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The Anglican Church in Aotearoa New Zealand and Polynesia

Anglican Women's Studies Centre

Ruihana Goes to UNCSW63

A Report by Ruihana Paenga, National Youth Coordinator, Te Pihopatanga o Aotearoa



Our worldwide Anglican Communion delegation at St Bartholomew Church, Manhattan with Rector Dean Wolfe; Ruihana Paenga (Aotearoa, NZ, Polynesia), Rev Jennifer Allen (US – Episcopal Church), Ley-Anne Forsyth (Scotland – Episcopal Church), Dr Grace Ofori-Abebrese (Ghana), Tomie Kaneko (Japan), Anika Kingmele (Solomon Islands), Rev Notlantla Mashiayane (South Africa).

United Nations Commission on the Status of Women 63rd Session

Friday 8 March-20 March 2019

Psalm 46: God is our refuge when we are in trouble and we need not fear though the earth shakes, and the mountains fall, for the Lord of Heaven is here.

From 8-22 March I had the privilege of

attending the 63rd session of the Commission on the Status of Women at the United Nations in New York City. The theme for UNCSW63 was **Social Protection Systems Access to Public Services and Sustainable Infrastructure**. The event provided exposure to a wide range of human rights issues focusing on gender equality and the empowerment of women and girls. Key takeaways have been



how to be more intentional in connecting globally to progress local issues, opportunities to grow the influence and voice of the worldwide Anglican Communion on human rights issues, and the need for our Church here in Aotearoa, New Zealand and Polynesia to be stronger advocates at Government/Parliamentary level.

Anglican Communion Delegation

Our worldwide Anglican Communion delegation pictured below at St Bartholomew Church Manhattan with Rector Dean Wolfe; Ruihana Paenga (Aotearoa, NZ, Polynesia), Rev Jennifer Allen (US – Episcopal Church), Ley-Anne Forsyth (Scotland – Episcopal Church), Dr Grace Ofori-Abebrese (Ghana), Tomie Kaneko (Japan), Anika Kingmele (Solomon Islands), Rev Notlantla Mashiyane (South Africa).

This was the first time the Anglican Communion Office strate-

and Ecumenical Women. Our team met to discuss our approach in late 2018, therefore some bonds had been formed. I hope that maintaining and fine tuning this approach will ensure our unique voice and priorities are increasingly being heard and influencing the UN agreed conclusions through our various member state countries. Additionally, we can support our fellow sisters, recognizing that provinces have different contextual challenges, and so the opportunity to network is extremely important for the causes we are bring and provides opportunities to work together beyond CSW.

Talking Points

The Anglican Communion is the world’s third largest Christian Communion. It is comprised of 40 provinces across over 165 countries representing 85 million people, all working in various capacities and ministries to transform unjust structures of society, challenge violence, pursue peace and reconciliation, safeguard the integrity of creation and act in loving service.

The Anglican Communion seeks to uphold just relationships between women and men as a reflection of our Christian belief that women and men are equally made in the divine image and seek to encourage and support our church leaders to model just relationships, promote gender equality, and lead their people in challenging and ending gender based violence in all forms. It is in this spirit that the Anglican Communion has engaged in the Commission on the Status of Women for more than 20 years, bringing

women from all across the Communion to be in fellowship and advocate with one another.

The United Nations

Jeremiah 22:3 This is what the LORD says: Do what is just and right. Rescue from the hand of the oppressor the one who has been robbed. Do no wrong or violence to the foreigner, the fatherless or the widow, and do not shed innocent blood in this place.

As an NGO (non-governmental organisation), the Anglican Communion is a member of the United Nations, via the Anglican Consultative Council in consultative status with the UN Economic and Social Council (ECOSOC) since 1985. ACC is the legislative and policy-making arm of the worldwide Anglican Communion's 85 million members. ECOSOC provides accredi-



Our full delegation including ACO officers Jillian Abballe & Rachael Fraser either side of Lord Tariq Ahmen of Wimbledon Member of Parliament for UK

gically identified a small group of delegates, aimed at building bonds across provinces, building a stronger Anglican Communion presence and voice at the United Nations. I would like to acknowledge the Anglican Women’s Studies Centre (AWSC) Council and the Primates for supporting my nomination to attending CSW, it was a once in a lifetime opportunity which I pray has increased benefits for people around the world.

The Anglican Communion Office appointed Jack Palmer as Permanent Representative to the United Nations in 2018, and Jillian Abballe as Advocacy Officer and Head of Office for ACO at the UN. It was evident that a new approach is being taken by the Anglican Communion in terms of, preparedness, participation, collegiality between the Anglican, Episcopal churches



tation and a platform for engagement between NGOs and UN member states (country). A total of 12,000 attendees of which 9000 were NGO delegates and 3000 member state delegates attended CSW63.

Above is a picture of the opening session of the United Nations. Geraldine Byrne Nason (Ireland), the Chairperson of the UNCSW, speaks about an 11 year girl that says she wants to be President, not of Ireland, but President of the World, *“while at the moment it is a job that has not yet been invented who’s to say it won’t exist in 2063.”* **Imagine if that President of the world is a woman who comes to power by leading with integrity, empathy and fairness. I am ready to imagine that world, if I am not I shouldn’t be up here.”**

Globally there has been a pushback on gender equality,. Collectively we haven’t yet succeeded in making sure that women are wherever decisions are being made. The numbers show that *“in this UN of 193 Member States, only 46 (21%) of governments decided that a woman should be their Permanent Representative. Globally only 1 out of 4 parliamentarians (23%) are women and heads of Government 5%. Right now there are 130 million girls out of school. Of the top 3000 companies the proportion of women to men on boards is less than 20%. It is estimated that it will take 217 years to reach parity between men and women in pay and employment opportunities.”*

These sentiments were echoed during the conference by NGO delegates and diplomats such as Mrs Lopa Banerjee Chief of Civil Society at UN Women who spoke at the Ecumenical Women’s orientation. Lopa noted priority needs to be placed on social protection, public services, and infrastructure. Governments engage with its people through these key services, however no Government is providing coordinated action across the three areas. Structural barriers that promote and

facilitate poverty, segregation, inhumanity, pay disparity and gender inequality are rampant. Unpaid care work is disproportionately done by women, infrastructure design is male centric with female needs on the periphery. Women must have affordable and universal access to services such as water, sanitation, power, communication and transportation.

CSW63 Timetable

There were over 200 workshops and events to attend in the two weeks of CSW63. Side Events are hosted by Member States and Parallel Events hosted by NGO’s. A recommended

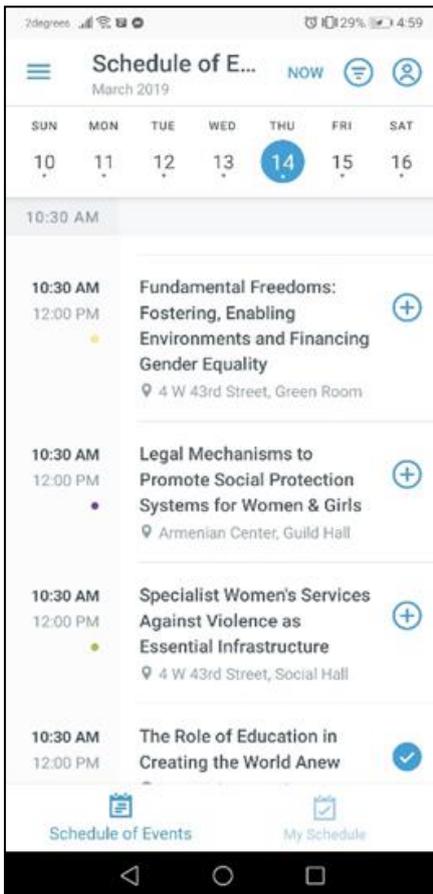
program was provided by our Anglican delegation advisors which began with worship at the Christian Chapel UN and included faith focused workshops, team debriefs and advocacy opportunities. Pictured left is a screenshot of the CSW63 App Guidebook, the go-to for managing your schedule. With approximately 30-40 events per day, 8-10 events across four time slots, being organized and having an awareness of the multiple processes occurring at the same time is a necessity.

I have summarized some of the workshops I attended in the following two pages.

Tackling the Gender Pay Gap – Hosted by Switzerland supported by New Zealand, Iceland and Papua New Guinea and UN Women

Gender representation has been on UN developed countries priority list and it is good to see Governments of countries like Sweden, Canada, Iceland and our own New Zealand make concerted efforts to progress

gender pay gap inequalities through Acts of legislation for example Sweden’s Gender Equality Act requires companies with 100 employees and over to review their pay practices as a requirement. Minister of Women’s Affairs Hon Julie Anne Genter said New Zealand’s gender pay gap has reduced from 12% to around 9%. However this was not the case for indige-





nous and minority women whereby the pay gap for Pacific women was still up at 21%. I found it very confronting and it began sinking in that I was in a position of privilege that my rights extend to equality of income with a pākeha man, with the same qualifications and expertise as myself and every woman like me. I had not given that much thought up until then and it made realise how much more I could support myself, my family and my community.

I was enlightened to learn that the International Labour Organisation ILO (a 100 year old organization) has a 2030 goal to achieve full and productive employment and decent work for all women and men, including for young people and persons with disabilities, and equal pay for work of equal value. Collaborations such as EPIC (Equal Pay International Coalition) exist to reduce the gender pay gap and make equal pay for work of equal value a reality across all countries and sectors. Led by the ILO, UN Women and OECD, the coalition engages with governments, employers, workers and their organizations, the private sector, civil society and academia to take concrete steps to accelerate the closing of the gender pay gap and the achievement of pay equity. My mind harked back to the UNCSW opening statements, how authentic are these statements, or are they just nice words to be adjusted as the time frames elapse. As mentioned by Lopa Banerjee sluggish commitment, incremental action has led to regression. *Achieving gender balance, empowering women and girls takes time - yes- but above all it takes conviction and political courage.*

How does our mission as a Church evolve to prioritize improving the quality of life of our members particularly for women and girls and indeed Aotearoa? And are we giving due consideration to all our brothers and sisters in the communion and if so are we reflecting upon the global commitments we are signed up to and providing for them?

Pictured below is a workshop titled **Access to STEM Education and Infrastructure Careers for Women & Girls in NZ and Pacific**. Twenty year old Alexia Hilbertidou, CEO of her company Girlboss, speaks alongside senior executives of Ernst & Young, BECA infrastructure and Ministry of Women’s Affairs about the way we can support young women into the sciences and infrastructure development fields increasing the number of female executives in these fields.



Equal opportunity access to social protection systems was discussed from a LGBTI+ perspective in the workshop pictured below on **Non-Binary Identities and Social Security Systems Challenges and Opportunities**. Promoting equal rights for people engaged in planned and unplanned parenting, advocating for transgender homeless lobbying legislators to discuss passing Acts such as the Gender Expression Non-Discrimination Act and building academic discourse on minority cultures and those who identify as non-binary.



Full house at UN Side Event Tackling Gender Pay Gap

A parallel event organised by **Catholics for Choice** opened my eyes to the position of the Holy See at the United Nations. The plight of Catholics who disagree with the permanent observer status of the Holy See exposing the nature of their strategic ties with certain nations to preserve their Humanae Vitae beliefs on contraception and sexuality. This was an informative and revealing session of religion, state, power and influence and I became further engaged



in my purpose as a faith representative: fundamental human rights versus culture experience and theological interpretation.

and Taiwan on the types of measures they are implementing to educate and prevent sexual against girls and women.



The workshop in the above picture was misleadingly titled **Governance for Women** but was a profamily, prolife workshop, organised by Red Familia, a collective of NGO’s operating in Mexico. While initially I thought it to be an anti-abortion discussion, I was surprised by the speaker pictured, Ingrid Tapia Gutierrez ,who spoke passionately about the state of corruption in Mexico between corporates and Governments and the actual injustices to the rights of mothers to care and be supported to care for their children.

It took me back to our own people and how interventions might begin with a positive intention, but can do more damage when corruption and ignorance infiltrates the process.



Pictured above is an **interfaith dialogue of women in leadership**. From right: Rev Dionne Boissere UN, and CSW chaplain from the Baptist church, Canon Sarah Snyder, reconciliation advisor to the Archbishop of Canterbury, Grove Harris, Wiccan priest and eco justice advocate, Sadvhi Bhagawati Saraswati ,an American born spiritual leader in Ashram faith who has lived in Rishikesh India for 20 years and current secretary general for the WASH a world first, being a religious leaders alliance on Water, Sanitation and Hygiene. Event moderator, Muslim academic and senior advisor on culture and social development at UN Population Fund Dr Azza Karam. Joyce Dubensky, Audrey Kitagawa and Katherine Marshall are also



While at CSW the horrific news of the Christchurch terror attacks reached New York and the UN. Many expressions of condolences and empathy were shared ,the New Zealand delegation in particular came together to support each other and the EW morning worship remembered those killed and offered prayers to our nation. One workshop I attended hosted by the **International Muslim Womens Union** highlighted to me that our values and priorities are similar that despite this tragedy we will continue to champion our kaupapa. Leadership by women in rural communities to increase sustainable development participation needs to be identified. Mana wahine needs to be heard and provided for.



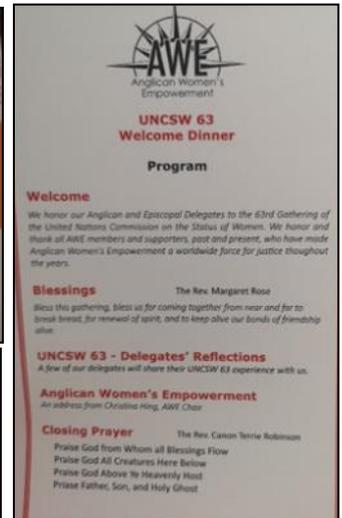
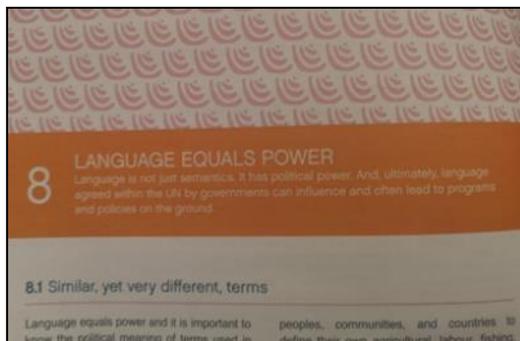
pictured.

The workshop pictured above is **Through Sexual Violence Prevention Network to Empower Women and Girls** and discourse from lawyers and educators from Ghana, Mexico



The final picture is a roundtable discussion organised by PaRD: **International Partnership on Religion and Sustainable Development on Faith Feminism and Human Rights Frameworks**. Suffice to say the number of international faith-based collegially operating groups aimed at gender equality, human rights, environmental health and sustainable economies is huge to get your head around. But important to identify where we should be looking to build opportunities and partnerships.

Throughout CSW I attended the two day EW orientation, 5 Side events, 10 Parallel events and other meetings, like New Zealand delegation debriefs (6), Anglican delegation debriefs (7 and one Retreat), Asia Pacific Caucus (2), Episcopal Church and Anglican Church combined dinners (3), Ecumenical Women advocacy dinners (2). **I made some very good friends from across the church and possible networking opportunities for future projects within the communion.** *Pictured right are the Anglican and Episcopal delegation hosted by AWE in its final year of operation.*



waiting for a break in negotiations to lobby Government reps, or the case of the NZ delegation send a string of correspondence via Whats App.

Negotiating agreed conclusions is a political process which, as a first timer to CSW, I struggled to understand, despite being updated daily at team briefings. **Language is a key skill required in both advocacy and negotiating at the UN and can lead to programs and policies on the ground.**

At a deeper glance, negotiating agreed conclusions reveals where New Zealand ranks in terms of its own Grouping Western European and Others, how assertive our Government is being on issues that the Anglican Church in Aotearoa and New Zealand and, indeed ,civil society in New Zealand, have identified as advocacy points.

The NZ NGO delegation was a group of 30 women including Prue Kapua president of Maori Women’s Welfare League, Caroline Herewini Women’s Refuge, Pacific

Women’s Watch, faith based organisations Presbyterian, Baptist and Salvation Army churches. Much of the advocating on issues that the church believes needs traction or voice, needs to be done in coordination with other NGOs and prior to CSW, to be helpful and more impactful in negotiating the agreed conclusions.

Agreed Conclusions and the New Zealand Delegation

Jeremiah 8:22 Is there no balm in Gilead, is there no physician there? Why then is there no healing for the wound of my people.

A key outcome of the UNCSW is the **Agreed Conclusions Document** which contain an analysis of the priority theme and a set of concrete recommendations for governments, inter-governmental bodies, other institutions, civil society actors and other relevant stakeholders to be implemented at the international, national, regional and local level. Agreed conclusions are negotiated behind closed doors by member states (without NGO presence). Advocates line the hallways

Key recommendations from the final conclusions are listed below or on this website: <http://www.unwomen.org/en/news/stories/2019/3/press-release-csw-63-delivers-roadmap-on-ensuring-womens-social-protection>

- † Invest in social protection, public services and sustainable infrastructure to support the productivity of women’s work, including in the informal economy;



Above Left: *Evensong at the Cathedral of St Johns the Divine.* Above Centre: *Tomie Kaneko, Notlantla Mashiyane and me, at Time Square* Above Right: *Canon Terrie Robinson, Dr Grace Abebrese , at the final Eucharist CSW63*

- † Ensure that progress in women’s access to social protection, public services and sustainable infrastructure is not undermined by budget cuts and austerity measures, and levels of protection previously achieved are not reversed;
- † Build on multilateral commitments to gender equality, including the Convention on the Rights of Persons with Disabilities and the ILO Social Protection Floors Recommendation, 2012 (No. 202), to strengthen access to social protection, public services and infrastructure for all women and girls;
- † Recognize, reduce and redistribute unpaid care and domestic work by ensuring access to social protection for unpaid caregivers of all ages, including coverage for health care and pensions;
- † Scale up investment in quality public care services that are affordable and gender-responsive;
- † Identify and remove barriers to women’s and girls’ access to public services, such as physical distance, lack of information and decision-making power, stigma and discrimination;
- † Guarantee the availability of safe and affordable drinking water and sanitation, including for menstrual hygiene, in homes, schools, refugee camps and other public places;
- † Ensure that transport policies and planning are sustainable, accessible, affordable, safe and gender-responsive, taking into account the different needs of women and men, and adapted to be used by persons with disabilities and older persons;
- † Promote the full and equal participation and leadership of women and women’s organizations in policy dialogues and decision-making relating to social protection systems, pub-

- lic services and sustainable infrastructure;
- † Strongly condemn the impunity and lack of accountability rooted in historical and structural inequality that accompanies pervasive violence against women.

These are global standards which we as a country and a church have aligned ourselves to, **what does re-committing ourselves to these standards look like, provincially as Anglican Women, regionally in diocese and Amorangi and locally in parishes and whanau?**

Conclusions

Attending the UN has been a HUGE learning curve which I have thoroughly enjoyed and give thanks to God for. I look forward to the ongoing connections and opportunities that arise from it. We know that gender based inequality and inequality of marginalized groupings exists in Aotearoa, New Zealand and Polynesia.

The need for NGOs focused on empowering women and girls is high, the commitment by our womens groups in the church AWSC, Kahui Wahine, Mothers Union and those committed to gender equality needs refocusing. The academic critique based on our five-fold mission statement and our contextual uniqueness in the Pacific and as a Three Tikanga Church needs to be told. The priorities and policies within the church structure must be contextually relevant and representative of improving the world. We have the opportunity to be spiritual and ethical leaders as a communion. UNCSW64 will focus on a comprehensive review of key conventions as 2020 sees the culmination of;

- † 10 years since the establishment of UN Women
- † 5 years of the Sustainable Development Goals SDGs and



- 10 years to the 2030 Agenda
- † 25 years of the Beijing Platform for Action
- † 41 years of CEDAW (Convention on the Elimination of Discrimination Against Women)

While the statistics are not all positive globally, there is still a lot of hope present at CSW63, grassroots organisations are doing some fantastic works of humanity. Groups such as WASH, Salvation Army's work with Syrian Refugees, Indige-

nous Climate Action, House of Sarah "Violence is a Sin" inter-faith partnership, and any many other good works. I saw a lot of potential for our Province to be better organized for 2030 Sustainable Development Agenda. Finally, I am considering how in my role I can encourage young women leaders to build relationships, network and have a global perspective, inclusive of the United Nations.

Kia ora



New York skyline from Empire State Building

2019 Leading Women Tikanga Programme

By Archdeacon Numia Tomoana, Convenor of the AWSC Council

This year, the Anglican Women's Studies Council are planning three tikanga-specific Leading Women Programmes rather than the AWSC traditional Provincial three tikanga hui. We celebrate the fact that women have been ordained in the Anglican Church in Aotearoa New Zealand since 1977. We are thrilled and excited with the recent selection of the first Maori woman Bishop Elect Waitohiariki Quayle. However, while there are many women who are Vicars and Chaplains, in almost equal proportions to men, we are aware that, like in most other professions within this Province, there are very few women who are currently in senior leadership positions. This leadership programme could help address that gap.

Inspired by the 'Leadership New Zealand' programme (www.leadershipnz.co.nz) and the challenge presented to women at the United Nations Status on the Commission of Women in New York to equip themselves for leadership and governance, the AWSC Council contributed in 2016 towards Auckland Diocese's Women in Leadership programme and the Tairāwhiti Leading Women weekend hui as part of the AWSC mentoring programme to ascertain the viability of this educational proposal. The feedback received from those who participated and led those trial programmes was overwhelmingly positive.

From this success and all our past learnings from annual AWSC hui offerings the Council recognises that it would be best to

provide tikanga specific programmes that will meet the needs and preferred teaching pedagogy (cultural contextual specific learning) of each tikanga for 2019 rather than a one off shared three tikanga event. The programme is addressing issues that face women in leadership in the Church and also developing further their leadership skills and confidence. Each tikanga will be given the opportunity to provide a contextual offering based on this model 'customised' to work with local needs and cultural expectations, to learn from, be mentored and inspired by our women leaders in our cultural context, whether they are political, social, health, and other sectors of society. In the 2016 trial programmes, participants had the privilege of hearing from Meka Whaitiri, Jacinda Ardern, Hilary Barry, and for youth Ruihana Paenga, and Merekaraka Te Whiti.

Gathering and developing women's leadership will encourage networking within their own tikanga and therefore, develop a strong base to support each other's issues and celebrate successes together. It will also be an opportunity for us women in the Church to gain insights to the needs of society and vice versa. We recommend that each tikanga programme invite 10-15 women to participate, of whom are identified current leaders and who wish to further develop skills, leadership pathways, mentoring networks, enhancing digital communication, and other methods of outreach. We anticipate some of these outcomes:



- † **Confidence**, as individual leaders and as a group.
 - † **Networks** who can support, critique and encourage.
 - † **Inspiration**, in order to feel positive about their contribution and also their possibilities.
 - † **Insight** into community leaders’ stories and experience.
 - † **Knowledge** of how to stand for governance positions (for them or to encourage other women in their community).
- † **Visibility** so that they will be considered for governance positions.
 - † **New Vision** for what might be possible for women in leadership in the future.
- We are excited to trial this new leadership programme and will offer updates in our Newsletter.

First Maori Woman Elected Bishop

By Julianne Clarke-Morris,
Anglican Taonga



The Ven. Waitohiariki Quayle

Photo courtesy of Te Piihopatanga o te Upoko o te Ika

The Archbishops of the Anglican Church have announced that **the Archdeacon of Wairarapa, the Ven Waitohiariki Quayle, has been elected Bishop of Upoko o Te Ika, to serve as shepherd to the Māori Anglican bishopric of the lower North Island.**

“Archdeacon Wai’s election is a very significant moment for our Church, and I believe for Māoridom as a whole.” said Archbishop Don Tamihere as he announced Wai Quayle’s election alongside Archbishop Philip Richardson and Archbishop Fereimi Cama today.

“We’ve waited far too long for our Church to elect a Māori woman as a Bishop, and to finally have that happen brings us incredible joy.”

“Bishop-elect Waitohiariki becomes not only the first Māori woman to be elected bishop, but the first Aotearoa New Zea-

land-born woman to be chosen to serve as bishop in any Tikanga.” he said.

“Waitohiariki Quayle is humble, compassionate, wise and a person of great faith, and she comes with a long track record of grassroots service. I have no doubt that she will be a great shepherd of our people.”

Bishop-elect Waitohiariki Quayle (b. 1950) has ties to Ngāti Kahungunu and Whakatōhea. She was ordained deacon (2013) and priest (2014) by Bishop Muru Walters at the Church of Te Heparā Pai in Masterton. Since 2015 Wai has served as Archdeacon of the Māori Pastorate of Wairarapa, alongside her role as Māori community health services manager for Whaiora Māori Health based in Masterton.

Bishop-elect Wai grew up in Gladstone where her parents Hoani Waaka and Toi Haeata-Kuku placed a high value on promoting spiritual life for their 13 children. While her father was Anglican, Wai’s mother followed the Mormon faith, which meant that elders and ministers from both churches were regularly welcomed into their home.

Wai brings deep understanding of Māori whānau and their needs to her role, from almost twenty years working to help Māori families navigate the New Zealand health system. Since 2012 her Bachelor’s degree in bicultural social work has deepened her understanding of all she learnt at the coalface.

Today, Bishop-elect Wai believes two of the most pressing issues for whānau in her region are the ‘out of control’ housing situation, and distressing rates of youth suicide.

“A lot of kids are lost, they don’t have a friend or someone to turn to. The church could be there for them, and by the church I mean people, we could be there.”



“The image I use is of the tamariki (child) on the waka (canoe). The family can be the stabilising influence on one side of the canoe and the church can be on the other.

“We talk about putting on the armour of Christ, and I do that at times. But I like to say we can put on the ‘ama’ of Christ.”

“The ama is the outrigger of the canoe. If the young person in the waka is getting a bit rocky, the whanau and the church can be the ama, the outriggers that stabilise them on either side.”

“If the family gets rocky, the young person can lean onto the outrigger held by the church. Together we can all help get them through rough waters.”

Bishop-elect Wai aims to strengthen her Hui Amorangi with skills she has gained over her years of managing Government contracts in Māori health.

“I am a visual person, so I will be looking for outcomes and accountability. I will be looking to fine-tune our Hui Amorangi operations, so that we are putting our energy and resources most effectively into mission.”

One place that deserves energy in Wai’s book is backing young families to teach Christian values their young people can hold onto.

“My vision is to work with children from ages 3 - 12, by opening spiritual nests that teach faith in the way the Kohanga Reo language nests have taught the language. From there we can build a pathway for ongoing adult learning, and lead into training Kaikarakia (lay readers) and through into ordination for those who are called.

My hope as bishop will be to bring our young people to experience their own journey with Christ, one that encourages them and helps them hear God’s call on their lives.”

Bishop-elect Wai will take up the role of Bishop of Upoko o Te Ika from her current ministry base in Carterton. Wai Quayle has been a widow since her husband Colin Quayle died in 1990. She has three adult children and five mokopuna.

WE NEED YOU and YOU and YOU and YOU

*For the new AWSC Publication Project Celebrating
40 Years of Women’s Ordination to the Priesthood 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 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.

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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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† *Position Vacant—tba*

Diocese of Wellington

† *Position Vacant—tba*

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