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

Welcome Bishop Waitohiariki!



Te Motuhanga me te Whakanohoanga o Waitohiariki Quayle , hei Pihopa Tuarua o Te Ūpoko o te Ika/ Ordination and Installation of Waitohiariki Quayle as the Second Bishop of Te Ūpoko o te Ika. This wonderful event took place in Thursday 12 September 2019, at Rathkeale College , Masterton.



Manuhiri were welcomed to the giant marquee for the initial speeches.

Below is the old homestead of Rathkeale College, where the clergy robed.





Long awaited and richly deserved:

Canon Dr Jenny te Paa— Daniel gave the Sermon.



Loving God, sanctifier, redeemer and giver of all life, may my words, thoughts and deeds be always acceptable unto you. Amen.

E oku tino rangatira nga pou o te Hahi, nga kaiarahi, kaitonotono, rangatahi, kaiwawao me te katoa o te whanau whanui o te Hahi, nga mihi, nga mihi, nga mihi tino aroha pau te kaha!

I cannot begin to express just how incredibly humbled I am to be with you all in this moment of long-awaited and so richly deserved celebration, in this sacramental moment of thanksgiving for all in God’s creation that has been and is yet to be in all of our lives.

E toku Pihopa (tatangia!), toku Pirihi rongonui, I tenei to ra, nui ake te aroha ki a koe me to whanau. A week or so ago I wrote to ask you how you were coping in the lead up to this day. I did so as one so conscious of the pioneering burden, the weight of expectation, the overwhelming sense of anticipation, the incredulity – the wondering - Is this really happening? Why me Lord? . . . but you responded so very simply and eloquently when you said to me, *“I have this incredible calmness that I have carried since the Electoral college. I believe the Holy Spirit is surrounding and uplifting me on this journey. And I am so grateful for the positive people around me as well”*.

It is for that spontaneous warm, gentle, serenity you so readily convey that you are so loved and respected. It is your humble, faith-filled certainty of being always enfolded and guided



by the Holy Spirit that is so inspirational to those looking to you for guidance. And it is your ever generous loving acknowledgment and support of your co-workers in the Upoko mission vineyard and beyond in Te Pihopatanga whanui which make you the perfectly rightful chosen one for this precious work of leading, of nurturing, of shepherding those who from this day onward will call you their beloved Pihopa Waitohiari-ki.

You stand proudly now at the helm of a metaphoric waka wahine which has been navigating its way across this church for many, many years – for it is in this moment that each one of us can recall with abundant aroha those women whose relentless struggles – and very occasional triumphs – in ministry have finally culminated in this amazing day.

I have no doubt that here and now we are surrounded on all sides by that great cloud of bold and beautiful witnesses – nga wahine toa, nga wahine whakapono humarie o Te Pihopatanga, me te Hahi puta noa ki Aotearoa me Poroneihana.



Before the ordination—the altar all set up.

Their names are too many, their memories too precious, their incredible legacy now so perfectly safely entrusted to you.

What we have always known, is *“He moana pukepuke e eke-gia e te waka.”* A choppy sea can be navigated. And so now it is that we celebrate your determination, your perseverance and your resilience as the new captain of te waka o te Upoko o te Ika, responsible for assessing and neutralising the risks, responsible for setting the right direction as you now guide this Amorangi through challenging waters into what we pray will always be safe harbour for your people.

Last week someone said to me, *“Isn’t it fabulous to have the first Maori woman, the first New Zealand born woman consecrated as Bishop and I said ae marika, yes, absolutely, alleluia!”*



BUT... then I also said that I along with many other women have actually heard God saying to the Church for the longest time, what on earth is taking you so long to get what I meant when I told you I created all of humanity in my own image, ‘in the image of God I created them; male and female I created them’.

We here in Aotearoa, New Zealand and Polynesia have been a Church once globally known for our bold innovations, our visionary leadership, our prophetic courage, including our stance on women bishops (*providing of course they were not homegrown*), but the current reality is that of late we have slid somewhat down the index on all three counts.

However, this day represents for many of us an inspiring sign of renewed hope, of encouragement and of new possibilities. But there is a caveat to my observation and it is that

the responsibility for fulfilling that hope, for sustaining that encouragement or for imagining and realising those new possibilities, is not simply on Waitohiariki’s shoulders, but is rather a responsibility to be newly shared among us all.

You can read the full sermon on http://www.anglicantaonga.org.nz/features/extra/bpwai_kauwhau



Canon Dr Jenny te Paa-Daniel



Bishop Waitohiariki makes history as the first indigenous woman Bishop of this province. May God Bless your ministry among us.

Pictured here with Bishop Riscylla (Canada), Bishop Eleanor (Wellington) and Bishop Denise (Adelaide)



Telling our Stories: 40 years of Women’s Ordination



We are now inviting your stories around the 40 years of women’s ordination.

We want to honour our three tikanga church, and the diversity of women’s experience over these four decades, so we have thought of these possible ways to tell your story



In a language of your choice

In an oral interview, face to face

With another person writing the story alongside you

As an essay, sermon, poetry

As a personal story written by you

Talanoa- group story telling

Using photos of people and events, art, vestment design

Could you please let us know by the end of October that you wish to contribute to this publication. Please send a brief outline of your topic.

Our time frame is as follows.

Late October indication of who is going to be writing/story telling

31 January 2020 All contributions submitted by this date.

Feb 2020 Editorial team meet, and begin to put together our book

Sept 2020 Publication

Late 2020 BOOK LAUNCH at our three tikanga hui.

Kōrerohia a tātou pūrākau : Te whakawahiatanga o ngā wāhine katoa I roto I ngā tau whā tekau.



He tono tēnei kia koutou wahine mā, kia tukuna mai a koutou kōrero e pā ana ki te kaupapa. Te whakawahiatanga o ngā wāhine katoa I roto I ngā tau whā tekau.

E hiahia ana mātou , ngā tumu-kōrero o Te Roopu Akoranga Wahine Mihinare (The Anglican women’s Study Centre) ki te whakanui I tō tātou Hāhi Mihinare Tikanga Toru me ngā rerenga kētanga o ngā wheako o ā tātou wāhine I roto I ngā tau whā tekau.

Heoi, I whakaarohia e mātou ētahi āhuetanga kia taea e

koutou te whakaputa whakaaro:

- I roto tō tātou Reo Rangatira, ā, I roto I te Reo Pākehā rānei.
 - I tētahi hui whakauui, arā, kanohi ki te kanohi.
 - Mā tētahi kaiāwhina koe e tautoko ki te whakatakoto I au kōrero.
 - Tērā pea kua tuhia e koe tētahi kauhau, tētahi whiti, tētahi tuhinga-roa.
 - Mau anō e tuhi au ake kōrero.
 - Ka whakarōopuhia ētahi wāhine, ki te wānanga tēnei kaupapa
 - Tāpirihia ngā whakaahua, ngā mahi a-Rehia, ngā kōrero hui, hei whakaatu I au kōrero.
- *Tērā pea ko ngā whakairo I runga I ōu kākahu pirihi koe e tautoko

Na serelaki ni keitou italanoa: 40 na yabaki ni Vakatabui ni Marama



Kerei raraba na kemuni dui italanoa ena yabaki 40 ni kena nanumi nodra vakatabui na marama italatala.

Sa kena inaki me rokovi kina na tolu na tikaga, kei na cibitaki ni veika sa basai ira na marama ena 40 na yabaki sa sivi, ka keitou veisureti moni wasea na kemuni italanoa:

- ena nomu vosanivanua digitaki
- ena veitalanoa matanavotu
- mo talanoa toka ka me dua tale me vakavola toka na nomu italanoa
- mo vola nomu vakayatuyatu, se me ivunau, serekali
- se italanoa baleti iko
- se kemudou italanoa vakailawalawa
- salavata na itaba ni veitamata se soqo eso, droini, se irairai ni isulunilotu

The editorial team is Carole Hughes, Numia Tomoana, Bettina Maxwell, Eseta Mateiviti-Tulavu, Ceridwyn Parr (admin)

We look forward very much to hearing from you.



Coming up—the three separate Tikanga Hui

Tikanga Māori Hui

Date: 29 Nov-1 December at Waipatu Marae, Hastings



AWSC Council: Bettina Maxwell and Numia Tomoana



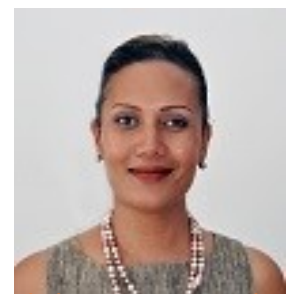
Keynote guests Bishop Wai and Khylee Quince

Tikanga Pasefika

Date: 7,8,9 November in Nuku’alofa, Tonga



AWSC Council: Nai Cokanasiga and Evelini Langi



Speakers include HRH Princess Salote Mafile’o Pilolevu Tuita (left) and Mrs Eleni Tevi

Tikanga Pākehā

Date:10-12 November, at St Francis Friary, Hills-



AWSC Council: Helen Roud and Val Riches



Keynote Guests are Bishop Eleanor and Ms Heather McRae.

In just a couple of weeks, the first of three separate tikanga hui will be held, in Nuku’alofa, followed by tikanga Pakeha in Auckland, and then tikanga Maori in Hastings.

A great deal of thought and planning has been happening being the scenes, with lots of interest from those hoping to attend. Next issue we will bring you some photos and reports.

This is the first time in 16 years that there are three separate hui. In 2019. The intention is to strengthen the tikanga base, so that we move ahead together, stronger in our own identity. Please see the review of Te Awa Rerenga Mata : Braided River, for more reflections on the three tikanga church.



50 years of Leading Women

The Association of Anglican Women (AAW) celebrates 50 years, and looks to the future.



Pat Vincent, Dominion President writes.

"In the future, when your children ask you, 'What do these stones mean to you?' you should tell them ..." Joshua 4:6-7

Fifty years is a major milestone for an organi-

sation. This AAW Golden Jubilee celebration is not only a festivity, but an occasion to pause and look back at this fifty year journey.

New Identity.

An organisation that has a strong sense of its history will have a better sense of identity to build on for the future. Our organisation began from Mothers’ Union England, but in July 1968 a delegation of nine from NZ went to their World-Wide Conference in England to put forward two resolutions:

- a change in the qualifications for membership - divorced and single women were not eligible for Mothers’ Union membership
- the establishment of Provincial autonomy .



The two resolutions were defeated and a Council Meeting was convened in Wellington on August 11th 1969 to discuss a permanent name and framework for this new organisation .

According to our archives this Council Meeting stood out on its own in the history of women’s work in the Anglican Church. It provided a bridge between the Mothers’ Union of ninety-four years standing and the Association of Anglican Women which came into existence before the meeting ended.

New Name.

Eventually the name ‘The Association of Anglican Women’ was moved by Mrs Elizabeth Tipping, seconded by Mrs Mildred Waite and carried. The adoption of the ‘umbrella’ name of The Association of Anglican Women enabled many different types of groups to affiliate to the organisation.

Mrs Jeanne Parr was declared to be the first President of the Dominion Council of the Association of Anglican Women.

Jeanne had the difficult task, as our archives note, of welding together a new organisation of about 18 000 members from this troubled time of severing our ties with Mothers’ Union England. Jeanne and her Conference had the task of establishing a new identity for this new organisation and to foster and promote relationships with the various groups which had wanted greater independence.



Jeanne Parr, first President of AAW, with her daughter, Ceridwyn Parr

Another name of note

was Mrs Barbara Archer of Palmerston North. It was noted in the archives, “But no one in the Dominion worked harder than Mrs Barbara Archer, the Dominion Treasurer. This had grown to be a demanding office handling not only domestic moneys within New Zealand, but all the grants sent to different parts of the world for overseas work. She also singly compiled the answers to all the Questionnaires and provided an excellent chart for Council, as well as her complicated Balance Sheet for audit.” For our archives Barbara wrote up the history of our first 10 years. She also kindly left us a financial legacy.

Mrs Thora Holland, was Dominion President of the Mothers’ Union in New Zealand at this time.

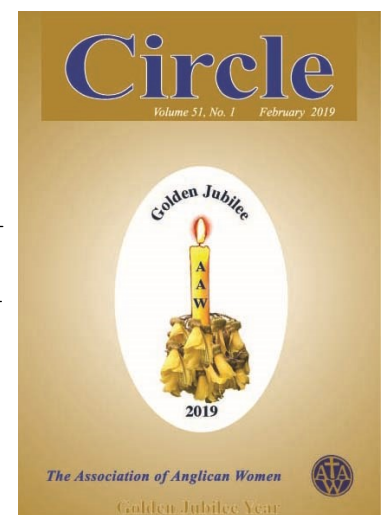
So today we honour the founding members of this wonderful group for their vision and commitment.

New Challenges.

Like the National Council of Women NZ and many other organisations, we need to change to grow our organisation, to attract new members and to find leaders for our groups if we are to continue our legacy.

Leadership Training .

For all our groups the challenge is an aging membership and the difficulty of filling leadership positions. But our organisation has been a great training opportunity for many of us who have been encouraged and mentored to try leadership roles we may not have done so before. This is how I came to this position.





We are fortunate that we still have wonderful women who continue to put their hands up to be leaders, secretaries, treasurers and members of committees to run our regional areas and groups. Our challenges continue to be to find new members to continue our important work and to support our ladies to lead groups. We have to be open to being more flexible and look at different structures so groups can continue e.g. shared leadership, less business at meetings, variety of activities, not expecting younger women to come to us and the use of social media etc.



Connecting with younger women.

We began this journey looking at our reason for joining AAW and for most of us it was that we received an invitation. Relationships and a purpose have kept us in AAW. Our portfolios of Overseas & Outreach and Social Concerns are something we should be proud of and work to heighten our parish and wider communities of this essential work undertaken by our group. Younger women are interested in being involved in such projects. We can provide these projects. The need to make AAW relevant to the next generation is essential for the continued

existence of our organisation.

The strength of a group.

I recently heard Bishop Justin Duckworth speaking about why God calls us as a group. He calls us as a group because if He calls an individual, and something happens to the individual, then the whole work falls down. Second reason why He calls a group of people is because one person doesn't have all the gifts necessary. Third reason why God calls us together and not just alone – it's because actually, it's tough! And sometimes it's really hard, and sometimes we need the encouragement of each other to keep going. Another reason why he thinks God calls us together is because actually, when we're together and we're relating together, it says in Scripture that people will know that God exists because of our love, one for another. Lastly it's just better when we're together. It's more fun when we're together. I agree with all of his points. Because when we get together it all seems possible.

Like Jesus entering Jerusalem, the journey is not always smooth and we must expect road blocks on the way.

The journey for us in AAW is hopefully one of new roads and places to arrive at.



AAW rosette from Holy Trinity, Gisborne

Association of Anglican Women

AAW - Association of Anglican Women

The Aims of the Association

- To unite in prayer and participate in the mission of the Church.
- To promote, safeguard and nurture Christian family life.

About the A.A.W.

The A.A.W. was formed in September 1969. It is an Anglican New Zealand-wide organisation which also includes Polynesia. It is open to all women, and we have our own national magazine entitled the "CIRCLE". There are branches throughout the Dioceses, which offer Christian support, friendship, social interaction and fellowship which is a great way to network with other women.

Overseas and Outreach is one arm of A.A.W. and it is very active within New Zealand and overseas. Funds given by members support projects to help women and children anywhere. An Emergency Fund is set up to provide relief in natural disasters both within New Zealand and overseas.

A.A.W. is affiliated to the National Council of Women, which gives our members a voice for lobbying Government and to work for positive change through our own Social Concerns arm. A.A.W. groups have representatives who attend N.C.W. meetings in their areas.

A.A.W. has taught women how to be leaders, to develop public speaking skills, to be involved in worship leading, and many other skills, which not only help them in their daily lives but also in parish life, with nurturing Christian family life, pastoral visiting and reaching out into the community. Some A.A.W. members take an active part in ministry work or other work on Diocesan, regional or community committees.

The **AAW President** for Aotearoa New Zealand is

Pat Vincent

patvincent999@gmail.com





Come celebrate the Women: Mothers Union in 1930s



Christchurch Anglican Diocesan Archives, Mother’s Union Papers.

Mothers' Union parade in Christchurch in the 1930s. The women hold banners identifying the branches of the organisation they belong to.

Kate Sheppard and Mei te Tai Mangahika

who led the movement for universal suffrage



This beautiful bronze carving is beside the Avon River in Christchurch, just by the Bridge of Remembrance, showing Kate Sheppard, Mei te Tai Mangakahia, Ada Wells, Amey Daldy, Harriet Morrison and Helen Nicol.

The Hard Long Road

Blessed are those now at rest
who stood up
when contemporaries
sat compliant and bowed to
bullies and riches.
Blessed are those now at rest
who loved and lost;
were shattered;
yet found courage to love and,
maybe, lose again.
Blessed are those now at rest
who ate poverty
with loneliness,
praying and scheming for
a better day
Blessed are those now at rest
who when drained by
despair, disillusion,
began the hard long road
back to happy.
Joy is glimpsed when trying
to hold to what is
ultimately true:
love, friendship, justice, and not
just for a few.
Blessed are those now at rest
who stood up,
who found courage,
who prayed and schemed,
and who began the long road home
to joy.

Glynn Cardy

Shown on the Memorial with Kate Sheppard are
Meri Te Tai Mangakahia of Tairāroka, who re-
quested the vote for women from the Koraha-
tanga Parliament;
Amey Daldy, a foundation member of the Auck-
land WCTU and president of the Auckland
Franchise League;
Ada Wells of Christchurch, who campaigned
vigorously for equal educational opportunities
for girls and women;
Harriet Morrison of Dunedin, vice-president of
the Tailoresses' Union, and a powerful advocate
for working women;
Helen Nicol who pioneered the women's fran-
chise campaign in Dunedin.



A Blessed Opportunity: Nai Cokanasiga describes her course at St Georges College, Jerusalem

On 14 August 2019, seven women and one young man from our Anglican Parishes within the Suva/Ovalau and Viti Levu West areas left our shores to begin the most memorable trip to the Holy Land . Nai is in the back row, far left.



This vibrant cheerful group made this trip enjoyable, with a lot of happy moments of sharing experiences, thoughts and feelings of how we individually experienced the most amazing learnings from all the trips we made throughout Jerusalem, Jordan, Judea, Samaria and the West Bank.

The 'Palestine of Jesus 'course was sponsored by the St. John's Anglican Trust Board in New Zealand.

The Learning Objectives of this 14 Day Course were:

- Integrate contextual biblical study with theological and spiritual reflection
- Reflect on some of the contemporary issues in Israel and Palestine
- Explore the nature of Christian ministry and Anglican identity in the context of Israel and Palestine
- Engage with Jewish and Muslim perspectives
- Return home renewed in faith

The Course Leaders were The Reverend Canon Richard Sewell, Dean of the College, and Mary June Nestler , Course Director and Lecturer in Contextual Biblical Studies.

The Palestine of Jesus

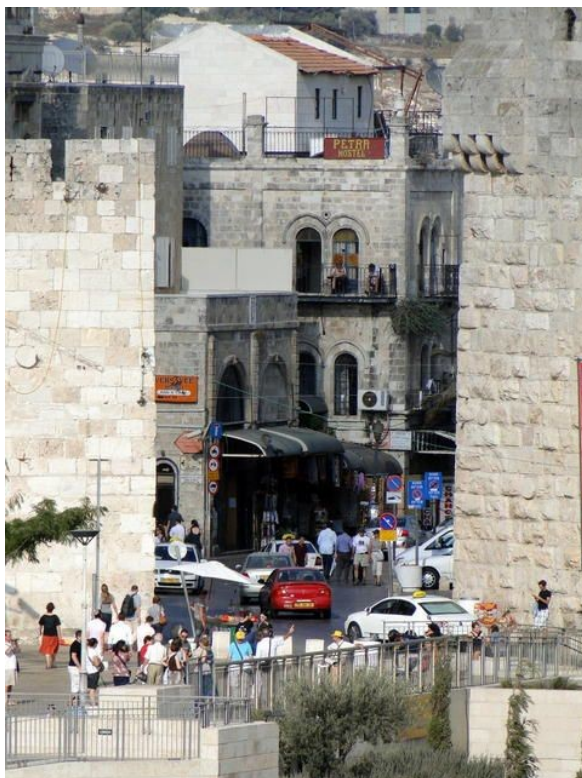
The course I must say was well structured and organized within a tight program to suit a well-planned schedule for all the places we visited, as well as the in-house lectures, worship and shopping breaks. There was never a dull moment in all the activities planned with especially the most significant historical holy sites we visited , which were so overwhelming to me especially.

On the second day, we went through the college orientation, meeting all the college staff learning the different work they do to help us, if we might need their assistance. I enjoyed the comfort of the accommodation and all that was provided for us in terms of logistics. The meals were amazing and delicious throughout the entire course, with all kinds of fresh and tasty salads, and I almost converted myself to be a full vegetarian. We were also allowed some time for shopping or just browsing in the shops in the Old and New Jerusalem cities, checking out what it must have been like in our Lord's time. Children running up and down the road in the old city, with the smell of the beautiful freshly baked bread with all sorts of shapes and sizes.



Jerusalem City

Streets were very busy as the shopkeepers went about their business, shouting and yelling out onto the streets to the busy shoppers about what they sell, and women and men trying to avoid each other’s way on the busy streets with the one- way traffic. People were trying to avoid the on- coming cars and motorbikes because it’s not only the pe-



destrians you’re trying to avoid but these streets are being used for all, people and cars/motorbikes/bicycles.

Quite an experience on the very first day and we were all so excited to find out more of this busy Jerusalem city life in the 2 weeks that we were going to be there.

Tuesday was the trip up to the **Mount of Olives** after a geo- historical introduction to Jerusalem; my first experience outside of college and it was very hot, windy and dusty



when we disembarked from the cool air-conditioned bus to view and experience the sites.



It was my first experience of the place, having all the infor- mation gathered from Mary June in my mind, of the distanc- es and the geography of the places that our Lord had to get from place to place in His days. My momentous learnings for all these were: His missions were not at all like what we read in the Bible: but to actually stand there to see the dist- ance from the north to the east, and to feel the heat and breathe in the dust that came with the wind, was a great learning experience.

This trip brought the Bible alive to me, being in the places Jesus travelled for His mission, and witnessing the heat and how far our Lord travelled in those days on foot or maybe on a donkey. I just can’t imagine any of our missionaries would do what the Lord did during His mission here on earth.





Afternoon walk into the **Old City** down the paths where Jesus walked , to the **Pool of Bethesda** where He healed a crippled man who had been waiting for 38 years for the Angel to stir the water. It was a most amazing feeling to actually see the dried up pool, and it was not easy walking down the steps to get to it as it lay a few meters below the surface. One amazing thing about these places was that we have to go down those slippery stone stairs to get to the actual place of history during the time of our Lord.



The Liturgy of Healing was conducted at the Pilgrim’s chapel for those of us who needed to be blessed. This was held at the small chapel in the beautiful vine garden near the site. One more new learning for me was when we entered the church of St. Anne, the mother of our Lord’s mother, Mary. This is the place of her birth. There were groups of pilgrims already there singing. They said the singing never stops in this beautiful church.



Elizabeth, Mary and John the Baptist.

The day always began with the Holy Eucharist at 7 am before the team left for yet another trip after breakfast. The third day we went to Bethlehem after a briefing at the lecture room on Ein Kerem, and the two birthplaces of Elizabeth & Mary’s springs. Then we continued on to the Church of the Visitation (Luke 1: 39 – 56) On the side of the wall at the Church’s ground was the “Magnificat” written in 50

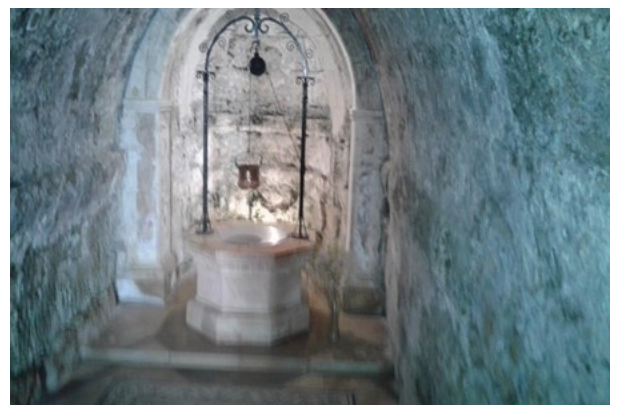
languages. It was amazing how people from so many countries in the world get to visit this special place every year.

Elizabeth and Mary both had a calling by God to bear their child in a very different ways but with the same mission. Through all the hardships these two women faced during the rule of King Herod, at the end, God fulfilled His mission through John the Baptist and Jesus our Lord and Saviour.



We did struggle to climb those steps in the heat of the day, but it was worth the climb, as this was an experience of a life time that I don’t think any of us will ever forget. The wonders of how our Lord came to be born and live on this earth, and his life journey was brought alive to us, as it was written in the Gospel. Memories of these places will live with me forever. As I walked and breathed the air, I thanked God for the opportunity to be where it all began.

In this church I came to learn more about the birth of John the Baptist than I’d ever heard or read anywhere in the Bible. John the Baptist was saved from the slaughtering of the babies under 2 years ordered by King Herod. In the picture below, is the big Rock where the Angel of God hid the baby John with his mother from Herod’s soldiers.





Bethlehem

The Bethlehem trip was rushed because there were many other pilgrim groups there, and it was so crowded and hot. The **Church of Nativity** was under construction as there were lots of renovations going on all sides of the church. We went down to see the crib where Jesus was born and I just saw a glimpse of the holy place, as it was crowded and people were trying not to miss this blessed opportunity to bow, pray and kiss the holy crib in turns. I can understand now that all Christians all over the world dream of this moment to physically experience and to see the holy manger



where Jesus was born.

A beautiful feeling came over me as I stood there and closed my eyes just for a little while. I visualized that night when Mary the Lord's mother birthed God's Son into this world, and here we were standing right where it happened over two thousand years ago.

This visit ended with the viewing of the Tomb of St. Jerome at St Catherine's church on the other side of the building.

Below are the graffiti on the wall between Israel and Palestine

The amazing mosaics within this huge Church of the Nativity tell their own story of the Birth of Christ. As we walked inside, the atmosphere of the whole crowd just changed. Because of my expectations, I pictured how the Manger would look as was written in the Bible.



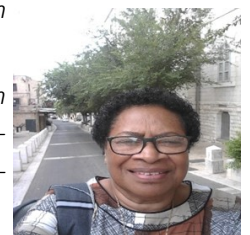
We ended our trip at the West Bank, The Wall of Separation, and its artistic graffiti.

We got off the bus to read the graffiti on the magnificent huge wall that separates and divides Palestine from Israel with its glory to those who built it but along with sad memories and trauma that the people still feel today. The messages written on the wall come from individuals and groups who had experienced violence and grief with trauma during the war, and for those who witnessed such an event in their lives.

Next issue you can read of Nai's visits to

1. Nablus (ancient Neapolis/Sychar)
2. Tel Balata (Biblical Shechem)
3. Church of the Samaritan woman at Jacob's well
4. Visit to St. Phillip's Anglican Church

Nai (Kelera) Cokanasiga lives in Fiji and is part of the congregation at St Mark's Anglican Parish, Naisinu, Suva.





Reflecting on our three tikanga church.



Moeawa Callaghan reviews

Te Awa Rerenga Maha

My first appreciation of the value of this collection is that it acts as a resource on the history of cross-Tikanga interactions in the Anglican Church in Aotearoa, New Zealand and Polynesia since the 1992

Constitution.

This history is presented through the lenses of mission, scripture, systematic and contextual theology, hermeneutics and theological education.

While most papers support further growth under the current three-Tikanga structure, two encourage bringing the current structure to a close altogether.

As with many collections, the articles are somewhat fragmented due to the diversity of approaches and their content. That diversity and fragmentation in some ways reflects how the Church currently looks under the three-Tikanga structure.

As Tovey notes in his review, this collection unfortunately does not address the original aims of the Constitution, however the history presented through the articles reveals how the life of the Church has functioned and continues to function through praxis-oriented action, reflection and response.

The majority of articles encourage us to consider the progress, possibilities, and renewal of vision under the current structure. While two articles suggest bringing the structure to an end, [most writers see in the current structure a process that will continue to unveil and reveal ways that the Church can](#)

[better foster relationships](#). Notably, all of the articles focus on improving relationships between Tikanga.

Although this collection would be strengthened by sustained theological reflection, there is a range of perspectives that could be drawn upon to help shape a robust Aotearoa theology.

Such a robust Aotearoa theology would address the relationships between Atua, tangata and whenua and that this collection does in an implicit way.

From an Atuatanga angle, Nicholson and Kereopa offer Maori perspectives on what church mission and theological education could benefit from, and through that alongside other papers that address relationships through Trinitarian theology, perhaps we could see the development of an Aotearoa theology of relationship.

I appreciate that Fletcher encourages consideration of a theological understanding of each of the Treaty principles.

Given that the Constitution is founded on the Treaty, this would be an excellent question to address as a Church and one that would, in my opinion, strengthen the three-Tikanga identity in Aotearoa.

Whether growth is more possible under the three-Tikanga structure or not, remains a difficult question addressed in this book, and on that, each writer offers something unique and challenging for consideration.

Dr Moeawa Callaghan is an adjunct lecturer and Kaiwhakahaere of the Indigenous Programme at Laidlaw College.



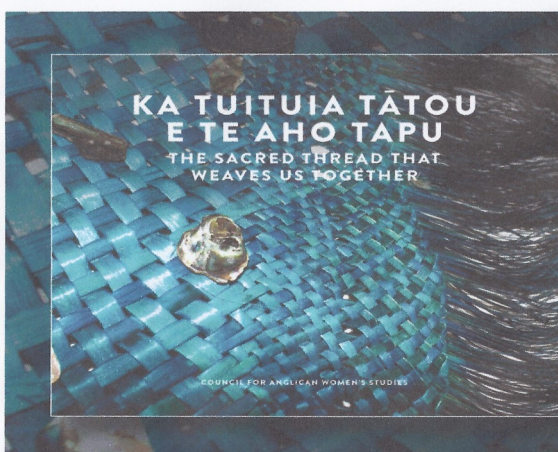
Te Awa Rerenga Maha: Braided River

Edited by Don Moffat

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Complimentary copies of *Te Awa Rerenga Maha: Braided River* + \$10 postage and packaging can be obtained from Dr Don Moffat, St. John's Theological College, Private Bag 28907, Remuera, Auckland 1541.

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CPE– Clinical Pastoral Education: Challenge and Growth

Last month Revd Val Riches described CPE and the great benefit of horses. Here Stephanie Clay writes of her experience with CPE

CPE was a seemingly innocuous line on my ‘to do’ list for training to become a Priest. Every year I would email to see if there were any courses running in the Canterbury area, and every year I would get the answer ‘there isn’t enough interest.’ Finally, after six years of asking – Hallelujah! – a course was coming up in Christchurch!

Many people gave me advice about their experiences of CPE. Some said it was dry, some said it was hard work, some warned me that I would get to take a good look at myself to see what made me tick, pushed my buttons, and make me look at my baggage. I was ready for the challenge, not knowing what was going to happen, but one of six participants from various denominations, ages and stages of life and faith, coming together to learn, essentially, the art of listening.

It was anything but dry. Our supervisors, Kath & Ros from the Wellington Diocese, are great teachers – they taught without us even realising it and we had so much fun along the way. It was hard work, almost akin to learning a new language; the ability to take people from the superficial to the deeper feel-

ings that lurk beneath, for the other to be truly heard is an amazing gift and act of love. I have made seven new friends, learnt a lot about myself and am now just beginning my jour-



ney as a better pastoral listener.

Rev’d Stephanie Clay, Priest in Charge, Anglican Parish of Amberley and Glenmark/Waikari

Unheralded souls: a blessing for leadership

Blessed are those unheralded souls who slip tangentially into situations, coaxing forth possible solutions; and who, on the edges, help and restore.

Blessed are those who seek the common good even when it’s not their own; caring for those who don’t care for them, caring for those who can’t or won’t be good.

Blessed are those who’ve learnt and give empathy without needing reciprocity, without needing recognition or reward. They emanate contentment; like angels.

Blessed are those indefatigable encouragers, who see the best in the worst, who see the light in the cracks of our lives, who lead us, guide us, bring us home to our heart.

Revd Glynn Cardy

Glynn is a minister at the Community of St Luke , Remuera, Auckland. *‘This blessing says a lot about how I understand leadership – an understanding that seems to be too often absent in public, political, and even religious dialogue. Such leadership seeks to create places, communities, and even nations where tolerance triumphs over hate, kindness over cruelty, goodness over bullying, hope over cynicism. Such leadership is usually unseen, but where it is seen it needs to be encouraged.’* See more of Glynn on facebook.





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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.