

“The light shines in the darkness, and the darkness did not overcome it... The true light, which enlightens everyone, was coming into the world.” John 1

Enriching Our Communities



Being Light and Salt to the world, let's reach out to local communities in which our churches are located. The primary mission of the local church is to the community around it. Let's tell others about God's outrageous grace and express God's love through gracious actions. Let's speak out for the voiceless, and speak up for the vulnerable. May it be said that our churches are well known and highly appreciated by their local communities.

AnglicanLife

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Cover Image – 'Shining the Christ Light'. Outside St Mary the Virgin Church as the parish celebrated sharing the Light of Christ in their Addington community in late June | **Credit** – St Mary's Addington.

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Enriching Our Communities with Love, Unity and Peace



Climate change and Covid are the twin threats of our day, to life as we know it and life as we would like it to be in the future. Both require community-based solutions. Within Aotearoa New Zealand, the Team of Five Million is rightly challenged to pull together, to reduce emissions and pollutants, and to keep the virus out of our blessed islands. But we are not united in responses to the challenges we face. In 2021 we are seeing fractures between town and country in respect of climate change, and between those committed to being vaccinated and those asserting the right to choose not to be vaccinated. Churches in our land have an opportunity, if not an obligation to work on enriching our community (the whole country) and our local communities (cities and their suburbs, large towns and small towns, rural districts). How might we enrich our communities in a distinctly Christian manner?

A French theologian in the 1930s said this, "Fundamentally the Gospel is obsessed with the idea of the unity of human society." That is, the gospel of God's love reconciling humanity to God is also a command to humanity to be reconciled to one another and thus a distinctive, gospel approach to matters such as climate change and to Covid is to seek a unified, Team of Five Million approach. We are not enriching our society, for instance, if the church sides with farmers against townies or with townies against farmers. Enrichment is the church encouraging each New Zealander, in city and in country areas, to actively change the way we live in order to limit climate change and to beat off the virus. Are we actively speaking against the rhetoric which divides our communities? What message are we giving which underlines the fact that all are responsible for the solutions we desperately need? I use the word "desperately" because I am writing a few days after the second "red" weather alert in the South Island in less than two months.

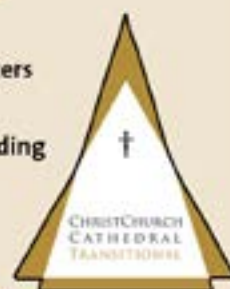
There are many challenges in our communities. As church we can play an important part in responses which enrich our communities. For instance, we have facilities in many parts of Canterbury, Westland and the Chatham Islands which can be used for community gatherings. In many of our ministry units we are actively serving local communities through foodbanks, op shops, music events for young children and so forth. Dare we ask the question, "What are we not doing which we could do?" Above all, our distinctive approach to enriching communities is to testify to the richness of life in Christ—the life which is whole and abundant because Christ himself enables us to flourish and empowers us to be unifiers in our society.

+Peter

Ephesians 4:1-3 NIV
As a prisoner for the Lord, then, I urge you to live a life worthy of the calling you have received. Be completely humble and gentle; be patient, bearing with one another in love. Make every effort to keep the unity of the Spirit through the bond of peace.

The Transitional Cathedral, Latimer Square

SUNDAY 3 OCT.	10:00am: The Seafarers' Service. Music by the Cathedral Singers
FRIDAY 15 OCT.	6:30pm: Concert by Fiona Pears, violinist, and the Cathedral Choristers Tickets from Eventfinda
SUNDAY 17 OCT.	10:00am: The Antarctic Service, asking God's Blessing on those heading south for the 2021/22 season. Music by the Cathedral Choir
THURSDAY 4 NOV.	1:10pm: Recital by Anna Hoetjes, Soprano, & John Linker, Piano
SUNDAY 28 NOV.	7:00pm: The Advent Carol Service



See our website for details of regular services and other events coming up
www.christchurchcathedral.co.nz | admin@christchurchcathedral.co.nz | (03) 366 0046

Progress!

An earlier edition of *AnglicanLife* this year highlighted the work being done on Cardale House—the new Anglican Centre. Cardale House is in Tuam Street and belongs to the parish of St Michael and All Angels.



Cardale House, the Tuam St view, wrapped up like a present to assist with replacing windows and exterior painting. Credit: Scott Walters

A team was put together to oversee the project—Robert McLagan and Michael Graveston from the parish, Richard Herdman the project manager from Integrus, Alan Cowie from The Design Team (designing the fit-out) and Gavin Holley and I as Anglican Centre staff. We have been working on the strengthening, betterment and fit-out,

meeting regularly to ensure aspects of the project dovetail efficiently and that the needs of both the parish and the Anglican Centre are met.

Totally on track, the strengthening work is now completed, the betterment has begun and the fit-out about to start. At the date of writing this (July)

the electrical installation has been completed, the H-Vac almost done, and plumbing is humming along on track. Passersby may have seen scaffolding up around the building. This was needed to safely replace the windows and get the painting done.

Because we could do some fit-out at the same time as betterment work, we're hopeful for an early move for Archives into their section in September and the rest of us won't be far away—hopefully early October.

On behalf of the Anglican Centre, Gavin and I wish to thank the contractors and St Michaels for working well together and getting a good result for all parties.



L-R: Richard Herdman (Integrus Project Manager), Edwin Boyce (Diocesan Manager), Michael Graveston (St Michael and All Angels), Gavin Holley (CPT GM), Robert Maclagan (St Michael and All Angels). Insert: Alan Cowie (The Design Team). Credit: CPT



New Hosts an Answer to Prayer

Te Wairoa House is a place of retreat and refreshment in Hororata, Canterbury. For 35 years people have sought refreshment at Te Wairoa, for a day, or several days, and they keep coming back.

With the previous hosts, Nathan and Mikyla having moved on to other ministries, we invite you to meet Neil and Wendy Wanhill who have taken up the mantle.

Neil and Wendy are Westies, but let's not hold that against them! Neil had a career with NZ Steel and has been involved in ministry and mission all his life. One of his secular ministries has been as a volunteer fire fighter, where a son and grandson also now serve.

Wendy grew up on a dairy farm and then a rhubarb farm. She had two careers, one as a social worker and more recently a nurse. Wendy is committed to mission and reaching out with God's love.

For seven years Neil and Wendy have been praying for a mission / service role where they can work together—God has answered their prayer wonderfully by opening for them this new ministry as hosts at Te Wairoa. And the Trust Board

is also thankful their prayers have been answered. Trust Chair, Alison Jephson, is excited to welcome Neil and Wendy.

“We’ve been lifting our need for new hosts to God, our provider, in prayer, and God, being ever faithful, has supplied our need,” enthuses Alison. “We rejoice in His blessing and invite all who need refreshment to contact Te Wairoa.”



Te Wairoa

Tucked away on 4.4 hectares near to St John's Church, Hororata, Te Wairoa House is a haven for people from all walks of life who need a peaceful and quiet place to get away from the stress of daily life, to rest and to seek physical, emotional and spiritual renewal. Bookings are available for individuals and groups, and prices vary based on catering requirements.

To inquire or book go to www.tewaiorahouse.org.nz



Farmers, Flooding and Community Support

Farmers and rural Cantabrians have been having a tough time lately—changes in expectations and regulations, a rural–urban disconnect, disease (*Mycoplasma bovis* and COVID) and isolation (roads cut off, no tourism)—and then there were the “once in 100 years” floods.

We see it on the news but the reality of what the rural communities are still dealing with is enormous. The clean up is ongoing, the financial impact too, and within the Christchurch Diocese our farming and rural parishioners and communities still need our understanding, help and support. So, here are two good news stories about communities responding to the floods.



The concert organisers—Margaret Foley, Helen Hayes, and Audrey Rule. Photo credit: Cathy Maslin



Glenys Whittington singing at the Pop-Up concert. Insert: Bishop Peter and Teresa Kundycki-Carrell enjoying the concert. Photo credit: Cathy Maslin

Pop-Up Fundraiser

In Temuka, at St Peter's Church, a Pop-Up Concert was organised in a whirlwind 10 days and people responded providing items and logistics so that the concert held on Sunday 20 June was a fantastic success. It even hit the *papers*! Approximately \$1500 was raised and is being distributed as a collaborative response by the Anglican Church and the Rural Support Trust. Bishop Peter affirmed the concert as an expression of the call to 'Love your neighbour as yourself'.

Turning the tide—those whom the City Mission have helped, now helping others

Christchurch City Mission (CCM) helps tens of thousands of vulnerable people every year. Immediately after the floods, men in emergency accommodation at the CCM jumped at the chance to give back and help out a farmer who himself donates beasts to the foodbank (through the Meat the Need programme). Cleaning up debris from the flood and reinstating fences might be cold, dirty and tiring work, but the men didn't hesitate to assist.

Giving back to people in our community, especially ones that help others, is what community is all about.



Men at the City Mission helping in the flood clean-up. Photo credit: CCM

Spot the Dog Goes to Church

Where faith, history and technology meet

Like our three tikanga woven into one, faith, history and technology have come together to help the Cathedral project make huge progress.

As you will be aware, work is well underway on the Christ Church Cathedral Reinstatement project. You may not be aware that as yet, the building is still too unstable to enter, which makes it tricky, to say the least.

Enter our innovative lead designers on the project, Warren and Mahoney Architects, who have helped us solve the problem—a robot named Spot was sent on a unique mission (a NZ first) into the bowels of the unsafe cathedral building. Spot has four legs, is yellow, and looks a bit like a dog. Designed to inspect dangerous and inaccessible environments and carry out tasks such as data capture, Spot can climb stairs, move around objects, and traverse rough terrain. Ideal for our cathedral!

Before entering the Cathedral, Spot was fitted (via a custom-made mount) with an extra high-tech scanner / camera. The device fires out 360,000 laser scan setpoints per second and captures high resolution.

360-degree images. Talk about sophisticated!

Spot's mission was a huge success, with the 'bot obtaining laser scans of interior areas not previously able to be accessed or assessed. The data captured can be used to produce millimetre accurate models of the structure and damage to the Cathedral, which will be super helpful in the design phase currently in progress.

The mission was so successful, unique and intriguing, that Spot was featured on Seven Sharp in early July. But as no one speaks 'Dog' (where is Dr Doolittle when you need him?) the reporters also interviewed Keith Paterson (Project Director), Brad Sara (Warren and Mahoney), and Travis Corrie (Aware Group).

You can watch it via Youtube here:

<https://www.youtube.com/watch?v=hA-oEyWAbkk>



Spot the 'Bot—developed by Boston Dynamics in the USA and provided to the project by Aware Group.

Thank you!

Our thanks go to Warren and Mahoney and Aware Group in Hamilton for donating their unique equipment, expertise and time on the mission.

And thank you Spot!



Spot, the robot dog, was able to climb over rubble and go to places unsafe for our workers to access inside the cathedral.

Insert: Keith Paterson being interviewed on TV1. Credit: CCRL

Every 27 Seconds A Slave Is ‘Born’

Modern Day Slavery, Human Trafficking, and people doing something about it

Trafficking is big business, born out of desperation, inequality, power, control and money. Big money. While the rich and powerful can pay for what they want, and there are vulnerable people who can be exploited, it won't stop. Trafficking goes hand-in-hand with poverty and a lack of options, apathy and/or greed—people who should care but do not—and a culture that devalues human life.



A girl from a village in Nepal. (Stock photo). Credit: flickr/In memory of Ngaire Hart

Imagine.... It's a remote village in Nepal, where a rural village person working all the hours given to them still results in poverty and hunger. Starvation is only one failed crop or adverse weather event away. To add to the worries, grandma's not been well lately—and dad, well he fell while hunting and broke his leg, and is currently unable to work.

A well-dressed man enters the village and seeing our plight is moved to help us. He offers us an opportunity. "I can take six girls with me and they will earn twice as much as you," he says. This lie is believed in desperation and hope for something better. "Will she be safe," mum asks? "I'll treat her as if she's my own," says the man.

And so each girl leaves in hope. But the lie is that within a week she is in despair, selling her body for sex on the streets in Calcutta, in a strange, overcrowded, busy place, where she doesn't understand the language. She complies or is beaten—caught in the dilemma centuries old—work to survive, or don't work and die. She doesn't understand what has happened. She has no way to

"Let's insist on supply chain transparency for products we purchase. I personally consider this a critical action for NZers right now—we have the power and a responsibility as consumers to force companies into making a choice for change, for the environment, and for humanity—by purchasing goods that are ethically sourced and not the ones that are the product of a trafficked labour force we can use our buying behaviour to influence this change. Sure, it might cost a dollar or two more, but not to do so, hurts the people bought and sold even more." Matt Little



Check supply chains for slavery connections. Credit: endslaverynow.org

get home, she doesn't even know where her village is from here. She drops her head deeply ashamed, terrified and powerless.

Parts of the story above are hypothesised but based on a typical and all too real scenario, and parts are real—but regardless, the plight of that young person's reality is confronting. As she tells the story, Alanna, a financial supporter of Hagar (a human trafficking rescue charity), cries again, choking on her words, even though she's told it many times before. Her heart goes out to that young girl she saw, alone, afraid, degraded and ashamed, just because her family was poor.

Human Trafficking happens. Every day. Sadly, the supply and demand continue. Slavery may have been abolished in the mid-1800s, but still today over 40 million people are trafficked or enslaved around the globe caught up in a devastating criminal industry worth \$150 billion which is now second only to the drug industry.



In New Zealand most of us are oblivious to the fact that many of the items we buy are produced off the backs of slaves working in appalling conditions to supply our wants. Clothing, chocolate and components in smart phones in particular are often

tainted through slavery in their supply chains. In addition, wherever large groups congregate such as international sporting events like the Rugby World Cup, Olympic games or Superbowl, there is opportunity created for traffickers to offer sex by exploiting the vulnerable. New Zealand as a country is certainly not exempt. New Zealanders go on sex tours overseas, Kiwis engage in sex with children overseas and they watch porn which traps and exploits children and young women in particular in vulnerable communities overseas. Here in NZ, our slaves are overseas migrants who come to New Zealand to earn money they could only dream of back home". Industries that rely on cheap overseas labour, with long hours, poor conditions, low pay and often a huge debt bondage (such as fishing, agriculture, construction, viticulture, food service,

technology, berry picking, hospitality, transport, and domestic services) can exploit workers to the point of slavery. Often these exploitative practises go unnoticed because workers are afraid of losing their jobs or opportunities for residency. No wonder there is more slavery in the world now than ever before in our history.

But it's not all doom and despair—some people are standing in the gap, standing up for the persecuted, offering hope to the hopeless, and making a difference. One of these is Hagar—named after the first slave in the Bible, Hagar stands up for the vulnerable and exploited. For 27 years they have been restoring one person at a time, and to date have walked beside more than 36,000 survivors on

Mother Teresa said, "If I look at the mass, I will never act. If I look at the one, I will." Hagar keeps working, one person at a time, saving, healing, renewing and instilling that vital ingredient, hope.



For AnglicanLife Readers
Wha-hoo!

You can make a difference now!

Set up a regular donation to
Hagar NZ and your donation amount will be DOUBLED!

How it works:
Commit to giving, for example, \$20/month, and there is a generous benefactor who will match your giving amount (T&C apply).

It's as easy as 1-2-3:

1. Go to hagar.org.nz/donate
2. Set up a recurring payment (you can choose the amount and the donation must be for a minimum of 6 months).
3. Email anna.button@hagar.org.nz (to say that you have set it up as part of the special exception).

Please note: This promotion is just for readers of AnglicanLife and you need to email Anna mentioning AnglicanLife for your donation to be matched.

their recovery journey. Last year Hagar reached more than 200,000 women and children with assistance against Covid-19 as well as our normal comprehensive rehabilitation programmes (including trauma counselling, legal support, economic empowerment and education).

Don Lord, CEO of Hagar NZ, says Hagar tells stories of Hope. People being rescued, rehabilitated, retrained. It's never an easy journey from trauma to wholeness, but over time, with patience, love and encouragement, people can overcome their trauma, gain confidence learn new skills and find opportunity to find sustainable work to survive and thrive, often ending up helping others like them once recovered. You may like to watch Sophea's story. A child born into a life of cruel abuse and regular beatings, having no name except 'the ugly one,' says, "I now know love". She is now a strong, empowered, brave, smart woman who is a social worker, giving back to her community, and speaking out about slavery on the global stage. Go to: hagar.org.sg/free-at-last

What does a life cost?

Trafficking puts a price on people—it takes advantage of the poor and powerless, the invisible and vulnerable. Humans are constantly being devalued—being used as a resource, then discarded. But what does it actually look like?

- Children sold off to help the family finances, or taken against debt, and some of these willingly sacrifice themselves to give their families hope.
- Orphanages where NZ\$50 will 'purchase' a girl, and where girls who haven't been 'chosen' feel left out, because they've been groomed into thinking it's a good thing.
- Places where you can buy a virgin for NZ\$85 and where the girl can be cosmetically kept a virgin for a few weeks. Once a person has been exploited repeatedly over a period of two years or so they are often burnt out through drugs and physical abuse and they are moved on to forced labour and then once no longer able to make money for their trafficker they are often used for their body parts such as their kidneys. It happens. (Did it happen to Madeline McCahn?)

So, what does a life cost? Every 27 seconds someone goes missing. Who sees, every man, woman or child taken into slavery? The same one that sees each sparrow fall and counts each hair on your head. Jesus died for each and every one of these vulnerable ones. Let's

care about them as He did, and pray for them asking the Holy Spirit to intercede on their behalf. Let's speak up for them, and ask our politicians to prioritise anti-slavery laws—NZ is well behind on the global stage. Let's support those who support or work in the anti-slavery space, like 27Seconds Wine.

Let's speak up...

Why not join with organisations such as World Vision, Tearfund, Trade Aid, Hagar and others who are working to get our government to bring in a modern slavery act that will help clean up the slavery in supply chains.

Let's speak up and get the NZ legislation moving!



What can you do?

- Pray for Hagar and other anti-trafficking humanitarian organisations.
- Give money if you can.
 - Make a one off or regular donation to Hagar (see the promo on previous page)
 - Perhaps consider developing a parish or community fundraising project? If you want to have an initial discussion on how this could work, talk to Pat Dolan on mostbaldone@gmail.com.
 - Choose to support businesses that are transparent in their supply chains especially those who give percentages (or all) of their profits to anti-trafficking or other humanitarian causes. Below are just some businesses, and there will be many more, that work to address injustice:
 - **27Seconds Wine**: who take their name from the statistic that one person is trafficked every 27 seconds. All profit goes to Hagar. 27seconds.co.nz
 - **Coffee Co-Op** in Addington: a café that promotes being a responsible global citizen, by using organic ethical coffee (Common Good) and even hosts a small Trade Aid shop. They do Ethical, Local and Eco goods, but also go a step further and redistribute our profits to transform communities in India who have been damaged by human trafficking and extreme poverty. addingtoncoffee.org.nz
 - **Common Good Coffee**: ethical coffee that also gives back to projects of community transformation. commongoodcoffee.nz
 - **Humanatix**: a ticketing platform where booking fees are channelled into education programmes for the most disadvantaged. humanatix.com/au
 - **HOPE Wine**: who support the mental health Gumboot campaign. nolas.co.nz/our-brands/hope-wines
 - **Can Do Catering**: where people with disabilities are supported in work. candocatering.co.nz
 - **Thrive Catering**: your support of this catering company helps the vulnerable at City Mission. thrivecatering.org.nz

Contributors:

Recently three people came to talk about modern-day slavery at All Souls Church. This article was written based on their material.



Modern-day slavery is real. L-R: Rev'd Megan Herles-Mooar, Matt Little, Patrick Dolan, Alanna Chapman and Don Lord. Credit: Judy Ashton

- Alanna Chapman, founder of 27Seconds Wine, who witnessed slavery in Asia, wanted to do something about it, so used her winemaking talents selflessly to support Hagar.
- Don Lord, Executive Director of Hagar, who has worked for the trafficked, enslaved and abused since 1994.
- Matthew Little, Partnerships Manager from The Crusaders, who wrote his Master's thesis on the business of human trafficking as a result of witnessing trafficking in SE Asia.



Did you know...

The USA releases an annual TIP or 'Trafficking In Persons' report—NZ has been demoted in ranking as we no longer meets the minimum standards for the protection, prosecution and prevention of trafficking.

- In June an anti-slavery petition with 36,000 signatures went to Parliament—it's currently with the Petitions Committee for consideration
- Go to mbie.govt.nz and look up 'trafficking and slavery' and read the 'Draft Plan of Action' under consideration.

Want more info?

- Read up on trafficking at hagar.org.nz
- A good recent NZ commentary can be read at theconversation.com (search for 'anti-slavery law')
- Read the human trafficking information on the [immigration website](http://immigration.website) (search for 'people trafficking')

Connect with international information:

- Go to antislavery.org
- Read the *Anti-Trafficking Review* journal put out by the *Global Alliance Against Trafficking Women*
- Get hold of the book *Sex Trafficking—Inside the Business of Modern Slavery* (Siddharth Kara, Columbia University Press, 2017).

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Supporting Our Migrant Families

St Barnabas reaches out

In a strange place with a vastly changed climate, a difficult language and a totally unique culture, migrant families have a tough time adapting especially economically. So anything we can do to help migrant families in our community is worth the effort.

"Do I have to put my referee's details on my CV?"

"Are there any companies in Christchurch that need my skills?"

"I'm having trouble with my boss. I don't know what to do."

"My English is not good enough to get a job."

"Where do I start? What do I do? All my online job applications have failed."



Credit: Bu Jai Photography



Employment seminars are family friendly. Credit: Bu Jai Photography

St Barnabas saw the need and responded. They organised a free employment seminar and invited all newcomers to Aotearoa, New Zealand, Christchurch wide. The aim was to empower and equip migrants with skills and knowledge to give them confidence with job seeking. Finding work can be difficult at any time, but for migrants when English is not their first language and cultural expectations are different, inevitable misunderstandings occur and it can be doubly difficult.

St Barnabas Church established an Outreach Committee two years ago. Rather than looking inward to the church congregation and ministering to one another, the Outreach Committee goes out into the community, using the skills of church members to help others.

A weekly English class for migrants and refugees was established in 2016. This popular class provides a safe-haven for newcomers to meet and learn about our culture while improving fluency in the English language.

The arrival of COVID-19 changed everything. Some migrants are trapped here. They want to return to their own country but are unable. Problems with visas haunt many and others have lost their jobs. Almost all migrants who are working are employed in jobs far beneath their qualifications and experience: doctor's work as gardeners, civil engineers as cleaners while accountants wash dishes.

The idea of an Employment Seminar arose from these concerns. A grant from the government COVID-19 Resilience Fund was most welcome although all presenters generously gifted their time and expertise.

The programme, over two days a fortnight apart, covered CV writing, Employment Law, Visa Issues, IT in the Workplace, Setting up a Small Business, Dress for Success, Volunteer Canterbury and free careers advice from a careers expert. All presenters followed up with a paper hand out to assist those with limited English who struggled to understand the speaker.

Perhaps the most engaging presentation came from two migrants who described their struggles, lucky breaks and mind set when job searching. One said his motto was "Do anything 24/7." Combining his skills as an electronics engineer and a music tutor he worked hard establishing a dual career.

"Use any skills you have." Trained in the medical profession the other speaker worked as a gardener, which had been only a hobby back home. Another job

he secured on the strength of having a driver's license. "Go out there and mix at every opportunity," he said. This young man is a member of St Barnabas' Church and described how the friendliness and support of the people helped immensely. Saint Barnabas was known as "the encourager." The over sixty migrants who attended the seminar were certainly encouraged. We give thanks to God for the opportunity to minister to the wider Christchurch community in this way.



Karen Slee, a member of St Barnabas' church, teaching participants how to write a CV. Credit: Bu Jai Photography

What else is out there?

What programmes are up and running in your parish for migrants and/or refugees?

Tell us about it and we can help to promote it. You may also be interested in hearing from others doing similar outreach activities—peer sharing is a great way to upskill and improve what you deliver—and it's free!

Send your parish activities or questions to editor@anglicanlife.org.nz



Employment seminar attendees get to know each other over a cuppa. Credit: Bu Jai Photography



Olive Lawson is a retired ESOL (English for Speakers of Other Languages) teacher with a passion for Christian outreach. She takes strength from the biblical injunction that we are all part of the body of Christ and should use our God given gifts wisely serving one another in love.

New Zealand's Vulnerable Children

New Zealand has some sobering statistics that tell the story of the breakdown of family units and how increasing numbers in our communities don't have the skills, models or support to care for one another, and in particular our tamariki and rangatahi.

The reality is that many children and young people cannot live with their own families. They may have experienced violence, abuse or neglect; too many changes in where they live and who they live with; and all will have known trauma of some kind, including anxiety and feelings that they don't belong or can't trust people.

Families and communities who share the love of Christ with such children are a profound blessing. It's a brave move for anyone to open their homes to other people's children, particularly as there are so many reasons not to—the children each bring their own set of risks and challenges. But fortunately that doesn't stop everyone. Many families become short-term (sometimes longer-term) carers of our vulnerable tamariki / rangatahi through my organisation, the Open Home Foundation (OHF).

The OHF has been around for 40 years, we're nationwide, and are an independent faith agency providing a Christian community response. We see it as a practical expression of the Gospel and work a two-pronged approach: assisting loving families to care for children or young people in their recovery journey, and providing social work support for at risk families to improve safety in their own homes. All our foster parents and support staff receive training in therapeutic care (the impact trauma has on brain development), and how different approaches to care can assist recovery.

OHF has foster families throughout our Canterbury Diocese. Right now we are seeing some exciting developments from church communities, and so we want to invite you to consider how your family or parish might join us in this mission field. Some are opening their homes for short-term or long-term care; others to supporting children during weekends or holidays; school seniors and Uni students are coming forward with a passion for mentoring children, and some become prayer warriors who pray for all those involved believing that prayer changes things.

Additionally, we have been extraordinarily blessed by a business network that has donated amazing gifts such as family photographs, trampolines and skateboards etc. The point is that God is using people's gifts and strengths in many creative ways to bless our tamariki / rangatahi who need it most.

From the Editor: I remember a little girl who came to church a few times with one of my mother's friends. She clung to our friend's skirt with one hand, hiding behind it, and kept her mouth covered with her other. I wondered why she behaved like that and didn't come and play with the rest of us. I never knew what was going on in her life. And it was right that I didn't. Even now as an adult it brings me to tears when I think of what had been done to her and by whom, and the reason she covered her face (her front teeth were knocked-out). I saw then, but didn't understand. In some ways I still don't. My mother-heart breaks just thinking about the child's vulnerability. When she should have been safe and cared for, she wasn't. In my heart I bless my mum's friend for what she was doing and who she was being for that little girl. So, when I met Jill Short, who works in Christian foster care, I invited her to tell us a little about what her organisation does and how we as a Christian community may be able to help.



Open Home Foundation of NZ/Te Whare Kaupapa Āwhina

OHF would love to be part of your church network and explore with parishes how to strengthen our NZ communities by using the resources we have each been gifted. To care for others is both a privilege and a commandment of Christ. Look at their website www.ohf.org.nz then consider and pray about it. And if you want to have a chat, call Jill on 03 3665977 or text 027 2301158 (write 'for Jill' at the top of the text) or email jill.short@ohf.org.nz

Did you know...

Did you know that according to the Oranga Tamariki website:

- 5,400 children or young people are right now in their care
- In the preceding 12 months (ending 31 March 2021)
- 77,500 welfare concern reports were made? And of these...
 - 34,500 warranted assessments and investigations
 - 6,200 resulted in Family Group Conferences
 - 820 children or young people entered into care.



Jill Short is the Service Manager for the Canterbury Service Centre of the Open Home Foundation. Jill grew up in Wellington, but now lives here in Christchurch. Jill and her husband have two adult boys who she says constantly extends their horizons and makes them better people. Jill loves walking around the Port Hills and is passionate about hospitality, whanaungatanga, and is always amazed at how God prompts people to extend their hearts and homes to children in need.

Catering That Cares

Thrive business model creates meaningful societal change

Christchurch City Mission (CCM) knows how to care for people when they are at rock bottom—emergency food, somewhere safe and warm to sleep, counselling and a range of other services along with that vitally important human-to-human contact. Often CCM staff become the only “at least someone cares” point in their lives. But with even more targeted support so much more can be done to help them recover their lives and rejoin society.

For some people another big piece in the jigsaw puzzle of recovery is the self-worth, joy and independence that comes when they get a job.

City Missioner Matthew Mark, says, “We’ve seen people who did this, walk taller, speak clearer, hold eye contact and begin to smile again. They begin to ‘thrive’, to prosper, flourish, grow, succeed. That is why we operate a small group of social enterprises, that we call ‘Thrive’.”

‘Thrive’ consists of mini businesses with a social heart that are a natural extension of the Learning and Development Programme CCM runs in their day programmes to boost life and work skills—they include a number of Op Shops, plus Thrive. Thrive has a catering arm, Thrive Catering, as well as Thrive Café, a small pop-up café at the CCM Hereford St site, and an Instagram site selling boutique items from the Op Shops called Thrive Curate.

“We see our social enterprises as a win-win for our community and our work with the vulnerable. It lets us offer safe, supported volunteering and work opportunities for our clients—we call these internships—and helps them grow in confidence and skills. We believe real work scenarios produce real results,” says Matthew. “We see big opportunities in this for our people and on top of that, the enterprises are self-sustaining. Any profits they make go back into our wider mission work—so customers who use our services are directly supporting the City Mission’s work at multiple levels.”

The four Thrive Op Shops have already shown the way. People transition from clients to volunteers to staff within the shop and then go on to other jobs. This model demonstrates what can be gained from helping people and how other enterprises could give people a second chance.

“We provide tasty, value for money food made with love.”
Maree, from Thrive



Annie Harris, of Thrive Catering, with a delivery for the Anglican Centre. Credit: Jocelyn Kubala

Need Catering?

Contact Maree

- thrivecatering.org.nz
- maree@citymission.org.nz
- 027 5853754

Thrive Catering

Thrive Catering is a social enterprise business that delivers fresh and delicious dishes and platters to those who need catering. When you order from Thrive Catering you are supporting the CCM. Thrive’s hospitality experts train and guide CCM interns to learn skills in the food and hospitality industry, thereby helping vulnerable people on a journey to live a better life.

Thrive Catering began in June 2020. The Diocese began using them later that year, and soon all staff were talking about their amazing sausage rolls—they’re huge and delicious! One user said: “We had fantastic, positive feedback about your food... and I gave your website out... so you may get more work from it too! ...The amount of food was perfect, and the special diet food was enjoyed too.”

Maree Martin-Wilson, of Thrive Catering, says, “We started with a small pop-up café at the CCM and we now have another small café for the staff at NZ Post. As well, we run the catering side of the business, and that’s growing at a steady rate. We provide tasty, value for money food made with love. And as we are a social enterprise, we also work with our clients to help them gain skills in a supportive encouraging environment—truly it’s the most important part of what we do—training, scaffolding and believing in our clients-turned-staff, watching them make positive change in their lives—it’s hugely rewarding.”



Ewan Sargent is the CCM’s Communications Advisor and has been with the charity since 2019. He is married to Rachel, a family lawyer, and has two daughters at university. Previously he worked for Stuff as a senior reporter, at The Press as features editor, and at the Manawatu Standard as deputy editor. Ewan joined the CCM because he wanted to make a positive difference to the community he lives in. He enjoys exploring Canterbury with his hobbies of fishing, cycling, photography and walking.

Learning About Mental Health

An estimated one in four New Zealanders have mental health (MH) issues, which can include depression, anxiety, and Post Traumatic Stress Disorder (PTSD) to name a few.

The Christchurch Diocese is not alone in seeing a rise in MH illness. However, our point of difference is that we have experienced multiple traumas in the last ten years, that have significantly impacted on stress levels. Our children are growing up in a world where disasters have been the norm, not the exception—earthquakes, terrorist attack, major fire, Covid-19—and let's for good measure add in global warming. Any and all can contribute to growing stress, financial insecurity, isolation, a feeling of being out of control, and the consequent mental health pressures.

Mental health has become a huge topic of interest both in the community and church environment, with growing recognition that a person with an illness, be it physical or mental, needs recognition, support, patience and care.

This year our Diocese was blessed with funding that has made it possible to run a series of seminars tackling mental health awareness and education. The seminars were well attended, delivered by experts in their fields, and covered alcohol and drug misuse, mental health first aid, and suicide awareness.



Rev'd Sean Pawson and Janelle Butcher from Stepping Stones Trust ran the second seminar aptly titled Mental Health First Aid. The course was developed over 15 years by experts with user input. It was packed with useful information including discussion of realistic examples.



Tricia Hendry ran a seminar Responding to Suicide. Tricia used her skills and experiences from Victim Support, the Mental Health Foundation, Skylight and other organisations to sensitively deliver her wisdom. Her no-nonsense approach even included well needed, but respectful humour. She helped attendees realise that we must not be scared to learn about and discuss this highly stigmatized but prevalent act.



Rev'd Pauline Stewart, who established Family Drug Support Aotearoa ran the first seminar. She is a worshipper at St Barnabas here in Christchurch and

has completed extensive study into the misuse of drugs and alcohol. Her seminar covered some myths around addiction, participants learned about the damage done to the individuals and their families, and that relapse is all part of the journey.

"We are blessed to have had these opportunities to educate within a Christian context about mental health and hopefully help reduce the still very prevalent stigma, fear and misunderstandings in this field." Rev'd Dr Meg Harvey



Suicide Awareness Training at All Souls' Church, Merivale.
Credit Steph Robson

Please help promote Mental Health awareness in our Diocese

Pay it Forward

We hope you found today's event helpful. This was free for you because we were given some funding.

To continue to provide these events for free we need ongoing funding.

We encourage you to **Pay it Forward** by making a donation.

Please prayerfully consider if you are able to contribute to future courses.

- Bank Account: 06 070 0545840 000.
- Please use code Pay It Forward and reference 179-00.
- If you want a receipt, please email your full name and payment details to education@anglicanlife.org.nz

Embracing Te Reo Māori



KIA KAHA
TE REO MĀORI

Kai ora kautau whānau

Aotearoa NZ has three official languages: English, Te Reo Māori and NZ Sign Language, but not many people speak all three!

We've come a long way from our earlier days when Te Reo Māori was deliberately suppressed, and speakers punished. However, it hasn't been an easy road—as late as 1984 a call centre employee caused a national scandal for answering a call with 'kia ora'. In 2004, a Whangarei employee quit their job in hospitality after being criticised for doing the same.

Thankfully, there has been a fundamental shift in NZ society: our children and grandchildren are learning

the language, more and more signage is bi-lingual, and now the media have come on board and are using Te Reo as a normal part of everyday communication. This is more than tokenism; it's about valuing and bringing the language into everyday use.

The Anglican Church is also committed to the use of Te Reo and we are all encouraged to make use of the fabulous resources in our prayerbook.

So, with the idea I was doing the right thing, I recently attended four sessions for beginners held at St Barnabas' Church in Fendalton. Olive Lawson organised them and Mike Davey was our Kaiako or teacher. Mike is a gentle

and encouraging teacher who made the sessions easy to follow and a safe space to try out our wobbly skills. They were interactive, practical and full of new and interesting information. (Mike has a BA(Hon) in Māori Studies and has taught Te Reo for many years.) We took away several sheets of info to review and practise each week, we sang waiata and recited karakia. We each bravely delivered a mihi and practised the pronunciation, vocabulary and grammar lessons of the day.

For some of the participants who had never been afforded the opportunity to give it a go before, it was an empowering experience. For some who knew a smattering, but not enough to converse, it was a good way to practise.

I hope these classes continue. They were over-subscribed at first and several classes had to be run to cater for all the interest. I hope we get to keep practising our korero. I believe learning another language is an enriching experience, and one we can all be grateful that we get the chance to participate.

So let's encourage our clergy and lay-readers, ourselves and each other to continue to learn Te Reo Māori and Tikanga Māori with respect and enthusiasm.

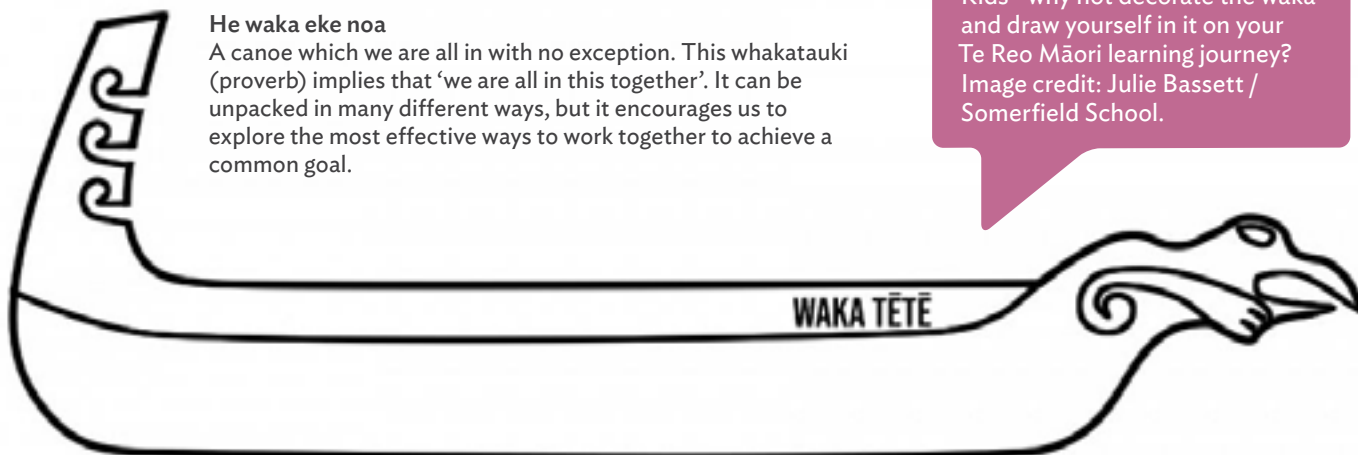


A happy Te Reo rōpū at the end of the course. Kaiako Mike is on the far right. Credit Jo Bean

He waka eke noa

A canoe which we are all in with no exception. This whakatauki (proverb) implies that 'we are all in this together'. It can be unpacked in many different ways, but it encourages us to explore the most effective ways to work together to achieve a common goal.

Kids—why not decorate the waka and draw yourself in it on your Te Reo Māori learning journey? Image credit: Julie Bassett / Somerfield School.



‘Get one. Give one.’

A brilliantly simple campaign to save lives

Ingeniously simple, and intrinsically satisfying, the Anglican Missions’ Get one. Give one. campaign is something we can all get behind. Individuals, churches and groups can all take part. Let’s see what a difference we can make for others less fortunate than us in basic life and death healthcare.

Here in ‘God’s Own’ Aotearoa, we are so fortunate. Love her or loathe her, our Prime Minister Jacinda, has taken us to a very enviable state of minimal casualties, minimal lockdowns, and a vaccine rollout that aims to have the bulk of us vaccinated by the end of 2021.

The fact that we can all still walk around, visit friends, go to cafés and continue, for the most part, our daily lives uninterrupted, make us so fortunate. Other countries including the big powers, are not so blessed. However, the poorest countries are the worst off. Vaccines are just not available, or strictly limited, or too expensive. When your country is already struggling due to disasters, natural and man-made, the lack of access to the vaccine compounds the inequality.

The problem is global and huge—so what can we do? Simply articulated, we can Get one. Give one. A bit like paying it forward, the inspired idea is that we agree to donate the cost of a vaccine, when we get ours. Each of us will at



The 'Get one. Give one.' campaign protects and supports the world's poorest and most vulnerable from COVID-19 through vaccine equality.

IF YOU HAVE HAD YOUR VACCINE ALREADY (OR ARE GOING TO GET ONE) WHY NOT GIVE ONE?

Use this QR code to take you straight there! ↗

some point between now and the end of 2021 get two doses of the vaccine. So, when you are called up, please consider donating to the give-a-little page at the same time.

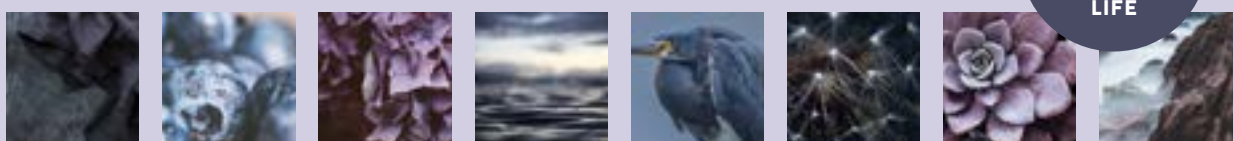
This provides a way for us to give back and follow Christ’s and the Anglican Church’s marks of mission: responding in loving service, and transforming unjust structures. The poorest don’t need to miss out and be at greater risk than ever of dying—people working in the poorest areas of the globe are asking for our help—and it’s totally doable.

How much do I need to donate?

The cost of one vaccine (procured and injected) is about \$10 each. So two ‘jabs’ is \$20. That’s all they are asking. However, of course you can be more generous and donate enough to cover a whole family or more. (Any \$5+ donation can get a tax receipt.)

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VACCINE INEQUALITY



SOURCED FROM: UN NEWS, (2021), LOW-INCOME COUNTRIES HAVE RECEIVED JUST 0.2 PERCENT OF ALL VACCINATIONS.
PATON & BLOOMBERG, (2021), HOW VACCINE NATIONALISM COULD EXPAND THE PANDEMIC. FORTUNE.

17.9 BILLION RESERVED COVID19 VACCINES

87%

OF THE WORLD'S SUPPLY HAS BEEN RESERVED
AND STOCKPILED BY HIGH-INCOME COUNTRIES

0.2%

OF DOSES HAVE BEEN SECURED BY LOW-
INCOME COUNTRIES



67 LOW-INCOME COUNTRIES
HAVE NOT PURCHASED THE
VACCINE AND FULLY RELY ON
THE COVAX PROGRAM



THESE COUNTRIES ARE
EXPECTED TO TAKE YEARS
BEFORE THEY CAN VACCINATE
WHOLE POPULATIONS



THIS ALL CAN HAVE
DAMAGING HEALTH AND
SOCIAL EFFECTS ON THEIR
PEOPLE

HEALTH EFFECTS



UNVACCINATED POPULATIONS PROVIDE THE
GROUNDS FOR AGGRESSIVE COVID19 VARIANTS TO
MUTATE AND INFECT VACCINATED POPULATIONS.

LOW-INCOME COUNTRIES DO NOT HAVE EXTENSIVE
HEALTH CARE SYSTEMS OR RESOURCES, SO THEY
ARE SUSCEPTIBLE TO A HIGHER DEATH RATE.



CITIZENS ARE ALSO MORE LIKELY TO CATCH COVID19,
BECOME TOO ILL TO WORK AND UNABLE TO PROVIDE
FOR THEIR FAMILIES

SOURCED FROM: KALEBI, (2021), COVID-19: WHAT HAPPENS IF SOME COUNTRIES DON'T VACCINATE? THE CONVERSATION
GOODMAN, (2021), IF POOR COUNTRIES GO UNVACCINATED, A STUDY SAYS, RICH ONES WILL PAY. NY TIMES.

SOCIAL EFFECTS



IN LOW-INCOME COUNTRIES, IT IS ESTIMATED THAT
10 MILLION CHILDREN ARE AT RISK OF NEVER
RETURNING TO SCHOOL

COVID19 EFFECTS HAVE CAUSED A RISE IN DOMESTIC
ABUSE. WITH 50% OF WOMEN IN FIJI REPORTING A
CONNECTION BETWEEN THE PANDEMIC AND A SWELL IN
VIOLENCE



PEOPLE IN DENSELY POPULATED AREAS ARE UNABLE TO
SOCIAL DISTANCE, AND THEREFORE THE VIRUS IS
LIKELY TO SPREAD EASIER AND FASTER THAN IN OTHER
AREAS

SOURCED FROM: SAVE THE CHILDREN, (2020), ALMOST 10 MILLION CHILDREN MAY NEVER RETURN TO SCHOOL, FOLLOWING COVID19 LOCKDOWN
RADIO NZ, (2020), FIJI RECORDS INCREASE IN DOMESTIC VIOLENCE CASES DURING COVID19 LOCKDOWN
LALL & WARRA, (2020), CITIES, CROWDING, AND CORONAVIRUS: PREDICTING CONTAGION RISK HOTSPOTS. WORLD BANK BLOGS



Dr Nicholas Laing

Hear what our amazing
Dr Nick Laing in Uganda has
to say—the virus is raging
through the population,
while only 1:50 are vaccinated,
and there is no rollout plan.
The only way to halt the
decimation is for richer
countries to donate to the
poorer countries. He calls
on us to be a Global Citizen
and Get one. Give one.
It's that simple.

To watch his video go to
YouTube and search for Get
one. Give one. Or link to it from
their Facebook page.

Visit the Anglican Missions
website, their Facebook page
or just pop straight to the
Give-a-little page to read
more about it.

Where is my money going?

The COVAX scheme was put
in place for poorer countries
who are unable to buy their own
vaccines. Groups of agencies are
working together to make this
happen. They include Anglican
Missions, UNICEF, WHO, the
Global Alliance for Vaccines
and Immunisation (GAVI),
Christian World Service (CWS),
ChildfundNZ, the Council for
International Development (CID),
NZ Customs and more.

Theological Thoughts

Prayer in general, for ourselves and from others, is an incredible gift in times of mental challenge. Additionally, when we can't form the words we need, we know we have the Holy Spirit to intercede for us (Rom 8:26-27).

A vital aspect often not addressed when talking about mental health and spirituality, is that while turning to God and the use of prayer or scripture when we are unwell is good, it is also greatly beneficial to ensure our spiritual life and relationship with God are strong and healthy when we are well. We need at all times – well or unwell – to be working on our spiritual life and being. We need to also acknowledge God's hand in science and medical developments. We cannot downplay the contribution of medication, counselling or therapy, in the right circumstances, also adding to the process of healing.

As someone who has experienced recurrent depression for over 25 years the issue of mental health is one close to my heart. It is also one that has deeply impacted my soul and my life as a Christian. I pray, sooner rather than later, the church embraces the significance of mental illness in our communities and is a leading light in bringing healing and peace to all God's people.

Need help?

- Need to talk?
Free call or text 1737
- Lifeline 0800 543 354
- Depression helpline
0800 111 757
- Youthline 0800 376 633

Scriptures to remind us that we matter to God

- God loves us whatever we may be experiencing or feeling
2 Cor 1 / Eph 2 / Rom 5 / Rom 8:31-32
- God knows our deepest thoughts Ps 139
- God chose you John 15:16 / Eph 1:4
- God counts every tear we weep and knows all our sorrows Ps 56
- God never sleeps and watches over us always Ps 121
- God is always with us Ps 46 / Is 41.
- God is our Light in the Darkness Jn 1
- God is our rock and fortress from the storm Ps 18
- God is compassionate and seeks us when lost Ezk 34
- The Holy Spirit talks to God about our struggles when don't have the words Rom 8
- Gods plans for us are good and give us hope for the future Jer 29
- We look forward to a heaven prepared for us where there will be no pain, no tears nor grief Rev 21.

Who can separate us from the love of God?

**No matter who we are,
whether we feel it or not,
believe it or not,
Unconditional Love
is already ours.**

Rm 8:35



Rev'd Dr Meg Harvey has a background in psychology and psychological medicine. She is currently working locum ministry in the Diocese helping parishes where clergy are on study leave. She is also involved in organising the Diocesan Mental Health Education Projects. Meg is a keen advocate of Mental Health reflected in a number of tattoos, including being part of the Semi colon tattoo project. She lives with her cat Lorelai, who is a great source of self-care for Meg, as are marshmallow twists.

Chronic Sorrow

Grief is the loss you feel when someone dies. But other losses bring a type of grief with them too. The person who has a loved one who misuses alcohol, drugs, or exhibits other destructive behaviours, often comment that they wish things were different. This is a loss, and a sadness. The same might be said for parents of children with a significant illness or disability. The person who loses a best friend, not through death or separation, but through a broken relationship. The person who's hopes and dreams are changed forever and now look completely different. The feelings are real. The term grief is difficult as there has been no 'death', no rituals for moving through terrible feelings, often no ability to name the loss, and sometimes no hope for a better future.

Editor's note: The below article follows on and includes material shared by Dr Pauline Stewart at her recent mental health education seminar on 'The Misuse of Alcohol and Other Drugs' delivered in the Diocese recently.

Grief experts call this Chronic Sorrow. This term resonates with many who watch as a loved one, engages in habits and behaviours that are detrimental to themselves. The situation for their loved one brings a sorrow that never goes away while the habit is ongoing, and may never go away at all, as even in recovery, the sense of lost relationship and time remains.

Loss is part of life for everyone, and most people find ways of dealing with loss as they grow up. Chronic Sorrow (CS), however, is a different type of loss as it is a living loss. This type of loss can be a loss of some aspects of oneself, or the loss of some aspects of someone else who is loved. They haven't died, you can't scream and cry and then begin to find a new normal without them. It's different from a death or loss of a job, or in some cases, divorce. These losses have a finality about them. With CS there is a continuing, ongoing loss.

CS typically has four key aspects to it:

1. The loss is living and ongoing
2. There are constant triggers
3. The loss is hard to pin down
4. The loss is often unacknowledged.



Galatians 6:2 tells us to bear one another's burdens: So let's encourage people to speak their loss story—to verbalise what happens for them, name what triggers their sorrow, and what the loss means, while you actively sit beside them, listening, witnessing and seeing their pain, their wounds—really helps.
Credit: glowonconcept/Adobe Stock

So, we've spoken about it being ongoing. But it also has constant triggers. Important family occasions, work events and times when families share space may be hard. Just seeing and hearing of the progress being made by another can be triggering as the contrast between the person thriving and your situation can be miles apart. We are very careful about what we say around people who have just buried a loved one. But are we as careful what we say around someone who is managing an ongoing situation, such as a non-thriving child or sibling (regardless of what has caused it be it drugs, illness, a sudden or hereditary disability, for example).

The loss is also hard to pin down. If someone we care about is misusing drugs, alcohol or engaging in other destructive behaviours, all that had been hoped for the person, needs to be put aside to some degree. Some people talk about feeling cheated. Their loved one's life is not the healthy or normal life expected. It's not that they don't love the person, but that they find it hard to accept that their dreams and hopes for the person have been robbed. Though this loss is a hope, rather than a reality, it is no less painful.

"Chronic sorrow, a normal grief response, is not the same as grief at the finality of death, where the person who is loved will be forever absent. Chronic sorrow is not about endings; it is about living with unremovable loss and unmending wounds. It is about losses requiring—and demanding—energy and persistent courage to cope with crises and making the adaptations necessary in order to live a life of one's own." (Susan Roos, *Chronic Sorrow: A Living Loss*, 2002 / 2017)

Those who experience CS say that the only people who understand how they feel are other people who have been through similar experiences. There are no rituals to help people acknowledge the loss felt, or to help family members to deal with this loss. Also, because people don't usually acknowledge their ongoing loss openly, sometimes due to shame, many people lack support during their ongoing struggle.

People respond to CS in different ways. Some become numb, shut down emotionally, and/or become depressed, and/or throw themselves into activity as avoidance. Some retreat to their cave while others go to their friends for talk therapy. Some focus on the why questions, to which there is usually no answer—why me? Why my child? Why now? But whatever a person's response, they also have feelings of being alone, isolated, and unsupported, a lone battler against the world they inhabit.

So how can CS be made less painful? Firstly information—helping someone to see that their feelings are real and acknowledging their reality is important. Getting support—putting in place support systems is also key, especially whanau. Connecting them to a safe space to be with others who know what they're going through. It may sound cliché, but a positive spirit, a thankful heart, and a sense of humour will also

help (although of course, this may take some time to develop, so be careful not to push this too early). Help the person with CS to recognise that they also need to look after themselves, as typically their attention is on managing the loss and/or person associated with that loss. Encourage them to build their own lives still and not sacrifice all they have and are to their situation. Encourage them to play to their strengths or use their talents to help them on their journey. For example, do they dabble at song writing? Or journaling? Encourage them to use their talents to speak their truth, their sadness, their story. And it may end up not just helping you, but others.

Want more?

Both Chronic Sorrow and drugs and alcohol misuse are both complex subjects and may require professional support. If you would like to know more about either of these subjects, please contact Dr Pauline Stewart, founder of Family Drug Support NZ, and Assistant Priest at St Barnabas Church, Fendalton. E: paulinestewartphd@gmail.com P: 021 650103



Dr Pauline Stewart is an Educational and Counselling Psychologist in Private Practice in New Zealand. She is a member of the New Zealand Psychological Society and the New Zealand Association of Counsellors. She had many years of experience in teaching and management prior to becoming a psychologist. Pauline has a particular interest in the area of grief and loss in families and the challenges of alcohol and other drug misuse.

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Real Equality Takes Intentionality

Bridie Boyd is a familiar contributor to *AnglicanLife*. She advocates for youth, mental health and women's equality, to name a few of her passions. In this interview Bridie talks about her experience attending the United Nations Commission on the Status of Women (called UNSCW and then a year). Every year since 1946,¹ the United Nations, alongside NGO's and advocacy groups, have gathered people together to promote global gender equality and the empowerment of women and girls.

Q Bridie, how did you get chosen to attend?

A The Anglican Communion (global) is able to send eight delegates—usually four are young women and four are women in leadership. The eight delegates represent all Anglicans globally, and also their specific province. So, I was chosen to represent the Archdiocese of New Zealand, Aotearoa and Polynesia.

It was initially a nomination and then a selection process. I was nominated through the Anglican Women's Studies Council because of my work on non-gendered and expansive language around liturgy and faith conversations, and also for the work I do encouraging young people, particularly women, into leadership and governance. After the nomination, which went through the Archbishop's office, the Anglican Communion then made their selection from all the nominees. I was shocked to be simply nominated, so I was not in the least expecting to be chosen. It was incredibly special to be selected—the whole thing has been such as privilege.

Q Then what happened? You got to go to the United Nations?

A Sort of! But it's both a yes and a no. A few days before I was meant to fly to New York where the UNSCW64 conference was held, we went into lockdown. There had been a lot of prep work and getting to know the other delegates, so it was absolutely gutting to have it tip over at the last minute. But it was also a bit of a relief, as at that time (March 2020) New York was really struggling with COVID-19. All the delegates stayed in touch, and we continued to do our own work with women encouraged by each other. And

¹ Due to COVID-19, the 2020 meeting was cancelled, but this year it was virtual.



UNCSW65 (2021) promotional banner for the commission held in March this year.

late last year we all got an email, saying that we were being invited back to be the delegates for UNCSW 65. This time it was to be online, a virtual version of the commission due to the pandemic. It was an incredible experience, over 25,000 people coming together online for two weeks to support women globally.

Q What was your favourite part?

A There were so many workshops and talks that were all amazing, but my favourite part was the friendships made with the other Anglican delegates. There was also this incredible sense of hope. Some of the workshops were on really tragic issues like Gender Based Violence (GBV) in faith communities, or child marriage. There has been some eye-opening research recently on how widespread domestic violence is amongst Anglicans in Australia. However, the Diocese of Melbourne's Preventing Violence Against Women Program has been a huge success and has helped to begin the culture shift. One remarkable message from the conference was how much empowering women benefits entire communities. Not only do things become better for women, but for everyone around them.

It has been affirming to see the good that faith communities can do for women. Sometimes it seems the church is a part of the problem, and in many ways we are. But there is also momentum for change and the church can be a part of the solution as well. I think this is where the hope is coming from, that we can create places of worship that reflect and promote gender equality.

Q What will you do next?

A Part of it will simply be keeping on doing what I'm doing—I still advocate for expansive language, and this year am working more on intentional discipleship with young women to raise them up within their faith-based communities. There hopefully will be some new projects as well—I am not sure exactly what yet, some of it is still in discussion mode, but maybe a bible study, or trying to get some more awareness around where Anglicans can improve, or help to promote equality. I am open to wherever God wants to take me and am constantly praying around these issues. Of course, I am still learning myself, so my studies will also help inform what I do next. A lot of it is in day-to-day life. Campaigns, studies and conferences are important, but so is role-modelling every day in our communities and making choices that make our words a reality.

Q What is something you think ministry units should know regarding women's empowerment?

A I don't know a single church that is openly against women's equality (Praise God!!). But I do see a lot of ministry units struggling to move beyond words, and into actions. Sometimes ministry units don't realise that although they say they raise up women, there is an unintentional way they operate that means the reality isn't there. I think we need to work on being more intentional, honestly and continually evaluating ourselves. Would an outsider looking in see that we raise up women? What are the hidden messages we send as a community? Have a look at how many women are in the congregation. Proportionally, does the same number preach, teach, host, pray, read, serve, lead and care? Who's on your vestry? Who manages your property and finances, your pastoral care and kitchen facilities? Are your women recognised, valued and heard? And what does that look like? When they make a suggestion, is it discussed with respect and recognition of their experiences?

I guess what I would like ministry units to know is that not being against empowerment is different to being empowering, and faith communities are a lot better for everyone when actively striving for equality.



Are you brave enough?

Are you brave enough to hold a session on how to promote gender equality in your church or group? If you're keen to give it a go, or just to learn about some of the hidden ways we tip the balance without realising it, talk to Bridie Boyd. Want Bridie to chat to your youth or women's group? Give her a call on 022 315 4991 or email her on boyd.bridie@gmail.com

Fuzzy Music, Fuzzy Robes

Recently Jo caught up with a couple of the six-member team called “The Fuzzy Robes”, a local Christchurch band with a difference. They are considered one of Aotearoa's best emerging musical stars: their first song release hit No 1 on Student Radio and their first album hit the NZ Top 20. Astonishing for a band whose source material was The Anglican Prayer Book. Let's chat a little with the band and find out some more about them.

1. Your band is called the Fuzzy Robes? What's the story behind that?

The name “The Fuzzy Robes” was originally just a place-holder name that we were planning on changing. We came up with it collectively—the word fuzzy captures the sound we make and hints at a slightly unkempt physical appearance. The album was based around Anglican liturgy from the prayer book, so we tried to incorporate some of the fascinating and unique Anglican terminology such as “thurible” (container of incense used during religious ceremonies) or “thurifer” (the person carrying the incense in the thurible). Fascinating language. But we ended up feeling that the original name creates a certain imagery that resonates well.

2. How long have you been playing together?

The project was started several years ago after a discussion between some of us. We weren't thinking of creating a band, but once we got stuck into creating music together, we realised there was a lot that we could do together. Before this, each of the band members have played in various other bands for years making records and touring.

3. Talk to our readers about how you came to be asked to create a musical setting for excerpts from ‘A New Zealand Prayer Book, He Karakia Mihinare o Aotearoa’ that would give the words meaning for a new audience.

When the idea came up of doing an album based on the Night Prayers section of the prayer book, it felt like a bit of a no brainer. We all had some experience with Night Prayers in the past and all found it really life giving, so the idea of bringing the text to a new audience with a musical setting that would suit itself to the musical landscape we worked in, sounded like a fun challenge. Hopefully the Night Prayers album can introduce new people to Night Prayers in the prayer book.

4. I hear you “recorded it in secret and stealth” in remote chapels in the South Island – why? and please explain?

When we started the project, we didn't really know what we had or would have at the end of it. The project felt like it came out of nowhere, so the stealth part was really just a result of us not talking about what we were doing—it was an evolving thing. We felt like if we were going to record an album based on a text that has been used in the church, we would benefit from recording it in those spaces. Churches offer unique opportunities such as recording drums in a really large room and to work with real pipe organs. Spending 10 days recording an album in various freezing cold chapels creates a certain mood which we feel comes across nicely on the record.

5. How much was recorded at the time, and how long did the mixing/editing take?

Normally if you're working on an album, you would budget at least 3 days per song to record everything, with most albums taking months, if not years, to complete. We managed to track pretty much everything across a 10-day period, which included writing most of those songs in that time as well. Luckily, we didn't have to spend much time thinking about the lyrics as they were taken directly from the prayer book. With some sections we just had to make decisions and work with them, as we didn't have time to mull over whether one sung phrase was better than another.



The vinyl cover for the Fuzzy Robes' 'Night Prayers' Album.



L-R: Paul Hegglin, Ally Palmer, Shannon Fowler (in picture frame), Lukas Thielmann, Rosa Elliott, Lydia Johnstone, and Guy Cowan.
Credit: William Jamieson

6. Night Prayers, the resultant Album, is said to be outer worldly, ethereal and peacefully trance-like. Can you talk to me about why that might be and how you create that sense in your music?

We decided to go for a set of sounds that transmit a message of peace and tranquillity to the listener to match our feelings towards Night Prayers. Using synthesizers, computer generated speech and unique audio effects takes the listener out of a regular musical context in which they might expect for Night Prayers and into something new and unexpected.

7. An “Under The Radar” review called you ‘heavy psych rockers’. What kind of music is that?

Heavy Psychedelic Rock is a mix of Rock and Psychedelic styles. It’s often improvised, it typically uses instruments in unique ways, incorporates studio effects like distortion, and often uses lyrics that can be a bit surreal. People

like David Axelrod, The Flaming Lips and some of Pink Floyds more out-there stuff comes to mind—it was hugely influenced by late 60s music from California and then stuff from the 90s that was recapturing the earlier 60s vibe.

8. Talk to me about your single Kyrie Eleison hitting No 1 on student radio even before the album was released?

We were very happy to see that Student Radio had picked up on the single and were playing it. Any sort of recognition for your work is always very humbling but this was especially exciting. Student Radio has been very warm and receptive nationwide so kudos to them. We also have managed to chart the album in the New Zealand Top 20 Albums which exceeded any of our expectations.

9. If this is your debut album, what’s next?

By the time this goes to print we will have done a live performance at St Saviour’s at Holy Trinity in Lyttelton (mid-August) and coming up in September we’re part of the line-up for “The Others Way Festival 2021” in Auckland. In terms of records, there will be more! We’re enjoying this.



The Fuzzy Robes’ ‘Night Music’ album is available on Spotify. An eagle lectern in front of a stained glass window is the Spotify image for the album.

Asylum Injustice

Speaking up for the forgotten and trapped

‘Spicy’ is a refugee and asylum seeker, hardworking and married with a son. Remarkably, the fact he speaks 11 languages isn’t his greatest talent. He’s a lover of food and chef extraordinaire, daily cooking for 700 people in prison. And if that’s not enough, he’s also writing a book documenting his love of food and recipes he’s created while in detention. Read below, in his own words, about his life while in limbo, waiting for documentation, and his dreams for a kiwi future.

Kia ora, my name is Helal Uddin, but everyone calls me ‘Spicy’ because of my cooking! I am writing from Bomana Prison in Papua New Guinea. How did I get here? Please let me explain my situation to you.

On the first day of the year 1990, I was born into a poor Muslim family in Bangladesh.

When I was 18 I got my first job, beginning as a dishwasher, working hard and dreaming of becoming a chef one day.

At 19, I entered a cooking competition in Malaysia with hundreds of competitors from around the world. My dreams came true—I got 2nd—and I got the job of head chef at The Holiday Inn in Dhaka.

But the dream didn’t last long—there was political unrest in my country, the leader of the Opposition Party was arrested, and I attended the protest. I support this party, they are for working people like me, but the police support the government and beat us protesting. I’m hit in the head with an axe and go to hospital but have to run because the police are at the hospital. I hide from the police in another state.

The next year (2013) I hear that asylum seekers can start a new life in Australia. I love Bangladesh but life here is very difficult, so I decide to try to get to Australia. That involves paying smugglers and risking everything to make the very dangerous boat trip. Our boat is overcrowded and runs out of fuel. Thankfully we are rescued by Australian border guards—but then we hear that Australia has changed its policy and we will not go to Australia, but be detained on Manus Island, PNG.

Since then I have been imprisoned in various detention centres on Manus Island. It is a terrible time. My friend Reza was killed by guards, others died

from medical neglect. Many attempt suicide and self-harm, and some succeed.

Three years later PNG won its case against Australia and found it unlawful for asylum seekers to be imprisoned in their country. This is good news as it means I am able to leave the camp between 8am and 6pm. One day I was sitting on a rock looking out over the sea when I met someone. Alice came and sat beside me and we met a few more times on the rocks. I fell in love—it was that simple. After three weeks I married her. It was time of joy and hope.

However, the following year, 2017, at the same time my first son is born, my refugee status is declined. So I try to work to support my family, but I get caught and in 2018 I am deported by Immigration. I try to get a visa to return to my wife and child, I can’t, but I decide to return anyway.

I organised a boat and got help from my three cousins. They said they would go half-way with me, then leave me in the middle of the sea and turn back. So that was the plan. But while passing between the Bangladesh and Burmese boarder in the Rohingya district, the navy fired at us with their guns. We all hit the deck. I was Muslim, but at that moment, for the first time I called out ‘Jesus Christ’. As the bullets were firing around us I repented and I promised to God, “Jesus Christ, if you are the true God, please help me and take me safely to PNG to see my wife and child”. When I went to check on my cousins, I found all were dead. I cried and threw their bodies in the sea near Thailand.

Despite the deep sadness, I made it to PNG to see my family. Again I try to work, by starting a small shop, but in 2019 my luck runs out and I am once more sent to prison for working without a visa.



When not separated by prison bars, ‘Spicy’ enjoys family time with his wife, Alice and son, Mohammad.

For the last eight years I have been waiting in prisons, the last two and a half in Bomana. It is a very harsh place. I am very lonely, the only foreigner, but I make use of my time practising the 11 languages I speak.

When I arrived, I shared a room with 51 other prisoners for 11 months. We slept on the concrete floor with no mattress and sometimes had no food. One night another prisoner stabbed me in my neck and ear while I was in a deep sleep. People began to grab the man, wanting to kill him for attacking me but I told them to leave him alone. This man was a disturbed person with serious mental health problems and I did not want him to be killed. I asked the guards to take me to hospital but was not given any assistance or medicine.

I like to keep busy. Every day I cook for the 700+ prisoners. At 6am I boil water for tea which we drink with two crackers for breakfast. At 11am I cook rice and we have tinned fish. Sometimes outside the church, angel people visit the prison and give us fresh vegetables and protein which I start cooking for dinner at 3pm. I have friends in Australia who help me by sending me spices so I can cook good food. In my spare time I write recipes and I am publishing a book called 'Spicy Life—Recipes from Bomana Prison'

Every evening between 7 and 8pm I give a bible class with the prisoners. We study the bible together. Before they came to prison they have had hard lives and committed many sins. I try to help



Every day Spicy (centre) cooks for his fellow detainees

and advise them to change their lives. Nobody can change the hardship of life except God—only God can change a life.

As you read this, my case is in the high court in PNG. I hope to be released and see my family again. It is incredibly hard for Alice to have her husband in jail. She and Mohammed are suffering. Some friends in Australia help me to give her some money but Mohammad has Malaria and medicine is very expensive. All I want to do is work to support them. In PNG it is dangerous to be a refugee. Locals are poor and resent us

for taking what little they have. The Australians told them we are criminals and terrorists, and they are scared and angry at us. Healthcare for my son is very limited and expensive. If I am deported back to Bangladesh my father and brothers will kill me because I am Christian.

It is my biggest dream to be sponsored to come to New Zealand, to bring my family, and start my own restaurant. I would work so hard in New Zealand if I am given the opportunity.



Spicy has been in prison 8 years too long. How is that justice? For him? For his family?

What can you do for Spicy?

- Pray for a visa and place to reside free from persecution. Maybe that's here in NZ?
- Lobby your local politician to address the forgotten asylum seekers like Spicy stuck in PNG
- Follow him on Facebook facebook.com/spice.helal
- Donate to help his family and to cover visa application expenses gofundme.com/d28szy

The Giant Wage Gap

We want to see an Aotearoa where everyone in full-time paid employment earns enough to look after their families and raise their children with dignity.

Anglican Advocacy has completed a discussion paper on pay ratios. It shows some CEOs receive the yearly pay of their lowest paid employees in as little as a few days. Perhaps that wouldn't be as big a problem if there was not also a rise in people in paid employment needing social services or food bank support.

Look at the two sets of data above and left—what stands out is the enormous remuneration disparity. CEO pay has gone up massively, while the average employee's pay has barely risen at all and is only just north of the minimum wage.

The pay ratio between the highest and lowest is New Zealand companies is now as high as 150:1. The reason pay ratios, and not just poverty, is important is because a comparison between the top and bottom, and the speed with which

it is increasing, is an indicator of inequality. A ratio, like inequality, is relational.

Concern about pay ratios has been growing internationally in the past ten years with many countries passing various types of legislation to address the rising inequality.

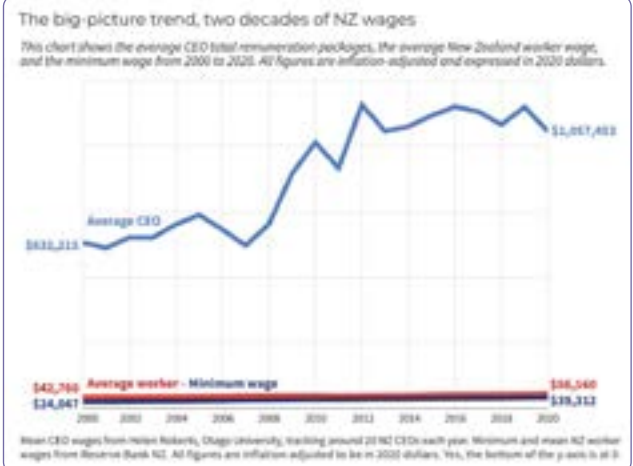
The United Kingdom, Australia, and India have included requirements for disclosing pay ratios in end of year reporting, with the UK including a requirement to explain the gap. Transparency is always useful for really understanding a subject. There are also various schemes that mandate a representative from the work force at governance level or on pay committees, and say on pay legislation that gives shareholders a greater voice on CEO pay.

But the thing that has the biggest impact by far is when companies take their own action to address inequality. Dan Price, from Gravity Payments, is one of the best-known overseas examples. As CEO he took a huge pay cut to be able to lift

poverty wages in his company. Because every company is different in the way it operates, what is possible for one is not necessarily possible for others. And so, as well as following pay ratio changes over time (what happens post-Covid-19 will be interesting) Anglican Advocacy is interested in collecting stories of innovative things New Zealand companies are doing to support their workers in the coming year.

Inequality in pay ratios has ramifications in society. This growing gap lowers social cohesion and trust and increases a host of social problems. Inequality that is too high is a sign of a society with ethics. Just where the cut off for 'too high' is open for debate. But the line for me is at the point it starts causing more harm than motivation.

Anglican Advocacy is highlighting the issue, getting people to talk about it, and seeking some home-grown solutions. Watch this space.



Organisation	Weeks to earn lowest-paid annual salary
A2 Milk Company	0.3
Fonterra	0.4
Fletcher Building	0.4
Air New Zealand	0.4
Telstra Corporation	0.5
EbosGroup	0.6
IAG NZ	0.6
Warehouse	0.6
Fisher & Paykel Healthcare	0.7
Sky City Entertainment	0.7
Mainfreight	0.7
BNZ	0.8
Auckland International Airport	0.8
Sanford	1.0
Mercury Energy / MightyRiverPower	1.0
Ryman Healthcare	1.4

Interested in learning more?

- Read the full discussion paper at anglicanadvocacy.org.nz
- Connect with Anglican Advocacy on [Facebook facebook.com/anglicanadvocacy](https://facebook.com/anglicanadvocacy)
- Talk to Jolyon if you know of NZ companies innovatively supporting their workers.



Jolyon White is the Director of Anglican Advocacy, part of Anglican Care for Canterbury and Westland. Jolyon has previously worked for Anglican Advocacy, but in recent years took time out to explore other options and spend more time in outdoor pursuits. Now back at the helm advocating against social inequalities, he is investigating wage ratios in NZ. If you want to talk to Jolyon or have something to contribute to this debate, call or email him using the details below. Ph: 03 599 9087 / Cell: 027 612 2230 / e: jolyon@anglicanadvocacy.org.nz w: anglicanadvocacy.org.nz



Out of the Blue

A guide through the journey of grief and healing

“The journey of grief can be terribly hard. So painful,” says Mary Redmayne. Mary experienced the sudden loss of her grandson, and her family, her life and her future changed in that instant.

How does anyone cope with a sudden loss? The wail of “why” is very real. The urge to make sense of the senseless, and the need to withdraw and wrestle with her grief in God’s presence, ultimately resulted in this book about the journey of grief and healing.

The key for Mary, and perhaps for you too, was finding God in nature. On an early retreat, she walked in the bush, hoping it would lift her spirits, but received so much more. She noticed many aspects of nature (the native flora and fauna, the light, waterfalls, the track itself) reflected aspects of the grief

journey ahead. Images and Bible verses came to mind and so a story / picture book concept began to form.

This book is not just one person’s grief and healing journey, it’s a multisensory pathway we can all tread. Alongside beautiful NZ native images, Bible verses and ideas to think on, are musical excerpts to listen to. It’s immersive, experiential, for individuals and for groups, and ultimately leads the reader to Hope and Peace.

This review is adapted from an article written for the Anglican Women’s Studies Centre



Out of the Blue: A

guide through the journey of grief and healing, Mary Redmayne, Mahara Press, 2020, ISBN 9780473536633. The book is self-published, and all profits go to [Life Flight Trust](http://LifeFlightTrust.org).



Author
Mary Redmayne

Mary is available to speak to congregations and community groups. You can contact her on mahara.press@gmail.com



Invisible Sentence

Sometimes bad things happen to good people.
Sometimes good people can behave very, very badly.
Sometimes they end up in prison.

Verna’s autobiography is a local story, starting in Oamaru and ending in Christchurch via Whangapaeroa. Her husband committed a crime and was sentenced to prison, leaving Verna to raise their four children on her own with the stigma of being the family of a prisoner. At that time there was no recognition of this “invisible sentence” on the families and in particular the children, who statistically will follow their parent’s footsteps (to prison).

Out of her experiences Verna established the organisation Pillars that is now recognised nationwide for its support of prisoners’ families, and its ability to stop the cycle of intergenerational offending.

Verna’s story is also one of faith and God’s provision for her family.

Invisible Sentence will not win any awards—it’s written in plain language and almost under tells this incredible

story. It’s a short easy read that will remind you to continue to seek God even in the worst of times. It’s also an important reminder that flawed and/or ordinary people can achieve the extraordinary with God.

Did you know?

Looking to the welfare of prisoners is cited as an example of Christ-like behaviour (Matt 25: 35-49). Read more about this vital work at pillars.org.nz enquiries@pillars.org.nz



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The summer edition will be coming out in December.