flourish

God's call to action: How Christian faith brought an end to gladiatorial combats

**“Blessed are the Peace Makers for they will be called the sons of God”
Jesus Christ - Sermon on the Mount
Matthew 5:9**

Adopted from the earlier Etruscans, perhaps by way of Campania, gladiatorial games (munera) originated in the rites of sacrifice due the spirits of the dead and the need to propitiate them with offerings of blood. They were introduced to Rome in 264 BC, when the sons of Junius Brutus honoured their father by matching three pairs of gladiators. In 65 BC, Julius Caesar commemorated his father, who had died twenty years before, with a display of 320 pairs of gladiators in silver armour.

Roman gladiators were combatants in a bloody sport of hand-to-hand battles to the death. Because of the Roman lust for blood and brutality, gladiator fights continued for over six hundred years. Films like Stanley Kubrick's *Spartacus* (1960) and Ridley Scott's *Gladiator* (2000) starring New Zealander Russell Crowe, have given many an insight into the brutality of this popular Roman "entertainment" spectacle. Most people still mistakenly think of Roman gladiators as brave warriors, but most were slaves, war prisoners or thieves. Gladiator fights started in 264 B.C. and ended abruptly around 404 A.D. Few today know the story of the courageous Christian man through whose actions this appalling violence came to an end (see below).

The gladiator fights were followed by exotic and dangerous animals being released into the pit or amphitheatre full of armed and/or unarmed men, women and children, Christian and Jewish. Most gladiators were the lowest class in the populace, but sometimes the champions and people's favourites were accepted into society. A man named Spartacus led a break out recorded as the biggest ever. He was then caught and crucified along with his supporters.

The culture that produced the gladiators also created the atmosphere that eventually led to their extinction in the early 5th century AD. After the conversion of Constantine "the Great" to Christianity and his coming to power as Emperor in 312 AD; he issued an edict abolishing gladiatorial combat in 323; but was unable to completely suppress the games.

Although Christianity had been established as the official state religion of the Roman Empire, in 312; it would be 92 years before gladiators were finally abolished. In AD 404 a tragic event finally put an end to the gladiators. A Christian monk named Telemachus jumped into an arena in Rome and tried to separate two combatants. The crowd went berserk, climbed over the walls into the arena and tore the monk limb from limb. In response to this ugly incident, the Emperor Honorius permanently banned all gladiator contests. Unlike Constantine, he enforced the ban. The era of the gladiator was over. The creed of Christianity was primarily responsible for bringing an end to gladiatorial combats.

http://penelope.uchicago.edu/~grout/encyclopaedia_romanana/gladiators/gladiators.html

Source: The True Story of the end of Gladiator Violence and Combat



The true story of the end of gladiator fighting is found in the writings of Theodoret, Bishop of Cyrus (393-457 A.D.). Theodoret's Ecclesiastical History covers the period of time up until 429 A.D. (the early fifth century). We quote it here:

Theodoret of Cyrus, The Ecclesiastical History
Book V, Chapter XXVI: Of Honorius the
Emperor and Telemachus the monk.

"Honorius, who inherited the empire of Europe, put a stop to the gladiatorial combats which had long been held at Rome. The occasion of his doing so arose from the following circumstance.

“A certain man of the name name of Telemachus had embraced the ascetic life. He had set out from the East and for this reason had repaired to Rome.

“There, when the abominable spectacle was being exhibited, he went himself into the stadium, and stepping down into the arena, endeavoured to stop the men who were wielding their weapons against one another. The spectators of the slaughter were indignant, and inspired by the triad fury of the demon who delights in those bloody deeds, stoned the peacemaker to death.”

“When the admirable emperor was informed of this he numbered Telemachus in the number of victorious martyrs, and put an end to that impious spectacle.”

Ostensibly, the gladiatorial games were prohibited by Constantine in AD 325 (Theodosian Code, XV.12) and the remaining schools closed by Honorius in AD 399. But gladiatorial combats continued, in one form or another, until AD 404, when Honorius finally abolished them altogether, prompted, says Theodoret (Ecclesiastical History, V.26), by the death of a monk, Telemachus, who had entered the arena, endeavouring to stop the fight, and was stoned to death by the indignant crowd--a monk, observes Gibbon (Decline and Fall, XXX), "whose death was more useful to mankind than his life."

For over 650 years, the gladiator had died as a spectacle for the roaring crowd.

To Promote Moral and Spiritual Values in New Zeeland: Evil must be confronted

3. Evil must be confronted, put under the spotlight and Good must triumph evil

How Christ's message of Salvation triumphed over the Symbol of Death

The Colosseum, today the most popular of the great monuments of Rome, was viewed by Romans almost as the symbol of its immortality. This incredible structure is 57 metres high and has a circumference of 527 metres with 240 gigantic arcades once decorated with colossal statues and divided into three orders of 80 arcades each. The lower levels contain a labyrinth of halls and storerooms, cages and prisons. It was begun by the Emperor Vespasian upon his return from Jerusalem in 72 B.C. and twelve thousand Jewish prisoners took eight years to construct it. It was inaugurated with solemn festivals lasting 100 days



Colosseum in Rome

during which there were fight between gladiators, hunts of wild beasts and naval battles which cost the lives of 3000 gladiators and 5000 beasts.



Christians were fed to lions in Rome's circuses

The Colosseum was finally declared a sacred monument and dedicated to the Passion of Jesus Christ by Benedict XIV. Ever since it has been an object of adoration for the faithful and preserved from further destruction. In fact, the Popes that followed restored and helped keep it consolidated. A cross was placed in it as a symbol of the number of martyrs of the faith. But the stones of the Colosseum were never bathed in martyrs' blood, which instead flowed in torrents in the Circus Maximus and in the Circus of Nero (of which there are no remains). Thus the cross-placed in the Colosseum, more than a symbol of the martyrs of the Flavian Amphitheatre is a symbol of all the saints martyred in the circuses of Rome.

References:

<http://en.wikipedia.org/wiki/Colosseum>

<http://www.alfanet.it/welcomeitaly/roma/itinerari/itinerario1ing/it1punto15ing.HTML>

Confronting the Sleaze: Evil must be exposed by the Light

340 crimes are committed each day in NZ fuelled by alcohol. Others fuelled by lust.

Feeding Frenzy at trough of Sleaze, Corruption and Violence



Gratuitous depictions of graphic violence, explicit sex, drug-taking, sexual perversions such as incest, necrophilia, and sadomasochism, glorification of infidelity and promiscuity, are all regular features of “Adult TV” programmes that screen in New Zealand after 8.30 pm but more frequency after 9.30 pm.

Why the fascination for graphic violence and sex in **Spartacus: Blood and Sand**? To quote the actor Lucy Lawless again:



Lucy Lawless – (of Xena Warrior fame)

“There's blood and sex, and everything that is very base and basic, everything that is very carnal is on full display here. You can't help but be pulled in.... It's everything that we are not allowed in our society. It's like the flip side of our lives. It's lovely to be a voyeur when there's no real danger.”

“No real danger” Yeah right!

Trying to convince a secular-minded liberal kiwi devoid of any true spiritual and moral understanding of human nature, that there is harm in over-exposure to a diet of graphic violence etc, is very difficult. It is as hard as it would have been to persuade typical

patrons of the Colosseum gladiator fights in Rome, that repetitive exposure to the gratuitous violence that took place there as entertainment harmed the public good. And yet many secular-minded liberals today are outraged when scenes depicting the actions of abortionists are presented on a website or film, merely for the purpose of providing information to the public (rather than lurid ‘entertainment’). And yet such coverage does not involve play-acting by a doctor dressed up in a Lucy Lawless warrior outfit. The actual footage of doctors murdering unborn children are shielded from public scrutiny by censors and broadcasters, despite the fact that in law such actions by abortionists are considered lawful. The state funds abortionists to kill unborn children and many earn big money doing it.

The *sensitive* depiction of atrocities and crimes committed against innocent human beings by abortionists cannot be viewed as the glorification of graphic violence. Not a single one of the 18,000 abortions that take place in New Zealand each year get coverage on television, either in live footage or in simulation. Yet the simulated murder of thousands of adult human beings, often depicted in a gratuitous manner, fill our TV screens night and day!

Desensitisation to the real harm caused by over-exposure to violence in the media leads to a spiritual blindness as to the true worth of human beings created in the image of God. The Apostle Paul gave some great advice when he wrote to Christians in Corinth stating:

“Whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable – if anything is excellent or praiseworthy – think about such things.” (Philippians 4:8)

If the moral and spiritual dimension of any man or woman is transformed through faith in the Living Christ and He is allowed to impart His peace, grace and mercy – then that person will be transformed from spiritual blindness and death to eternal life.

“Therefore if any man be in Christ he is a new creation. Behold the old has gone and the new has begun.” (2 Corinthians 5:17).

The alcohol-fuelled carnage on our roads and alcohol-linked crimes including murder, rapes and domestic violence and property damage, all costing the tax-payer over 700 million a year, would cease if the Apostle Paul’s simple advice to Christians was followed by all kiwis. “Don’t be drunk ... but rather be filled with God’s Spirit...”

In 404 AD the Christian monk Telemachus heeded the call of God in his conscience and prompted by the Spirit of the Living Christ, leapt into the Roman arena to be a peacemaker, throwing himself between two gladiators he pleaded for an end to the carnage. He became a martyr and his action served as a lightening rod, a beacon of light, and a two-edged sword that pierced the conscience of Honorius and the Roman authorities – gladiator fighting came to an end.

It was the commitment of Honorius to enforcing the prohibition again against gladiator sports and the change in the spiritual and moral climate of Roman-Greek society that brought the end of the evil.

A Point of Reflection

By way of analogy..... Through the death of one man (Telemachus) many were in effect granted the gift of life.....Through the death of the God-man – Jesus Christ – many were granted the free gift of eternal life.

Selected bibliography

Watkins, Richard. Gladiator. Houghton Mifflin, Boston, 1997.

“Gladiator.” The World Book Encyclopedia, Chicago, London, Sydney and Toronto: World Book, Inc. 1989.

“Gladiator.” National Geographic. CD-ROM: 1996 ed.

Ancient History: Spartacus and the Slave Rebellion

<http://www.historynet.com/ancient-history-spartacus-and-the-slave-rebellion.htm>

Hard-core - and heavy going ...

NZ Herald. Film Review of Baise-Moi. By Peter Calder 11 April 2002

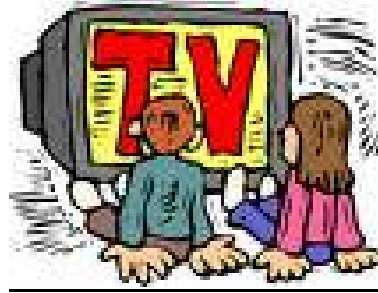
http://www.nzherald.co.nz/nz/news/article.cfm?c_id=1&objectid=1341740

Educating New Zealanders on how they can enhance and/or raise the moral and spiritual well being of our society.

The Society believes there is evidence that widespread addiction to hardcore pornography, graphic violence and moral sleaze is debasing our New Zealand society, destroying marriages and relationships and harming children and young people. If you feed the mind moral garbage – and provide no moral boundaries, expect moral disaster. “As a man thinks – so he is”.

Media in the home: Practical steps.

A: PREVENTION OF HARM



1. Ensure that your children are not exposed to restricted adult content on television, DVDs, videos or computer games. Under the Films, Videos and Publications Classification Act 1993 parents and/or caregivers commit an offence under the Act if they allow children or young persons under the age of 18 years in their care to view R18 (Adults only) material. Likewise it is an offence to supply any other age-restricted material to any person under the age limit specified (e.g. R13, R15, R16)

2. Any television programme screened after the so-called 8.30 pm “watershed” time can *legally* contain age restricted content so parents and caregivers are expected to monitor their young people and prevent them watching inappropriate material. They should also be aware that totally inappropriate material is regularly screened prior to 8.30 pm by some broadcasters and rulings have gone against broadcasters via the complaint procedures (see below), that have failed to take into account the rights of children and young persons to be protected against such content.

3. Broadcasters are required to “flag” all strictly Adult Content screened after 8.30 pm or during the weekday time slots when kids are normally attending school. Warnings at the beginning of such programmes, detailing the matters that may be considered offensive etc include: “Contains nudity, sex scenes, and graphic violence”, “Depicts offensive behaviour, sexual violence and drug-taking” and “Viewer discretion advised: sex scenes and offensive language.”

4. Parents and caregivers need to ensure children and young people watch good wholesome content, explain how they can make good choices and provide the rationale for doing so. The watching of films that promote the benefits of lasting marriage, strong family life, and wholesome personal values should be encouraged. Parents should be aware of content matter.

B. MAKING A FORMAL COMPLAINT TO THE BROADCASTER



If you are confronted with programming that you think or may suspect may breach broadcasting standards for free-to-air or paid-to-view television standards, make a complaint. By doing nothing you are in effect sending a signal that you are happy about such material and/or couldn't care less about the maintenance and/or upholding of community standards that are enshrined in the broadcasting codes. **If you wish to make a formal complaint about something you have seen or heard on radio or TV, then these are the steps you take:**

1. Put your complaint to the broadcaster in writing or use the BSA online complaint form by going to: <http://www.bsa.govt.nz/complain-start.php> and <http://www.bsa.govt.nz/complaints-intro.php>
2. Address it to the Chief Executive of the broadcaster concerned.
 - Include a heading or the words 'Formal Complaint'
 - State the name of the programme, the station it was on, and the time and date you saw or heard it
 - Say which broadcasting standard/s you think were breached, and why
2. Lodge in writing with the broadcaster within 20 working days. (broadcaster contacts on BSA website)
4. If you are dissatisfied with the response, refer it to the Broadcasting Standards Authority within 20 working days

Codes and Standards

When making a formal complaint, you must state that a broadcast breached one or more of the standards set out in a Code of Broadcasting Practice.

These are four codes:

Free-to-air Television
Pay television
Radio
Election Programmes

Each Code contains a series of standards, which set out the broadcasters' obligations. The standards each have a number of associated guidelines, which are included to assist broadcasters and the public in interpreting the standards.

It is the wording of the standard that is the most important. Complainants should cite a guideline only if it is particularly relevant.

The Codes are reviewed every five years or sooner if required. Broadcasters develop the Codes in consultation with the BSA. During the development process the public are given an opportunity to comment on the draft revised Code. For specific information on the Code review timetable contact the BSA.

See: <http://www.bsa.govt.nz/codesstandards-freetv.php>

Free-to-air Television Code Revised to take effect from 1 July 2009.

The Standards

- a) The observance of good taste and decency.
- b) The maintenance of law and order
- c) The privacy of the individual
- d) The principle that when controversial issues of public importance are discussed, reasonable efforts are made, or reasonable opportunities are given, to present significant points of view, either in the same programme or in other programmes within the period of current interest.
- e) Any approved Code of Broadcasting Practice applied to programmes.

INQUIRY INTO THE FUNDING OF THE NEW ZEALAND PORN INDUSTRY

One of the six objects for which the Society was established is “To focus attention on the harmful nature and consequences of sexual promiscuity, obscenity, pornography and violence”. It also aims “To foster public awareness of the benefits to social, economic and moral welfare of community standards, and to encourage constructive debate and discussion in this area.” For full Constitution see www.spcs.org.nz

The rapid proliferation of pornography on free-to-air and pay-to view television, its regular promotion by pornographers via massive street parades in our major cities since 2004 featuring semi-naked imported and local porn stars, internet marketing of porn, expensive workplace disputes about the transmission of offensive porn and the growing evidence of a link between porn and the degradation of women and rape, have all prompted the Society to investigate the economic impact of the industry. The financial collapse of four high profile companies within the porn industry – put into liquidation over a period of five years and owing hundreds of thousands of dollars to the Inland Revenue Department and creditors – has also sharpened the focus of the Society on to the economic welfare of communities adversely affected. The media has reported that the director associated with these four companies, now banned as a director for four years, owes the IRD \$250,000 in relation to two of them and is facing possible bankruptcy in the Courts.

The growing concerns expressed to the Society by city councillors, civic leaders, community organisations, censorship compliance, and others about the harmful impact of hardcore porn, has led it to investigate those companies involved in its importation, export and distribution. One company director who attempted to film one of his aspiring porn stars, giving birth to a child in a NZ public hospital so he could use the footage in his porn film to be exported to a niche male market overseas, was recommended to us as one of a number we should investigate. Our correspondence with the Hon. Annette King, Health Minister at that time, recommending that she use her authority to ban the director from using our public hospitals for such perverse film shoots, was successful. Within several hours of her receipt of our letter she banned the filming. The Waikato District Health Board at the time clearly appreciated our Society’s input into this matter involving the moral welfare of the community.



Protestors take the silent but visible approach

From there it expanded to look at a controversial dispute in the provincial region of the North Island between a porn entrepreneur and his brother, and a group of elderly war veterans. The brothers were attempting to turn an iconic building they had purchased from the veterans’ club, that had been used as clubrooms for many decades by the veterans and their families, into a boutique brothel and hardcore porn promotion venue. The stoush between the two groups highlighted the price that has to be paid by those with conservative standards of morality who stand up in opposition to the hubris, bravado, and intolerance of those hell-bent on foisting immoral activities onto a community which finds them grossly offensive, abhorrent and detrimental to the public good. The club members refusal, by an executive vote of 8 to 1, to allow lewd and offensive sex acts to be performed within their clubrooms by porn stars linked to a hardcore porn company directed by one of the buildings’ owners, primarily led to a breakdown in relationship between the club and the owners. The latter had contractual commitments to the club that held the second mortgage of \$1.525 million over the property.

The fallout from the bitter stoush over porn promotion and the default by the building owners to pay their debts – they defaulted on both the first and second mortgage for many months – resulted in the building being put up for mortgagee auction. The building owners may soon be left, following the sale, with nothing but huge debts once the property worth over \$1.6 Million, sells.

The Auckland City Council is currently investigating a breach of city bylaws relating to a porn promotion staged recently in Auckland. The permit issued to the organisers specifically prohibited any commercial activities to be promoted by the parade. \$250,000 of free porn vouchers were given away at the parade promoting a hardcore porn company’s sex expo.

Note: The Society’s research into the Funding of the NZ Porn Industry will be published later this year.

FROM THE SOCIETY'S WEBSITE

SPCS congratulates the N.Z.Herald for its weekly "College Herald" articles and its Young writers

By SPCS | Published on website. Sept 7, 2010



Today there are three articles published in the NZ Herald – by secondary school students decrying media community standards. They are :-

“Young girls having their innocence stolen” by Paula McDowell, Year 10, of Tauraroa Area School.

“Overdose of bare flesh corrupts our kids” by Zhan Ye Chen, Year 13, Hamilton Boys’ High School, and

“Ears burn from dirty songs”, Jacqueline Yee, Year 10, of St. Cuthbert’s College.

As a registered charity SPCS seeks to promote the spiritual and moral welfare of communities and it has as one of its objectives:

“To foster public awareness of the benefits to social, economic and moral welfare of community standards and to encourage constructive debate and discussion in this area.”

The Society applauds the young writers of these articles for boldly expressing views that run counter to the liberal mindset found in much mainstream media.

For more or article go to to www.spcs.org.nz

Government tightens rules around companies

By SPCS | Published: September 9, 2010

9 September 2010 Media Statement Minister of Commerce Hon. Simon Power.

The Government is to tighten requirements around company directors and company registration, Commerce Minister Simon Power announced today. The main change will require all New Zealand companies to have either one New Zealand-resident director or a local agent. Mr Power says the measures are designed to shore up New Zealand’s company

registration process against criminal activity from overseas.

http://www.nzherald.co.nz/government/news/article.cfm?c_id=49&objectid=10672170

Society applauds Minister for tightening law on company registrations

By SPCS | Published: September 9, 2010

The Society which commenced research last year into four NZ registered companies – wholly owned at the time by a Florida-registered corporation – and all with links to the funding of the NZ pornography industry – discovered major issues of non-compliance and passed its concerns on to the Companies Office. As the Society accurately predicted – The National Enforcement Unit of the Companies Office has failed to make any direct contact with the sole company director since then, despite the fact that its mail has been sent to all of the director’s known addresses registered with the Companies Office. That director faces eight criminal charges in the Auckland District Court later this month relating to the four companies he directs. Several days after the publication of the Society’s December 2009 newsletter reporting on some of its concerns regarding the four companies, the US-based director transferred the ownership of all the four companies shares from the Florida-registered corporation into to his own name.

John Mills, Society President and a Company Director himself, says: “The Society is fully in favour of the proposed changes to the Companies Act signalled by the Minister of Commerce, Hon. Simon Power. Its concerns raised with the Companies Office over non-compliance involving four other companies in liquidation involving one other director, led to that director receiving a four-year banning order imposed by the NEU. Non-compliance by directors on basic matters such as their true and accurate residential addresses, their correct registered office addresses etc, are often symptomatic of offending and and/or failures in other areas” Mills said. “Community standards must be upheld for the public good”, Mills added.

Please Visit the Society on the world-wide web

<http://www.spcs.org.nz>

Please post a comment on our blog
Articles are posted to promote discussion.
Please submit to us articles for publication

Write: spcs.org@gmail.com

The objects for which the Society is established are:

- (a) To encourage self-respect and the dignity of the human person made in the image of God.
- (b) To promote recognition of the sanctity of human life and its preservation in all stages.
- (c) To promote the benefits of lasting marriage, strong family life and wholesome personal values as the foundation for stable communities.
- (d) To focus attention on the harmful nature and consequences of sexual promiscuity, obscenity, pornography and violence.
- (e) To foster public awareness of the benefits to social, economic and moral welfare of community standards, and to encourage constructive debate and discussion in this area.
- (f) To support responsible freedom of expression which does not injure the public good by degrading, dehumanising or demeaning individuals or classes of people.

WE NEED YOUR FINANCIAL SUPPORT TO CONTINUE THE WORK OF THE SOCIETY PLEASE SEND DONATIONS TO SPCS P.O. BOX 13-683 JOHNSONVILLE 6440

The Society's financial year runs from 1st Jan. 2010 to 31st Dec. 2010. If you wish to join, your membership start date is based on the month in which your cheque is banked and/or receipted (if you want a receipt for tax purposes then please send us a stamped addressed envelope) by the Society.

Remember all membership donations are tax deductible as the Society is a recognised charity with the Charities Commission (No. CC 20268). SPCS was registered as a charity on 17 December 2007. The Society's audited Annual Financial Statements and its Constitution are available on two public websites as required by law.

www.charities.govt.nz
www.societies.govt.nz

**The Society Welcomes New Members
How to Become a Member**

Please visit us our Society on the Internet for membership application forms, email us, or write to us.
 Contact: www.spcs.org.nz spcs.org@gmail.com
 Write: SPCS. P.O. Box 13-683 Johnsonville 6440

Note: Membership of SPCS is by way of donation. Cheques should be made out to "SPCS" or "Society for Promotion of Community Standards Inc."
 PLEASE INDICATE IF YOU WANT A RECEIPT SENT TO YOU. **Yes/ No** (circle)
 (If "Yes" then please send us a stamped addressed envelope). We try and acknowledge by letter all those who send us donations of \$100 or more.

Having read the Society's Objectives I wish to support your work and apply for: **One /Two/ Three Full Year's Membership** (circle choice). I support all the Society's Objectives (as set out on its website and listed on this page opposite)

My or Our (e.g. church) contact details are

Name (s).....

Postal address

.....

.....

Tel. No. and E-mail

.....

Signed.....

I wish to receive regular email updates on the Society's work **Yes or No** (please circle)

I wish to receive a copy of the Society's News Letters by email rather than post **Yes or No**

My membership donation is enclosed (suggested Minimum \$45 for one individual)

Our membership donation is enclosed

Note: For details on Society's Annual General Meetings and voting rights of members etc. please See SPCS website for Constitution details etc.