

Nov/Dec 2019
Volume 9, Issue 7

The Anglican Church in Aotearoa New Zealand and Polynesia Anglican Women's Studies Centre

Secret Society or Hidden Treasure?

'Who is the Anglican Women's Study Centre for?' 'What does it do?'

'I've never really heard about it before!'

These questions emerged at our recent hui. The Council organised the three hui, to bring together some women in leadership in the Church in this Province, from each tikanga, to provide training, networking and educational resourcing— that is one thing we do!

At the conferences were some young women, ordained and lay, who have been or are being mentored, nationally and internationally— that is another role of Anglican Women's Studies Centre (AWSC).

We are collating stories of the last 40 years since women were ordained priest in the Province, for our 2020 publication, 'Telling our Stories', Over 50 women are contribution to this book. An informative newsletter is published every two months, for anyone who would like

to receive it..

We have two Councillors from each tikanga, who are elected at General Synod. There is also a LINK person from each Diocese/Hui Amorangi, who can provide a focal point for women in leadership and training.

The Anglican Women's Studies Centre is funded by the St John's College Trust Board approved by General Synod for theological education, and leadership initiatives for Anglican women. It is a three tikanga body.

It is no secret society, but a wonderful resource for women in the Church. Please open the treasure box, make contact, pass on the good word, and see how we can all work together.

You can read more on the back page of this newsletter. You are welcome to contact any of the Council, Links, or the administrator: anglicanwomenstudies@gmail.com

Anglican Women's Studies Council and Links 2018-2020



Standing: Jenny Quince, Kaye Dyer, Val Riches, Bettina Maxwell, Mihimere Jaram-Thomas Heather Riches, Akanesi Folau, Nyasha Gumbeze, Adi Tuidama, Isabel Mordecai, Ceridwyn Parr (administrator)

Sitting: Nai Cokanasiga, Tapita Ching, Stephanie Clay, Helen Roud, Numia Tomoana, Carole Hughes, Evelini Langi.



Light beyond the Horizon

Tikanga Maori Anglican Women Hui 2019

report by Deb Cole, photos by Deb Cole and Numia Tomoana



On Friday 29th November, 22 wāhine representing Tai Tokerau, Te Manawa o Te Wheke, Te Tairāwhiti, and Te Waipounamu arrived at Waipatu Marae, Hastings, Hawkes Bay for the pōwhiri to open the first Tikanga Māori Women’s Studies Centre hui. This roopu of wāhine included four rangatahi kōhine who had come to be immersed in the world of their kuia o te Haahi, and haukainga, very exciting.

What a beautiful setting, what an auspicious moment and what faithful and wonderful wāhine to be in the company of, especially our first Pīhopa wahine, ko Waitohiariki Quayle. Also, to have Auntie Aggie Smith travel down from Kaitaia with whaea Norma Evans to give her tautoko to Rev Jenny and the contingent from Tai Tokerau, and to the wider gathering of wāhine and kuia. It was a blessing. Yes, an auspicious start to what would prove to be an incredible and enlightening hui for us. Let me say, Waipatu Marae is on whenua second to none.



‘The arrival of our first national hui was here, happening on my marae, Waipatu, in Hastings. So much excitement. The peels and calls of the karanga wove its whākapapa, wairua and tapu, around and within our manuhiri, to acknowledge our Creator, our tipuna, and our loved ones in the heavens.’ Numia Tomoana

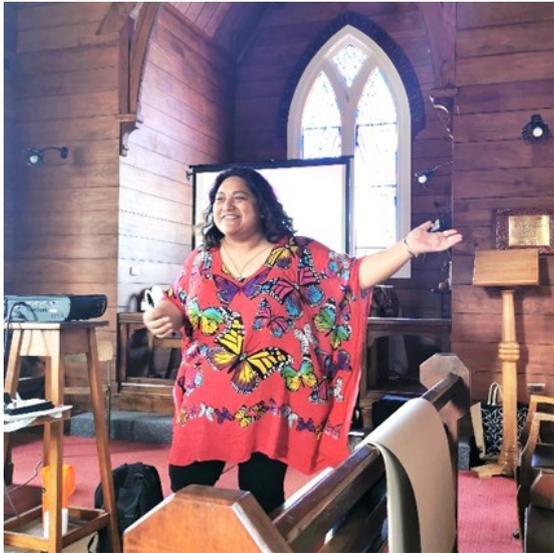
Back to the hui. After a wonderful lunch presenting the best of fruit and vegetables from Heretaunga, it was off to the church to hear **Pīhopa Waitohiariki** give her story of how she got to be where she is today. She left us with a challenge: to be a people of excellence: that we be the best people of God we can be, this incorporates our actions, our speech, our delivery of the Gospel message and even how we dress. This kōrero reinforced the Kaupapa “Light beyond the horizon” and set the standard of excellence that was followed by the other presenters.



Bishop Waitohiariki Quayle

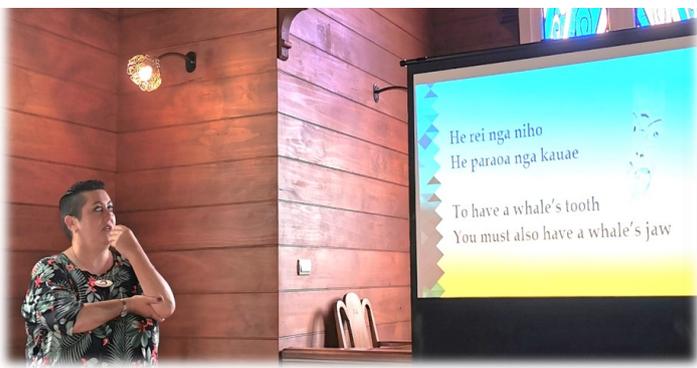


Ruihana Paenga spoke of her journey from grassroots community on to a global stage, at the United Nations, and then how to bring that back to her community; this was also about stepping up to be our best self, not settling for the mediocre. Thank you Ruihana for stepping off a plane direct from Bangkok and coming to fulfil your obligations before travelling back to Tairawhiti to be licensed as a Kaikarakia. Very impressive.



Ruihana Paenga

Associate Professor Khylee Quince spoke about leadership from within the community. The imagery was of the waka



Khylee Quince

and those on the waka who, whilst having a vision of an island beyond the horizon do not make the vision the primary focus of the mahi to be completed by those in the waka; rather the rangatira and all on board are absorbed with what is happening in and around the waka, the weather, the wind, the stars and moon, the sun, the birds, the waves, the temperature of the water; that all these aspects are in alignment: mindfulness if you will. The outcome of this focus is that we don’t move towards the island, we let it come to us.



Khylee Quince and Jenny Quince

Revd Jenny Quince, helped by others, presented on healing, on what happens to us when we are not prepared, when we do not protect ourselves spiritually, when we take on burdens that are not our own, not ours to hold on to but rather we forget that we are often the channels through which the burdens are taken to God. Jenny moved on to the armour of God and why it is important that we put it on especially when we enter into tapu situations:

The helmet of salvation: “We believe that it is through the grace of our Lord Jesus that we are saved ...” Acts 15:11

Breastplate of righteousness: “The one who does what is right is righteous, just as He is righteous” 1 John 3:7b

Belt of Truth: “You shall know the truth and the truth shall set you free” John 8:33

Feet fitted with readiness that comes from the gospel of peace: “Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.” John 14:27

Shield of faith, to quench the flaming arrows of the evil one: “Now faith is confidence in what we hope for and assurance about what we do not see” Heb 11:1

Sword of the Spirit which is the word of God: “For the word of God is living and active; sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning thoughts and intentions of the heart.” Heb 4:12 The only offence weapon in our arsenal .

And pray in the Spirit on all occasions with all kinds of prayers and requests.

With this in mind, be alert and always keep on praying for all the Lord’s people.

Remember: “The angel of the Lord encamps around those who fear Him, and he delivers them.” Ps 34:7



Ko Te Amorangi ki mua, Ko te hapai o ki muri

As it is with Māori gatherings, they are twofold: there is the spiritual feeding that takes place 1) ko te Amorangi ki mua - the work of the Spirit of God which also enabled whanaungatanga and 2) ko te hapai o ki muri - the renewal of the bonds of peace that bind us together as Māori wāhine, Christian Māori wāhine, Christian Māori wāhine o Te Haahi.



Even though there were many who were unable to attend for a variety of reasons there was a core group that were able to reconnect. Then there is the physical feeding that takes place.



Rev’d Numia did an amazing job logistically, also the manaakitanga by the haukainga of Waipatu Marae was superlative, and thus the hui excelled in both.

After the presentations on Saturday, Numia had arranged for a Hikoī Haukunui o Heretaunga, with Kaumatua **Ngahiwi Tomoana** as our tour guide. He pointed out physical sites and gave us the whakapapa of these, and a rātou ingoa tūturu.

This tour included a trip up Te Mata Peak to survey the lands of Heretaunga, then to Craggy Range Wineries for wine tasting, where the view of the controversial zig-zag tramping path is seen, illegally and immorally erected by the Winery but challenged, and eventually won by the iwi. The track on this cultural heritage and sacred site is now under remedial restoration.



The end of this bus tour was Karakia at Ātea-a-Rangi, Waitangi, The Star Compass, a site that honours the celestial navigational technique passed down through generations for thousands of years. The site honours the tūpuna who travelled Te Moana-nui-a-Kiwa for thousands of years before finally landing in Aotearoa. This site was also where Te Tiriti o Waitangi was brought and signed in 1840.





I want to acknowledge Te Manawa o Te Wheke, Tairāwhiti, Te Wai Pounamu and Te Taitokerau for their inspired leading of the morning and evening praise and worship karakia: karakia that aided in setting our day on the right course and then ending our day, being able to leave the things of the day behind and rest peacefully through the night. Yes, our spirits, our minds and our bodies were fed.

What was evident from the kōererorero amongst the wāhine was that the impact of colonisation on the various communities that we all represent, is still reverberating down through whakapapa, witnessed in the disenfranchisement of our rangatahi kōhine from tikanga, from whānau, from wairuatanga o te Haahi, especially in those more rural communities where there is limited resourcing at all levels of life. Whilst the AWSC aspires to encourage our wāhine to scholarly excellence, the reality is that many of the communities struggle to reach our disenfranchised rangatahi wāhine, and perhaps there is the need to look more to



resources that bring about equity of opportunity, so that all tikanga can ensure there is an equality of access by all.

Ki a koe Rev Numia me te haukainga o Waipatu Marae, te Pīhopa o Te Ūpoko o Te Ika, ngā kaikawe kōrero kauanuanu, ngā kuia, ngā wāhine o Te Pīhopatanga o Aotearoa tēnā koutou, tēnā koutou tēnā koutou katoa.



Numia Tomoana, Khylee Quince, Bettina Maxwell





A Blessed Opportunity (part 2)

Nai Cokanasiga describes her course at St Georges



In the last issue, Nai described her time in Jerusalem, and her visits to the Mount of Olives, the Pool of Bethesda, and Bethlehem.

In this section, she takes us to the Judean wilderness, the Mount of Transfiguration, the Dome of the Rock, the Garden of

Gethsemane, and the Holocaust memorials.

A highlight for me was the **Church of the Samaritan Woman**, in which we got to see Jacob’s well. This very well where we were all standing was where Jesus met the Samaritan woman and talked to her and asked her for a drink. Esther Naicegulevu was so proud that day, when she was asked to draw the water from the well. With several attempts she got some water in the bucket for us.

It is history in the making when we come to think of it, as we brought this reading (John 4: 1 – 42) alive in us during our physical presence and experience. I will treasure it in my life forever.

The Woman at the Well is a well-known story in the Bible and is loved by most Christian women in most churches. It is usual-



special events. This was a special time for me and I am sure for the rest of my women friends in our group, to actually see and touch the water and the well at Jacob’s well. I felt so spiritually filled with emotions and I was so blessed to be there. At some point I spiritually visualized the Lord sitting there in the mid-afternoon sun talking to the Samaritan woman and this brought the scripture alive to me. I just praised God for this opportunity in my life that will be treasured forever.

The Judean Wilderness

Wadi Qelt/
Overview of St. George Kosiba
– This was time to sit and expe-



rience the quietness and silence in our heart, as we sat on top of the beautiful Mountain of Temptation.

My quiet prayer time at the lookout was such an emotional time for all of us as we sat in our own place and space to meditate on what our Lord went through for 40 days in solitude with God. No one can ever feel how our Lord felt but we were spiritually uplifted in prayers and felt we were in His presence in that time of confession and acknowledgment of His great love for us. What an experience that will live with us forever and it was like a dream: when you wake up it is no longer a physical presence but a beautiful memory.



ly dramatized, and there is also the song; “The Woman at the Well” that we all love to sing in gatherings of women during



The River Jordan

From the Judean wilderness to the Baptism of Jesus site at the Jordan River. The site was just like other sites we visited, busy with other pilgrims who were there singing, praying and having their small service of Baptism at the river. We each renewed our baptismal vows, led by Reverend Richard, the College Chaplain.. Very moving moments for each of us and spiritually uplifting especially as it was in a place where our Lord was baptized by John the Baptist.

On the way back from the Jordan,



we stopped at a sycamore tree in the city of Jericho, remembering the story about this tree and Zacchaeus the tax collector.

The Sea of Galilee via the Jordan Valley

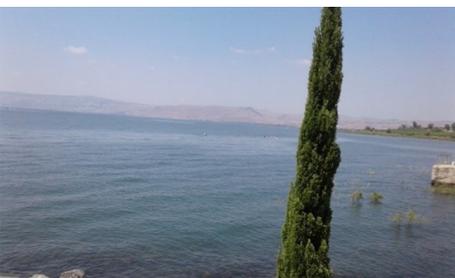
This was a special weekend at the Golden Crown Hotel at Mount Precipice in Nazareth. We were told to bring passports, medications, and all necessary personal items for this trip, as we were going to the Sea of Galilee with a boat ride. It was such an exciting trip with lots of learning experience.

We travelled to the Sea of Galilee via the Jordan valley; Capernaum (Mathew 5: 5-18) ,Church of the Multiplication, Tabgha (Mark 8: 1 – 10)St. Peter’s Primacy/Mensa Christi (John 21: 1 – 25)Mount of Beatitudes (Mathew 5: 1 – 12)

We had a boat ride on the Sea of Galilee (Mathew 8: 23 – 27, 14: 22 – 36) It was exciting to ride on the boat across the Galilean sea, which was so familiar to Jesus during the beginning of His

ministry. It was an historical site where Jesus performed miracles and especially, this is where he called his first disciples.

‘On this rock, Peter, I will build my Church’, Jesus told Simon Peter. Jesus’ first disciple. You can see that Rock inside St. Peter’s Church built beside the Sea of Galilee.



The Bronze Statue of St. Peter is at the spot where our Lord was preparing a fire and waiting for the disciples.



We visited the Basilica of the Annunciation (Luke 1: 1 – 26 – 38)and had Holy Eucharist at the Christ Church, Nazareth with Rev. Nael abu Rahmoun, Rector, who gave us a warm welcome and morning tea.

Walking through **Old Town Nazareth**, we stopped to have a drink at the cafeteria on the way, and I pictured in my mind Jesus running up and down these streets as a young boy. Like any other normal young family, Mary and Joseph the carpenter did most of their shopping here. Later in the morning, we visited the Church of St. Gabriel and Mary’s spring.

We returned to the Golden Crown Hotel to cool off in their beautiful pool. The evening ended with the group reflections and evening prayer after dinner. The group reflection was very emotional as we each shared our own spiritual gains from the sites we visited and each expressed our own different values and experiences throughout the visits. At that moment of sharing, I was still trying to challenge myself to believe I was really in Nazareth, the town of the Annunciation, where Jesus grew up in a family just like any other family. The famous drama that is always part of any Sunday school group on Christmas, the Nativity Play.





The very place of the Annunciation where the Angel Gabriel appeared to the Virgin Mary.

Mount Tabor – The Mount of Transfiguration;

We drove up the Mount of Transfiguration and had our Holy Eucharist in one of the chapels at the Church on the Mount.



Lunch was in Tiberias at Hermitage Restaurant on the sea which was so beautiful at that time of the day.

We then returned to Jerusalem in the late afternoon. Although the trip was tiring, I enjoyed the things we learnt about the sites and their history. It was just so much to take



in. We got to see some very interesting movies, that talked about the ancient history of so many hundreds and thousand of years, and saw excavated sites which were well explained to us by Mary June, who is an archeologist by profession and who was one of the many who worked in a few sites that we visited. We were all so proud of her and admired the knowledge she had of her work.

The trip to the Israel Museum

In the morning break , we were given 50 shekels each to buy lunch, and free time to do our own sightseeing and shopping. In the afternoon, we visited the sites where we saw the model of Jerusalem in 66 A.D.

Museums always fascinate me, not only the things of old and ancient histories but also the people who found them and the stories behind all the little pieces that became so famous to this day and age, like pottery, jewellery, books with ancient writings and so on.



The Dome of the Rock and the El Aqsa Mosque

This was a busy morning as we started with the historical talk on the site. We were required to wear modest dress and carry our passports for security reasons. The first stop was to the two great temples, the Dome of the Rock which I only saw pictures of with its magnificent glory.





The security was tight, and we were required to take in our special tour guide assigned to us by their head of security. With our bags checked and a few questions asked, we were



then allowed to go in. It was fascinating to see the beautiful building with its colored pieces of mosaic and art and magnificent gold and silver chandeliers and candle holders and lights hanging down from the ceiling. Then we came to the Rock that is right in the middle of the temple. We were also taken downstairs, underneath this huge rock .

The Western Wall (the Kotel) is a place of prayer, where walls separate the men from the women. It was quite an experience to enter through the security gate, to have our bags checked, and then go through the x-ray screened gate. We were faced with this poster right in front of the entrance, which read, "This is a Holy place, the presence of the Lord is here". Wow, what can we say of this most talked about prayer sanctuary that is visited by thousands of people from all over the world every day?

The Wailing Wall or prayer wall is divided into two, for men and women. Prayers for me are private, but here I had to write my prayers on a piece of paper to be put in between the



stones on the wall. I stood there for a while just watching the crowd, seeing women and men from all over the world speak-



ing in different languages, and just bearing the hot sun and the heat to get near to the wall. Some don't go and pray, but just place their piece of paper on the wall. But I did go near and touched the wall and with faith I placed my pieces of paper and sat back for a while, still thinking and spiritually uplifted by what I read earlier that He is presently there.

Historical sites

We visited the Yad Vashem, the Holocaust Memorial and Research Centre, the Children's Memorial and the Eternal Flame. We ended our visit at the Historical Museum. These visits were too emotional for me, especially the Holocaust Memorial



where we got to see the real pictures of the torture done to the Jewish people during the wars of the 1939 - 40's. There were 6,000,000 Jews killed during Hitler's time. Of that 6,000,000, 1,000,000 were children. I was traumatized by what I saw in those movies and by what I heard from the survivors' interviews, describing what they went through during those wars. I am glad I got to see and experience the real history of those days which we only see in movies, but I do appreciate the experience of such a horrific historical events.

We rounded up our evening at the Lecture room with the Dean of St. George Cathedral, the Very Reverend Dr. Hosam Naoum, who lectured us on the Churches and their ministry of reconciliation in the Holy Land. It was interesting to learn of



the different ministries in Jerusalem and how difficult it is to carry out their work in such difficult situations as far as the restrictions and boundaries in Jerusalem are concerned. My thoughts were, how lucky we are to be living in such a place where we don't have to go through such situations as they do, but God leads and controls. We must uplift our intercessional prayers for Israel and all the ministries in Jerusalem, their Bishops, Priests & families and the churches and their institutions.

PALM SUNDAY WALK

To the Mount Olives for our Palm Sunday walk from the Bethphage Church. We began our walk from where it all began, to the Church of Dominus Flevit (Jesus wept over Jerusalem), walking down hill and singing hymns of praise, and at the same time meditating on the day our Lord rode on the donkey down this hill to Jerusalem.



These olives trees are over thousand years and are still fruiting and shooting new branches

This is the very garden where our Lord was praying when he was arrested on that fateful night and he was taken away (Luke 19: 41-44, Mathew 23: 37-39)



St. Peter in Gallicantu/the House of Caiaphas.

It was amazing to witness the very place where Jesus stood and was tried, and where Peter denied Him 3 times. We saw the bronze figures of the young woman who accused Peter as well as the cock on the very top of the pillar.



The Church of all Nations

In our next issue, Nai writes about The Way of the Cross, Masada, Bethany and Em-





For the Darkness of Waiting

A litany chosen for this Advent

For the darkness of waiting
of not knowing what is to come
of staying ready and quiet and attentive
we praise you O God:

**for the darkness and the light
are both alike to you.**

For the darkness of staying silent
for the terror of having nothing to say
and for the greater terror
of needing to say nothing,
we praise you O God:

**For the darkness and the light
are both alike to you.**

For the darkness of loving
in which it is safe to surrender
to let go of our self protection
and to stop holding back our desire.
we praise you, O God:

**For the darkness and the light
are both alike to you.**



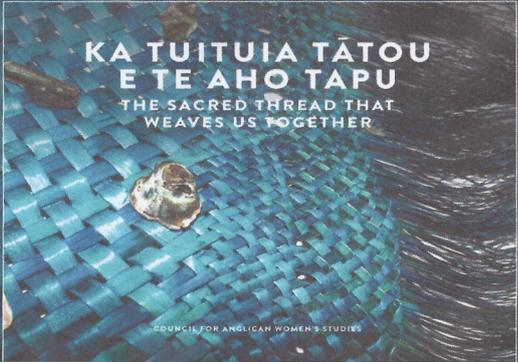
For the darkness of choosing
when you give us the moment
to speak, to act, and change,
and we cannot know what we have set in
motion,
but we still have to take the risk,
we praise you O God:

**For the darkness and the light
are both alike to you.**

For the darkness of hoping
in a world which longs for you,
for the wrestling and the labouring of all
creation
for wholeness and justice and freedom,
we praise you O God:

**For the darkness and the light
are both alike to you.**

Janet Morley, *All Desires Known*
SPCK 1992



**KA TUITUIA TĀTOU
E TE AHO TĀPU**
THE SACRED THREAD THAT
WEAVES US TOGETHER

Price is \$25 per copy plus post & packaging
Order your copy now directly through the GENERAL SYNOD OFFICE
on +64 9 521-4439 or email gensec@anglicanchurch.org.nz

Publication sponsored by the COUNCIL FOR ANGLICAN WOMEN'S STUDIES,
The Anglican Church in Aotearoa, New Zealand & Polynesia





Anglican Women’s Studies Centre (AWSC)

Ceridwyn Parr, Administrator

Email: anglicanwomenstudies@gmail.com

Home Office Phone: 027 573 8073

General Synod Office Phone: +64 9 521-4439 www.anglican.org.nz

Postal: General Synod Office, PO Box 87188, Auckland 1742, New Zealand



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 are 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 fulfil 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 web publication. We remain optimistic that through continued support, the needs of women throughout this Province will be valued and recognized.

Council for the Anglican Women’s Studies Centre—2018/2020

TIKANGA MĀORI—

† The Ven Numia Tomoana (Convenor)
revnumia@gmail.com

† Revd Bettina Maxwell
par1pa0pa0@gmail.com

TIKANGA PĀKEHĀ—

† Revd Canon Helen Roud
helen.roud@gmail.com

† The Ven Val Riches
vjriches@outlook.com

TIKANGA PASEFIKA—

† Kelera (Nai) Cokanasiga
keleranai@yahoo.com

† Revd Evelini Langi
melelevelini.langi@gmail.com

AWSC Diocesan & Hui Amorangi Link Representatives

TIKANGA PASEFIKA—**Samoa Archdeaconry**

† Revd Sonja Hunter
sonja.hunter1@gmail.com

Fiji Archdeaconry

† Ms Adi Lilieta Tuidama
fspace@ecrea.org.fj

Tonga Archdeaconry

† Ms Akanesi Folau
nesifolau@gmail.com

New Zealand Archdeaconry

† *Position Vacant—tba*

TIKANGA MĀORI—**Hui Amorangi o te Tairawhiti**

† Ms Ruihana Paenga
ruihanapaenga@gmail.com

Hui Amorangi o te Taitokerau

† Revd Jenny Quince
quincemail@xtra.co.nz

Hui Amorangi o te Manawa o te Wheke

† Revd Raumiaria McRoberts
raumiaria2014@gmail.com

Hui Amorangi o te Upoko o te Ika

† Revd Teri-Rori Kirkwood
rangitahi.upoko@gmail.com

Diocese of Te Waipounamu

† Archdeacon Mere Wallace
nganehu.mere@gmail.com

TIKANGA PĀKEHĀ—**Diocese of Auckland**

† Revd Nyasha Gumbeze
tamarisk1999@yahoo.co.nz

Diocese of Christchurch

† Revd Stephanie Clay
stephaniedemytruk@msn.com

Diocese of Dunedin

† (interim)Ms Jenny Campbell
jennycam@xtra.co.nz

Diocese of Nelson

† Revd Kaye Dyer
kaye@mightymessage.com

Diocese of Waiapu

† Revd Isabel Mordecai
isabel.mordecai@gmail.com

Diocese of Waikato & Taranaki

† Ms Heather Riches
heather.hilary@hotmail.com

Diocese of Wellington

† *Position Vacant—tba*

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.