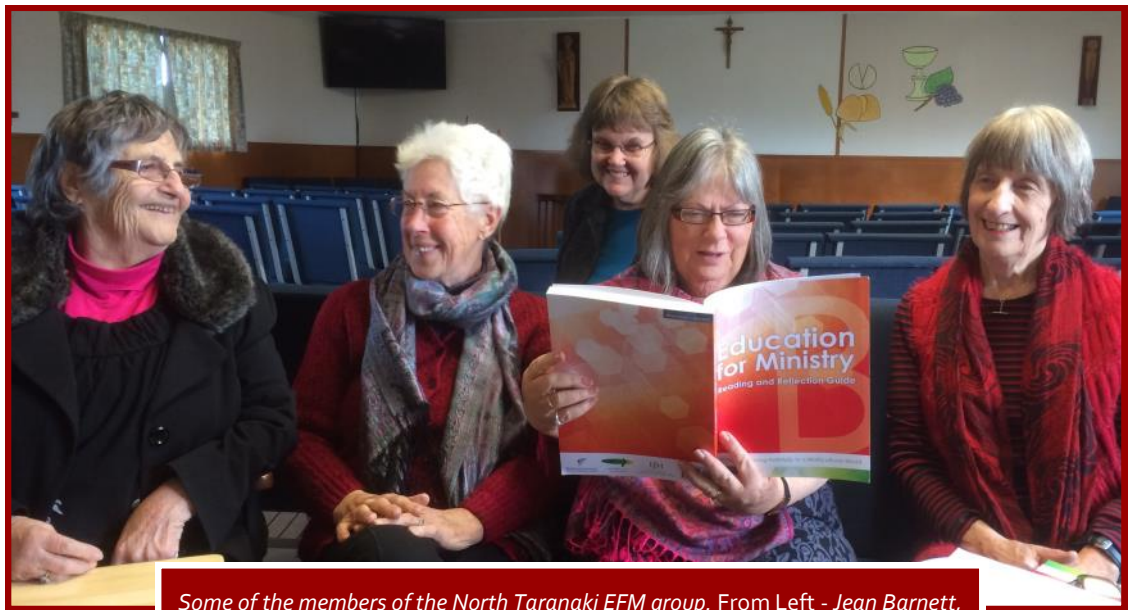


EFM: Education for Ministry

By Valda McBeth



Some of the members of the North Taranaki EFM group. From Left - Jean Barnett, Maureen Armstrong, Ailsa Claridge, with Jill Fleet holding the EFM Reading & Reflection Guide and Revd Kay Brace.

For many women who have no independent income, access to theological education has been limited. This is particularly true of experienced women, who have time and energy for mentoring others but lack the opportunity to formalise their own theological study.

Jill Fleet has been a Christian since the early 70's, but says that since joining the Education for Ministry (EFM) programme she is continually learning, as she takes a fresh look and reflects on her own ministry in the world. Financial support from the Anglican Women's Studies Centre under their Mentoring Programme has allowed Jill to complete the first year, and subsequently register for the 2nd year of the Education for Ministry programme. Jill lives in the outskirts of Waitara, and is a member of a North Taranaki EFM group guided by trained EFM Mentors, Revd Tricia Carter and Ailsa Claridge.

Jill says that prior to joining the EFM programme she had imagined that it would be an advanced Bible study, but quickly found that it was much more. *"As the weeks advanced, the relationships with the group deepened as we learned to trust, and build respect for each other, sharing our stories and openly discussing and developing our theological beliefs. Our study has enlightened and broadened my faith, evoked much stimulating discussion and I often take thought provoking conversation home."*

Education for Ministry (EFM) is an ecumenical Christian four year curriculum which originates from the School of Theology at the University of the South in Sewanee, Tennessee. The programme is administered in New Zealand by the Education for Ministry NZ Trust. Although EFM has always been a programme in adult Christian formation, as well as theological education, the

new EFM programme, which was introduced in New Zealand in 2014, places more emphasis on formation for ministry in the world. Participants commit one year at a time to meet in small mentored communities that provide an opportunity to discover how to respond to the call to Christian service and carry out their ministries. Most groups consist of 6—10 people and usually have only one mentor whereas some groups have two. EFM helps lay persons discover and exercise their varied gifts for ministry in the places where they live and work. *Its nurturing education environment models good mentor skills and then encourages members to be mentors themselves.*

EFM participants are given weekly assignments to study with the help of Reading & Reflection Guides, which requires between two and four hours in study and preparation each week. In the seminars members have an opportunity to share their insights and discoveries as well as to discuss questions which the study materials raise for them. Through discussion and guided reflection, the seminars furnish an opportunity to deepen understanding of the reading materials. More important is the development of skills in theological reflection. The goal is to learn to think theologically. By examining their own beliefs and their relationship to the culture and the tradition of their Christian faith, participants can learn what it means to be effective ministers in the world. In coming to terms with the notion that everything we do has potential for manifesting the love of Christ, we discover that our ministry is at hand wherever we turn. Each EFM seminar meeting is supported by a life of prayer and regular worship.

Each year of the EFM Reading and Reflection Guides is arranged in five sequential sections: Sharing Spiritual Autobiographies and Listening; Thinking Theologically; Developing a Sustaining Spirituality; Integrating Belief and Behaviour; Vocation: Hearing and Responding to God's Call.

The cyclical 4 year programme also has a theme for each year: Living Faithfully in Your World; Living Faithfully in a Multicultural World; Living as Spiritually Mature Christians; and Engaging the Journey to God. Each participant studies the Christian tradition in a set order. In a participant's first year in the programme the Hebrew Bible is the focus. In the 2nd year the New Testament is studied. Third year study is in Church history (including a unit on the History of the Church in Aotearoa NZ, which has been written by Revd Judith Wigglesworth, and a pilot study of this material is currently underway in two Wellington based EFM groups). In the final year participants study theology, ethics, and interfaith encounter.

For more information, or if you would like someone to talk to an interested group about starting a new EFM group in your community within New Zealand or Polynesia, or you are interested in being trained as an EFM Mentor, please contact Valda McBeth, admin@efm.org.nz, phone +64 6 755-1851



EFM – because Exploring Faith Matters

Nga Minita Wahine o Te Pihopatanga o Te Tairawhiti:

Revd Pane Kawhia

By Ruihana Paenga

AWSC Link Representative o Te Tairawhiti



Proverbs 22:6

Train a child in the way he should go, and when he is old he will not turn from it.

From the foot of Hikurangi Maunga, the banks of the Waiapu River and the heart of Ngati Porou Iwi, it is my honour to profile in the next few newsletters our female priests and ministers within Tairawhiti and share some of the wonderful ministry they are doing within their parishes and communities.

This first edition highlights one of the most well-known priests in Tairawhiti, Reverend Pane Kawhia of Ruatoria. A descendent of Raniera Kawhia one of the first Maori Missioners (Kaiwhakaako) in Ngati Porou circa 1834, she has a faith whakapapa that leaves no doubt that her life is in Gods hands. Pane has

experienced the Lord's calling on her life as a carefree young woman from Ruatoria pursuing the wealth of the world, she talks of how she left a prospering career in the Ministry of Foreign Affairs to pursue her greatest love Her Heavenly Father. She delved into her faith asking questions, seeking answers and understanding. She joined *Youth With a Mission* (YWAM) and discovered a passion for mission that is still present today. However, it was during this time that the Lord called her again, this time to St John's Theological College to become an Anglican Priest and to return to her home town Ruatoria to minister to her Ngati Porou people.



Pane at Hauraki

Pane was ordained in 2007 on the same day and at the same location as her ancestor Raniera a symbolic reminder of the role of Gospel to her whanau and community. Pane contributes at all levels as well as her local and regional commitments she is on General Synod, Runanga Whaiti, CMS, Decade of Mission and Tikanga Maori Missions Council. She does not hide her passion for the gospel or her love for her Maori culture and God's children. In an interview with Mania Clarke she said "the Gospel is always relevant to society no matter what era we are in, the way we present it and the context to which it is presented should always be considered".

As the lead organiser of the Ngati Porou Pakeke Ball she was

able to combine those things gospel, church and culture. The ball held in honour of pakeke (elders) aged 80 years and over. She said "we wanted to create an atmosphere where they would feel really special and for a few moments in their lives all eyes would be upon them as they walked the red carpet." Supporters watched proudly as the pakeke (dressed in their finest evening attire) walked along a red carpet the length of Uepohatu Hall in Ruatoria, to be presented to Archbishop Brown and Mrs Mihi Turei. They were escorted either by whanau or students from Ngata College and TKKM o Te Waiu o Ngati Porou. These pakeke were brought up in the era of balls. The Church would host debutante balls which saw young women coming out into society. Queen Carnivals were also run to raise funds for various projects. One mokopuna commented on how wonderful it felt when she was asked for the honour of a dance by her grandfather. An old time band played the old dance numbers to the pele glide, gay gordon and waltz, and an Elvis impersonator also sang some of his great hits.

Revd Pane said the organising committee were thrilled at the outcome and felt that coming together from the various communities along the Coast and working in a spirit of unity was a highlight for them.



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The Centre for Anglican Women's Studies, commonly known as the **Anglican Women's Studies Centre** was set up to serve and to advance the interests and needs of the women of this Church particularly those undertaking Theological training.

The Link Representatives from each Diocese and Hui Amorangi have been chosen for their leadership ability to identify, gather, facilitate, resource and encourage women in their educational preparation for ministry whether lay or ordained. It is hoped that the Anglican Women's Studies Centre can continue to enjoy the support of each Diocese and Hui Amorangi in this endeavour.



The issue of increasing numbers of women in representative positions across the councils and committees of the Church is seen as a high priority and the practice of intentional mentoring by those already in national and international representative roles is seen as a good way to expose women of this church to fulfill their potential as leaders.

Ensuring that women's voices and stories are heard now and in the future is also one of our continued aims whether it be by traditional methods of publication or using more contemporary technologies like website publication. We remain optimistic that through continued support, the needs of women throughout this Province will be valued and recognized.



Council for Anglican Women's Studies — 2015

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EDITORIAL DISCLAIMER: The Anglican Women's Studies Centre is committed to encouraging and enabling women's voices and perspectives from across the diversity of the Church to be shared more widely. We acknowledge that women's experiences of church differ considerably and that resultant theological perspectives also differ considerably. In general the AWSC does not exercise editorial control, rather we welcome as many voices as are willing to contribute.