



# Manu Korero

TE HUI AMORANGI O TE TAIRAWHITI

SEP  
2007

Vol 1 - #007 - 25 September 2007 - Te Māra Press - Still just 0c inc. Rohe Assessments



## He Wahine, He Rangatira

On the 14<sup>th</sup> of September, I spent the day teaching Bible at Hukarere Girls College in Eskdale, Napier. We looked at the topic of Women in the Bible, and some of the myths that still exist about the place and potential of women in the Church and in the World.

Some of the year 13 girls, under the tutelage of their Chaplain Win George, have been doing unit standards on the topic of Women in Religion as part of their NCEA qualifications. This has included looking at women in the Bible like Ruth, Esther, Jezebel, Eve, Anna the Prophetess, Sarah, and Mary the mother of Jesus.

For many of the girls, the myth that women are second-class humans was something that seemed based in the Bible. It seemed further reinforced by the way women are treated in some churches – forbidden to lead, teach, or in some cases even speak.

The Bible says no such thing! The story of Eve, when read in the original Hebrew, speaks of a woman created as the equal of Adam. The English version, in contrast, describes her as a “helpmeet” formed from Adam’s “rib” – neither word being faithful to the original Hebrew.

Similar issues are present in the English translation the Greek in Ephesians 5:21-33, where married women are commanded to “submit” to their husbands, who are the “head” of the house. In Greek, women are presented as equals, and as powerful allies. In English, they become second-class.

This raised all sorts of questions about the theology and practice of the Church, especially those based on poor understanding of the Scripture. On the positive side, it also encouraged the girls to know how the Bible actually views them – as gifted individuals created by God, equal to any man.

What do you think?



### HINGA TU HE TETEKURA

The Most Reverend Whakahuihui Vercoe, immediate former Archbishop and Pihopa o Aotearoa, passed away last month, at his home in Rotorua. He was buried in his hometown of Torere on 17 September 2007.

Hundreds of people paid their respects over the course of the tangi, with Rangatira and Rangatahi attending from all over the motu.

Archbishop Vercoe offered strong support for Rangatahi ministry, especially for ministry to “under 40s” who were the generation that he felt the Church was failing.

He is survived by his wife, their three sons and their families.





## Twenty Percent of your Time

Imagine if the Church set aside 20% of its time and energy for Rangatahi ministry. That equates to one day a week, totally focused on reaching out to children, teenagers, young adults, and young families.

What do you think would happen? Would more Rangatahi come to Church? Would we be more confident about the future of the Church after we are gone?

These are some of the questions posed to the Bishops of our Three Tikanga Church as they gathered for their annual retreat last week in Akaroa, near Christchurch. Youth coordinators from across the Church, including Te Māra staff, spent Wednesday morning with the Bishops, work-shopping proposals for the development of ministry to the “under 40s”.

Current statistics show that the Anglican Church is doing poorly in its ministry to people under 40. Most congregations have an average age of 50+. Less than a dozen of the approx. 1500 clergy within the whole Church are under 40, with only 4 under 30. This is as opposed to New Zealand communities, which average 50% under 40, with 50% of the Māori population currently under 21.

Part of the solution to this issue is priority – what do we focus on? The Church as a whole spends most of its time focused on the 50+, and is successful amongst that generation because of it. This success could be repeated if we set aside time and energy across the whole Church for the under 40s.

Some of the Bishops there agreed wholeheartedly, and have committed to setting aside 20% of their time for under 40s ministry. A small number were unconvinced, and felt that they were far too busy to have to worry about youth ministry.

The work of committed clergy around the Amorangi has resulted in an increase in the number of Rangatahi attending Church, developing as leaders, and growing in their faith and their ministry to the community. This hasn't been accidental, but instead has been due to the prayer and work of Church whanau.

Setting aside 20% of your time for Rangatahi ministry is a start that you can make right now. Would you be prepared to do it?



### RELIGIOUS EDUCATION

Both Hirini Kaa (Kaihautu of Te Māra) and I spent the day at the Anglican Schools Office, on Sept 4, to see what resources were available for our Māori Schools.

Run by Allyson Ballantyne, and based in Christchurch, the Anglican Schools Office liaises with 42 Anglican Schools in Aotearoa-New Zealand and Polynesia, including our own Te Aute and Hukarere.

Allyson has decades of experience in producing RE curriculum, and sources her material from the UK, the USA, Canada, and Australia. Yet she says there is still nothing available that meets the Māori context appropriately.

Our work with Hukarere this year has reinforced that, and shows that we need to build our own resources if we are going offer quality religious education to Māori schools.

