



**SOCIETY FOR PROMOTION OF
COMMUNITY STANDARDS INC.**

Registered Charity No. CC 20268

Registered 17 December 2007

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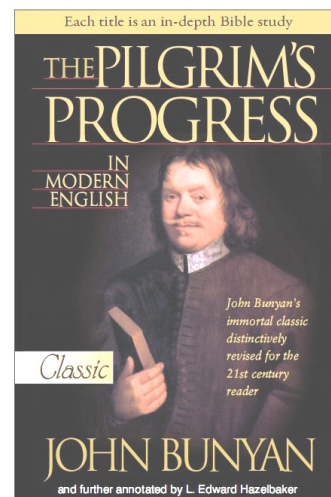
Newsletter November 2011

Issue 115

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PROGRESS REPORT

**Promoting the moral and spiritual welfare
of prisoners in NEW ZEALAND
PRISONS by supplying them FREE copies
of a GREAT SPIRITUAL CLASSIC**



CHRISTMAS GREETINGS !

To all readers, including Society members

The Society's executive extends to you and your family sincere Christmas Greetings and God's blessings for the New Year. May you and your loved ones experience the **Joy, Peace and Love** that is at the very heart of the CHRISTmas Message, as enunciated by the angels of God to Mary and Joseph and the shepherds.

"Behold I bring you GOOD NEWS of great joy which shall be for all the people, for today in the city of David there has been born for you a Saviour, who is CHRIST the LORD" (Luke: 2:10-11) ... "you shall call His name JESUS, for it is He who will save His people from their sins" (Matt. 1:21)..."He will be great and will be called the SON OF THE MOST HIGH ... and His kingdom will have no end" (Luke 1:32-33).

SPCS Executive: John, David, Tony, Anthony and the team.

IN order to fulfil, in part, our Society's charitable purpose - the "promotion of moral and spiritual welfare" – in needy sectors of society, over \$12,000 has been raised from donations from members of the Society to supply copies of The Pilgrim's Progress, by John Bunyan, to prisoners in all New Zealand prisons. The feedback we have received from prisoners regarding the gifting of these books, via those engaged with ministry, literacy and teaching programmes within the prisons, has been extremely positive.

SPCS has been committed for over two years to this project of getting a copy of this modern version of this timeless classic to as many of the 8,800 prisoners who request a copy, as funding allows us, and thereby assist in the rehabilitation of prisoners (e.g. by encouraging them to commit

to good spiritual principles). **This project is NOT merely ancillary to our main purpose of “promoting moral and spiritual welfare”. Rather, such an exercise is fundamental to achieving it: the promotion of a set of spiritual principles that are central to the theistic Judeo-Christian world view** that can be adopted by prisoners (or any member of the public) according to individual choice.

Obviously one does not have to become a member of a particular organisation to adopt these faith-based principles so wonderfully portrayed in John Bunyan’s classic masterpiece: considered by many scholars to be arguably the greatest allegory ever written.

The Society’s objects from its Constitution 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”. [Sections 2 (a) & 2 (c)].

“To raise money that will be used, under the control of the executive, to promote the moral and spiritual welfare of sectors of society [e.g. prisoners] that need special help and to advance the charitable objects of the Society (a) to (f)” [Section 2 (g)].

The Society’s corpus of spiritual or philosophical convictions which it seeks to promote are based on **THEISM** (the belief that a Divine supernatural Being exists and is capable of revealing Himself), and stemming from this core doctrine, is the belief that “the human person [is] made in the image of God” (Genesis 1:27) a TRUTH held to and taught by all three of the main historic monotheistic religions in the world (Christianity, Judaism and Islam). These two truths are, in principle, able to be accepted and applied by the public at large as a philosophy for living their daily lives or as a way of achieving heightened spiritual awareness (enlightenment).

The Society’s convictions on the above two doctrines are shared by the majority of New Zealanders, as evidenced by a number of published surveys. Such views are generally accessible to and applicable within the community according to individual choice and judgment (e.g. books such as Pilgrim’s Progress

have been offered **free** of charge to prisoners who are **free** to accept them or reject the offer).

The capacity for application or adoption of these **THEISTIC BELIEFS** noted (e.g. via Prison Fellowship study groups, chaplaincy work etc. utilising books such as Pilgrims Progress), are such that the moral or spiritual welfare of the community is enhanced (via rehabilitation of and Moral and spiritual improvement of prisoners).

The public benefit of faith-based programmes operating within for example our prisons, has been demonstrated as a fact by research published on the Rimutaka faith-based Unit, its ongoing support from Government funding agencies and the long-standing support of prison chaplaincy work and Christian-based rehabilitation programmes by government departments such as the Corrections Department.¹

Important Reminder to Society Members ☺

Membership donations for 2012 are due very soon !!

Our financial year runs 1 January to 31 December.

We do request that if you intend to renew your support for SPCS (we hope so !!) please do so prior to 31 December 2011 so that we can budget for next year’s activities and plan realistically for 2012. We are so grateful for your support. A receipt for all your donations can be sent to you on request for tax purposes. ☺

To Join our Society please see page #

Please send all membership donations to The Treasurer, SPCS P.O. Box 13-683 Johnsonville, 6440

¹ When the five principles set out above, can be established, then a legally constituted entity does in fact “promote moral and spiritual improvement”. They have been set out by the New Zealand Courts in Centrepoin Community Growth Trust v CIR [HC WN 2009-485-2633]. **They are ALL satisfied by SPCS.**

From our web-blog

Published 20/11/2011

Promotion of the "moral welfare" of children and young persons



In 1952 the Minister of Child Welfare in the McLarty government of Western Australia, Arthur Watts, introduced amendments to the Child Welfare Act to widen the definition of "neglect" to include children "living under such conditions as to indicate that the mental, physical or **moral welfare** of the child is **likely to be** in jeopardy" [emphasis added]. These amendments were enacted into law with strong support from Liberal Premier Sir Ross McLarty's government.

The concept of the "**moral welfare**" or "**moral well-being**" of children and young persons is well-documented in case law, as is the nature of activities that when promoted or supported (AND even when there is merely a *tendency* to promotion or support); are "**likely to be injurious to the public good**" or "**likely to [put] in jeopardy**" the "**moral welfare**" of members of the public, including vulnerable children and young persons (see below).

It is the ever-present threat of "**likely**" harm and injury (mental, physical and moral) and their far-reaching negative inter-generational consequences, as well as the accepted Judaeo-Christian belief in human dignity ("Man made in the image of God" - often not acknowledged), that have undoubtedly undergirded successive

governmental decisions (driven perhaps in part by quickened consciences and pragmatism) to enact child protection and censorship laws to safeguard our precious children and young persons from the dangers of exposure to child abuse, family violence, depiction of gratuitous violence and inappropriate sexual content in the media and exposure to morally corrupting hardcore pornography etc.

In the New Zealand censorship laws a publication is deemed to be "objectionable" and thereby "*likely to be injurious to the public good*" if it promotes or supports, or *tends to* promote or support" six listed activities, including the exploitation of children for sexual purposes, necrophilia and bestiality. The "**moral welfare**" of children is clearly put in jeopardy when they are given access to publications containing such content. Adults cannot even view such banned material lawfully, with the exception of censorship officials.

Successive governments have empowered the New Zealand Police, NZ Customs officers, the Courts, the Office of Film and Literature Classification, The Film and Literature Board of Review, the Censorship Compliance Unit of the Department of Internal Affairs and other enforcement agencies to ensure that censorship laws are enforced.

Child Youth and Family (NZ) acknowledge that the concept of "**moral well-being**" undergirded earlier legislation:

"The Child Welfare Act 1925 ... was the first codification of child welfare as a professional activity. The legal grounds for intervention in the lives of families were: indigence (no person accepting responsibility for the child); neglect by parents; living in an environment detrimental to a child's physical or **moral well-being**; not being under proper control; and delinquency. These differ somewhat from the modern emphasis on causation of harm to

children as a result of physical, emotional or sexual abuse and maltreatment by reasons of neglect or deprivation. These earlier grounds shaped not only formal complaints heard by a Children's Court, but also the informal work of the Child Welfare agency." [Emphasis added - [see reference 1](#)]

The "**moral welfare**" of children who live in close proximity (i.e. in a domestic setting) with those using their homes as a place of prostitution, even though making a living from prostitution is no longer unlawful, is clearly put jeopardy. Child, Youth and Family Services will intervene to remove such children from their 'care-givers' when they are alerted to such **moral dangers**.

If a child was allowed by her mother or mother to accompany her/him each time she/he went soliciting for sex (prostitution) on the streets and it came to the attention of the NZ Police, they would be required to intervene and ensure the safety of the child.

The concept of the "promotion" of "**moral welfare**" has a long history in the charitable sector within Western jurisdictions. For example, society clearly has a vested interest in the long-term, fruitful and successful nature of marriages and recognises the harmful nature of acrimonious marriage breakdowns, infidelity, partner abuse etc. Its social and enforcement agencies have officers empowered in law to intervene and/or assist in order to promote "**moral welfare**" - strong family life and wholesome personal values as the foundation of stable communities.

It is critical and beyond debate that non-government agencies and organisations must promote the "**moral welfare**" of children and young persons and seek to have our government-appointed enforcement agencies supported and empowered to uphold "the public good" and prevent "the likelihood of injury to the public good".

Ref 1: <http://www.practicecentre.cyf.govt.nz>

Have you checked out the Society's web blog? If not see <http://www.spcs.org.nz>

The Society's Web blog *aims to stimulate rational reflection on, and reasoned appraisal of, a wide range of issues affecting families and society. Since human opinion is always corrigible and meaningful assertions imply conditions under which they may be falsified, the web blog opinion piece articles are written in the belief that truth is ultimately independent of opinion.*

The opinions and views expressed in such web log articles do not necessarily wholly reflect the Society's stance. They are simply deemed to be worth publishing for readers to consider, evaluate, respond to, etc. A careful effort is made to ensure that no article is published that promotes or defends any viewpoint that is contrary to, or might undermine or negate, our Society's objectives. www.spcs.org.nz/activities/

The SPCS, a recognised charitable entity, has standing in the Courts as an organisation that is entitled to appeal the classification decisions issued by the Office of Film and Literature Classification (OFLC) and the Film and Literature Board of Review. It has successfully used the legitimate avenues in law open to it to do so, both in the High Court and Court of Appeal. It has also made applications to the Broadcasting Standards Authority relating to such matters. However, it has not pursued any legal action in the courts, thus far, since being registered as a charity with the Charities Commission on 17 December 2007.

The Perpetual Advocacy of a particular point of view(s) by Registered Charities.

The Society for Promotion of Community Standards Inc. (SPCS), a registered charity (since 17 December 2007), recognises that among the 25,500 charities now registered with the Charities Commission, it is no secret that many are engaged in **the perpetual advocacy of a particular point of view held by their members**. Some of these charities regularly issue media releases on almost a weekly basis, calling for legislative changes to be made that are in line with their particular viewpoint. Some even regularly take out full-page advertisements nationwide to push their particular views on the need for legislative changes and ask for donations from the public. Many have paid fund-raisers. Others have media-savvy executive directors and/or officials who appear as guest panellists on media programmes or in interviews, lobbying hard for legislative changes, such as the repeal of S. 59 of the Crimes Act 1961 (thereby supporting Sue Bradford's Bill) and/or calling for the cancellation of street parades promoting porn, because they are considered not to be "family friendly".

Since it has been a registered charity (17/12/2007), the Society, has not engaged in any activity involving a call for legislative changes. Nor has it spent any money on public advertisements highlighting its concerns or advocating for a so-called 'partisan' viewpoint on any moral issue. However, SPCS is fully in support of "responsible freedom of expression" and understands why many charity officials feel compelled to speak out on moral issues such as child abuse.

When SPCS does see the law not being enforced, or when it has significant doubts that it has been enforced correctly, leading in its view to a demonstrable decline in the **moral and spiritual well-being of society**; it

reserves the right to raise its concerns with the appropriate enforcement agency or agent, as any citizen is entitled to do. In choosing to do so it seeks to demonstrate its commitment to the principle of "responsible" freedom of expression (see s. 2.f of its Constitution – see below) and thereby educate the public as to their rights and responsibilities.

For example, the Society applied for a review of the classification of the so-called "gay-horror film" LA Zombie earlier this year (see September SPCS Newsletter), a film that majored on depictions of necrophilia and other degrading sex acts, out of concerns that the Office of Film and Literature Classification may not have applied the law properly with respect to this film. The President of the Film and Literature Board of Review, in a minority view, agreed with the Society that the publication should have been classified "objectionable" and banned. This was an example of a responsible use of freedom of expression by the Society, in line with its clear objectives (S. 2[f]).

Alerting authorities to suspected white-collar crime in a responsible manner is an action any charity seeking to promote the moral and spiritual welfare of society, would be expected to engage in, if evidence of such offences came to light in the course of its own research on related matters. Issues the SPCS has raised with the National Enforcement Office of the Companies Office over the last two years regarding certain NZ companies promoting hardcore pornography came to light in the course of its investigations into financial aspects of the porn industry.

The complaints systems, open to the public are wide-ranging and most are funded from the public purse. Monitoring and investigation departments, often replete with well-paid youthful officials, rely on, the cynic might say, complaints to keep them busy so that employees can at least be seen to be doing **something** with their time. Sometimes, such officials indulge in time-consuming exercises

in fantasy and futility - chasing up vexatious, frivolous complaints emanating from serial complainants obviously driven by malice, personal vendettas, and self-serving financial motives. A robust complaint department in any Crown Entity, would give such tiresome complainants short shrift if it were run by those capable of exercising mature and professional discretion and by those who had a conscience when it comes to the wastage of taxpayer funded resources on absurd witch-hunts.

The media reports that censorship compliance officers within the Department of Internal Affairs, whose work is apparently dominated and overburdened by the time-consuming task of hunting for the disseminators of and users of child-porn (paedophiles); regularly take on fake-'identities' in order to enter internet chat-rooms discretely and unawares to 'bait' paedophiles in the hope of catching an offender and securing a conviction.

Such stealth tactics, involving discretion and carefully balanced judgments, are well justified given the pernicious influence of hard-core pornographers and secretive paedophiles seeking to subvert the minds of children and young persons via the internet. Compliance officers in this area do truly serve the public good in protecting our kids from such morally subversive and criminal activity. They deserve great credit for their difficult work. SPCS applauds their tireless efforts.

It is a demonstrable fact that many enforcement agencies, such as the National Enforcement Office (NEU) of the Companies Office are "complaint driven" and greatly value genuine assistance from members of the public to help them enforce the law and protect the public from, for example, failed company directors who have committed offences under Companies Act 1993 and/or the Financial Reporting Act 1993. Weak compliance laws and ineffectual enforcement or the "do-nothing" public, including "burnt investors", has not helped the catastrophic

collapse of large sectors of the finance industry in recent years.

The Society has on file a number of genuine "thank you" letters from the Acting Manager of the NEU for concerns it has raised with that office regarding directors of companies involved in the hardcore porn industry, a number of which have led to successful convictions. SPCS seeks to support the NEU.

The Broadcasting Standards Authority (BSA) is another compliance agency that is "complaint driven". It recently imposed a fine on Don McDonald, a member of a registered charity, Media Matters in New Zealand Inc. because he was considered to have wasted their time in lodging an alleged frivolous complaint over the factual inaccuracy of a TVNZ news report. Media Matters is financially assisting the complainant to take the BSA judgment before the High Court for a judicial review, a very costly exercise.

It is no secret that a number of registered charities, such as Stop Demand, actively seek to focus public attention on the moral issue of sexual abuse and exploitation of women and children, including using the media to criticise the decision of a Judge in a case involving a child sex abuse case. Others oppose the so-called anti-smacking legislation by taking out full-page advertisements to push their calls for legislative change, while others stridently support existing laws – thereby opposing changes. Others seek to stir up (inform/educate) the public into using the BSA complaint system to challenge/review the screening on television of offensive and inappropriate content that may harm children. Others promote the special sector groups, such as the special needs of the disabled and call for appropriate legislative changes and/or government funding for this sector.

The extent to which such groups engage in so-called "political advocacy" and "lobbying" and disguise such "activities" behind a claimed "primary purpose" such as educating

the public; is varied. What is not hard to hide, *one might assume*, is the amount of money such groups spend on advertising their moral causes using full-page media advertising etc., advocating for their beliefs. On the contrary, such expenditure is often discretely absorbed and thereby ‘hidden’ within “service provision” category or such-like terms.

In conclusion: It is to the credit of SPCS that it has been, and continues to be, perfectly transparent and open with its members, informing them and the public, that **“SPCS has an ancillary role to play in engaging in moral issues advocacy relating to issues directly affecting children, young persons, and the moral, spiritual and physical health of individuals, families and society.”**

[For example, from time to time the Society will accept invitations from select committees to share the Society’s knowledge, expertise, and opinions on proposed legislation (e.g. Films, Videos and Publications Classification Amendment Bill). The Charities Commission evidently finds such involvement totally unacceptable and is actively seeking to muzzle charities (deregister them) for daring to exercise their free speech rights. Lawyer Stephen Franks, a former MP, pointed this out (somewhat prophetically) in an article published in The NZ Herald a few years ago].

News in Brief



Telecom Corporation has advised Right to Life New Zealand Inc. that they have ceased funding Family Planning. The Corporation had in recent years provided \$150,000 in grants to Family Planning. The Corporation is now implementing catalytic philanthropy, which is aimed at providing a better future for children. The Corporation has an annual fund of \$200,000 for funding suitable organizations. Right to Life is pleased that following lobbying of Telecom, its funding of Family Planning has ceased.

(Source: Footprints. Vol. 16. No. 3, 2011, p. 11).

Alterations to the Society’s Objectives approved ...

by postal vote and at the Society’s AGM held on 31 January 2011 (changes highlighted in italics below). See full Constitution online at www.societies.govt.nz. The Registrar of Societies has approved all changes in February 2011.

The same changes were submitted to Charities Commission on 11/02/2011 but its officials, led by Chief Executive Trevor Garrett, have yet to approve them. The Commission will be disestablished on 1 July 2012 and absorbed into the Department of Internal Affairs.

Section 2: Objects of the Society

(d) To focus attention on the harmful nature and consequences of sexual promiscuity, obscenity, pornography, violence, *fraud, dishonesty in business, exploitation, abuse of alcohol and drugs, and other forms of moral corruption.*

(e) To foster public awareness of the benefits to social, economic and moral welfare of *the maintenance and promotion of good community standards, including supporting enforcement agencies to uphold such standards as set out in law* and encourage constructive debate and discussion in this area.

(g) *To raise money that will be used, under the control of the executive, to promote the moral and spiritual welfare of sectors of society that need special help and to advance the charitable objects of the Society (a) to (f).*

More News in Brief

“Cabinet recently decided to transfer the Charities Commission’s functions to the Department of Internal Affairs. **It is expected that this transfer will take place from 1 July 2012**, subject to legislation [The Crown Entities Reform Bill] being passed.”

See: <http://www.spcs.org.nz/2011/disestablishment-of-charities-commission-update/>

The objects for which the Society for Promotion of Community Standards Inc. (SPCS) is established are based on the following corpus of spiritual convictions (comprising doctrines, practices and beliefs):

Section 2 of Constitution

(a) To encourage self-respect and the dignity of the human person *made in the image of God.* [Emphasis added]



**“So God created man in his own image”
(Genesis. 1:27)**

This TRUTH is affirmed by the Lord Jesus Christ in Matthew 19:4 and by the Apostle Paul in 1 Corinthians 11:7). The Golden Rule “Do unto others as you would have them do unto you”; the practice of charity, and ALL the basic values teachings on the family, marriage and society; are based on the doctrine of man (Man is a CREATED being) and the doctrine of God as CREATOR.

(b) To promote recognition of the sanctity of human life and its preservation in all stages.



**“I will praise Thee O God for I am fearfully and wonderfully made”
(Psalm 139:14)**

This TRUTH, taught in the Holy Scriptures and affirmed in all three of the monotheistic religions, is based on revelation: God the Creator of ALL things considers ALL human life to be sacred, including the unborn. Therefore, it follows that abortion is a violation of God’s laws. This is a core belief with serious practical implications.

(c) To promote the benefits of lasting marriage, strong family life and wholesome personal values as the foundation for stable communities.



**“Let marriage be held in honour”
(Hebrews 13:4)**

**“Children are a gift from the Lord”
(Psalm 127:3)**

The basic teaching on marriage is set out in Genesis 2:24. Because man and woman are one flesh from the beginning of Creation “... For this cause a man shall leave his father and his mother, and shall cleave to his wife, and they shall become one flesh”. The Lord Jesus Christ affirmed this TRUTH (see Matthew 19:4 and Mark 10:6). The imperative to honour one’s father and mother is one of the Ten Commandments (Ex. 20:12), as is the command to remain faithful to one’s spouse – “You shall not commit adultery” Ex. 20:14) – a command affirmed by the Lord Jesus Christ (Matt. 19:18).

(d) To focus attention on the harmful nature and consequences of sexual promiscuity, obscenity, pornography, violence, fraud, dishonesty in business, exploitation, abuse of alcohol and drugs, and other forms of moral corruption.



“... make no provision for the lusts of the flesh” (Romans 13:14 cf. 1 John 2:10). “Flee youthful lusts and follow righteousness...” 1 Timothy 2:22

The Lord Jesus Christ taught: “You have heard that it was said, “You shall not commit adultery”; but I say to you, that every one who looks on a woman to lust for her has committed adultery with her already in his heart.” (Matt. 5:27-28).

Laws and the agencies empowered by the state to enforce them, are put in place to uphold community standards and prevent for example the harmful impact of the dissemination of pornography in the workplace and the use of obscenity in a public place causing offence and inciting violence (e.g. on the sports field),

“The tongue is a fire, the very world of iniquity; the tongue is set among its members as that which defiles the entire body, and sets on fire the course of our life, and is set on fire by hell” (James 3:7)

It is a demonstrable fact that obscenity, lying, bearing false witness, verbal abuse etc. can all cause immense damage to others in society, as can the abuse of alcohol and drugs. The Courts regularly impose sentences on those who commit offences in these matters, in order to uphold the law that seeks to uphold community standards and justice with respect to victims of the offences.

(e) To foster public awareness of the benefits to social, economic and moral welfare of the maintenance and

promotion of good community standards, including supporting enforcement agencies to uphold such standards as set out in law and encourage constructive debate and discussion in this area.



“Do you want to have no fear of authority? Do what is good and you will have praise from the same” (Romans 13:3)

The ability to reason is a faculty that man is endowed with by his Creator. It is a demonstrable fact that the maintenance of law and order and good community standards, serves a public benefit. New Zealanders consider it a key election issue every three years. Millions of dollars of taxpayer’s money is spent every year by government in support of enforcement agencies that seek to uphold community standards (e.g. Companies Office, BSA).

(f) To support responsible freedom of expression which does not injure the public good by degrading, dehumanising or demeaning individuals or classes of people [as pornography degrades women].

The Society supports, promotes and appreciates robust reasoned debate on any matter that may serve to benefit society or expose the truth on a matter relevant to improving the moral and spiritual well being of its citizens. (See www.spcs.org.nz).

(g) To raise money that will be used, under the control of the executive, to promote the moral and spiritual welfare of sectors of society that need special help and to advance the charitable objects of the Society (a) to (f).

Membership of SPCS

How can I join and make a donation?

You can join the Society as a full member by way of making a donation to SPCS. Cheques should be made out to “SPCS” or “Society for Promotion of Community Standards Inc.” and sent to The Treasurer, SPCS. P.O. BOX 13-683 Johnsonville 6440. PLEASE INDICATE IF YOU WANT A RECEIPT SENT TO YOU for tax rebate purposes. Please provide a stamp-addressed envelope. (SPCS is a registered Charity CC20268).

Prospective members must read, agree with and fully support the Society’s Objectives found on pages 8-9 of this newsletter - also available on our website: together with our Constitution - see www.spcs.org.nz

You must also provide us with your name and accurate **full contact details** so we can send you our newsletters, email updates (if requested) etc. An individual membership donation is recommended at a minimum of \$45 per year.

The Society’s financial year runs from 1 January to 31 December.

Membership should be renewed prior to the beginning of each new financial year) paid in advance).

See: www.charities.govt.nz for our audited yearly financial statements (Search under charity number CC 20268). Or go to www.societies.govt.nz (No. 217833).

PUBLICATIONS AVAILABLE

Society Resources Available (free and by donation) to Society members and others on request. Please contact us by email or snail mail if you wish any of the following and we will send them to your postal address. Contact spcs.org@gmail.com OR at SPCS P.O. Box 13-683 Johnsonville, 6440.

1. FREE Educational Resource DVD



AMAZING GRACE: THE MOVIE

(The Story of William Wilberforce and the Abolition of Slavery. Includes Exclusive Clips, Trailer and Faith Guide)

2. The Bible & Public Policy: Biblical axioms on public issues (Booklet \$8.00)

By Dr Simon Smelt PhD (London School of Economics, BPhil, BSc (SocSci)(Hons) MNZAE, MLEANZ. Dr Smelt is an economic and policy consultant living in Wellington, New Zealand.

Receive your copy by making a donation to “SPCS” (\$8.00 includes postage cost).

This outstanding 20 page booklet contains well-researched thought-provoking insights by a committed NZ Christian scholar on:

The role of government, character of rulers, citizenship and many topics under the broad headings: Justice Issues, The Economy and Government Programmes.

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Laughter
*is the
BEST
medicine.*

'Why I Believe In God', 'Eighty Ideas For
Self Employment', '2,000 Inspiring
Quotations', 'How To Sell Your Own House',
'The Invisible Proof That God Exists', 'The
Crazy Theories Of Evolution',



'What All Children Should Know About
God', 'How To Use Computers', 'The Proof
Of Christ's Resurrection', plus many, many
others including two books on singing and
the KJV Bible with links to every book and
chapter. Using the computer's find tool, this
allows the Bible to double up as a very handy
concordance.

If you want a copy of all these e-books, a
wonderful resource contained on a single CD
and mostly written by Society supporter
Silvio Famularo, then send us a cheque for
\$11.00 along with details of your postal
address and we will then promptly send you
the CD and receipt. Make your cheques out
to "SPCS" or use the full Society name. Send
your cheque to **SPCS, marked "E-Book
CD" P. O. Box 13-683, Johnsonville 6440.**

**Disestablishment of New Zealand
Charities Commission**

"Cabinet recently decided to transfer the
Charities Commission's functions to the
Department of Internal Affairs. **It is
expected that this transfer will take place
from 1 July 2012**, subject to legislation [The
Crown Entities Reform Bill] being passed."

This statement appeared in a special "note"
attached to a Charities Commission job
vacancy advertisement for "**Manager,
Monitoring and Investigations Team**" –
first published in The Dominion Post on
Wednesday 16th November. (Applications
close midday Monday 28 November 2011).

The position became vacant following the
departure of **Mr Justin Rowlands**, who
tendered his resignation on 28 October 2011,
having only joined the Commission in
September 2010. **The Chief Executive,
Trevor Garrett** on 18 November, formally
accepted his resignation and his last day at
the Commission was 25 November 2011.

The Society lodged a formal complaint with
the CE of the Commission (and copied to the
Office of the Ombudsman), on 25 October
2011, over a matter relating to **Mr Justin
Rowland's** actions, in his dealings with
SPCS. Our complaint was upheld by the CE.

There has been an open call for public
submissions to the Government
Administration Select Committee, which is
considering The Crown Entities Reform Bill
– a call made prior to the dissolution of
parliament on 20 October 2011. A new
independent decision-making board of three
people will carry out if enacted into law, it
will disestablish the Charities Commission
and the registration and deregistration of
charities. (The Commission was established
under **The Charities Act 2005**). The Society
intends to make a submission.

Film and Video Labelling Body - censor and registered charity

The Film and Video Labelling body ("FVLB"), like the Society for Promotion of Community Standards Inc ("SPCS"), is constituted as an incorporated society under the Incorporated Societies Act 1908. Like the Society, which is a registered charity (registered with the Charities Commission on 17/12/2007 Reg. No. CC20268); it too is a registered charity (registered 28/01/2008 Reg. No. CC20715).

For many years the FVLB was headed by Mr William (Bill) Hood, with whom the SPCS had regular contact. He retired as FVLB committee member and executive secretary on 31/01/2011. Ms Sharon Rhodes has taken over his leadership role.

According to records filed on the Charities Commission website, the gross income of the FVLB for "service provision" for the financial year ended 31/12/2010 was \$1,504,338, according to financial records it registered with the Charities Commission. From this income, \$588,376 was absorbed in salaries and wages.

The FVLB employs five persons full time and two part-time to achieve its "service provision" and the total hours worked by "all employees" per week is 262 hours (equivalent to 6.55 full time persons). Each full time equivalent employee receives on average an annual remuneration package of about \$90,000 per annum.

The FVLB has been registered as a charity by the Commission on the basis that its purpose is to serve "some other public benefit" to society (it does NOT qualify as a charity on the basis that it fulfils any one of more of the remaining three charitable purpose categories: relief of poverty, advancement of education or advancement of religion). (Note: The SPCS qualifies as a charity for its "advancement of moral and spiritual welfare" related to the terms "advancement of public welfare" or "public well-being", which are recognised in law).

All films supplied to the public must be submitted to the FVLB which rates only unrestricted films (e.g. "G", "PG" and "M" ratings). It also cross-rates such unrestricted films that have been rated in Australia or the UK. It issues the coloured sticky labels that must be affixed to films before they can be supplied to the public. It also acts as the agent for distribution when films are submitted to the Office of Film and Literature ("OFLC").

Under the law, all film distributors intending to make a film available to the public, must first submit it to the FVLB and this includes all distributors of hardcore pornographic (Adult only) titles, such as Eden Digital Ltd and Calvista Australia Pty Ltd.

The FVLB has total assets of \$800,389 according to its latest financial statement for the year ending 31/12/2010. The cost of service is recorded as \$537,663 and the cost of its trading operations \$312,840 leaving a net surplus of \$1,7101.

The FVLB plays a very important role in society - making sure official stickers are attached to film advertisements in cinemas, DVD covers and videos allowing parents and care-givers to ensure that children and young persons have some idea about the rating/suitability of unrestricted films. This charitable entity also has a critical role, recognised one would hope by the Charities Commission - in ensuring that films that are intended for public screening that contain or may contain "objectionable" content and are likely to be "injurious to the public good"; are directed to the OFLC (the Chief Censor's Office) for classification - films such as those containing gratuitous depictions of necrophilia, the sexual exploitation of children, gang rape, sexual violation and bestiality etc.

Source

<http://www.spcs.org.nz/2011/film-and-video-labelling-body-censorship-and-charity/#more-2896>