

October 2015
Volume 5, Issue 7

Meet the Links

From the Diocese of Waikato & Taranaki Archdeacon Val Riches



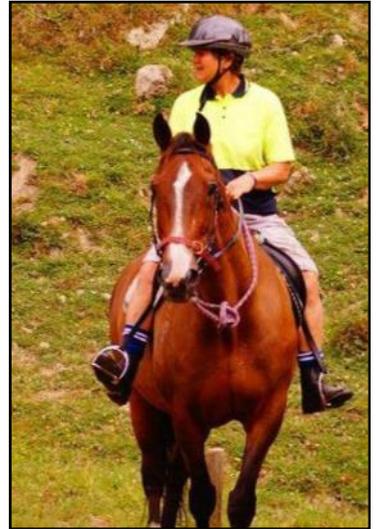
It's with delight that I pick up the role of Diocesan link person on the Anglican Women Studies. I have valued the fellowship and inspirations offered at the National Hui when I have been able to get there.

I am aware of the tremendous work many courageous women did before I was an adult to enable me to be ordained in 1980 as a young woman. In many ways the role of women in leadership in the church has become easier and yet in stipended and senior leadership we are often poorly represented. Our acceptance in leadership has become more difficult in many subtle ways. In one way this is noticed in that after thirty years many still seem to have little sensitivity to the use of gender

inclusive language in worship.

I have only served in the

Diocese of Waikato; first as a curate as a single then as a married woman and mother of three children and many others. I have been Vicar of Taumarunui, Ministry Enabler of Orakau, Archdeacon of Waitomo and Parininihi, Vicar General and Regional Dean. At present I am the Vicar of Morrinsville and Vicar General in the Diocese. In November I will be collated as Archdeacon of Piako. Lots of titles, yet simply I am a person who struggles to lead a church in ways that are life-giving and real. I am sustained and stretched by being a CPE facilitator and a leader of youth horse camps (Hikumutu Camps).



Val on her horse over the summer at Hikumutu camp—Jan 2015

From the Diocese of Nelson Kaye Dyer

Kaye lives in Picton in the beautiful Marlborough Sounds where her husband, Richard, is the vicar. She is a mainlander having spent her early years in Southland before moving to Christchurch for secondary and tertiary education. For the last 31 years they have ministered in the Nelson Diocese.

Kaye enjoys teaching and empowering others. After gaining a BSc (Hons) in Mathematics (Canterbury) she taught mathematics for



many years while also being involved in her local church and ministry. More recently she gained a BTheol studying part-time through the Laidlaw College distance programme. Since 2000 Kaye has run practical training events especially for women to help equip them for ministry and mission. In particular she enjoys teaching others to hear God's voice and discover the calling for which God has designed them. Jesus said "My sheep hear my voice, and I know them, and they follow me" (John 10)

Currently Kaye is working on her final paper of a MMin (Otago) researching in the field of missional church, discipleship and leadership based on Ephesians 4:7-12. Both Richard and Kaye have shared an interest in new forms of church, evangelism and church planting for many years. Their website www.mightymessage.com contains resources and links in these fields. Kaye and Richard have two adult sons presently living in Blenheim and Lower Hutt.

Nga Minita Wahine o Te Pihopatanga o Te Tairawhiti:

Revd Ngaio Keelan

By Ruihana Paenga

AWSC Link Representative o Te Tairawhiti



Ngaio with Archbishop Brown Turei

*Te Whanau a Ruataupare, Te Whanau a Uruahi,
Te Whanau a Hinerupe ki Waiapu*

Phillipians 4.13

I can do all things through Christ who strengthens me!

Ngaio was born into the hahi her father the late Archdeacon Anaru Takarua and her mother Revd Evelyn Takarua were staunch members of Te Pihopatanga o Aotearoa under Bishop Whakahuihui Vercoe and Archbishop Brown Turei. Ko tōna whakapapa nō te Riu o Waiapu (she is from the Waiapu Valley) me te ākau o Tokomaru (Tokomaru Bay). Ngaio entered the ministry in 2003, she is a trained teacher and has completed a Masters at Massey University on her father Archdeacon Anaru Takarua titled "I am what I am." She was ordained in 2013 and priested last year in Tolaga Bay and is currently head priest in Tokomaru Pariha having served there for some years alongside senior priests in Tikanga Māori and Pakeha.

Her decision to become a Minita a Iwi was just a matter of time, it was probably predestined that members of her

whanau would follow in the footsteps of their tipuna. She felt a passion for God from the age of 7 her mother was the Sunday School teacher and her father the priest and so she was born into the role. She was also born into a whanau and hapu who had a love and gift of kapa haka she has been a member and tutor for Te Hokowhitu a Tu kapa haka group and has a flair and exuberance that rubs off on all who meet her. She epitomises the art of living as a Māori and as a Mihingare (Anglican).

Ngaio's ministry includes nga karakia mo te Hakarameta (administering sacraments), nga karakia mo te mate (tangi and funeral), nga karakia mo te whanau (blessings and prayer for families), nga karakia mo te haponi (blessings



*Ngaio teaching at a gathering of Three Tikanga Youth in Tokomaru Bay
2013*

openings of community gatherings and events), nga karakia mo te kura (prayers at school), whakaako waiata whakamoemiti himene (choir teacher). She is a gifted musician and has conducted the Te Hokowhitu choir who sung and recorded some of the beautiful Mihingare himene to CD.



Delegates at the Anglican Indigenous Network in New York 2015

Having worked alongside Ngaio I have seen her heart for young people and her passion for achieving to your best ability. I have witnessed God use her to impact young people through music whether that be at school or in the community. She has a heart for the rawakore (needy) and would love to see a ministry established and operating in Ngati Porou that serves the less fortunate.

Some recent highlights for Ngaio include going on sabbatical with Tairawhiti Amorangi clergy to the Holy Land and St Johns Israel. This year she experienced for the first time the Anglican Indigenous Network (AIN) gathering in New York with a delegation from Te Pihopatanga o Ao-

tearoa, meeting and sharing cultures with tangata whenua across the world. She is a product of having a lifetime involvement within te hahi mihingare giving and receiving in the name of Jesus. Te Pihopatanga o Tairawhiti is faced with the challenge of improving ourselves, of growing and nurturing our flock in a more relevant and meaningful way. Revd Ngaio is an important leader in that journey. When asked where are the Lords helpers going to come from? She replied from people we meet at karakia, marae, from down the road, on the road, from anywhere and everywhere. Some we know and some we don't know.

Revd Connie Ferris

By Ruihana Paenga

AWSC Link Representative o Te Tairawhiti

Ko Hikurangi me Titirangi nga maunga

Ko Waiapu ko Tapuaeroa me Uawa nga awa

Ko Mangarua Ko Ruataupare ki Tuparoa me Hinemaurea ki Mangatuna nga marae

Ko Ngati Porou Ko Ngati Uepohatu Ko Te Aitanga a Hauiti nga iwi!

Revd Connie is one of three priests still actively serving in Hikurangi Pariha (*parish*) which extends into Waipiro Bay and covers 20 Marae across four different coastal communities, including Ruatoria township the largest town on the East Coast. To say it is a huge area is an understatement, many of the roads remain unsealed and traversing the rugged terrain can leave your teeth chattering and loosen a few nuts on even the toughest of vehicles. She and her husband Revd Prince Ferris are dubbed the flying Ferris' their van a mobile bedroom throwing the mattresses in the back to attend tangihanga all over the motu.

Connie tells how she came to enter the ministry "it was all because of a bucket of pupu (*periwinkle*)" she returned home to Ruatoria and



Connie with Revd Pane Kawhia



Revd Connie Ferris at the deconsecration of St Francis in Ruatoria earlier this month with Bishop Andrew Hedge, Revd Morehu and Revd Stephen Donald

most of our priests she has extensive role within the community she is President of Maori Women's Welfare League, Maori Party advocate, volunteer chaplain at Te Puia Hospital all while caring for husband retired priest Prince Ferris, she says she has learnt a lot working alongside him an expert in Te Reo, Haka, Waiata and Tikanga Maori they complement each other and are very well known to all hapu in Ngati Porou.

She says wisely it is all about loving everyone and being ready to Go when the Lord calls. "What you are like in your ordinary life you take over into your ministry life." I have witnessed a lot of miracles, felt the blessing of the Lord on my life, it would be wonderful for all our whanau to truly and wholly experience this.

had been living at her beloved Ruataupare Marae at Tuparoa working as the caretaker for the Marae. While she was collecting pupu one day Revd Morehu Te Maro and his wife Janey came to mind and she thought she would take them some. It just so happened a church hui was happening at the Marae when she returned, she sat in on the hui and by the end she was put forward as a potential candidate for kaikarakia (*lay reader*) this was in 1995 she was priested in 2000 at Tuparoa.

Connie has a wonderful pastoral gift and lives by the philosophy that when whanau call she will go. She does a lot of voluntary work within the community over and above ministry, like

naunau to truly and wholly experience this.

Matthew 8:24-25

Suddenly a fierce storm struck the lake with waves breaking into the boat. But Jesus was sleeping. The disciples went and woke him up, shouting, "Lord, save us! We're going to drown."



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Remembering Annette Margaret Gilchrist 1924—2015

By Revd Claire Brown
Diocese of Dunedin



Annette was a very special woman, the matriarch of a large family, spread around New Zealand and Australia, and a valued kuia amongst Anglicans in Dunedin.

After long years of widowhood in Wellington, she arrived here with her second husband in 1976, and quickly fitted into the life of St Nicholas' Church, Waverly. She was a valued part of AAW for many years, serving as both Social Concerns Convenor and Diocesan President, and she helped set up the Dunedin Anglican Women's Network [DAWN] in 1988, having been invited to do so by Bishop Peter Mann, at the instigation of Anna Gilkison of Weft, as a mark of the beginning of the Decade of the Churches in Solidarity with Women. DAWN became an

important voice for women in this diocese, as the members explored issues of feminist theology and spirituality.

Annette had already completed the EFM course, and become a lay minister at St Nicholas', where the congregation appreciated her preaching, which still continued into her 91st year, with sermons that reflected the depths of her faith and challenged her hearers.

She was also an artist, both painting pictures, and being responsible for the beautiful banners and cushions that decorate the church.

She was devoted to her family, and a wonderful friend to many.

She has been a close friend and mentor to me for over 30 years, since soon after my Ordination. We both belonged to a group that read some of the earliest writers of feminist theology in the eighties. Sarah Maitland's 'Map of a New Country' was one of the early ones. A whole new world was opening up for us, as we began to understand how women and their values had been ignored by the Church for so long, and that was contrary to the ministry of Jesus. We shared the excitement, and were able to challenge each other. It was all such fun.

During her last illness, it was always a great pleasure to visit Annette. There was much laughter, and lovely memories to share. Truly this friendship is a cause of continued thanksgiving.



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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.



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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.