

Vashti's Banquet: Voices From Her Feast

On Wednesday evening, 20th April 2016, the latest AWSC publication 'Vashti's Banquet: Voices From Her Feast' was launched at St Peter's on Willis Parish in the heart of Wellington. This publication has had a long and unexpected gestation period and so the Council is very happy for it to be out in the world. We are also very happy to have the opportunity to honour in person The Right Revd Dr Penny Jamieson whose life and work was the inspiration behind this collection of essays from Anglicans around the Communion. Everyone needs a role model, someone who has been brave enough to have taken the first steps, led the way, given light to a new pathway. Bishop Penny has been a role model for many female Bishops and ordained women. Being the first female Diocesan Bishop in the Anglican Communion over 25 years ago was not an easy path to take. The journey was not without some struggle and difficulty but as one of the essayists in this collection, Dr Jenny Te Paa

Daniels attests below when sending her congratulations to Bishop Penny and those launching the book, sometimes witnessing one struggle

shines light in other areas giving hope for a new ways, and for this the Anglican Women's Studies Centre supporters are very grateful.

Jenny writes, "I really just wanted to share that I will be thinking of those gathered this evening with fondest aroha. I count among so many of you those I have known and treasured as friends, colleagues and sisters in the struggles we have known and continue to be challenged by within our beloved Church. While Bishop Penny's very special ministry is the focus for the



Photo: Jessica Hughes

Co-Editor of *Vashti's Banquet*, Revd Jenny Chalmers presents the first copy of the book to The Right Revd Dr Penny Jamieson, looked on by Revd Jenny Dawson, The Venerable Carole Hughes and The Most Revd Philip Richardson.

celebration of this evening, I know she would be first to agree that none of us ever stands alone in our ministry journeying. I know too that she



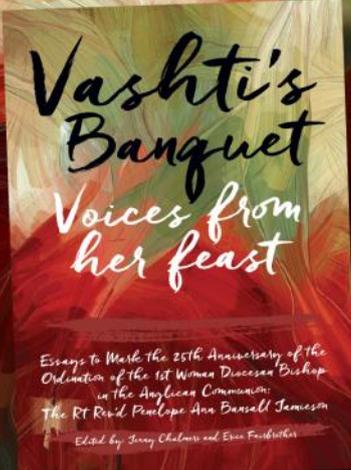
Photo: Jessica Hughes

The Venerable Carole Hughes, Convenor of the Anglican Women Studies Council blesses the book at the book launch

would agree that for many women a profound sense of aloneness also too often characterises the leadership experience of women within the Church.

I recall with such poignancy the last General Synod which marked the official end of Bishop Penny's ministry. I well recall how lacking in grace and generosity was the mood of the Synod itself, and even more distressingly how the great tikanga divide was being invoked by the men in charge with respect to a number of key issues not least the role of the Archbishop. The same crazy politics were then invoked by way of limiting official acknowledgement of the extraordinary contribution which the first ever female Diocesan Bishop in the entire Anglican Communion had made. It was set to be arranged as solely a low key tikanga Pakeha only affair—that is until women intervened!

As one of the few female members of General Synod at that time, it was such a low moment and I was so grateful to have support from Erice Fairbrother as I determinedly sought leave of General Synod to have a meeting with only the women members present together with the wives of many members of the entire General Synod who were also in attendance. My only thought was that we as women, irrespective of our ecclesial or tikanga status, had to ensure that Synod's acknowledgement of Bishop Penny was fulsome, dignified and appropriately appreciative. It is important to note that as President of the Synod at that time, Bishop John Paterson was unequivocal in his support of our appeal. It was such an ironic situation and I mention it now because it was later that same afternoon when the legislation allowing for the establishment of the Women's Studies Centre was approved! Upon reflection, now I think what transpired that day was, as is so often the case, a Holy Spirit moment of great angst out of which emerged a wonderful sign of future hope and possibility for women. I tell this little story by way of remembering with great affection Bishop Penny, all she stood for with such formidable courage and yet deep faith filled vulnerability. I thank her again for clearing



Vashti's Banquet

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some of the thorns from the pathway and certainly I thank her for enabling Women's Studies to become a reality! I don't think she realises how fortuitous that pain-filled moment for her was destined to be for so many other women. We are indebted to you Penny, we are indebted to one another for standing in solidarity with one another. May God continue to richly bless us all in our efforts for gender justice, for a place for all women at every table of decision-making, in every place of leadership within the Church, within which we are blessed to belong."

Revd Jenny Chalmers, Co-Editor of Vashti's Banquet: Voices from her Feast, book launch speech

I happened to be looking for something on my computer recently and discovered that Erice and I started emailing each other about this project in 2011, so it's certainly been a long time in the coming. However good things take time and it's been worth taking the time to produce something worthy of Bishop Penny.

Before I get too much into what Erice and I want to say, let me thank Saint Marcus Thomas, not only for his patience and good humour, but also for his amazing cover design. Erice and I said "Plain white with black lettering. Then later, during the same coffee I said 'maybe I want something authentically New Zealand - make it like a Colin McCahon painting'. I think it's fantastic. I hope you do too, Penny.

Thank you to the contributors, here and overseas. Setting aside the time to write an essay such as yours was no mean feat. I hope you feel we have done your work justice.

Other thanks to the Anglican Women's Studies Centre who took on board our project and funded it with the whole of the publications budget for at least a year, if not two. To Karena, who mistress minds the world, thank you; Michael and the people from the General Synod Office, who juggled the budget and

without whose support we could not have done this, thank you.

My Vashti's Banquet Co-Editor, Erice Fairbrother is not espe-

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cially well, but not especially unwell, and is unable to be with us tonight so she sent these words about the process we undertook. "The process involved looking for writers who would bring to the book aspects of the gifts that Penny brought to her Bishopric. For example Penny's commitment to being a prayerful bishop is taken up in Bishop Victoria's chapter on the role of prayer and spirituality in the life of a Bishop.

Others were invited because they worked closely with Bishop Penny and from her leadership went on to be in leadership themselves, that reflect her inspiration and influence – Archbishop Philip refers to this in his chapter about developing rural ministry in Taranaki. And staying with inspiration, the only woman Bishop who was educated at St John's Theological College in Meadowbank, Episcopal Bishop, Mary Gray Reeves, re-

ceived a sense of how a woman could be a bishop, an inspiration that she carried with her into her own election.

Others like Storm Swain and retired Archbishop Katharine Jeffert Schori reflect the academic and research background that Penny brought to her episcopacy. Penny was valued for her educational skills and her love of scripture – you will find that beautifully brought together in Anne van Gend's work with Hosea.

It would not be a full gathering of aspects of what Penny brought to her episcopacy without also acknowledging her Church of England roots. Both Nichola Slee and Paula Gooder, lay scholars from the UK, offer reflections about the long journey the Church of England has taken towards the consecration of women as Bishops.

In this process what we were not asking for was any kind of hagiography!

However, small though it is, the cameo by Sue Halapua describes very truly the affection that Penny inspired in so many women, and her ability to "see" children as fully part of her pastoral ministry.

Some initially began the journey to contribute, but life and workloads overtook them. We do regret those who had to withdraw. Similarly, we as editors were disappointed that despite invitations, the number of contributions from Tikanga Maori was less than we had hoped".

My job came later, and what a long job it turned out to be.

Eventually it was my task to read and reread the essays, trying not to change their meaning or the authentic voice they represented, so from a professional point of view the editing might seem patchy. But I stuck with the idea of the many different voices at Vashti's Banquet and the different ways they have of expressing themselves. I have to say I had nightmares about the editing. But in my reading and rereading, the essays became my friends and some essays are particularly edgy friends, like Helen Jacobi's in which she says, "Most New Zealand clergy have had little or no formation in homiletics, let alone in other forms of communications such as working with the press. And we devalue our preaching; we joke about it; we don't actually expect people to take much notice. And yet despite the appalling quality of many sermons, people put up with them because they are hungry, hungry for God's word and hungry for connections of meaning in their lives. If we preachers would stop answering questions people are not asking and find out what they are asking, we would all do a lot better."

Some, like Archbishop Philip Richardson's document important developments in the church. I found he had written about a model that I thought I had developed in Carterton. All joking aside, I think that this essay documents an important develop-



Photo: John Reid

The Right Revd Dr Penny Jamieson

ment in the New Zealand church, "We have discovered that in every community there are people who are working for the common good. People who also want to help build communities in our rural areas where people flourish. We have come to see that building strategic partnerships with such allies is critical. We need to be working with colleagues from other churches, community groups, schools, the police, the District Health Board, local doctors, statutory agencies, local and central government. A particular opportunity exists in Taranaki for building strategic partnerships and alliances with iwi authorities given the high proportion of Maori who live and work within our rural communities."

Katharine Jefferts Schori's essay on care of creation is particularly fine, "There are countless instances where the human and non-human interconnections demand response. Climate change is shrinking the foraging range of bees, many of which are significant pollinators of food and other crops. Without pollinators, many of those and other resources disappear – fruits, vegetables, nuts, seeds, cotton, hemp, some legumes, not to mention honey – and other plants cannot produce seeds, which ultimately limits genetic diversity and species re-

silience. Many other pollinators are threatened – bats, birds, insects – and preservation of adequate contiguous habitat for them are essential in the face of deforestation, shifting climatic conditions and land use, as well as galloping urbanization.”

Of course there are sixteen favourite essays in this book, but this piece from Susan Adams has to be the last word: “I am an older woman these days, but those of us who had visions of a church where diversity and justice

were normative, and where creativity and compassion were held in high esteem, still hold that vision in faith and hopefulness. We still dream dreams of courageous leaders and a church converted to the good news of God and prepared to live as though God walked amongst us. So I am compelled to ask, “Do we have leaders today, women or men, priests or bishops courageous enough to step outside self-imposed constraints and protocols, and take the steps for freedom and healing, for hope, and hospitality and diversity, for substantive change – steps that we can follow?”

Bishop Penny, please accept with our love and gratitude for all that you have been, all that you are and all that you will become; this book which honours the twenty-fifth anniversary of your episcopal ordination.

AWSC General Synod Motions

By Karena de Pont

In just a few days' time, delegates for the 62nd General Synod / Te Hinota Whanui, will be gathering in Napier in readiness to meet, discuss governance issues and pray together as three tikanga of the Angli-

can Church in Aotearoa, New Zealand and Polynesia. Meeting like this together is very familiar territory for the Council of the Anglican Women's Studies Centre. It is the basis of our kaupapa as the AWSC and we wish the delegates well as they consider the motions before them.

voices in our Church have been well catered for, that Motions have been adopted to redress any issues of discrimination and the fact that AWSC exists at all, and the previous two iterations of this Motion can attest to this. However, are we really 'walking the walk or just talking the talk'? When

Are We Walking the Walk or Just Talking the Talk?

can Church in Aotearoa, New Zealand and Polynesia. Meeting like this together is very familiar territory for the Council of the Anglican Women's Studies Centre. It is the basis of our kaupapa as the AWSC and we wish the delegates well as they consider the motions before them.

The Council would like to give our readers the opportunity to see the two Motions that the AWSC Council has sponsored this coming Synod. The first motion, **Motion #8** follows up on what was put to the previous Synod's and adopted regarding the **Representation of Women**. Some may argue that women's

it comes to governance bodies of this Church, are we really following the kaupapa We have the mandate, but are we really following through with any great intention?

honour- of these motions? date, but are we through with any

Over the past few years, the AWSC Council has endeavoured to survey the Church as a whole to see whether we are making consistent and genuine progress regarding equal representation

Gender Representation Survey Comparisons

ANGLICAN BOARDS & GENERAL SYNOD COMMITTEES / COMMISSIONS

(*) indicates vacancies (**) indicates co-opted members	Total Number on this Board / Group			Total Number of Women on this Board / Group			Chairperson / Deputy Chair (DC) Male / Female		
	Dec 2012	Jan 2015	Mar 2016	Dec 2012	Jan 2015	Mar 2016	Dec 2012	Jan 2015	Mar 2016
St John's College Trust Board	9*	9	9	2	2	2	M	M	M
Te Kotahitanga	10	9	9*	2	2	2	M	M + F(DC)	M + F(DC)
General Synod Standing Committee	18	18*	18	9	6	7	M x3	M x3	M
Social Justice Commission	9	9	9	2	3	3	M	None Yet	M
Three Tikanga Youth Commission	12	12	12	4	8	7	M	F	F
Council for Anglican Women's Studies	6	6	6	6	6	6	F	F	F
Anglican Historical Society	n/a	n/a	n/a	n/a	n/a	n/a	M	n/a	n/a
Anglican Insurance Board	7*	7*	7	1	3	2	M	M	M
Anglican Missions Board	13	13	13	4	4	4	M	M	M
Kinder Library Oversight Committee	7	7	7	3	3	3	M	M	M
NZ Anglican Church Pension Board	7	7*	7	0	0	1	M	M	M
Commission on Communications	9*	Suspended		4	Suspended		M	Suspended	
Common Life Liturgical Commission	7	6 + 2**	9	1	2	2	M	M	M
Council for Ecumenism	7	6 + 1**	7	1	2	2	M	F	F
Judicial Committee	9	9	9	3	4	4	M	M + F(DC)	M + F(DC)
Archives & History Committee	14	12	11	3	4	4	M	M	M
Committee on Treaty & Partnership Issues	6	6	6	3	3	3	None Yet	None Yet	n/a
Treaty/Tiriti, Church & Nation Commission	6	6	6	3	3	2	None Yet	None Yet	n/a
Tribunal on Doctrine	15*	15*	15	3	3	3	None Yet	None Yet	n/a
Tribunal under the Church of England Empowering Act 1928	14*	14*	21	6	7	9	None Yet	None Yet	n/a
Distribution Advisory Committee (Finance)	6	6	6	2	1	1	M	M	M
Employment Sub-Committee of GSSC	4	4	4	1	1	1	n/a	n/a	n/a
Order Paper Committee GSTHW	n/a	5	5	n/a	2	2	n/a	n/a	n/a
A Way Forward Working Group	n/a	14	13	n/a	6	5	n/a	M	M
St Stephens & Queen Victoria Schools Trust Board	8	8	8	3	3	3	M	M	M
2014 Bicentenary SWB	14	14	Suspended	1	3	Suspended	M x2	M x2	Suspended
HR /OM Small Working Group	4	7	6	2	2	2	n/a	n/a	n/a
SJC Restructure SWG	n/a	4	4	n/a	2	2	n/a	n/a	n/a
Decade of Mission Commission	n/a	13*	13	n/a	4	5	n/a	M	M
General Church Trust Board	n/a	6	6	n/a	1	2	n/a	M	M
Statutes & Canons Committee	n/a	4	4	n/a	0	0	n/a	n/a	n/a
Ma Whea? Commission	6	Suspended		3	Suspended		M	Suspended	
ACC-15 Host SWG	15	Suspended		5	Suspended		M	Suspended	
New SWG on Tino Rangatiratanga	6*	Suspended		0	Suspended		None Yet	Suspended	

of women. Unfortunately, we have not enough consistency of data provided by Dioceses and Hui Amorangi over the years to include these results. However, the General Synod Office has supported this request and we are able to provide some data for your comparison and evaluation regarding the progress of lack of progress as the case may be for the various Anglican

Boards and General Synod Committees and Commissions that govern us all.

Prior to Synod meeting, tikanga will caucus and many will be nominated to represent their tikanga in the various governing Church bodies for the following Synod term. How many of

Motion # 8**Representation of Women (CAWS)****Mover:** The Venerable M Wallace**Seconded:** The Reverend P Kawhia**That this General Synod/ te Hīnota Whānui 2016:** Commits to continuing working for equal representation in order to continue to progress the Representation of Women Standing Resolution SRO5.**SRO5**

This General Synod/ te Hīnota Whānui encourages Tikanga and Episcopal, and parochial units to give effect to this goal, the Millennium Development Goal of equal representation of women and men in decision making at all levels - when electing or appointing representatives to governing and consultative bodies in this Church and beyond. Further to this representation in decision making, equal representation in liturgical leadership and leadership of official gatherings of this Church is also a goal. (2008, 2014)

these nominations will be women? Or is our unconscious bias going to be allowed to impact on our decision making?

When these delegates go back home to their Diocese and Hui Amorangi, are they going back to environments that are consciously making progress towards the Standing Resolution SR05 achieving the "Millennium Development Goal of equal representation of women and men in decision making at all levels - when electing or appointing representatives to governing and consultative bodies in this Church and beyond. Further to this representation in decision making, equal representation in liturgical leadership and leadership of official gatherings of this Church is also a goal. (2008, 2014)" We need to look no further than the Diocese of Polynesia who are intentionally 'walking the walk' as the Revd Amy Chambers said "two Synods ago we passed the motion that representation on Diocesan Committees, Diocesan Synod must have as much as possible equal representation of men and women. Hence all parish members to Synod have a man and a woman". How many other Diocese and Hui Amorangi can state categorically that they too are walking this walk not just talking this talk?

The second AWSC sponsored Motion to General Synod is **Motion #14 - Violence Prevention is Our Church's Business**. This motion stems directly from our AWSC Hui last year which was led by the team from House of Sarah. The Hui Outcome Statement was formulated by all those present at the Vaughan Park hui and was presented to the General Synod Standing Committee who accepted the recommendations.

We are now asking the Synod to formulate a Working Group to implement these recommendations. As Archdeacon Mere Wallace quotes, "Primary prevention of violence against women is an approach that seeks to stop violence before it occurs in the first place. It is an internationally emerging field of practice with a growing evidence base about what works. However

research on how it is understood and how effective it is in diverse cultural contexts is limited" (*Ministry of Women's Affairs 2015*), she goes on to quote from *Tu Whanau Mikaere (1994)*, "the challenge for Maori women and men is to rediscover and reassert tikanga Maori within our own whanau and to understand that an existence where men have power and authority over women and children is not in accordance with tikanga Maori. Such an existence stems instead from an ancient common law tradition which has been imposed on us, a tradition with which we have no affinity and which we have every reason to reject". Disclosure of family violence is a difficult step and many survivors feel shame and guilt. Survivors of all ages need to be reassured that it is not their fault and that help is available. Hearing these messages from Faith based providers is one of the most powerful interventions that we as Christians can provide."

Here is another opportunity for the Church not just to 'talk the talk but walk the walk'. Some Diocese have consciously put in place some strategic objectives already to address this issue, e.g. the Revd Amy Chambers states for the Diocese of Polynesia "In the Strategic Plan of the Diocese, Strategic Objective 2 states 'Enhance the church's mission for social action by transforming unjust structures of the church'. 'In the strategic actions these two refer to the motion: (a) Organise and facilitate social justice workshops in ministry units, e.g. workshop on family violence; (b) ensure the Diocese is a safe church, i.e. zero tolerance of violence and harm and expand the ministry of the House of Sarah and Simeon's ministry (Men's action group against violence)". For the Diocese of Polynesia they have got their 'talk' in place and now they are 'walking the walk' through leadership from the ministry teams of House of Sarah and Simeon Ministry. However, they would be the first to admit that their work is not done but ongoing. The challenge for the remaining Diocese and Hui Amorangi is to ensure that not only do

we have the structure and strategic objectives in place but also the commitment to ensure that violence prevention becomes our Church's business.

As Archdeacon Carole Hughes says in her Vision for Women statement on the IAWN website "The visions for women in the Church of Aotearoa, New Zealand and Polynesia are broad and far reaching. There is a strong vision related to addressing issues of gender justice, and more specifically about prevention of abuse and violence against women. We seek a church that leads by example, and recognises and celebrates women's contribution and leadership. Our vision is that there will be just as many leaders who are women role models, as there are men, for the next generations.

This vision is that women are included and valued in all aspects of community life, reflected in language, theology, educational

opportunities, leadership positions, liturgical expression, social policies, and care of family".

And therefore, with all of our collective experiences of the Anglican Women's Studies Council, listening to and sharing with women nationally and internationally, and with all of the recommendations sent to all Governments and Church leaders through the Archbishop of Canterbury from the UNCSW conferences every year (refer Agreed Conclusions), Numia Tomoana's reasons for supporting both motions at this General Synod are "That if women are to be taken seriously, the advancement of these motions would reflect and indicate the integrity of this Church in our Province, not only being a Church of its word, but as a Church that is not daunted by a theology of embrace, equity, and inclusion."

Motion # 14

Violence Prevention is Our Church's Business

Mover: The Venerable M Wallace

Seconder: The Reverend J Murphy

That this General Synod/ te Hīnota Whānui 2016 ask General Synod Standing Committee to establish a working group to:

- a) Implement the recommendations from the Violence Prevention is Our Church's Business hui held 26th-28th May 2015, as in the attached schedule, and
- b) Report back to General Synod/Te Hīnota Whānui 2018.

Schedule:

Council for Anglican Women's Studies, 2015 Women in Ministry Three Tikanga Hui

Violence Prevention is Our Church's Business

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 26th – May 28th 2015:

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

Therefore we recommend:

Recommendations

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 resourcing 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.

The Centre for Anglican Women's Studies (AWSC)

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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.



Council for Anglican Women's Studies — 2016

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EDITORIAL DISCLAIMER: The Anglican Women's Studies Centre is committed to encouraging and enabling women's voices and perspectives from across the diversity of the Church to be shared more widely. We acknowledge that women's experiences of church differ considerably and that resultant theological perspectives also differ considerably. In general the AWSC does not exercise editorial control, rather we welcome as many voices as are willing to contribute.