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The Anglican Church in Aotearoa New Zealand and Polynesia

Anglican Women's Studies Centre

## Kia Ngawari— Finding a Wholeness

AWSC Three Tikanga Treasuring Women in Ministry Hui  
25th—27th October 2017

By Karena de Pont



From far and wide across the Province, we gathered outside the entrance of Te Karaiti Te Pou Herenga Waka Marae in Mangere on a brisk Auckland spring morning for the *powhiri* (welcome). For the first time in AWSC history, tikanga Maori were hosting their tikanga partners in the annual three tikanga Treasuring Women in Ministry Provincial Hui. It was also a privilege to hear first hand the story of Te Karaiti Te Pou Herenga Waka Marae (TKTPHW), it's evolution and development over the years from none other than Bishop Te Kotahi Pikaahu himself. The welcome from Taitokerau was warm and set the scene for a great three days together in fellowship.

We learnt that the name of Te Karaiti Te Pou Herenga Waka was gifted by Bishop Ben Te Harra, former Bishop of Te Tai Tokerau to honour Christ the Reconciler. The Hikoi of Hope played a significant role

in helping transform this congregation immensely to the point that the consecration preparations for TKTEPHW were put on the back burner. Bishop Te Kitohi Pikaahu related the story that just 14 days before the consecration was scheduled a delegation was sent to pick up what everyone thought was supposed to be finished carvings for the church but instead this delegation came home with bare logs! This challenge too was 'transforming' as not a single person at TKTPHW was a carver so naturally the good Christian response to any crisis was invoked "let's go into prayer" and out of that prayer and following korero and within those two weeks, members of the congregation responded and discovered unknown talents as carvers and the results stand proudly before us still today. The carvings themselves portray Christ, the creation story through to salvation, from redemption to



Bishop Te Kotahi Pikaahu sharing the history of Te Karaiti Te Pou Herenga Waka.

Photo: Karena de Pont

resurrection within the context of tikanga Maori, recognizing their original evangelists and bearers of the Gospel.

Intricate tukutuku panels sit between each carved popo and it felt especially poignant that the daughter of Mere Knight who made the tukutuku panels, that Moana Knight is still so involved with Te Karaiti and our hui. The legacy continues in so many ways.

**From Isabel Mordecai - Tauranga, Diocese of Waiapu, reflects on the opening of this hui ...**

*“Bishop Te Kitohi in his opening address to our Hui talked about Transformation giving the example of the Church we were in on this Marae: Te Karaiti Te Pou Herenga Waka Marae in Mangere. He explained how it was built by volunteer labour, church workers including the Bishop himself and was opened on 15 November 1998. He pointed out the carvings on the sanctuary and on the Po that were standing behind the altar, explaining the story behind each carving and talked about the beautiful Tukutuku panels which all had a story, one showing the stairway to heaven and another showing humanity ascending to divinity. He outlined how the church had been added to and built over the past twenty years.*

*Bishop Kito said it was not only Maori who had contributed carvings and weaving but also the Polynesian community who had added their touches, such as the carved Polynesian Waka done by a Panelli Halapua a Tongan carver. There were red, white and black painted diamond shapes along the top and the lower level of the sanctuary, the blue around them represented the sky on the top and the sea on the lower one. The sanctuary was positioned central to the building facing the people,*

*with the centre piece drawing everything together in Christ. This very beautiful Church was a story of Transformation, creation, salvation, resurrection and redemption.*

After the first feast (as that is what each meal felt like, the hospitality by Maureen Maxwell and her team was simply outstanding all hui), we all gathered together for *Whakawhanaugatanga*, so by afternoon tea time we all knew who we shared the room with and a bit about each other.

**From Rosemary Carey, Hastings, AWSC Waiapu Link Representative**

*After spending three days last week up at the 2017 Anglican Women’s Studies Hui, held at the amazing Te Karaiti Te Pou Herenga Waka Marae in Mangere, Auckland, from Wed 25<sup>th</sup>-Friday 27<sup>th</sup> October, I find myself strangely disorientated on my return. To be immersed and surrounded by women exercising ministry within our 3 Tikanga Church, was a moving and profound experience that immediately took away self-fear and gave oneself a very deep sense of belonging and identity.*

*The theme was finding wholeness - Kia Ngawari, and this is what happened. Our disjointed fragments of womanhood in Christ’s body came together. We became whole, and our tired and lonely hearts and minds were restored as we ministered love towards one another.*



The AWSC Councillors, Archdeacon Carole Hughes, Kelera (Nai) Cokanasiga, Archdeacon Mere Wallace, Revd Evelini Langi & Revd Helen Roud (Revd Numia Tomoana absent) introduce themselves during *Whakawhanaugataunga*.

Photo: Karena de Pont

*My gratitude is to the General Synod that enabled this event to take place, and to all the women who were able to be present and those who were not, for restoring the Hope that God is not dead. Christ’s Spirit is alive, in us and through us, and as we offer forgiveness, love, trust and respect to all people, we are able to witness daily, transformation in our lives and in the lives of others.*



*From Keely Anne Robinson – Nelson, AWSC Te Waipounamu Link Representative*

*Well that was a beautiful hui. I cannot think of one particular area I enjoyed as it was all awesome. The cooks, the cleaners were awesome, and the deliverance of the Kai was WOW. The toilets were always cleaned. I slept at the Marae and it was warm, and I was well slept. Bishop Kito gave a wonderful powhiri and it was a pleasure to have his wife amongst us.*

*Our AWSC Council team, a wonderful time spent with you all, what a wonderful bunch of ladies you six are. I had a wonderful inspiring time Karena. I came away feeling more in tune with myself of where I would like to put my efforts. I am happy to be a link for AWSC. I made friends. I talked to my whanau about my trip, nobody is normally interested but this time I made sure they all knew where I went, who I was with and why :) atahua.*

*I should not be allowed to take photos - I have half videos and I do not have whole photos!!! So, I also am reliant on others to have awesome photos. It was a privilege and pleasure to be part of an awesome Hui. Kia ora*



Dee-Ann Wolferstan, Kaihoutu (CEO) of *Te Whare Ruruhou o Meri Trust*.  
Photo: Carole Hughes

We were blessed to hear from Dee-Ann Wolferstan, Kaihoutu (CEO) of *Te Whare Ruruhou o Mere Trust*. *Te Whare Ruruhou o Mere* is instrumental in delivering the social services on behalf of *Te Tai Tokerau Hui Amorangi*. The name of *Te Whare Ruruhou o Mere* means ‘This House That Stands Resilient – Physically, Spiritually and Emotionally’, and we could not doubt that Dee-Ann and her team are committed to honouring this name and what it stands for. Dee-Ann talked us through the seven values that all the services at *Te Whare Ruruhou o Mere* are based on:

- † **Tutangata** – The pursuit of excellence
- † **Tumanako** – Hope and aspirations, to help instil hope and

help realise their aspirations.

- † **Anaha** – Nurturing a creative and innovative spirit
- † **Aroha** – Love, ensuring that government funded clinical practices still delivered with love and kindness.
- † **Tika** – Doing what is right and just, how to be kind and elegant when *whanau* (family) is not.
- † **Te Ao Maori** – Valuing the past, present and future.
- † **Pono** – Moving with integrity.

One of the main aims of *Te Whare Ruruhou o Mere* is to work in partnership with *whanau* to give *tamariki* (children) the best possible start in life. Dee-Ann challenged and encouraged those gathered to be proactive in influencing governance and policy by getting on boards and committees.

*Jenny Campbell - Mossburn, AWSC Link Diocese of Dunedin reflects on staying on marae*

*Staying at the marae facilities reminded me of my other experiences of staying over at Te Karaiti Te Pou Herenga Waka Marae. One other special time was at the three tikanga national Lay Ministers’ conference. It was a special privilege to be on the marae, hosted by Tikanga Pasifika lead by then Archdeacon Winston Halapua. For many it was their first 3 tikanga experience as well as the opportunity to stay on a marae.*

*The next major event I attended here was General Synod/ Te Hinota Whanui hosted by Tikanga Maori. Another awesome experience.*

*Then we had this opportunity. WOW! I felt like my soul had been ‘topped’. Thank you everyone for the fabulous organisation, hospitality, inspirational keynote speakers, worship, conversations, renewing relationships and making new, experiencing aroha as only women can express in their own unique ways, dancing, laughter, spontaneous song and a whole host of incidental heart-warming experiences. Thank you everyone and especially Tikanga Maori for your hosting and leading.*

*One of my favourite memories is of listening to the women from Tikanga Pasifika giggling and laughing in to the night in the whare moe. They had put their mattresses together in one corner to be more together. The jokes and giggles flowed, and it reminded me of young girls in a dormitory at a boarding school living it up, as there was not a prefect in sight! For me it meant these women were able to be together in freedom, with no responsibilities for a change! Another gift from the Hui to them.*

AWSC was excited to share again the knowledge of Law lecturer from AUT, Khylee Quince. Khylee spoke of how it was a challenge at first glance to ‘finding wholeness’ in the Law but her presentation was well received and appreciated by all.

Khylee talked about how for tikanga Maori it is important cul-



turally to get to know the person in front of you, whom you are charged with representing. Often urbanised Maori have no knowledge about their *whakapapa* (genealogy) and being questioned on this can sometimes reinforce negative and defensive thoughts about their current situation so instead she asks the person about the story of their name. Generally, everyone has a story about their name and this can lead onto building a better relationship and therefore a better understanding of each other and their circumstance.

Her thoughts on how ‘staying silent’ can be interpreted differently across tikanga brought a whole new understanding and realisation that unless we learn about other cultures and cultural norms, gross injustices can occur from simple misunderstandings and interpretations. What legacy are we living with today as a result of our misunderstanding of ‘staying silent’?



Law Lecturer, Khylee Quince

Photo: Jenny

*From Isabel Mordecai - Tauranga, Diocese of Waiapu*

*What an inspirational young woman Khylee is. I really enjoyed listening to her presentation about “what does the law aim to achieve and how.” She talked about the Law and colonised people, and Ka Awatea – new developments seeking holism, including Te Kooti Rangitahi a new initiative for young offenders between 14-16years.*

*Khylee told us about how she helps young Maori offenders who are in trouble with the law or facing prison. She spelt out to us how important it is to get to know the young person, to get them to open up about their life, where they are from, and how did they get to where they are today. To find out about their whanau and whakapapa and to give them identity and to treat each person with dignity and respect. The work that Khylee is doing in the Maori and criminal justice system is remarkable and she is so self-effacing about herself and what she has achieved. Thank you for all the wonderful work you do Khylee, and may God Bless you and all your whana*



Above: Revd Rochelle Grace, Revd Teri-Rori Kirkwood & Ruihana Paenga wrapping up the Kahui Rangatahi workshop with messages from hui participants to rangitahi. Photo: Jenny Campbell

Below: The hui broke up into small groups during the Kahui Rangatahi workshop. Photo: Ruihana Paenga



For many at the hui, it was fantastic opportunity to learn from leaders from *Kahui Rangitahi* at our hui. The plight of young people, their health, well-being and nurturing their faith is close to all our hearts and we were well led by Revd Rochelle Grace (Ringa Arataki, National Coordinator for Te Kahui Rangatahi o te Pihopatanga o Aotearoa), Ruihana Paenga (Aministrator for Kahui Rangatahi) and Revd Teri-Rori Kirkwood (Ringa Raupa Rangatahi Enable for Te Upoko o te Ika) who were all fresh from their own retreat at Vaughan Park.

The ‘ice-breaker’ exercise was an opportunity to excitedly share and reminisce about our younger years but also an opportunity to appreciate that while fashion and trends may change the hope and aspirations of



youth essentially don't but how that is achieved and delivered has changed dramatically through the development of technology and the impact that has cultural expectations and environments.

Then in small groups we were challenged to 'Hear What the Spirit is Saying to the Church' as each group was given a gospel reading to explore the following questions:

- † What was Jesus saying?
- † Why might he be saying it?
- † For What purpose? What changes of behaviour / attitude?

**From Swadesh Nagaiya - Nadi, FIJI**

*The Hui included women from across the three tikanga and was attended by about 65-70 women. The presentations done were an eye-opener to me as a first timer.*

*The topics that were discussed are so close to every tikanga. The gathering provided a full opportunity for constructive dialogue between the women where ideas were discussed on these topics.*

*Coming from a totally different culture and witnessing tikanga Maori culture was very impressive. It provided me with very valuable learning experience. It was an excellent opportunity to get together to interact and exchange our views. This kind of gathering provides an excellent platform for strategic thinking and collaboration on the theme.*

*I would like to convey my heartfelt appreciation for all the wonderful and tasty goodies we shared. Also, the hard work that was put into getting all the three Tikanga was awesome and very much appreciated. I would like to thank the AWSC for*



Making enduring friendships and connections will always be a hallmark of AWSC three tikanga hui.

Photo: Karena de Pont

*giving me the opportunity via covering their funding which covered my expenses.*

*This Hui is very interesting and enriches my experience with more information, knowledge and confidence for my ambition and dreams in my ministry.*

On Thursday afternoon, after all our guest speakers had been heard, Jenny Quince led us in a quick-fire Bible Quiz. The competition was 'fierce' and 5 winners were presented gifts donated by Archdeacon Mere Wallace. We then broke up into tikanga caucus groups to talk about what we had learned from the presentations and how as tikanga we can respond to the challenges faced within our own context as women in ministry to what we have learnt during the hui.

**From Betsy Gifford – Rotorua, Te Manawa o te Wheke Hui Amurangi**

*Manawa o Te Wheke (MOW) Kahui Wahine who attended the Anglican Women's Studies Centre Hui at Te Karaiti Te Pou Herenga Waka Marae last week thoroughly enjoyed the experience. MOW had the largest contingent (15 of us attended) There were 4 or 5 wahine from each of the other Hui Amurangi. Maori tikanga outnumbered the other tikanga by a large number. Pakeha had about 12 and Pacifica 8 (most of those women had flown in from the Islands). We began the Hui by introducing ourselves. That was great, we felt we knew so many more of the attendees after that session.*



Tikanga Pakeha report back after caucusing.

Photo: Swadesh Nagaiya



The three candles representing each tikanga stand lit before the altar as the *wahine* (woman) from Te Manawa o te Wheke make preparations for the Hui Eucharist. *Photo: Isabel Mordecai*

Next morning, we listened to Khylee Quince, a Criminal Lawyer. She was very knowledgeable about her subject having spent 18 years tutoring law at Auckland University and 1 year at Manukau ATU. She covered many aspects of law, stating that sometimes lawyers do not ask all the questions of offenders and their whanau support persons, leaving them feeling left out. She gave an example of an uncle of one offender who in two short sentences was able to give details of the young man, explaining why he was in the position he found himself in. Khylee also gave examples of body language that has different meanings to different 'Tikanga' whereas silence to Pakeha means acceptance. Silence to Maori means 'what's trouble'? A saying of Tama Iti "Mana is The Power of knowing who you are". None of Khylee's korero was boring, just so interesting.

Then we had a group of women come from their Rangitahi retreat at Vaughan Park to put us in their picture. Ruihina Paenga (Kamana's niece), Teri-Rori Kirkwood from Upoko, Rochelle Grace, Rangatahi CEO, also from Upoko and our very own Mira Martin who came in support. They took us through a time-line beginning in the 1940's asking us what we did wore, sang, ate, etc when we were teenagers. Changes were mainly clothing, hair styles, music. Rochelle explained that different decades were affected by the generations, likening it to the flax bush, the harakeke that grows from the middle each layer shaped by climate. Children today learn like we did but differently. Technology has changed everyone, and today's

youth should be encouraged to use it. I'm sure we would have if it had been around in our day. It is time to allow youth to have a voice. The women agreed this should happen. All Tikanga agreed to take this "take" back to their Hui Amorangi/Diocese and facilitate discussions.

On the last morning Friday 27 October Manawa o Te Wheke conducted the only Te Hakari Tapu Eucharist service under the guidance of Reverend Bettina Maxwell our Hui Amorangi link Representative. 8 of our women were robed and everyone had a part in the sung Eucharist. Pat Bar-

low took a healing session during it as well with help from some of the others. A moving experience that was enjoyed by all.

Our days began and ended with prayer with each Hui Amorangi taking responsibility for leading morning karakia or evening compline. Candles were lit representing each tikanga and it was a time for stillness and reflection – a perfect way to start and end the day together.

Since the wahine of Te Manawa o te Wheke have been strong supporters of previous AWSC hui, they were invited to lead us for our hui Eucharist on the final morning. It was a beautiful and moving worship to witness and share in. Many women also took the opportunity to receive healing prayers as part of the service and coupled with the healing hands of Erena Nicolls who cared for many women in the previous two days, each woman walked away from the hui feeling treasured and refreshed.

#### **As Ngahiti Faulkner—Tauranga, Manawa o te Wheke reflects**

Fully understanding God's presence and intention during the theology of the Eucharist and the understanding of how to receive these teachings (led by Manawa o te Wheke) was the highlight of many highlights during the hui.

Friday morning—"Haere mai tatou" as Bettina guided us back to the vestry all the preparations were completed and God's grace and presence was palpable. As the roopu filed out, ka-



Lynnore Pikaahu & Caroline Chambers *Photo: Carole Hughes*

ranga called forth for all to gather at our temporary marae atea. It was the cultural discernment inclusivity within the three tikanga and the liturgical practice in theology that continues to sustain my faith.

Communion; “receiving the spiritual kai” ... “do this to remember me”, combined the culturally based rituals of remembrance of the three tikanga. The three tikanga were invited to contribute; tikanga Pakeha led with the silent hand movements to the Lord’s Prayer accompanied by the chants of te reo Maori; tikanga Pasifika sang Isa Lei (the Fijian Farewell Song) all deeply and culturally meaningful. The healing of the laying of hands was conducted at three separate spaces. The healing of our sister from tikanga Pasifika was particularly poignant—whilst encircled by all the healing ministers, it felt as though her healing was at a cellular level.

The question asked amongst three of us at 4am the previous morning (about being Maori and Christian) seemed at this time, a moot point. God’s grace and presence was indeed palpable.

**“Jesus is always found in the hard places. Thank you for being grateful and faithful servants”**

Tuihana Rameka



*From Revd Moana Knight - Auckland, Te Tai Tokerau Hui Amorangi*

At the final AWSC Eucharist Service conducted by Te Manawa o Te Wheke, Revd Bettina Maxwell handed the offerings of \$520 to me for a suitable charity in Mangere. On the day I explained to the roopu about a charity in Mangere Bridge which donated Christmas boxes to needy families. After a bit of investigating I tracked them down, they are called **The Spirit of Christmas** and operate from Bizzy Kids Day Care in Mahunga Drive in Mangere.

They don’t accept cash but do accept vouchers and asked if I could get Pak n Save vouchers which I happily did – 20x \$25 1x\$20 worked out perfectly. I met with Aaron (who founded Spirit of Christmas) Kirsty, Manager of Bizzy Kids and Julie who does administration. The Spirit of Christmas donates hampers to solo parents and was initiated by Aaron five years ago, he is

a solo Dad. At the time they were living in a small 2-bedroom portable cabin, he was studying to become a teacher, living off the benefit and raising two young sons. On Christmas Eve he said to his sons, “let’s do something special for a family, because there is always someone worse off than you”. So, they cooked an extra Christmas Dinner, through social media he put a call out to solo parents and became inundated with re-



Kirsty, Moana Knight, Aaron & Julie. Moana is presenting \$520 worth of Pak n Save vouchers to be used for The Spirit of Christmas hamper drive. *Photo: Moana Knight*

sponses for that dinner. The next year they cooked 2 dinners and put together 3 hampers, once again, the response was immense.

By the third year word had spread throughout the community and he had volunteers willing to source donations, put together hampers, and was offered a room at Ambury Farm to work from - that year they delivered 20 hampers. They soon outgrew those premises, so Kirsty offered a huge space at Bizzy Kids where last year they packed and delivered 35 hampers and this year their aim is 50. Packing and delivery is all done on the 23<sup>rd</sup> December where 50+ volunteers give of their time to lend a hand. The hampers are huge filled with non-perishable food items, toiletries, gifts and toys. The gift vouchers are either used to source more goodies or put into hampers for use after Christmas.

It was delightful to meet the three of them, hear Aaron’s story and listen to how they operate the charity. Recipients of hampers must be nominated by a member of the community it’s Julie’s job to read, sort through applications then they make a final decision.

On the 23<sup>rd</sup> December they create a Christmas atmosphere, the children from the Day Care help and The Spirit of Christmas is alive and well. They thanked everyone and were overwhelmed by your generosity of giving.



# The Anglican Church in Aotearoa, New Zealand & Polynesia

## **Celebrating the 40th Anniversary of Ordination of Women to the Priesthood**

### **Sunday, 3rd December 2017**

By Archdeacon Carole Hughes

*Forty years ago on the 3rd and 4<sup>th</sup> of December 1977, the first ordinations of women to the Priesthood in the Anglican Church in Aotearoa, New Zealand and Polynesia took place. It is so important that we honour this day together and in a format that embraces all three Tikanga. So, we encourage local ministry units and parishes on Sunday 3 December to remember and give thanks for all the women who have been ordained over the last 40 years. The following liturgy may serve as inspiration to spark creativity in celebrating in your contexts.*

*However, to offer some unity across the Church, we encourage you to at least use the Hymn and Collect in your celebrations, written specially for this occasion.*

*On this day, we shall join to celebrate the educational, influential, and nurturing attributes of women and their contributions and commitments to the life of the Anglican Church in the past, present and future. We hope that this day will offer opportunities for stories to be shared, as well as creative and prayerful contributions made. As we share our stories and our ministries together, may we be inspired and refreshed to learn from the past, live fully in the present, and be open to new visions and opportunities for the future.*

*A celebration is not an end. Our story, both as an inclusive and loving Church and as the people of God, is not over and is never-ending. So, as we celebrate this important and momentous occasion, may we keep our eyes and hearts on the future and the never-ending mission to love all, which is to love God - to share our stories of pain and suffering, to stand up for justice and care for the lost and lonely, to share with people their sorrows and joys, to encourage the faithful, to pray for and help the sick; to be God in the world and to be united in love, as God's people.*

*The Venerable Carole Hughes*

*Convenor, AWSC & 40th Anniversary Working Group*

**Please encourage your Parish / Ministry Unit on Sunday, 3rd December to pray the collect and sing one of the hymns especially written for this occasion. Otherwise, special services marking the 40th anniversary will be held in churches around the province on Sunday, 3rd December including:**

- † **Transitional Cathedral in Christchurch @ 3.00pm**
- † **Holy Trinity Cathedral in Auckland @ 2.30pm**
- † **St Peter's Cathedral in Hamilton @ 3pm**
- † **Celebrations in Fiji and Tonga will be confirmed soon.**

#### **Inoi/Collect**

God, who has created us in your image,  
as we remember 40 years of the ordained  
ministry of women in these lands  
may the gift of memory become our treasure,  
may our present time celebrate prophetic voices  
that we may offer vision and hope for the future;  
through Christ Jesus,  
who is alive with you and the Holy Spirit,  
one God, now and for ever. **Amen.**





## PRAISE GOD FOR FAITHFUL WOMEN

*The tune is Thaxted  
(I vow to thee my country)*

TIKANGA PAKEHA HYMN SELECTION

Praise God for faithful women  
who, from the Gospel's birth,  
have lived their lives for Jesus  
in every land on earth  
by leadership and teaching,  
with work of loving care,  
as visionaries and mystics  
in solitude and prayer.

They stand throughout our history  
as signs of hope and grace,  
revealing Jesus' presence  
within their time and place.

Give thanks for their persistence  
in claiming Jesus' call  
to be what he has made them,  
whose church includes us all:  
to serve as priests and leaders,  
stand at their brothers' side,  
enriching Jesus' people  
with gifts too long denied.  
Old barriers have fallen;  
the Gospel sets us free  
to follow where God leads us  
in true equality.

So we, who walk together  
into the coming day,  
give thanks for faithful women,  
who join us as we pray  
to share with those we care for  
the truth we have believed,  
and bear into the future  
the light we have received.  
With called and chosen women  
who lead us in God's ways,  
we bring our dedication,  
our offering of praise.

Marnie Barrell, 2017

For copies of the liturgy in Word document format or for the tune of the Tikanga Pasifika hymn please contact: General Synod Office Events & Projects Administrator, Vanda Breslin : [projects@anglicanchurch.org.nz](mailto:projects@anglicanchurch.org.nz) or [http://www.anglicantaonga.org.nz/features/extra/40th\\_liturgy](http://www.anglicantaonga.org.nz/features/extra/40th_liturgy) OR contact your Diocesan / Hui Amorangi Bishop or Dean.

So far, two new songs have been written for the 40th anniversary service. Christchurch-based Anglican hymnwriter, Marnie Barrell named, 'Praise God for faithful women,' and set to the tune of 'I vow to thee my country' has prepared a song on behalf of tikanga Pakeha and The Venerable Orisi Vuki wrote the Pasefika hymn, 'Here I am oh God. Send me' in English which can be translated as needed to Fijian, Tongan or Samoan. At the time of writing, tikanga Maori are preparing a himene and this will be made available once completed through each Hui Amorangi.

## HERE I AM OH GOD, SEND ME

*The tune is 'It's a Small World' ©  
TIKANGA PASEFIKA HYMN SELECTION*

*English Lyrics for translation into Fijian, Tongan or Samoan*

Over suns and moon  
Since I heard the voice  
Who shall go for us and  
Whom shall we send  
As for those who believed  
- was a call to receive  
Here I am, Oh God  
Send me.

### Chorus

40th Anniversary  
Women Priesthood Ministry  
Three Tikanga Trinity  
Happy Anniversary

Ven Orisi Vuki, 2017

**16 Days  
of Activism  
Against  
Gender-Based  
Violence  
Campaign**

November 25 - December 10

**16  
DAYS**





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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.

### Council for the Anglican Women's Studies Centre—2016/2018

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### AWSC Diocesan & Hui Amorangi Link Representatives

#### TIKANGA POLYNESIA—

*Refer to Tikanga Polynesian Councillors (see above)*

#### TIKANGA MAORI—

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