



June, July & August  
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# Violence Prevention is Our Church's Business

By Karena de Pont



## 2015 Anglican Women in Ministry Three Tikanga Hui Outcome Statement:

We, the participants of the Hui on 'Violence Prevention is Our Church's Business' organised by the Anglican Women's Studies Council held at Vaughan Park Anglican Retreat Centre, Auckland from May 26<sup>th</sup> – May 28<sup>th</sup> 2015:

**AFFIRM** that in working towards transforming unjust structures, violence prevention is our church's business;

### Therefore we recommend:

1. The implementation and compliance with Motion 19 of General Synod/Te Hinota Whanui 2014 Safe Church Charter and Policy Group at Hui Amorangi/Diocesan level.
2. That we recognize that a key responsibility of the church is to the survivors of abuse as outlined in the Anglican Communion Safe Church Charter.
3. Title D Canon 1– That awareness is raised of the Canon and in particular education around Title D Canon 1 and Canon 2 at all Church levels.
4. Provision of adequate training for appropriate people, clergy and lay to care, support and refer victims/survivors of violence.
5. That the church shall be a strong and consistent advocate for prevention of violence against all people particularly women and children as an Anglican Church initiative or in partnership with others.
6. That each Hui Amorangi/Diocese provides a mechanism to disseminate relevant information re-sourcing parishes and ministry units to address the issue of violence against all people particularly women and children e.g. Break the Silence, 16 Days of Activism, White Ribbon Campaign, Community Mobilisation.

In May, women from across the Province and tikanga joined together at the fabulous Anglican Vaughan Park Retreat Centre to look at the issue of Violence Prevention and reclaim it as an issue for our church and our ministry.

A team from the House of Sarah based in Suva, Fiji Islands led those gathered for the three days of the hui. The House of Sarah (HoS) is an AAW initiative in the Diocese of Polynesia that was established to address and advocate for violence prevention. For the first time the annual Provincial hui hosted by the Council for Anglican Women's Studies had equal tikanga representation as each tikanga grapples with this issue that knows no economic, religious or cultural barrier.

We spent the first day of the hui, getting to know one another and establishing protocols for safe story-telling and group sharing. With excellent leadership from Akanisi Tarabe, we all felt like we were in good hands to go forward with what would turn out to be a very thought provoking but positive three days.

After dinner that night, the team from the HoS outlined their journey so far. The rationale for their ministry is the realisation that the victims and survivors of abuse, sit in our pews so there needed to be a Christian faith based response to violence in the home and community. Over the past ten years, their ministry has widened to include gender equality as well. Pacific nations, despite being very Christian based societies, have some of the highest statistics of violence in the world. When questioned as to why the Church would get involved, Sereima Lomaloma responded 'that we cannot NOT be involved. The public needs a prophetic voice, in the Pacific violence against women is one of the least prosecuted crimes and one of the most widespread. We cannot be silent as the church which is not making a stand, starts to question its own witness'.

*So why the House of Sarah?* Sarah was a matriarch of the Jewish people, childless, discriminated against and probably had low self-image so in her *transformation* when God touched her life and she became pregnant and changed her name, Sarah went from someone who goes from a victim to someone who

was a survivor with renewed hope and renewed confidence.

The HoS ministry stands alongside those in need, providing a warm heart and embrace to welcome them whilst working in partnership with secular organisations. Over the past ten years, specific programmes and workshops have been developed to increase awareness among clergy and provide educational workshops, provide 'Sarah Carers' within local parishes, Simoen Ministry to provide ministry for men, Moana Ministry Educator, 16 Days of Activism, a Diocese of Polynesia Zero Tolerance Policy, counselling referrals and leadership within ecumenical

groups. The Anglican Church in the Diocese of Polynesia is able to provide a model to work with and ideas are shared with the ecumenical group. Archbishop Winston Halapua also leads the Fiji Council of Church Leaders on this issue of 'Safe Church' to encourage all denominations to support the concept of providing 'Safe Churches'.

All these strategies are used by the HoS to address the issue of Violence Prevention. The Anglican Missions Board has supported them financially since 2007 which enables the HoS to keep its doors open and as a charitable trust, they have also received some funding for specific projects from UN Women as they recognised faith based organisations are the best established networks for this pioneering work in the Pacific.

Despite the years of hard work, challenges remain for the HoS team, e.g. the perception that 'violence prevention' is a women's only issue; misinterpretation of the bible and its context to justify violence or acceptance of violence; and overcoming women's fears about going to their church leaders to talk about domestic violence.

The following day, participants had the opportunity to choose four out of six workshop options: **Survivors Stories**, led by Nai Cokanasiga; **Using the Church Structures to enable Gender Justice and Eliminate Violence Against Women** led by Revd Sereima Lomaloma, **Shining the Light on Violence** led by Revd Ann Drummond, **The Role of Sarah Carers in the Community** led by Nai Cokanasiga, **Safe Churches**, led by Sereima Lomaloma



*The House of Sarah Team who led us in the hui - From Left: Malinda Railala, Sereima Lomaloma, Akanisi Tarabe, Nai Cokanasiga & Ann Drummond*

ma and the *House of Sarah Approach to Clergy Awareness*, led by Ann Drummond.

## SARAH CARERS'

The Sarah Carers' are the women picked from the parishes to be the ears, eyes, mouth and heart of the HoS in their local community.

They are trained in their role as Sarah Carers' to share the Biblical affirmation that God created women and men in God's image and gave them equal responsibility in stewardship of the earth. Each Sarah Carer is trained to assist their women survivors of Gender Based Violence through referrals to appropriate professional services for further help as and when the need arises whether it be for counselling services, health or legal matters. These volunteers receive ongoing workshops and undergo a one day evaluation for monitoring purposes as part of their professional development in their work as Sarah Carers'. They are recognized as the face for the HoS and advocate within their local Anglican church to meet the 'Zero Tolerance of Violence' mandate within the family and Anglican communities.

The HoS is conducting another four days training for 20 new volunteers this week at St Luke's Anglican Church Hall at Suva Point (9th—12th June). This training is funded by the United Nations Women Pacific Fund which is now on to its second quarter funding for two training workshops and two follow-up workshops for Clergy, Sarah Carers and Church Leaders on how to support Violence Against Women survivors and referrals to appropriate local services.

## USING THE CHURCH STRUCTURES TO ENABLE GENDER JUSTICE AND ELIMINATE VIOLENCE AGAINST WOMEN:

This session looked primary at what existing church structures and mechanisms were already in place within the church structure that could be utilised to address the issue of Violence Prevention and how best to formulate strategy to ensure that the church actively engages in this ministry.

Realising that in order for this issue to be taken seriously by their Diocese, the HoS unashamedly strategized so that Violence Prevention became a priority issue for their Diocese. For it to succeed they looked for partners that would help with their advocacy, that would speak with integrity whether they be man or women as this was not a women's issue, it is a social issue that involves everyone. They reminded those that were shy to come forward as there were already policies, canons and

commitments in place so it was okay to support this issue. They helped prepare resources for those who were to speak, not minding as the important thing is that the issue is discussed not who leads the discussion.

### GUIDELINES FOR STRATEGY:

- ⇒ Have a Clear Understanding of the Process Required
- ⇒ Get Support from your leadership, e.g. Archbishop and Archdeacons
- ⇒ Enjoy being in the 'engine room' making things happen – *no car can move forward unless it has an effective engine.*
- ⇒ This work needs resources (people and financial)

### GET APPROVAL FROM DECISION-MAKING BODIES:

- ⇒ Work from the top down to obtain Seal of Approval. This engages the whole church. Pass a motion—Standing Committee and Other Committees
- ⇒ Implementation of Strategic Policy
- ⇒ Vestry—Change at local level

### LEGISLATION & STATUTES

- ⇒ Provides Legal Support & Endorsement
- ⇒ Church Canons & Statutes, e.g. Canon 1 & 2, Title D —outlines clearly expectations of Standards
- ⇒ Government Legislations for a Country, e.g.
  - 2009 Fiji Domestic Violence Decree
  - 2013 Samoa Family Safety
  - 2014 Tonga Family Protection Act
  - 1995 New Zealand Domestic Violence Act

### COALITIONS & PARTNERSHIPS

- ⇒ Provides professional resources and support—
  - Faith-Based Organisations (FBO's)
  - Civil-Society Organisations (CSO's), e.g. Women's Refuge (NZ) or Women's Crisis Centre (Fiji)

### INTERNATIONAL & NATIONAL COMMITMENTS

- ⇒ Strengthens Position Taken
- ⇒ Church—
  - Anglican Communion: Safe Church Charter
- ⇒ Governments—
  - Convention on Elimination of All forms of Discrimination against Women (CEDAW) – Fiji, Samoa, Tonga & NZ
  - Beijing Platform for Action

## SURVIVORS STORIES

Understandably this group session was led by Nai Cokansigna behind closed doors however, the feedback presented from those who took part afterwards proved how valuable this time was to those who participated:

- ◆ A release and freedom – how my story was received in a non-judgemental way and how I felt afterwards.
- ◆ Having a safe environment to share our stories.
- ◆ Commonality of experience and solidarity.
- ◆ Power of stories.
- ◆ Power of being listened to and resulting healing power from that.
- ◆ The resilience of women and why should I not be surprised by this.
- ◆ This process is a must for people in ministry, community (lay, chaplains etc)

*The Session Process Involved:*

- ◆ Sharing your story – with the help of pictures/drawings etc
- ◆ Closure – Basin of water (soothing)
- ◆ Light Candle – What we took out from this experience.

## SAFE CHURCHES

This workshop looked at providing a ‘safe’ church for everyone. As a Christian community, all should feel welcomed, respected and safe from abuse. Church is particularly called by God to support those at the margins that are less powerful or without a voice in our society. To do this well, we as Church must be aware of situations that create vulnerability whether it be the physical environment or the attitudes of those we work alongside and that a person’s spiritual, emotional and physical self is protected from injury.

The **Safe Church Charter of the Anglican Communion** calls on member churches to adopt and implement the *Charter for the Safety of People within the Churches of the Anglican Communion* by promoting the physical, emotional and spiritual welfare and safety of all people, especially children, young people and vulnerable adults.

Provision of pastoral support where there is abuse is one of the many areas covered by the Charter along with standards of ministry practice for clergy and church workers policies and mechanisms for screening and appointment of clergy and church workers. Guidelines for drafting policies and complaint procedures and creating a culture of safety through education and training are also covered.

Where there has been abuse, the Charter covers the effective responses to abuse by implementing policies and procedures to

respond properly to allegations of abuse against clergy and church personnel. Provision of pastoral support for the abused, their families and affected parishes and church organizations is of the highest priority.

To ensure a culture of safety exists in parishes and church organizations, education and training to help clergy, church personnel and church members must be ongoing. Many are unaware that all ordained or lay members who hold a licence from a bishop and Office bearers, including laity who have assented to the authority of General Synod are subject to the standards of behaviour outlined by Title D, Canon 1. Bishops are subject to also maintain standards in ministry outlined in Canon 2. Any person, including those not involved in the church may complain against a Minister or Office Bearer of this Church for any misconduct under Title D.

*“The House of Sarah tells us that clergy and church leaders are not trained in family violence .... Although clergy and church leaders are not trained in ‘pastoral care’ they can raise awareness of violence prevention in the Churches. My personal view is that all Clergy and Church Leaders need to participate in the survey provided by the House of Sarah on attitudes of cultural and religious beliefs, biblical interpretation and pastoral practices. The survey asks for answers with complete honesty.” - Revd Leonie Joseph*

## SHINING THE LIGHT ON VIOLENCE

Ann Drummond led this session by starting off with us completing a little survey:

In Your Church has the issue of Family Violence Being Raised In?			
	Often	Sometimes	Never
Sometimes			
Bible Studies			
Guest Speakers			
Discussion Groups			
Women’s Groups			
Informally			

Among your family and friends, do you talk about family violence?			
Often	From time to time	Occasionally	Never

The Diocese of Polynesia celebrate 'Break the Silence' on the Sunday that falls closest to 25<sup>th</sup> November. The Sunday devotion helps to create awareness in the church and combined with publicity in local newspapers there is now increasing validation for it within the community. In New Zealand, November 25<sup>th</sup> is recognised as *White Ribbon Day* which is well supported by various community groups although more support from churches would help.

The HoS recommends using the annual international 16 Days of Activism against Gender Violence campaign to convey the message over a period of time. This campaign starts each year on 25<sup>th</sup> November and concludes on 10<sup>th</sup> December and is an excellent campaign for church and secular bodies to support and share resources. For instance, last year HoS ensured that the daily prayer provided by IAWN members was distributed across the ecumenical network and encouraged people to write new prayers to suit the local context. During this period, the HoS also hold ecumenical services and seminars involving lay, clergy, male and female to tackle biblical passages that are often used to justify or overlook violence. The first two years that the HoS supported this campaign they deliberately chose to use only male presenters to help overcome the perception that this is a women's only issue. With each successive year, sharing resources and ideas, working collaboratively with other ecumenical and community groups has increased the awareness that all forms of violence, particularly against women and children is not okay but there is still a long way to go before the zero tolerance objective is totally supported by all within the wider community.

## House of Sarah Approach to Clergy Awareness

To encourage discussions about domestic violence, the HoS team wrote to clergy requesting permission to hold a seminar in their parishes however, they found that many clergy didn't even open the letter. This was a disappointing start but now with leadership support from across the Diocese through the Archdeacons, more parishes are willing to host these seminars.

A survey developed by the HoS and adapted for Pacific use from a study conducted by Ellie Y Hsieh *Predicting the Responses of Asian Christians to Domestic Violence, 2007* has been undertaken twice and a visiting USA scholar to Fiji is analysing the

results for them. This survey uses various scenarios for clergy to respond to and enable the HoS to better understand the clergy and church leader attitudes on cultural and religious beliefs, biblical interpretation and pastoral practices. So far the results have showed a dilemma exists between cultural beliefs and religious beliefs, that there are a lot of variations of beliefs between liberal and conservative viewpoints and a total inadequacy of training for clergy to enable them to handle situations of domestic violence within their congregations.

The seminars that have been undertaken so far include three biblical sessions:

- ⇒ The Bible and Human Rights
- ⇒ The Bible and Gender Equality
- ⇒ The Headship Issue in Ephesians



*Human Rights* are a controversial issue within a great many church denominations in Polynesia and there is a wariness of "UN speak". People often blame UN education to contributing to the breaking up of families therefore it is often better to avoid using the words 'human rights' which is a phrase the bible doesn't use but instead talk of the many biblical stories about human responsibilities.

The need for education on Title D, Canon 1 and 2 was also raised and most clergy hadn't really read or understood the obligations or expectations and that this section Title D, applies to any office bearer of the Anglican Church in Aotearoa, New Zealand and Polynesia. Violence is not specifically addressed within Title D but it does talk of faithful relationships and has many entry points for further discussion on zero tolerance of violence.

Clergy awareness also needs to be raised regarding screening of all workers and volunteers working with children, including



*Final Day—Moving Forward. Yonine Kereopa, Ngamihi Crapp, Peace Mitchell & Raumiria McRoberts present their group's ideas on achieving safe communities by creating a Te Whare Waimarie (House of Peace) within the confines of their church.*

that the woman or child is in and that the life of these victims is more important than the reputation of those involved. More work needs to be done to educate and train clergy to listen, respect, not try to be the counsellor but to learn how to refer the victim to professional counselling.

The Diocese of Polynesia should be very proud of their excellent team at the House of Sarah and the work they have done as a Diocese to make the issue of zero tolerance of violence a priority for the Diocese. The Diocese has recognised that gender inequality is the cause and gender equality is the answer.

those travelling from overseas volunteering their services in local missions and outreach activities. The International Conference on Trafficking highlighted that this is often a scenario where sexual predators 'groom' children through visits over a number of years. Women within the workshop were surprised to hear that Fiji has one of the highest uses of pornography in the world and that this statistic is often high in very religious societies where sexual behaviour is forced to go 'underground'.

The need to educate clergy in pastoral care regarding domestic violence issues should be a priority. Women will always be reluctant to go to a priest is all they are told is to pray more, submit more and forgive more. When offering pastoral care the victim of violence is often asked to forgive the perpetrator too quickly as forgiveness is a vital ingredient of Christian life. Some clergy have no real understanding of the risk or danger

Having time on the final day of the hui to review what was discussed and make plans to go forward on a personal and group level really helped to validate the gathering. Formulating the Hui Outcome Statement so the Council could present this document to governing bodies also contributed to the momentum that women want the Church to address this issue urgently. The integrity of the Church to be seen to be actively leading in its mission to promote zero tolerance of violence was important for those gathered, not to depend solely on secular based organisations to deliver the ambulance at the base of the hill, picking up the pieces on our behalf.

Ann Drummond said "The cross was a very violent act but the resurrection was God's way of saying that violence would not be the last act!"

## Te Waipounamu : The Greenstone Waters

He aha te mea nui o tenei ao  
Maku e ki atu ki a koe  
he Aroha ki te Atua  
he Aroha te tahi, ki te tahi

Our Hui Amorangi in Te Waipounamu is in a time of change where women have a huge role to play in rebuilding our church and ministry teams.

Leading the top of the South in several roles is Venerable Mabel Grennell who is the Vicar General for Te Waipounamu. She is the chaplain at Blenheim Hospital as well as sitting on all the Hui Amorangi Trusts and Committees. Venerable Mere Wallace is Priest in Charge in Hokitika and Venerable Hannah Pomare is Priest in Charge, tutors and chaplain for Dunedin Hospital. Both these women represent Te Waipounamu on General Synod as

*By Archdeacon Mere Wallace*

well as holding positions on various Hui Amorangi committees. Lay Canon Wyn Ehau and Revd Helen Gray are both hospital chaplains in Christchurch. In Motueka, Canon Revd Gladys Taingahue is chaplain and Priest in Charge. Nelson has two male Archdeacons but their team of women priests work and support ministry in the Nelson area.

All positions are non-stipendiary with the exception of the chaplains.

Currently Bishop Kitohi Pikaahu has oversight for our ministry and teams as we continue Gods work in Te Waipounamu. Our role is to serve.

Courageous women speaking out  
 Violence needs to stop  
 Caring for survivors  
 Calling to account  
 Attitudes that reinforce violence  
 Marring the image of God in us all  
 Challenging power dynamics  
 Equality of all God's children.

The rape of Tamar  
 Story of many women  
 Sexual violence  
 Not listened to.  
 Belittled, degraded.  
 Code of silence  
 Protection of the powerful  
 Story in Holy Writ  
 Reminds us

Telling our stories  
 Release, freedom  
 Tears flowed  
 Relief at being listened to  
 Lancing boils  
 In order to begin to heal.

Paul's teaching on marriage  
 Right relationships  
 Mutual respect,  
 Equality  
 Out of context  
 Text part of Oppression  
 Half truths  
 Husbands dominate  
 wives  
 Reinforce attitudes

Our stories are valid  
 Abuse needs to be named  
 Only then can healing begin.

Women need self respect  
 Before healthy relationships  
 can flourish  
 Breaking open Holy Writ  
 Empowering women  
 Know God delights in us  
 Answering God's call  
 To live and being fully  
 alive.

Sharing food,  
 chatting  
 Being together  
 Laughing, singing  
 Rainbow song  
 Isa lei

Eucharist  
 Three tikanga  
 Let me see!  
 Jesus send us  
 Promising  
 We will see  
 Giving thanks  
 Strengthen for our  
 journey  
 Preventing violence  
 Partners in  
 restoration  
 God's good world

# Speak Out

By Revd Vicki Terrell



For a bit of light relief participants let off steam with the themed Polynesian night

# Mobilising Church Communities to Prevent Violence & Build Healthy Relationships

By Anne Purcell

The Violence Prevention focus of the Woman's Study Centre Hui in May 2015 was a powerful draw card for me. In late November 2014 I moved from my role as Anglican Care Fieldworker with the Diocese of Auckland to a new community development co-ordination role as part of the HEART Movement, based at Glen Innes Family Centre.

HEART—Healthy Relationships in Tamaki, is about building on community strengths and focuses on healthy relationships. The goal is for every home in Tamaki to be a safe and loving environment within two generations. HEART is a primary family violence prevention strategy that recognises the change comes about as informal support within the community is strengthened.

Churches are ideally placed to make a strong contribution to family violence prevention yet often remain silent. They are a great place to model healthy relationships across ages. A safe environment does not just happen—we need to work at being inclusive and safe in what we do at church.

After seven months of talking with parents about raising their children in Tamaki, located in the Diocese of Auckland Central region we received one powerful message about churches saying:

**'the church can be supportive and unsupportive at the same time.'** (Tamaki Parent, 2015)<sup>(1)</sup>

How do we shift the balance away from unsupportive experiences towards being a supportive environment for all whanau?

I believe that we all have a part to play in every sphere of our lives. Everyone who is part of a church community can contribute to violence prevention both within their church and also through their connections within the community. The NZ com-

munity co-ordinated action model puts **you** in the centre. Look at the model and see how many segments you are connected with? Where are your strongest links? Imagine if everyone in your church got involved, just how many connections through the community could be strengthened?

Imaging how many conversations about healthy relationships and prevention of violence could be started...

The HEART Movement in Tamaki takes this way of working really seriously. Strengthening relationships in the community being the key to - changing social norms about healthy relationships. The HEART Movement has a theory of change that has two strands:

- ⇒ Community Mobilisation
- ⇒ Organisational capacity building and collaboration



*New Zealand Version of the Community Co-ordinated Action Model (2)*

*What is community mobilisation?*

'Community mobilisation is an approach that builds local leadership and ownership around an issue, enabling community members to change attitudes and behaviours in ways that work for them. Only the active involvement of a broad range of community members will help to create meaningful change around complex 'wicked' problems like family violence.' (Hann, Trewartha, 2015)<sup>(3)</sup>

*Community Mobilisation for Churches: some suggestions*

- ⇒ Every church, every church member has a part to play in community mobilisation. – find someone else who is interested and build from there. Make sure to have lots of kai and korero, fun times are important alongside the big conversations.
- ⇒ Complex issues need lots of different actions over time – check out the toolkit resource links below <sup>(2)</sup> and get ideas from what others have done. Think about what might work in your local area. Don't be afraid to try something different, test your ideas with other interested people.
- ⇒ Collaboration with other local organisations is vital. Build

relationships with other churches and local organisations.

Think widely about who might get involved, look for surprising allies!

⇒ Co-ordination and leadership are key – think about how and who will support violence prevention in your community, make sure to involve supportive men from the start.

The way the House of Sarah has developed their practice clearly demonstrates the benefits of having different approaches working together towards the same goal. This has included training for clergy, unpacking biblical text, training women to act as a safe person to talk with in a congregation, diocesan stance of zero tolerance of violence and mostly importantly their delivery of high quality services. These type of services also exist in New Zealand communities, take time to find out what services exist in your area to support people who have or are experiencing violence in their lives.

New Zealand has several resources that are intended to help people who want to make a difference in their community get started. The change makers toolkit (2.) has examples of projects that are happening around the country and beyond.

- Kaiti is featured for its work on creating a safe community for children
- Te Aroha Noa in Palmerston North for its innovative ways of connecting with people and creating safe spaces to talk.
- Raising voices in Ugandan focuses on prevention of HIV and violence against women. They are leaders in evidence gathering and are showing that their community mobilisation

approach is making a difference.

- The HEART movement in Tamaki. HEART Community facilitators are active in the community, creating opportunities to talk about healthy relationships in all their natural settings. Families are the prime focus point, along with schools, their faith community, Marae and every social setting they are part of.

### *Moving Forward*

We have made excellent links with women from other churches who are keen to remain connected and take many ideas for action forward. The last word goes to Lavender, a community facilitator with the HEART Movement reflecting afterwards on the event.

***“It was a really positive experience – I felt a kind of release, that I can step up and do something and that I want to do something. I want to see change happening in my family, my church, my community. The team from the House of Sarah in Fiji, were such strong women. I feel like I have a right to speak up, to move forward to help people.”***

### *Resources:*

- Heart Parenting, Hui and Interview findings, (2015) contact Anne Purcell, HEART Parenting Co-ordinator [anne@gifc.co.nz](mailto:anne@gifc.co.nz)
- [www.areyouok.org.nz](http://www.areyouok.org.nz) - Creating Change Toolkit, Community Action Toolkit and inserts
- <https://nzfvc.org.nz/issues-papers> - Issues Paper 8, May 2015 **Creating change: Mobilising New Zealand communities to prevent family violence**

## **Penny Jamieson—Exciting Celebrations in June**

**By Jenny Campbell**

A select group of six outstanding alumni who show Victoria University's excellence tradition will be honoured at a Distinguished Alumni Awards dinner in June in Wellington.

One of our previous Dunedin Diocesan Bishops, The Rt Rev Dr Penelope (Penny) Jamieson is being honoured with one of these Distinguished Alumni Awards. She was the first woman in the world to be ordained as a diocesan bishop of the Anglican Church.

In 2004 Queen's Birthday Honours she was made a Distinguished Companion of the New Zealand Order of Merit for services to the community.

Her PhD, 1976 was centred on the experiences of young Tokelauan children learning English as their second language. She

worked with the then Inner City Ministry, helping to establish a home tutor programme to teach English to refugees and immigrants, mainly women, who were unable to attend language classes.

She was ordained into the priesthood in 1983 and was called to Dunedin Diocese in 1990, with the 29 June 2015 marking 25 years since she was ordained Bishop here.

June is also her birthday month!

We give thanks for her ministry to and among us and all she is remembered for in her time with us over 14 years.

May God continue to bless her retirement time as she continues to enjoy ministering at St James' Anglican Church in Lower Hutt and enjoying her family, especially her grandchildren.

## The Centre for Anglican Women's Studies (WSC)

Karena de Pont, Administrator

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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 fulfill 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 website publication. We remain optimistic that through continued support, the needs of women throughout this Province will be valued and recognized.



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