

## Elim Christian Centre Tokoroa – The Cult of Narcissistic Sociopaths.

29<sup>th</sup> January 2018

The Epistle of Richard Sivell, an unworthy servant of the Truth, to the Church of New Zealand.

This is an open letter and can be freely distributed to whomsoever it may concern. This is an exposé of the leadership of Elim Tokoroa Christian Centre. They exalt themselves above the throne of Almighty God, demand money in the name of Jesus Christ and decree unconditional allegiance while abusing members of their own congregation without pangs of conscience. You will find an appendix with a list of all initial recipients of this epistle.

The cries of the oppressed have reached the heavens. The conduct of these so-called “pastors”, Brian and Lorraine Hagger, has been witnessed and condemned! It is also a damnable indictment of the *Elim* Church of New Zealand and Luke Brough for winking at the devilish behaviour of his “ordained” ministers.

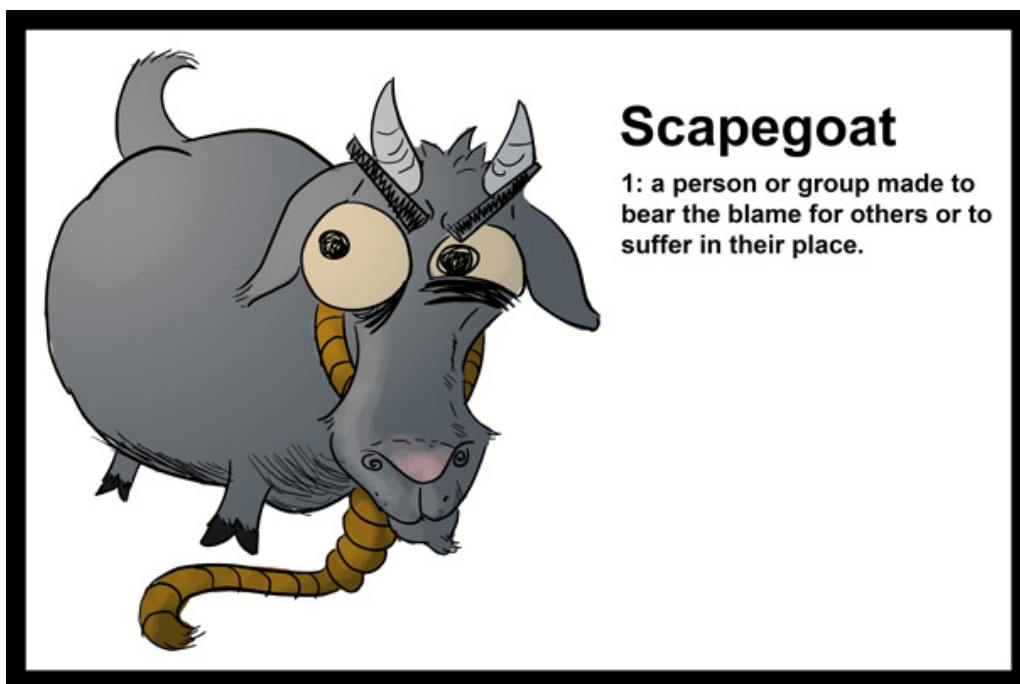


It amuses me, that while private organisations can be sued for “false advertising”, the *Elim* **Cult** of Tokoroa boastfully proclaims on their billboard, “real people, real God, real

answers,” – all of which I found to be false! Although Brian and Lorraine Hagger proclaim to represent the Lord Jesus Christ, He would say of them:

*“Woe to you, you hypocrites! You are like whitewashed tombs, which look beautiful on the outside, but on the inside are full of dead men’s bones and every impurity. You appear to be righteous on the outside, but on the inside you are full of hypocrisy and wickedness.”<sup>1</sup>*

Before I get into my testimony, I will quickly summarise Gordon Wilson’s experience, so chronological order can be followed. Gordon met Brian and Lorraine Hagger when they first moved to Tokoroa in 2002 and took over as “pastors” of the *Elim* congregation. Gordon was very active in leadership positions within the church and over time his concerns about the new pastors intensified. Gordon became aware of Brian and Lorraine Hagger’s extortion of a single woman in the congregation (Barbara Taylor) to the tune of \$15,000 in 2007. When Gordon decided to help this woman get to the bottom of the issue, the Haggers immediately turned on Wilson, accused him of “sowing discord, mischief and seeds of discontent in both the church and community.” Using his powerful prefect’s badge and title of “pastor” he conspired with the elders, laid his own sins upon Wilson to make atonement and then released the scapegoat into the wilderness. Needless to say, Gordon no longer fellowships under the *Elim* banner.



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<sup>1</sup>Matthew 23:27-28

I first met Brian Hagger in 2012 when I moved to Tokoroa. Brian immediately took me “under his wing” for I was extremely useful to him. His worship team needed a keyboard player, and I had also completed a post graduate diploma in Christian ministry from Faith Bible College. He made me read a book, “God’s armour bearers,” to indoctrinate me and use me as some sort of bodyguard. Brian Hagger uses interpersonal exploitation to further his own personal agenda.

I became tremendously active in the “church” in 2013, when all I had was a part time job driving special needs children to school and spent the rest of my time at church, serving lord god Hagger. I find it absurd, that Brian Hagger accused Wilson’s business of “robbing the church people” – when, Hagger personally instructed me, on numerous occasions, to use Church supplies, equipment, property and my “time” (which was given freely and supposed to be in service of God and the “church”) for Hagger’s Forklift Training business (Alpha Training Services) which he ran out of the church. Brian Hagger is the ultimate example of hypocrisy, like all narcissists and users, he projects his own sins and wickedness on to others while denying it in himself. He is guilty of “robbing the church people” in more ways than one!



In 2013, another single woman (Florence Daniella), volunteered at the church as a cleaner. She spent a lot of time at the church cleaning, as it is a large complex, so we got to know each other over coffee during morning tea etc. and became friends. During my time in the office and administration, I witnessed how the Pastor and Elder's wives would bully Flo, and Flo would still clean the church without pay. Lorraine Hagger and Claire Bridle demanded Flo to bow down to them and Flo refused. Flo suffered from lymphatic cancer and started treatment. This caused her to lose the hair on her head. Brian Hagger, Lorraine Hagger, Colin Bridle and Claire Bridle started gas-lighting Flo and telling people in the church that she was lying about having cancer and purposely shaved her head for attention. When Brian told this to me, I immediately told him that he was wrong and that I had personally seen her appointment card for treatment at Waikato Hospital. Apparently my testimony wasn't enough to satisfy the sociopaths of *Elim*. Flo told me a week later, that Brian and Lorraine Hagger physically took her in to town and demanded to speak to her doctor. Once I heard this, I was absolutely disgusted and shaved my own head in support of Flo. This was my mistake, instead of worshipping the infallible lord god Brian Hagger, I had found fault and the wrath of the narcissist was going to be unleashed.



I fell in to the same condemnable position as Gordon Wilson had 6 years earlier. I came to the defence of a single woman who was being bullied by narcissistic Hagger and his wife. This is when the Kangaroo courts started with Brian Hagger and his henchman elder Colin Bridle. They called me in for a meeting and then made me sit on a chair in the middle of the room as they stood over me and played 'good cop-bad cop.' The first backroom bullying session was to condemn Flo for being evil and forbidding me to have any contact with her. I was not allowed to speak with her or see her outside of Sunday morning service. I was then told I was unworthy to worship God and was removed from the worship team. Brian Hagger also did this in front of the entire congregation to publicly humiliate and condemn me in an attempt to destroy the friendships and relationships I had with other members of the church. After Sunday services, when I would catch up with Flo for a coffee, henchman elder Colin Bridle would follow me around like a bad smell, wanting to hear anything and everything we talked about. *Elim Tokoroa Cult* Centre has more in common with the Jewish Gulags of the Bolsheviks than any Church of Christ Jesus the Lord.



Hagger had already tried his best to destroy my reputation and my friendships, including lying and spreading rumours about me to other Christian pastors in Tokoroa. It frustrated him that the new "scapegoat" had not been cast in to the wilderness and he had to look at me every Sunday as he talked about himself and demanded money in the name of God. Hagger and Bridle made me wait until the rest of the congregation had left one Sunday and then Hagger manifested and yelled, "Sit down and shut up! Who the hell do you think you are?" I responded, "No one." He then spat, in his typical narcissistic projection of himself, "You think you're super-spiritual!" I responded, "I am spiritual, I'm just not religious." He yelled,



“Get out!” I told him, “God thinks your church is an abomination!” I laugh about it today, I am not the one who walks around with a plastic prefects badge with the title ‘pastor’, nor am I the one who uses a pulpit to talk about myself and demand 10% of others income in the name of God – but apparently, according to the hypocrite, I think I am ‘super-spiritual’????



At the time, it was very hard going through the social and spiritual abuse from Brian Hagger, it would have been worse for Flo. The position of a ‘pastor’ is supposed to be one of trust and empathy - so you tend to be more vulnerable and open with them but not a good idea with Brian and Lorraine Hagger. They are narcissistic sociopaths. The World Health Organization, in its ICD-10 Classification of Mental and Behavioural Disorders, describes narcissism:

*“Narcissistic Personality Disorder is a disorder in which a person has a grandiose self-importance, preoccupation with fantasies of unlimited success, a driven desire for attention and admiration, an intolerance of criticism, and disturbed self-centred interpersonal relations. They are often referred to as being conceited. They generally have a low self-esteem as well. They act selfish interpersonally, with a sense of entitlement.”<sup>2</sup>*

It is very clear in the Bible what is required from those who wish to preside over the Church of the Lord Jesus Christ and Brian Hagger falls substantially short. He completely lacks humility, has no fruit in keeping with repentance, an absolute mammonite, to the extent of extorting money from widows in his own congregation – what a disgusting demon he is, when the Lord Jesus Christ states, “you can NOT serve God and mammon.”<sup>3</sup>

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<sup>2</sup>Narcissism in the Pulpit, <http://www.epiclesis.org/wp-content/uploads/2015/05/Narcissism-in-the-Pulpit.pdf>  
<sup>3</sup>Luke 16:13, Matthew 6:24

Because Brian Hagger and his wife are narcissistic sociopaths, they lack empathy and the ability to have compassion or grace towards others. This also inhibits their ability to understand the Spirit of Scripture. Brian would purchase Zionist propaganda from American tele-evangelists and zealots instead of studying to show himself approved as the Apostle Paul instructed.<sup>4</sup> In fact, the only times I witnessed Brian preach a sermon he hadn't plagiarised, was when he needed to use his pulpit to publicly humiliate someone in the congregation to satisfy his narcissistic cravings. Unless you worship Brian Hagger and call him almighty god, he will go out of his way to destroy you - the so-called "sermons" he personally authored were nothing but bully-boy, pulpit-pimping heresy and smear campaigns.



The anxiety that Brian Hagger caused me during this ordeal was terrifying. Demonic and condemning, the spirit of darkness, the yeast of the Pharisee. I refused to let this devil and his minions continue to spiritually abuse me. That would have been the end of it, but more and more victims of these narcissistic sociopaths keep crossing my path, so I feel it is my duty to the Lord Jesus Christ to shout it from the roof tops and expose their wickedness in the hope of preventing others from being tormented in the name of God. This is the evidence, the body

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<sup>42</sup> Timothy 2:15

count is adding up. And we all have one thing in common, we've all been abused by Brian Hagger and his entourage.

Ruth Reinsfield, who served for many years as the Sunday school teacher, also left the church because she was bullied by Lorraine Hagger. I only witnessed some of the abuse that Ruth endured, she left the *Elim* CULT a few months after I left and she told me it was because of the cruelty she had suffered from Lorraine Hagger. ***Elim Tokoroa is spiritually dead***, the leadership is sick and vile, full of darkness and enemies of the Gospel of the Lord Jesus Christ. Brian Hagger is a covert narcissist who is full of self-pity and has a perpetual victim complex. He accuses others of his own wickedness, he is a phony and a liar, uses smear campaigns and gas-lighting to oppress people, divides the congregation and destroys unity in the Spirit.

## **GASLIGHTING**

A favorite tactic of manipulators, used to obstruct and distort their victim's understanding of reality. Intentionally setting up misdeeds, and then questioning the victim's sanity for reacting to those misdeeds. Rewriting history, or blatantly denying that the event ever took place. First, provoking negative emotions, then dismissing the victim's legitimate concerns with labels like "crazy", "insane", "bipolar", "hysterical", and "sensitive". Gaslighters are patronizing, unapologetic, and above all, they are cowardly. Because they are unable to manipulate healthy individuals, they must first manufacture insanity and chaos. This gives them the power & control that they seek over loving, compassionate human beings.

Because I was so active in the *Elim* CULT of Tokoroa and spent substantial time with Brian Hagger, I testify that he would consistently gossip and smear members of his own congregation to exalt his own false 'self'. This included 'bad-mouthing' Gordon Thompson, who was the band manager at the church. Not only does Thompson volunteer his time and



musical gifts for free but also gives 10% of his income to the church. In Hagger's typical covert, malignant narcissistic manner, he told me that Gordon Thompson had a problem with him, was trying to undermine his ministry and refused to invite him to some Marae meeting. My personal experience with both Gordon and Harriet Thompson, has been one of fellowship in the Spirit, they are good-hearted Christians. I was part of the worship team and spent a lot of time with them. Hagger had to 'divide and conquer' by slandering them behind their backs and then to their faces say, "I have so much respect for you." Brian Hagger is a coward and has a complete lack of integrity. He is a wolf in shepherds clothing.



The *Elim* Church of New Zealand may have 'ordained' Brian and Lorraine Hagger as "pastors" but they are not anointed by the Spirit, they do not serve, they devour and exploit the sheep. They exalt themselves, they refuse to humble themselves. There is nothing spiritual about them, it is an act, they are actors (hypocrites), bullies who demand your lunch money, egos who demand your worship, Pharisees who demand your unconditional allegiance, pulpit pimps who promote foreign countries and anti-Christ religions – there is a name for this, it is called treason. There is no "love your neighbour as yourself,"<sup>5</sup> or "treat others as you want to be treated."<sup>6</sup>

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<sup>5</sup>Mark 12:31

<sup>6</sup>Luke 6:31

Although Brian Hagger and Colin Bridle tried to silence my music, they could not, I will sing unto the LORD as long as I live.<sup>7</sup> I met Deon Arioka at a gathering of musicians, and it turned out that his mother is also a member of Elim Tokoroa. A beautiful Cook Island woman, who actually bought both Flo and myself lunch one day when we were volunteering at the church. After getting to know Deon, he told me of his own personal encounter with Brian Hagger. Hagger wanted to usurp Deon's musical talents for the church. Deon told him, "The Spirit is leading me to Auckland." That wouldn't stop Hagger, he wanted to use Deon for his own purposes and stated, "The Holy Spirit is not enough!" – What a disgusting statement from a so-called 'pastor' of a 'Pentecostal' church!

Deon is appalled by this cult and how they've treated and continue to treat his mother, he has already stated this:

*"The late Vivienne Clarke whom brought to my attention before her death in 2016 that Nancy Dyke of Elim Tokoroa was a complete user and many times I have seen Nancy Dyke take advantage of my mums kindness and generous nature although Vivienne Clarke had warned Nancy Dyke herself to no avail. Unfortunately it doesn't stop there as there are other ones whom not only use, misuse and take advantage of my mums kindness and generosity but also to various other vulnerable people like my mother in the fellowship. Elim Tokoroa and many other evangelical, pentecostal and charismatic churches are guilty and ridden with Spiritual Abuse, Emotional Abuse, Financial Abuse, Psychological Abuse and Social Abuse. All these are done in the name of God and Jesus Christ. I will address the ongoing nonsense that needs to be brought to light and attention to those whom this type of treatment is affecting and to those whom are responsible to doing these things. The other week I posted on Tokoroa Elim and it was so quickly deleted as though someone or someone's were afraid that it will be spotted. Woe and Shame to those ones that I'm referring to, for I will happily go into detail of the types abuses which I have mentioned."*

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<sup>7</sup>Psalms 104:33

In conclusion:

What a dreadful indictment of the *Elim* Church of New Zealand, are all the ‘pastors’ under the same yoke? Does this yeast of the Pharisee start at *Elim*’s head office in Auckland, Luke Brough, and contaminate every “church” in New Zealand under the banner of “*Elim*”? Because accountability is required. I tested the water by posting on a number of *Elim* facebook pages in the central North Island and apart from genuine concern from Taupo, the rest either silenced the truth (which the religious did to Jesus Himself and His disciples) or manifested in like manner.

Brian Hagger and Colin Bridle both have political ambitions and used the pulpit of *Elim* Tokoroa to campaign together for local council in 2007. What an evil duet these two demons are, using the name of Christ and His Church to further their own political aspirations. The previous pastor of *Elim* Tokoroa actually trespassed Colin Bridle for his bullying behaviour but Hagger invited him back and made him an elder. What is this nonsense?

I know how Pharisees act, I am a student of Scripture and a victim. I know that there is too much money and self-righteousness involved in the *Elim* ‘synagogue of Satan’<sup>8</sup> for complaints to be tolerated, it is easier to ignore and/or silence them. But, this is why, the Lord Jesus Christ Himself stated, “Shout it from the roof tops.”<sup>9</sup> And this is what I have done, you will see how loud I have shouted by the list of recipients.

Is this a bad apple in the bunch? Or are all the apples rotten? Time will tell. Are you going to act like the Roman Catholics who protect paedophiles in their own ranks? “The Father cuts off every branch that does not bear fruit.”<sup>10</sup> And there is no fruit here in Tokoroa, only usury, self-righteousness and spiritual abuse.

Richard Sivell, BA, DipMin  
25 Lomond Ave  
Tokoroa, New Zealand  
richard\_sivell@hotmail.com

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<sup>8</sup>Revelation 2:9, Revelation 3:9

<sup>9</sup>Luke 12:3

<sup>10</sup>John 15:2

89 Arawa Crescent,  
Tokoroa

Sunday, 30 November 2008

To Whom It May Concern

Re: Brian and Lorraine Hagger

I have known Brian and Lorraine Hagger since 2002 when they arrived in Tokoroa to take over the leadership of the Tokoroa Elim Church. Over that time I have known them as an integral part of the leadership team, in my capacity as a youth leader, a deacon and have worked alongside them and under their leadership. I have since stopped attending the Tokoroa Elim Church and no longer take part in any formal church organisation. My experience with the Hagers has left me with some serious questions and concerns regarding the leadership of the Tokoroa Elim Church and the integrity of the Hagers.

My most serious of concerns began surrounding a financial arrangement embarked upon between the Hagers and Mrs Barbara Taylor, also a member of the church of which I learned in early 2007. The details of that arrangement may be provided upon request but briefly amounted to a serious breach of trust on the part of the Hagers. Mrs Taylor was placed in a vulnerable position financially and was, as things developed, to become the victim of what appeared to me to be a blatant extortion by the Hagers.

I have since made various approaches to the leadership of the Tokoroa Elim Church and have seen an about face which has secured the financial position of Mrs Taylor, originally under threat by the Hagers, but, nonetheless, has been secured under a cloud of highly questionable circumstances authored by the Hagers.

I am firmly of the opinion that the trust attributed to the Hagers because of their position in the church and their standing in the community by myself and others, has been grossly misplaced.

I have been witness to their misconstruction of the facts surrounding financial matters. I have been utterly perplexed by their capacity to distort their version of reality to their own benefit. Whether by accident or design on their part, I am convinced that it is dangerous to place the Hagers into a position of trust in light of my own experience with them.

I would therefore like to strongly caution anyone wishing to use their word as the *sole* basis for any trusting or financial relationship or for anything that requires any significant level of financial integrity on their part.

Yours sincerely,

Gordon Wilson.

Tokoroa Elim Church Eldership  
P O Box 415  
Tokoroa

18 December 2007

Re: Preserving safety over this period.

At the time of writing 18-12-2007, it seems clear to me that the Tokoroa Elim Church needs to preserve a state of safety. To that end I propose the following procedure for the Eldership to consider in light of the seriousness of the questions that arise as a result of the document headed 'To whom it may concern' tabled at the Eldership meeting of 12-12-2007:

1. That Brian and Lorraine be asked to *table* their unreserved resignation in writing to the Eldership with a view to determining the nature of the present situation and what appropriate action need be taken. At the end of investigation, a determination be made and subsequently the tabled resignation may be either accepted or refused by the Eldership.

**1. Or....**

2. That the Eldership in it's entirety resign *forthwith* and in writing should Brian and Lorraine be unwilling to *table* their unreserved resignation.
  1. Outside the *office* of Eldership, the Eldership may then be free to continue to *function* as elders and face the issues that may arise in the near future as a functional unit. This action will preserve their reputation in the church and wider community should there be a question as to their lack of appropriate action should they choose to stand inside a leadership team under such question and face the stigma that may ensue.
  2. The freedom to *function* will allow them to continue their work in the church and allow the fellowship to be less affected by such action as resignation from office.

The perceived risk of public scrutiny will allow the Eldership to make legitimate claim that they had distanced themselves when serious issues came to light.

The sooner this action is taken the better as these actions will allow the Eldership space to act in a measured and concise manner without undue pressure and protect their individual reputations in the church and wider community regardless of the outcome.

Gordon Wilson.



## **To whom it may concern**

5-December-2007

Re: My description and recollection of events surrounding the situation that developed between Barbara Taylor, Pastor Brian and Lorraine Hagger and myself.

A matter relating to one of the senior solo ladies arose where she needed to discuss a delicate financial arrangement she had with the Pastor and his wife.

I learned of this arrangement early in the year as the solo woman had, in confidence, spoken to a work colleague who had been less than discreet in her reaction. This led to my knowledge of the situation. The work colleague's vocal and angry reaction to the situation led to my contacting the solo woman. She agreed to meet with me so that I could learn the true nature of the situation and perhaps offer some helpful suggestion as to how to broach the situation. My advice to her, once I had established the facts of the situation from her point-of-view, was to have the Pastor agree to sign a document in respect of the original arrangement between them such that any subsequent modification to that arrangement may then be further established by negotiation and agreement between them and in writing. My advice was that this should be done delicately as there was little legal security for her position in the arrangement she had with them. However, I also pointed out to her that, morally, his position would leave him little room to be unsympathetic toward her request and that, because of his position in the community, he would feel obliged and considerate toward her.

Her chief concern early in the year, was that should she encounter some unforeseen calamity, the house would belong to the Pastor and his wife and not cede to her children, as there was no document to prove that she had any interest in the house.

The Pastor and his wife had secured a mortgage on her behalf and were apparently and subsequently wishing to "profit" from this arrangement. I assume that due to an inflation in the retail housing market over the period between when the arrangement began and this subsequent time, the Pastor and his wife had determined that they would arrange for this woman to take over the mortgage on the property with a \$15,000.00 (approx.) difference in the overall price originally established and to their favour. A difficulty for her was that this and the original arrangement was to be kept secret and that the terms were, by her observation, being modified and improved to her detriment and their favour.

Another difficulty for the solo woman, was that there was the lack of written agreement for this arrangement and there was no apparent legal representation involved in what they had established.

Her concerns had built up over the period that this arrangement had continued as there was no record (to her knowledge) of the deposit she had paid (\$3,000.00) nor respect to the fact that she was paying all mortgage, rates, insurance, maintenance, and improvements (improvements such as redecorating the entire interior of the house with new paint and wallpaper).

Further, the Pastor had requested that all receipts for such improvements be forwarded to him so that he might make tax claims for his benefit. This concerned her since she felt that this was an attempt by him to defraud the tax department.

It was judged upon legal advice (and my own opinion also) that she ought to request that the original arrangement (I understand of some 2 years duration) be set on paper and signed by all parties.

This request was made 17-October-2007. Myself, the solo woman, the Pastor and his wife were present. A document was presented to the Pastor and his wife for them to sign stating what the original terms of their financial arrangement had been. This was not well received. Firstly, that I was present (and had an opinion on the matter), secondly that some details were disputed. The Pastor had some objections concerning the passing of receipts from the solo woman to the Pastor for tax purposes that was not mentioned. In reply, the solo woman stated that this request by the Pastor was made subsequent to the establishing of their agreement and after the house had been procured on the solo woman's behalf. The Pastor was adamant that the receipts were mentioned at the very beginning of the arrangement. This was a clear point of departure between the Pastor and the solo woman. He further queried that "why would he enter such an arrangement without profiting by it in some way?" After some thought, I replied that I would have considered that he would most certainly have been the kind of person that would assist someone in the solo woman's position without personal profit.

Some further points of note in the meeting are that, the Pastor's wife clearly stated that the document presented by the solo woman did truly represent the original arrangement and intent. After some dialogue, the Pastor's wife made the observation that my position in the meeting was hypocritical as I had stated that there ought to have been a legal document in relation to their financial arrangement from the beginning and that this meeting was to correct that omission. This concern was in relation to my own circumstances where I and my family occupy a house without any rent to pay nor a formal agreement of any kind. The house we now occupy was, in part, derelict when we first occupied it. We were reluctantly granted occupancy after my wife's plaintiff request to the owners.

The Pastor also did not wish to sign the document without giving it a day or two to study.

Shortly after the conclusion of this first meeting, the Pastor entered to my office in the church building and stated that perhaps there should be a written arrangement for my use of the church facilities. To which I replied that I would be open to such an arrangement. His obvious irritation at my involvement in this situation did not pass my notice.

The Friday afternoon following, on the 19-October-2007, the Pastor called a meeting with the solo woman at which I was also present as witness. The Pastor read from a document which stated that he and his wife no longer wished to be "guarantor" for the solo woman and requested that she take over the property within eight weeks. He stated that he had only wished to facilitate her purchase of the property in the first place and was disappointed at the loss of confidence (I do not recall the wording exactly) and no longer wish to assist her. He stated that he was certain that her position is benefited by this arrangement. He stated that he did not wish to incur any expense whatsoever as a result of any arrangement with the solo woman. A second document was presented to the solo woman for her consideration. The contents of that letter I did not read nor do I have a copy. I understand that details of her financial interest in the property were clearly stated in the document, including her deposit.

The solo woman advised one of the elders, a woman, privately about the basic facts surrounding these issues and without embellishment. Apart from this, the elders have only the Pastor's version of events. None of them have made any inquiry of me nor of the solo woman with regard to the financial arrangement.

Concerning my own position I am now faced with having to pay for my continued use of the church facilities for my business. On Sunday 25–November–2007, I received a letter dated 15–November–2007. This letter was unsigned and stated that it was from "Elim Eldership" and printed with the Church letterhead. The following is a facsimile of that letter:

*15 November 2007*

*To Gordon Wilson from the Elders, Tokoroa Community Services, Elim Church Trust.*

*Dear Gordon*

*We are aware that Pastor Brian has allowed you to run your business from this site with the condition that you pay the extra Broadband that you had installed. We, as an Eldership, feel that we need to draw up a formalized agreement, not only for you, but for all people who use the facilities.*

*We are God's stewards and rely on His provision for us and so all groups from now on must contribute financially to the expenses of the Church. To this end, we wish to advise you that as from 14 January 2008 we will be charging you \$150 a week rent as well as the extra Broadband rental.*

*If you agree with this, please sign below. Otherwise you will need to vacate the office before 14 January 2008.*

*Thank you for your contributions that you make here in the office. It is appreciated, but unfortunately we do need to now have formalized agreements.*

*Please feel free to discuss this with the Elders if you have any issues.*

*God bless.*

*Elim Eldership (End of facsimile.)*

I have some comments and queries to make in response to this letter.

In respect to what I am to be charged, I have made some inquiry as to what is the market rate for the rental of commercial premises in our locality. I understand that the highest rate of office space rental as quoted to me would be, at most, \$170/m<sup>2</sup>/annum plus a proportion of outgoings as a percentage of area of the total of the premises occupied. What the Elders are asking equates to \$710/m<sup>2</sup>/annum plus any nominated expenses. Over 4 times the rate of the most expensive real estate in town! I am left to wonder as to what possible criterion could be used to justify such an inflated amount?

I would ask:

Am I to sign a document, not signed by the originators and without any names (it could easily be a fake letter without such details) to indicate acceptance of terms which have yet to be declared to me and without sighting the 'formalized agreement' to which it clearly refers? I am utterly perplexed that an accountant, (one of the Elders is an accountant) would agree to forward such a poorly formed, and ill conceived document from 'God's stewards' who 'rely on His provision'. In terms of what is to be charged, I would suggest that they would rather rely on my provision. I would like to guess that perhaps the accountant agreed in principle to the letter being written but was not made aware of it's content nor form in any detail.

I am tempted to disregard this letter entirely and treat it with the contempt it perhaps deserves. However, from the circumstances under which it was given, and the accompanying invoice for which I am happy to pay, I know that it was indeed from the stated source.

As an interested party and member of this church, I would want the following questions answered since there will be a 'formalized agreement, not only for you (that is me), but for all people who use the facilities.'....:

How many of these letters have been issued?

What charges are to be made to:

The Stroke Club?	_____
The Scouter Club?	_____
The CLC Bookshop?	_____
Richard Burstone?	_____
Aotea Takeaways?	_____
The County Music Club?	_____
AA?	_____
Weight Watchers?	_____
The Cook Island Group?	_____
Gordon Thompson & his music group?	_____
Any future users of these facilities?	_____

What is the formalized agreement and terms that these groups are now to be subject?

Perhaps these questions are unfair, but how am I to have confidence in the decision making process in light of the circumstances?

Am I to acquiesce to such a demand as the letter describes without complaint? Am I to consider the conduct of the Pastor and his wife as reasonable and without prejudice? I am to believe that my receipt of the letter, and the Pastor's retaliatory remarks following the meeting of 17-October-2007, are unconnected?

Further, not one of the leadership have discussed this matter with me nor asked what sum might or might not be burden to my fledgling business. None have recently asked how my business is doing. Nor has anyone sought to face me to explain the position of the church in making such a financial demand.

I am left to wonder that perhaps these demands (and by the form they have taken) are, in reality, a message, as yet unstated, that my presence at the church facility is no longer wanted nor welcome. **If this is so, does not this letter represent the underhand manipulation of a coward, unwilling to confront the issues and people that might otherwise embarrass or upset his position?**

Perhaps I am being too harsh. At this point I am unsure as to what course of action to take. If I am silent, does this mean that God is able to undertake on my and the solo woman's behalf? If I am vocal and complain, does this not warn others of possible future catastrophe of a similar nature? I am left to wonder as to what

confidence should be given to such a leadership as I have so far described? These church leaders have thus far, from my perspective, demonstrated a flagrant disregard for the welfare of those for whom they, to some extent, are responsible. The concerns of the solo woman and her circumstances have warranted no investigation nor even a cursory inquiry. Their mutual responsibility to guard one another's conduct has, thus far, been totally lacking. The need for independent inquiry over issues arising has not, by all appearances, occurred to any of them in these matters at least. Such naiveté might be expected of complete novices but not from the most mature of our number as Elders ought to be.

My deepest concern must be toward those who may need to, in the future, depend upon the sound judgment and selfless care of the Pastor and his appointed leadership. In times past, the Pastor's expression of concern and determination regarding the safety of those within the walls of this fellowship now echo in my mind as a warning that the recent conduct of this man and his wife calls into question both his former sincerity as well as his suitability as pastoral oversight. In short, I am utterly appalled by the seemingly callous disregard for the 'safety' of the solo woman and her delicate circumstances while under the Pastor's influence. At this time, **I am obliged to admit that the Tokoroa Elim Church is an unsafe place.**

My prescription for a possible remedy would include, for a start, some open and honest dialogue. This must be initiated by the leadership. Am I to be an example to my own leaders? Perhaps, but I am not in a fit state of mind to lead as such. Were I to initiate such a dialogue I risk not only my own safety but also those others who might follow me. However, should such dialogue come, I would wish that any fault be admitted from any and all quarters and that repentance should ensue. Under these conditions, I am sure that a solution and resolution would be soon following, the details of which I would not presume to predict.

Gordon Wilson.



## List of recipients

### Tokoroa:

Pastor Gary Coffin, Activate Church, Tokoroa	<a href="mailto:gary.c@activatechurches.com">gary.c@activatechurches.com</a>
Major Stephen Scott, Salvation Army, Tokoroa	<a href="mailto:tokoroa_corps@nzf.salvationarmy.org">tokoroa_corps@nzf.salvationarmy.org</a>
Pastor Theo Schonberger, Living Hope Baptist Church	<a href="mailto:livinghope@tokoroabaptist.org">livinghope@tokoroabaptist.org</a>
Rev. James Orange, St. Marks Presbyterian Church	<a href="mailto:wjandsaorange@gmail.com">wjandsaorange@gmail.com</a>
Luke Kirkeby, Senior Reporter, South Waikato News	<a href="mailto:luke.kirkeby@fairfaxmedia.co.nz">luke.kirkeby@fairfaxmedia.co.nz</a>
Gordon Wilson, Scapegoat, Previous Member of Elim	<a href="mailto:g_r_wilson@yahoo.com">g_r_wilson@yahoo.com</a>

### Elim New Zealand:

Pastor Luke Brough, National Leader, Elim Church of NZ	<a href="mailto:luke@elim.org.nz">luke@elim.org.nz</a>
Pastor Mike de Vetter, Elim Christian Centre North, Whangarei	<a href="mailto:north@elim.org.nz">north@elim.org.nz</a>
Pastor Mike Griffiths, Elim Christian Centre City, Auckland	<a href="mailto:city@elim.org.nz">city@elim.org.nz</a>
Pastor Steve Green, Elim Christian Centre East, Auckland	<a href="mailto:east@elim.org.nz">east@elim.org.nz</a>
Pastor Boyd Ratnaraja, Elim Christian Centre South, Auckland	<a href="mailto:boyd@elim.org.nz">boyd@elim.org.nz</a>
Pastor Darryl Booth, Elim Christian Centre Franklin, Auckland	<a href="mailto:franklin@elim.org.nz">franklin@elim.org.nz</a>
Pastor Ants Cuthers, Elim Christian Centre, Hamilton	<a href="mailto:info@hamiltonelim.org.nz">info@hamiltonelim.org.nz</a>
Pastor Jeff Parker, Elim Christian Centre, Cambridge	<a href="mailto:jeffp.elim@gmail.com">jeffp.elim@gmail.com</a>
Pastor Weston Finlay, Elim Christian Centre, Thames	<a href="mailto:thames.elim@xtra.co.nz">thames.elim@xtra.co.nz</a>
Pastor Nico Prinsloo, Elim Christian Centre, Tairua	<a href="mailto:tairuaelimchurch@gmail.com">tairuaelimchurch@gmail.com</a>
Pastor Shane Mitchell, Elim Christian Centre, Paeora	<a href="mailto:elimpaeroa@yahoo.co.nz">elimpaeroa@yahoo.co.nz</a>
Pastor Trevor McDowell, Elim Christian Centre, Tauranga	<a href="mailto:Trevor@TaurangaElim.nz">Trevor@TaurangaElim.nz</a>
Pastor Eruera Maxted, Elim Christian Centre, Rotorua	<a href="mailto:eruera.rotorua.elim@gmail.com">eruera.rotorua.elim@gmail.com</a>
Pastor Locky McNeill, Elim Christian Centre, Taupo	<a href="mailto:taupo@elim.org.nz">taupo@elim.org.nz</a>
Pastor Paul MacPherson, Elim Christian Centre, Hastings	<a href="mailto:admin@hastingselim.org.nz">admin@hastingselim.org.nz</a>
Pastor Bruce Collingwood, Elim Christian Centre, Napier	<a href="mailto:oasis.napier@gmail.com">oasis.napier@gmail.com</a>
Pastor Tom Hatch, Elim Christian Centre, Blenheim	<a href="mailto:tom@theelimcentre.com">tom@theelimcentre.com</a>
Pastor Andrew Bayley, Elim Christian Centre, Wanganui	<a href="mailto:wanganui@elim.org.nz">wanganui@elim.org.nz</a>
Pastor Ken Roach, Elim Christian Centre Porirua, Wellington	<a href="mailto:admin@pe.org.nz">admin@pe.org.nz</a>
Pastor Ric Knott, Elim Christian Centre City, Wellington	<a href="mailto:rk@wn.elim.org.nz">rk@wn.elim.org.nz</a>
Pastor John Lewis, Elim Christian Centre, Hutt, Wellington	<a href="mailto:office@discoveryelim.org.nz">office@discoveryelim.org.nz</a>
Pastor Richard Batchelar, Elim Christian Centre, Nelson	<a href="mailto:nelson@elim.org.nz">nelson@elim.org.nz</a>
Pastor Nu Telea, Elim Christian Centre City, Christchurch	<a href="mailto:nu@chch.elim.org.nz">nu@chch.elim.org.nz</a>
Pastor Andrew Garratt, Elim Christian Centre, Burnside	<a href="mailto:admin@burnside.elim.org.nz">admin@burnside.elim.org.nz</a>
Pastor Stewart McLellan, Elim Christian Centre North, Christchurch	<a href="mailto:office@christchurchnorthelim.org.nz">office@christchurchnorthelim.org.nz</a>

Pastor Mark Taylor, Elim Christian Centre, Methven	<a href="mailto:mthutt@elim.org.nz">mthutt@elim.org.nz</a>
Pastor Ash Murdoch, Elim Christian Centre, Timaru	<a href="mailto:timaruelim@xtra.co.nz">timaruelim@xtra.co.nz</a>
Pastor Greg Downing, Elim Christian Centre, Oamaru	<a href="mailto:oamaruelim@ihug.co.nz">oamaruelim@ihug.co.nz</a>
Pastor Adam Dodds, Elim Christian Centre, Dunedin	<a href="mailto:reception@dunedin.elim.org.nz">reception@dunedin.elim.org.nz</a>
Pastor Aaron More, Elim Christian Centre, Alexandra	<a href="mailto:alexandra@elim.org.nz">alexandra@elim.org.nz</a>
Pastor Peter Ballantyne, Elim Christian Centre, Lawrence	<a href="mailto:perobal44@gmail.com">perobal44@gmail.com</a>
Pastor Colin Morrison, Elim Christian Centre, Invercargill	<a href="mailto:invercargill@elim.org.nz">invercargill@elim.org.nz</a>

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