



August 2019  
Volume 9, Issue 5

The Anglican Church in Aotearoa New Zealand and Polynesia

Anglican Women's Studies Centre

## Holy Horses-Healthy Humans

*Revd Val Riches writes about joining the dots between her passion with horses and being a Christian priest and trained counsellor.*

Last year I attended a year long course at the Academy of Equine Facilitated Learning, USA. The main Facilitator was Kathy Pike – an extremely experienced equine facilitated teacher and an author. It has helped me so much to make connections between my passion with horses and being a Christian priest and trained counsellor.

ability to listen to our body with compassion, when it tingles, rather than annoyance. Knots and tightness become lost in the strong, logical, and often critical left brain, that tells our body to be quiet (often in quite harsh tones) On the other hand, horses have very little spoken language, and communicate through their body energies. In the wild,



I have established a space on our place at Morrinsville to offer one-on-one sessions for people. Later this year I will be co-hosting a workshop on grief, and in January, there will be a workshop for women at our Lodge in Taumarunui.

### *Listening to our bodies*

Through life we are continually encouraged in language and logic (reading and arithmetic), often to the detriment of our other learning capabilities. Consequently we lose our

if they sense a hungry carnivore over the hill, they will quickly pass the message on and flee without a sound. Their main language is made up of the unspoken, invisible energies in the body. Horses listen to these without judgement or assumptions. They connect with humans through this medium too, encouraging us to listen to ourselves in new or deeper ways. The Bible tells us we are temples of the Holy Spirit – in tuning into our bodies we connect with the sacred. The horse can facilitate a very sacred experience.



### *We need each other*

“No human is an island” is a well-known quote. No lone horse is safe in the wilds. They need each other, their safety is to live in community. In contrast, we often struggle with misunderstanding, hurts, masks or jealousy that break down our communities. Horses do not have egos. They are not careful about how they interact – rather they are robust and honest with each other. They often have clear roles and are happy to accept their place among others. Watching a herd live together you can often see one horse laying its ears back to another, saying “Move over!” The other does, as it respects the senior. Or it tells the upstart to back off. There are no ego games. When a human interact with a horse, it will ask the same questions in the interaction – are you my leader or am I? This invites us to face our own boundaries, our own leadership style, and our own relationships in constructive ways.

### *Personal invitation*

These are only two aspects of the horse that invite humans into facilitated learning that is very powerful and personal. I have come to realise how important my relationship with my horse was for me as I grew up in an older, hard-working, distant family. Many cultural messages told me to grow up and leave horses; and I did to a large extent. Yet the delight in seeing others connect with horses and the outdoors motivated me to start and run youth camps every summer since 1974 until recently.

### *Rural haven*

Our place in Morrinsville is a pleasant quiet rural haven with great views of Mt Te Aroha, with well established trees, a great variety of animals, a stream and ponds; here equine therapy happens.



For more information, phone: 027 444 8286

Email: [vjriches@outlook.com](mailto:vjriches@outlook.com)



*Revd Val Riches is Vicar of Morrinsville. She is a CPE trainer. Val is one of the two tikanga Pākeha members of the Anglican Women’s Studies Council.*





## AWSC Council and Links gather at St Johns, Auckland



*Adi Tuidama from Fiji, lights a candle at the beginning of the AWSC LINKS meeting.*

Our annual LINK gathering was held in the historic **Waitoa Room**, named after Rota Waitoa, Te Matamua o nga Minita Māori, the first Māori ordained in New Zealand.

The Waitoa Room is the original kitchen / dining hall of St John’s Theological College, erected in 1846. We enjoyed our lunches in the beautiful wooden Dining Hall , built in 1849.

After Karakia and introductions, the role of the link was discussed.

*‘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.*

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



**Anglican Women’s Studies Centre Council and Links , Waitoa Room, St Johns College, Auckland August 2019**

*Back row: Jenny Quince, Kaye Dyer, Val Riches, Bettina Maxwell, Mihimere Jaram-Thomas, Heather Riches, Akanesi Folau, Nyasha Gumbeze, Adi Tuidama Isabel Mordecai, Ceridwyn Parr*

*Front row: Nai Cokanasiga, Tapita Ching, Stephannie Clay, Helen Roud, Numia Tomoana, Carole Hughes, Evelini Langi*





### Tikanga caucus time

LINKS and Council gathered in caucus to discuss the separate upcoming hui in November 2019



### Tikanga Māori

Numia Tomoana, Tapita Ching, Mihimere Jaram-Thomas, Bettina Maxwell, Ruihana Paenga, Jenny Quince

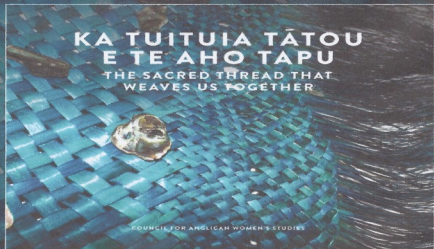


### Tikanga Pasefika

Sonja Hunter, Nai Cokanasiga, Adi Tuidama, Akanesi Folau, Evelini Langi

### Tikanga Pākeha


Isabel Mordecai, Val Riches, Kaye Dyer, Helen Roud, Heather Riches, Stephanie Clay, Nyasha Gumbeze

**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](mailto:gensec@anglicanchurch.org.nz)

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







# Tikanga Hui– where and when and who?

## Tikanga Māori



AWSC Council: Bettina Maxwell and Numia Tomoana

## Tikanga Māori Hui

Date: 29 Nov-1 December

Location: Waipatu Marae, Hastings

Theme: *A New Horizon*



## Tikanga Pasefika

Date: 7,8,9 November

Place: Nuku’alofa, Tonga

Theme: *Journeys from the Past to the Future*



AWSC Council: Nai Cokanasigna and Evelini Langi



## Tikanga Pākehā

Date: 10-12 November

Place :St Francis Friary, Hillsborough, Auckland

Theme *Empowering Leadership*



AWSC Council: Helen Roud and Val Riches



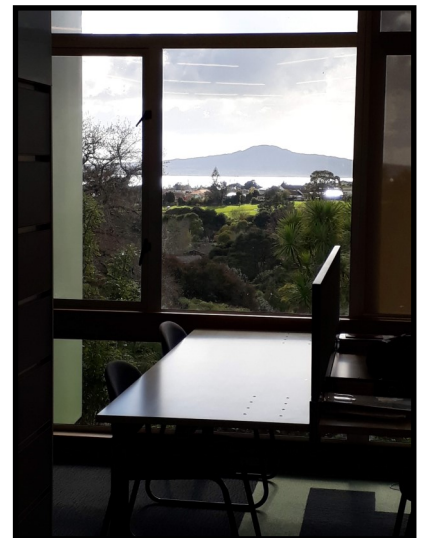
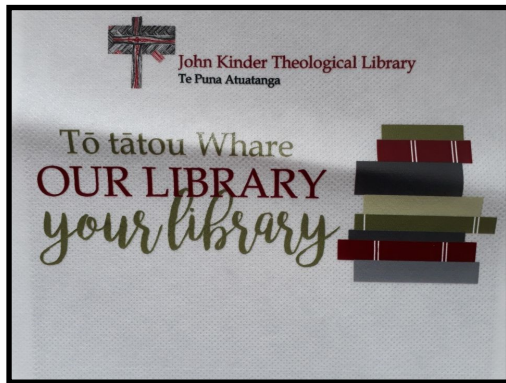
For the first time in 16 years, there will be three separate hui. In 2019. The purpose of the three separate hui is to strengthen the tikanga base, so that we move ahead together, stronger in our own identity.

In 2020 there will be another of the famous three-tikanga hui. This will be in the latter part of the year, probably in the upper North Island. We are currently looking at possible venues.

If you know of any places that could cater for 300 wonderful women, please get in touch with the administrator,



# Kinder Library



Judith Bright . Librarian at the Kinder Library, showed the LINKS some of the resources of the library. She encouraged everyone to come and see! Every woman in ministry needs to find the opportunity to come to StJohns, discover a great book or learning resource, sit in a big sofa, enjoy the glorious view and immerse themselves in the beautiful atmosphere of the Kinder Library. Membership is open to all members of the Anglican and Methodist churches.

The John Kinder Theological Library is the library and archive for the Anglican Church in Aotearoa New Zealand and Polynesia Te Hāhi Mihinare ki Aotearoa ki Niu Tirenī, ki Ngā Moutere o Te Moana Nui a Kiwa. It was formerly known as the Kinder Library, St John’s Theological College.

The collection includes 100,000 books and other resources, as well as a growing collection of e-books and e-journals. Most resources are in the subject areas of Biblical study, theology, ministry, Anglicanism, church history, missions and pastoral care. There are smaller collections of Māori and Pacific resources, and extensive print, archive and manuscript collections in

## How to find Women’s Studies Related books in the John Kinder Theological Library

- BL458 Women-comparative religions
- BL195 Women-early church
- BS521.4 Feminist Biblical Criticism
- BS1181.8 Feminist Biblical Criticism-Old Testament
- BS 2379 Feminist Biblical Criticism-New testament
- BS 1199.W7 Women in the Old Testament
- BS 2545.W6 Women in the New Testament
- BT 83,55 Feminist Theology
- BV 639.W7 Women in the Church
- HQ 1101 Feminist writings outside of Christianity

*Ceridwyn Parr thanks Judith Bright for her informative talk to the LINKS, , in the Kinder Library*







*Morning Tea at Tuia General Synod Office*

General Synod staff warmly welcomed us to Tuia, with a delicious morning tea.

Michael Hughes explained the structure of General Synod Office, and invited us to walk through all the rooms, and venture upstairs.

The house was once the home of the Dean of St John's, and there is still one bedroom available for visiting Bishops.

We were able to put faces to names of the very talented and helpful staff, **Vanda Breslin**. Events and Projects Administrator, **Marissa Alix**, GSO Administrator, and Paula Jakeman, Executive Officer of te Kotahitanga.

We saw the set up for video conferencing and ZOOM, and were able to explore the lovely old building and browse all the publications displayed in the entrance hall there.

Michael, Vanda, Marissa and Paula encouraged any visitors to call in and make themselves known.



*Evelini and Vanda Breslin*



*Marissa, Nyasha, Heather and Stephanie*



*Paula and Nai*



*Mihimere checking out*



*Jenny Quince and Kaye Dyer*



*Heather and Tapita in Te Kotahitanga Office*



*The Revd Michael Hughes describes the General Synod Tuia office layout, while Nai listens.*



*Ruihana and Tapita*



*Isabel looking at the books in General Synod Tuia reception.*



*Tapita, Akanesi, Adi and Nai loved this poster in Te Kotahitanga office*



*Akanesi and Adi enjoy meeting Marissa Alix*



*Paula and Akanesi*



*Evelini and Jenny Quince*



## Ruihana - how does our voice get into that room?

A member of this year’s Anglican Communion delegation to the United Nations’ Commission on the Status of Women, Ruihana Paenga from the Anglican Church in Aotearoa, New Zealand and Polynesia, writes about how the voices of indigenous women need to be heard in the fight for gender justice.

*E tipu e rea mō ngā ra o tou ao*

*Ko ou ringa ki ngā rākau a te pākeha, hei ara mō te tīnana*

*Ko tō ngākau ki ngā taonga a ōu tīpuna Māori, hei tikitiki mō to māhuna*

*Ko tō wairua ki te Atua, nāna nei ngā mea katoa*

*Grow up, o tender youth and fulfil the needs of your generation*

*With your hand master the arts of the pākeha, for your material well-being!*

*In your heart holdfast to the treasures of your Māori ancestors, as a plume for your head*

*Your soul given to God, the author of all thing*



This Māori proverb by Sir Apirana Ngata (1949) is a mantra for indigenous youth and educational development in Aotearoa, New Zealand. Many Māori leaders holdfast to its teaching as they navigate our colonised, modern day world.

I am happy to share my thoughts on *UNCSW63* and recent event *Women Deliver*, both aimed at maintaining and enhancing gender equality as an essential and fundamental priority of human rights.

The United Nations is a learning curve not many get to experience. You need to be ready and open to that learning to enjoy and make the most of *UNCSW*. Our delegation was well chosen. Women from different development contexts and with different expertise, we united in love and respect for each other, the necessity for faith-based collaboration and better coordination of intersecting development priorities; social protection access, justice and sustainable futures and infrastructure.

Post *UNCSW*, I was asked to speak at *Women Deliver*, on an indigenous panel on politics and power. I recalled that, as a New Zealand delegation, we tried to push for more references and greater commitment to indigenous women in the agreed conclusions of CSW63 but were unsuccessful.

As marginalised groupings, indigenous and minority women still need distinct advocacy voices within the church and in settings like CSW and *Women Deliver*. For indigenous young adults it is even more imperative for that distinct advocacy voice (within youth issues) to sit equitably alongside the mainstream call for change and inclusion.

There seems to be so much at stake at this time; a push back on gender equality, multilateralism, sexual health rights and education. The process for the 25 year review of the UN Beijing Declaration of Peace has already begun, we must assess our commitments to each other as faith-based partners and a Communion.

It was heartening to see the Anglican Consultative Council elect a youth member to the ACC standing committee, placing further impetus on young Anglicans with representative roles and voices to make the most of these opportunities. I hope we continue to lead in this vein, both in representation and ultimately influencing policy and budget lines that promote the youth agenda.

Reprinted with permission from Ruihana’s blog

<https://www.anglicannews.org/blogs/2019/07/indigenous-womens-voices-for-gender-justice.aspx>





## 40 years on— where are we up to with the book?

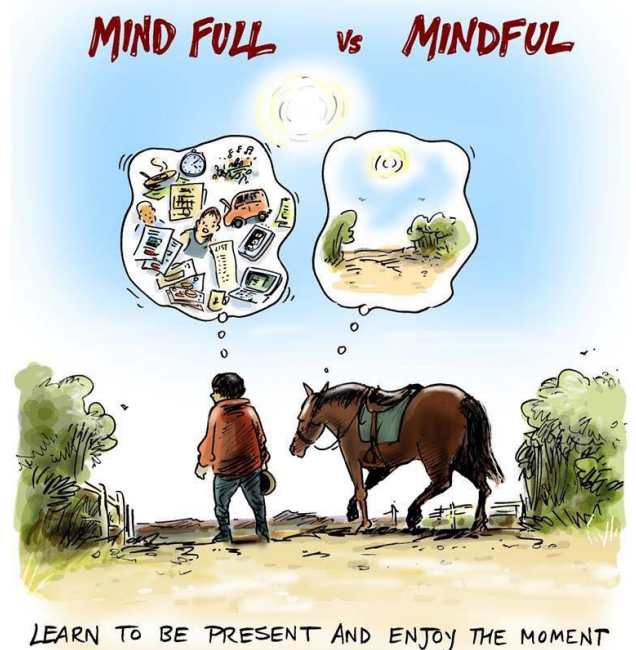
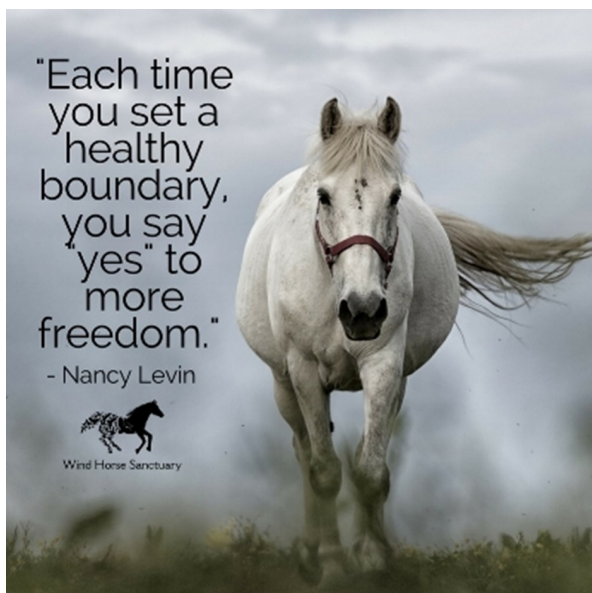


The process of producing this important book is beginning to take shape.

Thank you to all the people who have offered to write and edit and think about this significant part of the life of the Anglican Church.

You should be hearing something from the Council very soon. In the meantime, please do encourage others to consider contributing.

*Finally— two more pieces of wisdom, linking to Val's article on the front page.*





## Anglican Women's Studies Centre (AWSC)

Ceridwyn Parr, Administrator

Email: [anglicanwomenstudies@gmail.com](mailto:anglicanwomenstudies@gmail.com)

Home Office Phone: 027 573 8073

General Synod Office Phone: +64 9 521-4439 [www.anglican.org.nz](http://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 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.

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

### TIKANGA MĀORI—

† The Ven Numia Tomoana (Convenor)  
[revnumia@gmail.com](mailto:revnumia@gmail.com)

† Revd Bettina Maxwell  
[par1pa0pa0@gmail.com](mailto:par1pa0pa0@gmail.com)

### TIKANGA PĀKEHĀ—

† Revd Canon Helen Roud  
[helen.roud@gmail.com](mailto:helen.roud@gmail.com)

† The Ven Val Riches  
[vjriches@outlook.com](mailto:vjriches@outlook.com)

### TIKANGA PASEFIKA—

† Kelera (Nai) Cokanasiga  
[keleranai@yahoo.com](mailto:keleranai@yahoo.com)

† Revd Evelini Langi  
[meleevelini.langi@gmail.com](mailto:meleevelini.langi@gmail.com)

## AWSC Diocesan & Hui Amorangi Link Representatives

### TIKANGA PASEFIKA—

#### Samoa Archdeaconry

† Revd Sonja Hunter  
[sonja.hunter1@gmail.com](mailto:sonja.hunter1@gmail.com)

#### Fiji Archdeaconry

† Adi Lilieta Tuidama  
[fspace@ecrea.org.fj](mailto:fspace@ecrea.org.fj)

#### Tonga Archdeaconry

† Akanesi Folau  
[nesifolau@gmail.com](mailto:nesifolau@gmail.com)

#### New Zealand Archdeaconry

† *Position Vacant—tba*

### TIKANGA MĀORI—

#### Hui Amorangi o te Tairawhiti

† Ruihana Paenga  
[ruihanapaenga@gmail.com](mailto:ruihanapaenga@gmail.com)

#### Hui Amorangi o te Taitokerau

† Revd Jenny Quince  
[quincemail@xtra.co.nz](mailto:quincemail@xtra.co.nz)

#### Hui Amorangi o te Manawa o te Wheke

† Revd Raumiria McRoberts  
[raumiria2014@gmail.com](mailto:raumiria2014@gmail.com)

#### Hui Amorangi o te Upoko o te Ika

† Revd Teri-Rori Kirkwood  
[rangitahi.upoko@gmail.com](mailto:rangitahi.upoko@gmail.com)

#### Diocese of Te Waipounamu

† Revd Tapita Ching  
[des-tapita@xtra.co.nz](mailto:des-tapita@xtra.co.nz)

### TIKANGA PĀKEHĀ—

#### Diocese of Aucklandp

† Revd Nyasha Gumbeze

[tamarisk1999@yahoo.co.nz](mailto:tamarisk1999@yahoo.co.nz)

#### Diocese of Christchurch

† Revd Stephanie Clay  
[stephaniedemytruk@msn.com](mailto:stephaniedemytruk@msn.com)

#### Diocese of Dunedin

† *Position Vacant—tba*

#### Diocese of Nelson

† Revd Kaye Dyer  
[kaye@mightymessage.com](mailto:kaye@mightymessage.com)

#### Diocese of Waiau

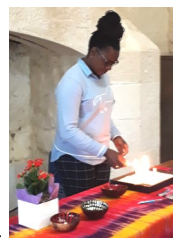
† Revd Isabel Mordecai  
[isabel.mordecai@gmail.com](mailto:isabel.mordecai@gmail.com)

#### Diocese of Waikato & Taranaki

† Heather Riches  
[heather.hilary@hotmail.com](mailto: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.