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Anglican Women's Studies Centre

## Making and Strengthening Disciples Reborn by Water and Spirit

9th Indigenous Anglican Sacred Circle,  
University of Northern British Columbia, Prince George, Canada

By Archdeacon Mere Wallace



Archdeacon Mere Wallace arriving at Prince George to participate in the 9th Indigenous Anglican Sacred Circle conference in Canada

national gathering and decision-making body for Indigenous Anglicans in Canada. Since 1988, First Nations, Métis and Inuit members of local Anglican churches have gathered every three years to talk about our spiritual lives, past and present experiences, their hopes for the future and their relationships with the Anglican Church of Canada. Ultimately, it is the journey toward self-determination and becoming an Indigenous church within the Anglican Church of Canada.

But those who wait for the Lord shall renew their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint. (Isaiah 40:31)

The Ninth Indigenous Anglican Sacred Circle was held August 6-11, 2018 on the campus of the University of Northern British Columbia in Prince George, B.C. The theme for this Sacred Circle is "Making and Strengthening Disciples: Reborn in Water and Spirit," **Matthew 28:19-20**

The Indigenous Anglican Sacred Circle is the

**Gathering Prayer** - Creator we give you thanks for all you bring to us for our visit within your creation. In Jesus you place the gospel in the centre of this sacred circle through which all of creation is related. You show us the way to live a generous and compassionate life. Give



us your strength to live together with respect and commitment as we grow in your spirit, for you are God now and forever. Amen

I was privileged to spent 10 days in Canada along with Pihopa Richard through our involvement with the Indigenous Anglican Network. Each morning of the four day gathering began with music and prayers and on the first day was the lighting of the fire which burned throughout the conference. The Ministry of Mishamikoweesh people was in Oji-Cree language and the prayers for the fires were a couple of the many highlights of this gathering.

Gospel Based Discipleship was explained, and it was noted that it was especially successful in indigenous communities and in urban settings where the traditional form of church is foreign to many people. The foundation element of Gospel

based discipleship is putting the gospel in the centre of the circles and putting Jesus in the centre of their hearts. This approach is reinforced in the reading of Acts, where we are told that ‘where people meet is where the church is’.

I especially valued the opportunity of meeting other indigenous women who hold episcopal roles in the church, as well as all the other clergy and laity, both men and women. Bishop’s Lydia Mamakwa-Web, Riscylla Walsh-Shaw and Lynda Nichollas are beautiful women that are so down to earth and

who were willing to share so much of their ministry. It was a real honour to spend time with them and I have continued corresponding with them since returning home and look forward to a long-lasting friendship. These indigenous women along with their peoples have had to look at their own self-determination following a history of trauma that afflicted too many in the ill-conceived colonisation programme which resulted in the residential school’s programme.

It was also a privilege to be invited to present at the gathering, Tikanga Maori Pihopa Richard and I talked about the Pihopa-



Left: Bishop Lynda Nichollas. Centre: Bishop Lydia Mamakwa-Web. Right: Bishop Riscylla Walsh-Shaw.

tanga o Aotearoa and how we, as Te Hui Amorangi o te Waipounamu, fitted. We introduced the use of the “hongiri” as a greeting that the indigenous peoples of Aotearoa use to greet one another and the spirituality underlining the hongiri. Revd Leigh was so humbled by the action that she did a kauwhau on it.

I valued their understanding how all living things were made by God but for them they care for the animals, waters and all



Bishop Richard & Archdeacon Mere along with other attending Bishops & Clergy robe prior to the final Eucharist of the Sacred Circle

creation because these things were made before humans. In so many ways it was unsurprising that we shared many similarities between our cultures rather than differences. I found that these new friendships offered me new understandings of our indigenous sisters and insights into their ministry and the friendships made will be the lasting highlight of the whole trip.



# 100 Years Ago— Nurse Isabella Maud Manning

By Dr Janet Crawford

Maud Manning was born in Christchurch, probably around 1880, to a well-known family. Her father Samuel was mayor of the city in 1890. Maud trained as a nurse at Christchurch Hospital and then worked for the Maori Mission in the diocese of Auckland for almost ten years until her death in November 1918. When she joined the Mission in 1909 there were only two mission houses, both in the Waikato (then part of the Auckland diocese). One was at Hukanui and the other, recently opened, at Paeroa where there was a fairly large Maori population and a number of marae within easy reach. Maud began by spending some time with Miss Breerton at the Paeroa Mission House, gaining some experience in the work and learning te reo Maori. In 1910 a third mission house, a small cottage built by local Maori, was opened at Pukepoto near Kaitaia in northland. Nurse Manning was in charge with Miss Maraea Ngawaka as her assistant. The following year there was a severe outbreak of typhoid fever at nearby Ahipara. The Health Department set up a temporary hospital

and sent three nurses. Maud also went to nurse there but contracted typhoid herself. For weeks it was doubtful if she would recover but a special nurse was engaged for her and eventually she was able to return home to Christchurch to convalesce. Twenty Maori died during the epidemic.

After her recovery Maud returned to the Mission House at Paeroa where she was assisted by Miss Miriama Hopa. As at the other mission houses their work was mainly with women

and children, nursing the sick and also visiting and giving advice. Regular Sunday services were held in te reo at local marae. Consumption (TB) was common and in 1913 there was an outbreak of enteric fever with a temporary tent hospital set up for those too ill to be sent to the Waihi hospital.

Epidemics of typhoid, smallpox and enteric fever were common among rural Maori communities but in 1918 the great world-wide influenza epidemic struck the whole population of

New Plymouth Public Health Committee.

## INFLUENZA

### INSTRUCTIONS to Volunteer NURSES or Family ATTENDANTS.

**Patient to be Isolated in Bright Well-ventilated Room.  
Be sure Windows Open Fully.**

**No one except the Nurse or Attendant to Enter Room.**

<p><b>MILD CASES.</b></p> <ol style="list-style-type: none"> <li>1. Keep chest covered with flannel, if patient has slight cough and pain in chest. <b>Don't over cover.</b></li> <li>2. Keep patient in bed for about a week, with open windows but no draughts.</li> <li>3. Give "standard influenza medicine" if feverish, and follow directions on bottle. (Medicine can be obtained from your local Depot.)</li> <li>4. Gargle three daily with salt and borax (1 teaspoonful of salt, <math>\frac{1}{2}</math> teaspoonful of borax to 1 cupful of warm water).</li> <li>5. Opening medicine, one or two pills at night, and, if necessary, salts before breakfast.</li> <li>6. Diet: If feverish, fluids only, every two hours.</li> <li>7. If temperature over 102, sponge with warm soapy water under blanket.</li> <li>8. If faint, give sal volatile (half teaspoonful in water every four hours).</li> <li>9. <b>Don't get up too soon.</b></li> <li>10. Nurse to wear mask, and use disinfectants freely.</li> <li>11. Pieces of rag to be used for sputum, and then burnt.</li> <li>12. No patient to get out of doors for seven days, nor to appear in public for 14 days from date of onset.</li> </ol>	<p><b>SERIOUS CASES.</b></p> <ol style="list-style-type: none"> <li>1. Prop patient up in bed, if breathing is bad.</li> <li>2. Note color of patient's face; if any blueness, report at once.</li> <li>3. Keep chest and back well covered with cotton wool or flannel, right up to the neck.</li> <li>4. If pain in back or side, poultice with linseed, or preferably with <b>antiphlogistine</b> (carefully following directions on tin). On removing poultice, cover parts with wool.</li> <li>5. Give plenty of light drinks, such as barley water, lime juice, thin soups, beef tea, and milk and soda water.</li> <li>6. Stimulant every four hours; either one tablespoonful of brandy or whisky in equal quantities of water.</li> <li>7. Hot sponge twice a day, <b>under blanket. Don't expose patient.</b></li> <li>8. Opening medicine nightly.</li> <li>9. <b>If urine not passed in 12 hours, report.</b></li> <li>10. Fresh air essential, but screen patient from draughts.</li> <li>11. Keep note of patient's condition for doctor.</li> <li>12. No patient to go out of doors for seven days, nor to appear in public for 14 days from date of onset.</li> </ol>	<p><b>EXTREME.</b></p> <p><b>Haemorrhage (or bleeding from the mouth).</b></p> <ol style="list-style-type: none"> <li>1. Send for Doctor at once.</li> <li>2. Prop patient up high; then raise head of bed by means of blocks or two strong boxes.</li> <li>3. Place a bolster under patient's knees, and tie each end of bolster to head of bed, to prevent patient slipping down.</li> <li>4. Give ice to suck if obtainable. (Ice can be had in town from the local Freezing Works).</li> <li>5. Hot water bottle to feet (bottle well covered).</li> <li>6. <b>No stimulants.</b></li> <li>7. If bleeding from nose also, apply cloth wrung out in cold water to nape of neck and to nose, change every five minutes.</li> </ol> <p style="text-align: center;"><b>DELIRIUM.</b></p> <ol style="list-style-type: none"> <li>1. Hot sponge patient under blanket.</li> <li>2. Apply hot water bottle (well covered) to feet; then cold packs to head and back of neck.</li> </ol> <p><b>FOOD FOR CONVALESCENTS.</b> Eggs: Poached or lightly boiled. Bread and butter. Fish. Toast. Custard. Blanc manges and milk foods.</p>
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**MEDICINES.**

IN CASES WITH BRONCHITIS, COLDS, etc., order NO. 2 MIXTURE from your Chemist.  
IN EVERY CASE at the outset order NO. 1 MIXTURE from your Chemist.  
IN ALL CASES order NO. 3 (PILLS) APERIENT. If pills not available use salts or other opening medicine.

**FOODS.**

3. At the outset there is little desire for food, but the patient should drink freely of water, milk, and water, soda water, and Imperial drink. The latter is made by adding one teaspoonful of cream of tartar to one pint of water. A slice of lemon may be added. Later, soups and broth, egg flips and custards may be added. Orange juice is permissible from the start.

Copies of the above may be obtained free of charge at the local depots, or on application to the Public Health Office, Egmont Street, New Plymouth.

THE NEWS PRESS.

Influenza instructions to volunteer nurses or family attendants, 1918.

Ref: Eph-B-HEALTH-1918-01. Alexander Turnbull Library, Wellington.



New Zealand. It reached its climax in October-December and by the end of the year had claimed 9,000 lives. Maori suffered greatly, with approximately 2,500 deaths. Military camps, with large numbers of men living close together, were particularly affected. The Narrow Neck military camp near Takapuna was a training base



Maori women dancing a haka outside the Town Hall: greeting the Maori troops from the Narrow Neck Camp as they parade up Queen Street, September 1915. *Sir George Grey Special Collections, Auckland Libraries, AWNS-19150923-46-2.*

# WE NEED YOU and YOU and YOU and YOU

For the new AWSC Publication Project Celebrating  
40 Years of Women’s Ordination within  
the Anglican Church in Aotearoa, New Zealand and Polynesia

### EDITOR & THREE TIKANGA EDITORIAL TEAM VOLUNTEERS WANTED

The AWSC Council is looking for an experienced Editor to volunteer to lead a small Editorial Team comprising volunteers from each of the three tikanga for our next publication project over a two year period starting next year.

### SEEKING WRITERS TOO—Expressions of Interest

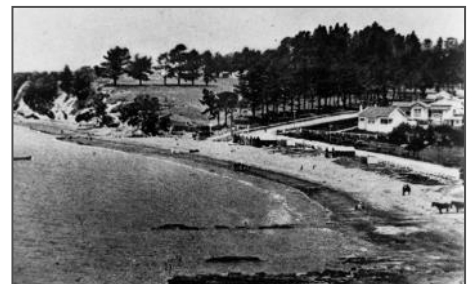
The intention of this publication is to present a variety of essays and anecdotal stories of the experiences of ordained women from each of the three tikanga. It will be an opportunity to mark the significant milestones within each tikanga of women’s ordination; the women past and present who have been ordained and their journey towards ordination; to acknowledge the journey and advocacy towards gender equality; to witness societal changing attitudes towards women’s ordination over the years through personal stories; to celebrate the many achievements and contributions of ordained women in this three tikanga Province; to share the stories of who mentored those being ordained and why.

These suggestions are just the starting point so we look forward to receiving an email expressing your interest in writing an essay or story along with your proposed topic so that the Editorial Team can contact you.

**Karena de Pont—AWSC Administrator**  
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for Maori contingents together with volunteers from a number of Pacific islands. In October when influenza broke out in the camp of about 400 men more than 200 were ill. A call went out for nurses and Nurse Manning volunteered. She had been there less than two weeks when the epidemic broke out at Paeroa and the mayor sent a telegram asking her to return. Unfortunately, Maud had already contracted the deadly disease herself and after being ill for a week died on 18 November. She was buried with full military honours alongside some of her former patients in the O’Neill’s Point cemetery.

In 1920 a brass tablet in memory of Nurse Maud Manning was placed in St Paul’s Anglican Church, Paeroa, where she had been a regular worshipper and communicant.



Narrow Neck Beach, 1919. *Sir George Grey Special Collections, Auckland Libraries, 4-3379.*





From left: Mrs. 'Akanesi Folau (AWSC Link Rep for Tonga DoP Archdeaconry), Mrs 'Amelia Vi, Mrs Eleni Levin Tevi, Mrs Tupou 'Enikesi Sunia (Deputy Moana Children's Ministry), Mrs Sela 'Aukafolau Sunia (Moana Children's Ministry), Mrs Taina Uluilakepa, Mrs Lisia Finau.

## AAW of Fasi, Tonga

By 'Akanesi Vikilani Folau  
AWSC Link Representative for  
DoP Tonga Archdeaconry

This is just a story to empower the work and hardship that women of the AAW of Fasi is implementing to show that whatever we do in faith towards our ministry there is a Divine intervention. This picture showed the involvement of our women in the Moana Children Ministry which is one of the main events of the year. The children's White Sunday is the only Sunday where the children are to dramatize the stories in the Bible and will never be forgotten in their lives as they grow up. The Moana Children Ministry is headed by one of the mothers, Sela 'Aukafolau Sunia also a Primary school teacher who never give up but committed her time to this very challenging call and gathered the mothers of the Parish to lead our children on the right path and be a good shepherd. The Moana Children Ministry is consisting of 8 mothers whom with their belief that with their small biblical know how, God is always there to do the rest. We are so proud that we are standing side by side in this journey to prove that no one is left behind as it always mentioned in "Christ we move together". That is our prayer for all women to come together and be the strong mechanism behind whatever we do for the betterment of the family of God.

## PRAYER OF A PILGRIM

by Anthea Napier

Our God is in the wind and rain,  
the rocks and sea,  
the raging river and quiet glade.

Our God is in the tranquil village and  
busy streets,  
in chapels and great cathedrals.

Our God is seen in all our faces,  
etched within our smiles,  
our tears and fears,  
our pain and joyful cheers.

Let us inhale God with every breath  
and exhale the love of Christ.  
To walk on this side of the veil with spirit,  
knowing in spirit we will walk in God  
eternal.

Bless us, guide us, embrace us,  
our Father, Son and Holy Spirit.

Amen

*Written after visiting the wild Welsh coastline and birthplace of St David  
April 18, 2018*



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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 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.

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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.