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The Anglican Church in Aotearoa New Zealand and Polynesia

Anglican Women's Studies Centre

Na Mareqeti Ni Bula Ivakarau Pasifika Perspectives: Valuing Tradition, Religion & Arts



The Anglican Women's Studies Council thank tikanga Pasifika AWSC Councillor Kelera (Nai) Cokanasiga and the Hui Organising Committee for organising and hosting 2018 AWSC Provincial Hui, "Pasifika Perspectives: Valuing Tradition, Religion & Arts" on behalf of the AWSC Council at Tanoa International Hotel, Nadi, Fiji Islands in October. It was the first time that the AWSC Council has held a hui (conference gathering) outside of Auckland, New Zealand and it was very well attended with 17 tikanga Pakeha, 18 tikanga Maori and 39 tikanga Pasifika registered. The Hui Committee were able to provide accommodation for 30 women only so we acknowledge that for many, it was a significant personal cost to attend and feel humbled that so many made that sacrifice.

We were all welcomed on behalf of the Diocese of Polynesia by Bishop Gabriel Sharma and Vicar General Venerable Orisi Vuki to Fiji, and along with Revd Canon Helen Roud our Acting Convenor for the AWSC Council, they took part in a Sevusevu Ceremony (Traditional Welcome including a Kava Ceremony) to welcome AWSC's inaugural Pasifika Hui. Our Fijian sisters then showed us how to fully embrace and celebrate the traditional song and dances performed by the Sabeto Village and set the tone for a magical three days together followed by a smorgasbord dinner and tikanga Maori leading the Night Prayer to conclude the evenings celebrations.

Photos: Jonetani Vosatata





A Kava Conundrum ...



By Revd Canon Helen Roud
AWSC Councillor & Acting Convenor,
tikanga Pakeha

Photos: Jonetani Vosatata



Are you able to drink the cup that I am about to drink? So Jesus asked the brothers James and John. This question immediately came to mind as I sat in front of the Kava bowl as an honoured guest on behalf of all AWSC Hui delegates at the Sevusevu Ceremony in Nadi. Am I able to drink this cup?! Do I recognise the significance as I am offered formal welcome and hospitality, then called upon to respond? The cup I am offered is unlike anything I have received before.....or is it? A cup of the unknown, not especially appealing at first sight, with certain expectations attached, a particular behaviour and words expected of me. Will I get it right? And what effect might it have on me?

In our walk with Christ on our life’s journey, we receive similar

‘cups’ – cups of the unknown, seemingly unappealing cups of experience to consume, cups filled with others’ expectations of our responses, words and behaviour. Cups of invitation and challenge; kindness, tears and joy. Cups of mystery whose effects we cannot begin to imagine.

The offering of the Kava bowl was a privilege to receive. To be honest, sitting ‘in waiting’ before my wonderful, colourful sisters in Christ, and being photographed and videoed prior to the ceremony, was the most discomfoting part!

Receiving and wholeheartedly ‘consuming’ what life offers us can be daunting and unfathomable at times but in Christ we can drink the cup because we don’t drink it alone – Jesus has already consumed it for us.



Photo: Jonetani Vosatata



Photo: Jo Fielding



Bula Vinaka

By Betsy Gifford

Hui Amorangi o Te Manawa o te Wheke, tikanga Maori



Photo: Jo Fielding

Above From Left: Reverends Bettina Maxwell, Peace Mitchell and Jenny Quince along with Betsy Gifford singing at the Sunday service at St Christopher’s. Right: Bishop Gabriel Sharma shares a hongī with Revd Ngamihi Crapp.



Photo: Jo Fielding

On Thursday 18 October 2018 nine women from Hui Amorangi o Te Manawa o Te Wheke, Aotearoa left the shores of New Zealand flying over the seas for three hours to reach Tanoa Hotel, Nadi Fiji. The warmth of the atmosphere and the warmth of the Fijian people greeted us in an amazing fashion.

The Spring flowers and tropical fruit were amazing. The scent of the tropical flowers and the taste of the tropical fruit was out of this world.

The first encounter we met was the lizard on the wall of the Hotel reception while we were being allocated our room numbers. No other lizard presented itself during our stay. Did we frighten them away? After the showers of rain that fell daily the little frogs appeared dancing gaily on the lawns. A sight we never experience at home.

The Worship and Bible Study on Saturday morning 20 October was led by the Bishop of Viti Levu West and Vicar of St Christopher’s, Nadi, Bishop Gabriel Sharma.

His introduction to the women present told us he is a simple man of simple faith. He is man who left his whanau to be able to follow Jesus Christ. His actions, his korero and his demeanour clearly outlined his definition of being simple. His message to the women was delivered in a clear manner leaving no one unable to understand.

The service began with all singing the Hymn “This is the Day..... That the lord has made”! It certainly was the day. A day of expectation. A day of excitement. A day of promises.

All expectations were met and delivered over the period of the Hui.

Bishop Gabriel acknowledged the work and commitment of women throughout the ages, throughout the world. Not all women receive the accolades they deserve. The Bible has examples of this. One such time, being the women at the resurrection, reporting their findings but not being believed.

Proverbs 31, The Capable Wife, lists many attributes that many women possess. Many women at this conference have these qualities. Many women present are Clergy where their life is spent helping all in the name of Jesus. Many women use their skills to help their whanau and show comfort and aroha to the poor, many times delivered with humour.

Saturday’s Worship and Bible Study was a message for all. It would have been relevant yesterday, is certainly a positive aspect today and will still be relevant tomorrow for all God fearing women.

This service by Bishop Gabriel Sharma began the Hui with a message that was truly inspiring. His message to me was his admiration and thankfulness of the work done in the church by women.



Indigenous Pasifika Knowledge, Spirituality & Responses to Mission

Keynote Speaker: Professor Unaisi Nabobo-Baba

Professor of Education, Fiji National University

By Jo Fielding

Diocese of Dunedin

AWSC Link Representative, *tikanga Pakeha*

Prof. Baba made history by being the first indigenous Fijian woman professor in a university, and we could see why when she came to talk to us at the hui – she spoke with such clarity, energy and passion.

She started off by referring to the difficulties she had faced throughout her career, being the sole indigenous Fijian woman in a university dominated by Pakeha men. But she talked of her desire for finding ways to work together for the common good, by referring to her necklace – a Fijian pearl given to her by some local students whom she had taught, strung on a gold chain from some local Indian jewellers. “The chain binds us all together”. We were certainly able to resonate with this idea, coming from our 3 *tikanga* Anglican Church in Aotearoa.

Prof. Baba talked of the power of stories in the struggle to be heard. Describing the strength that we are given by our stories, combined with the increasing confidence from growing older and gaining more experience, she remarked that she used to be worried about what her colleagues might think when she spoke up “But these days I say what I like!” In the face of a patriarchy that finds it hard to cede power, we have to tell our stories and ensure that they are heard. We are created equal, with the same intelligence & potential for skill development across ethnicities and gender – something that was increasingly recognised during WWII and afterwards. She issued a ringing challenge to her audience – “Don’t sleep on the talents that God gave you!” She also challenged the church and its power structures that work to silence people, and perpetuate unjust structures, reminding us that we will have to answer to God for them.

Drawing from her own experiences, Prof Baba cautioned against dismissing your own background or heritage. We have

to find ways of valuing our own cultures and our own people; for a mission to be successful, it must draw from its own stories, reflect the local language and protocols. The de-

colonising process still needs to be continued, if the church wants to carry on spreading the Gospel.

She issued a challenge to the Church in Fiji, not only to pray for better education across the islands – but also to work to encourage better access to school for all children in the country. Prof. Baba said that there are still too many families who will happily take their children to church on Sunday morning, but don’t enable them to attend school. “In 40 years, indigenous Fijians will make up 78% of the population; we need to act now to ensure our children have the education that will be needed in order for them to work in future.”

She linked this challenge with the Biblical message about the centrality of justice in looking after marginalized people in society – and the importance of being good stewards of the land and talked of the way that thousands of years of cultural wisdom could – and should – be used to inform and understand mission. Our stories are bound up with our identity; our knowledge of our ancestors shapes us, just as these stories inform the wisdom that we feed on and pass on to our descendants.

Prof Baba raised some key questions for us to think about, linking those questions of identity with Biblical figures whose

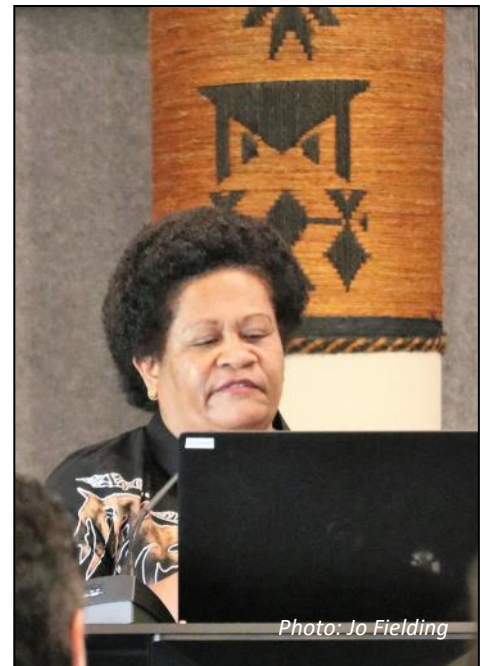


Photo: Jo Fielding



lives can help shape our own decisions and self-understanding. "What are you about? What is the wisdom that you have learned, and which needs to be given to your children? Are you like Moses – a community leader and developer? Are you like Esther, working with your family in difficult situations to change unjust society structures? And don't worry about the gap between yourself and the superhero types – just start from where you are!" She pointed out that community leaders have additional problems losing sight of the need to work for better communal life, saying that too many leaders start demanding "champagne service" from their poorer communities.

To anyone wondering what their mission in life might be, Prof Baba issued clear instructions to stop sitting around second guessing it, but instead to get on, get organised and answer what God gives you to do. You are a depository of wisdom from God, so do the work, accept the responsibilities, including ensuring that mission and education are for and about your people – as guardians of the land. Community life and events are times when that message and wisdom is passed onto the next generation. "Our people are hungry for what is ours; we need to hear from each other, and to give to each

other, recognising the value of our own wisdom and culture, to ensure its survival." Women have crucial roles as leaders; to model the way forward, to inspire a shared vision, to challenge unjust or narrow processes, to enable others to act, and to encourage each other. God gives us gifts to use for our community; they do not come from other humans, even when they are more powerful or richer than us in some way. Our talents are God-given – and it is the duty of tangata whenua to say this – and the manuhiri should remind them if they forget it!

It was clear that much of her presentation was intended for her Polynesian and Maori sisters – but equally obvious that her words apply to all women – regardless of our origin or identity - who have found themselves marginalized or silenced in some way. She gave us a clear challenge to claim our God-given identity as women of God, with a mandate to use our talents to challenge unjust structures and to make the world a better place for all our children. Professor Baba planted some strong words of wisdom – it's up to us to ensure that everyone who heard them (or reads them here!) nurtures them, and grows them as food for all our daughters, in the church and in the world.

"The Magnificat" - Spirituality & Our Faith Responses as Women



**Keynote Speaker:
Revd Dr Cliff Bird**

**Uniting Church, Australia & Pacific
Theological College, Suva**

*By Revd Rosemary Carey
Diocese of Waiapu AWSC Link
Representative, tikanga Pakeha*

Our Speaker was Revd Dr Cliff Bird, a Theologian Academic and Practitioner who addresses gender inequalities, violence against women and genders, through a theological biblical perspective. He is also passionate about addressing the effects of climate change.

He began with honouring his wife, who as his partner works alongside him serving in the same area. Dr Cliff shared the irony that as a man, he was nervous facing our gathering of women on a woman's topic. He acknowledged another irony that lay in the fact that *The Magnificat* was also written by a man, Saint Luke.



We began with reading together Luke 1: 46 -55

Mary's Song of Praise

⁴⁶ And Mary said,
⁴⁷ "My soul magnifies the Lord,
⁴⁸ and my spirit rejoices in God my Saviour,
⁴⁹ for he has looked with favour on the lowliness of his servant. Surely, from now on all generations will call me blessed;
⁵⁰ for the Mighty One has done great things for me, and holy is his name.
⁵¹ His mercy is for those who fear him from generation to generation.
⁵² He has shown strength with his arm; he has scattered the proud in the thoughts of their hearts.
⁵³ He has brought down the powerful from their thrones, and lifted up the lowly;
⁵⁴ he has filled the hungry with good things, and sent the rich away empty.
⁵⁵ He has helped his servant Israel, in remembrance of his mercy,
⁵⁶ according to the promise he made to our ancestors, to Abraham and to his descendants forever."

He then shared how he planned to approach the topic:

1. A brief description of spirituality.
2. Looking at the text from traditional reading and interpretation.
3. Looking at the text from a critical post-colonial reading and interpretation by David Clines.

It was noted the Magnificat is a key and central text for all churches.

Spirituality - Mary Catherine Nolan notes that "Spirituality is a way of relating to God, i.e. of being Christian, of being religious, of being Anglican". It has two aspects:

- a) An interior disposition - which is attentiveness to the presence and action of God within and around us and must be able to be demonstrated and seen.
- b) An exterior way of being - which is best seen in our life style which is hopefully, consistent with having the presence of the spirit of the risen Christ within us and with our status as members of the body of Christ.

Traditional reading and interpretation - Traditional reading takes text as it is, and as it says. It looks at its relevance and application in today's context - "Mary's song still lives today in the mind and heart of those who sing it" (Nolan). The Magnificat holds three major themes; God's Mercy, Joy and Hope. Other themes of the Magnificat include among others, gratitude, holiness and blessedness, lowliness, humility, gentleness

and trust. The theme that God all powerful intervenes into the life of a lowly maidservant rightly describes God to us. We also understand the text describing Mary as being submissive.

The reversals in the text are seen as good things to happen Luke 1 v 52-53, e.g. "He has brought down rulers from their thrones but has lifted the humble. He has filled the hungry with good things but has sent the rich away empty"

Alternative critical reading - Then Dr Bird challenged us with an alternative critical reading by connecting the Magnificat to the Annunciation, how it is interspaced with Mary and Elizabeth. He asked us to think about Mary, who was she? She was very young. Who was Joseph? He is thought to be around 60 years. Many of those present had never contemplated such a disparity in ages of Mary and Joseph and were challenged by the implications of this. Then Dr Bird compared the version of the story in Matthew 1:18-25 to the version in Luke 1: 26-56 and asked us to think on the social implications of Mary already pregnant - she could have been banned or stoned to death. Joseph had in mind not to marry her, he was a righteous man, but the angel intervened. Dr Bird reminded us to not ignore Mary's push back in Luke 1:34, "How will this be" Mary asked the angel, "since I am a virgin?" Mary displayed a degree of autonomy questioning God. *How can this be?*

Then she gave in to submission and trust, v38 "I am the Lord's servant, may it be to me as you have said." The theologian David Clines also argues that masculine theology was expressed in the Magnificat. He suggests they would not have been the actual words of Mary. He suggests that Luke uses a female character to maintain a dominant male theology. What is needed he suggests, is a transformation of structures that work towards a more inclusive and holistic translation.

Dr Bird stated that we need to not be frightened to raise questions and think of new possibilities by moving towards women's responses by discerning ways of making faith responses which do not simply adhere to and perpetuate dominant male ideologies. What needs to happen to break cycles is to model alternatives by teaching children how to cross over gender roles, e.g. in the home. Equality and equity need to be seen, inside and outside church and in the sports fields. We can observe equality and equity happening when we allow those who cannot participate get lifted, so they can be included. Writing a better history for our future is our challenge.

In conclusion, spirituality must encompass both inward and outward lives. There are values in reading and interpreting the Magnificat from a traditional perspective however, openness to other ways of reading and interpreting that Magnificat



is important and necessary. This will raise questions and provide new possibilities, including:

1. Discerning ways of making faith responses which do not simply adhere to and perpetuate dominate male ideologies.
2. Enable us to discern ways that do not just swap positions but work towards inclusive and holistic transformation.

My personal reaction to Revd Dr Cliff Bird address - I was drawn to his gentle presentation manner and impressed with his well-organised lecture. I was challenged to think about my theology around the Magnificat and to ensure my spirituality has both an inward and outward expression.

The Passion of the Church People

By Revd Jenny Quince

Te Tai Tokerau AWSC Link Representative &
Alternate tikanga Maori AWSC Councillor



On Sunday the 21st October we went to St Christopher's Church and met the local Anglican congregation. The Rt Revd Gabriel Sharma, Curate Jioji Abonio and the Vicar General, The Ven Orisi Vuki officiated. It was an absolute blessing to be in a church where the priests displayed so much passion and the congregation responded by praising and worshipping with real gusto!

The readings, the sermon and the communion were shared by all three tikanga. The Gospel from Mark 10:35-45 was led by the Vicar General. I say led, because he provided a platform for each tikanga to view and understand the reading from each other's cultural context. All agreed that like Jesus, we are here to serve, like James and John we are told that to sit at the right or the left is for God to choose, not us. As Christians we are to serve, not be served. Power and position come from God alone.

Bishop Gabriel's manaaki and aroha was so gracefully and humbly offered, he served us as did his flock. The St Christopher's congregation put on a huge meal for us and were exceptional hosts, displaying the attributes befitting a Christian community:



Rangatiratanga – unity of purpose.

Wairuatanga – spiritual purpose.

Tohungatanga – anointed for a purpose.

Manaakitanga – the art of uplifting mana.

Whanaungatanga – fostering relationships.

Kotahitanga – unity.

What we had been discussing throughout our Hui was played out in front of us and it was a pleasure to be part of it. The church politics that we are all sick of, never raised its ugly head! Over one hundred Anglicans in one place content with sharing each other's traditions, art and history which was actually the theme of our Hui!

It was wonderful to experience the local life; may we continue to share our cultural differences and similarities in this manner. Joyful fellowship is the best medicine for us all. It united us as 'Wahine o te Atua' (*Women of God*). May St Christopher's Church reap many blessings for their willingness to serve and what they sewed in our hearts that day. Amen.



An Airport Encounter with Christ

Photo: Jonetani Vosatata



Revd Bettina Maxwell speaking at the AWSC Council and Link Representative gathering prior to be start of the Pasifika Perspectives AWSC Hui, looked on by Jo Fielding.

I had an uneventful flight back to New Zealand and after many hugs, blessings and promises of meeting again soon, final farewell to my friends, old and new (ladies who attended the AWSC Conference, Fiji) I caught the transfer bus to the Domestic Terminal to check in to be told Whakatane flight was leaving an hour earlier than scheduled because of “Labour Day.”, that’s good I thought, no drama. I’m the first one to book in so I get to choose my seat. Happy with my chosen seat number, I wander down to the departure lounge area, take a sit and wait.

Left at 3.15pm for what was going to be a 35-minute trip. Lo and behold as we prepared to land, the plane turned left out over the ocean, Again I thought that’s not unusual, planes often turned seaward to turn again to approach the airport from an easterly direction. No drama.

After a few seconds, I thought, “Hey! What’s going on? Are we turning anytime soon? Time moved very slowly then. The silence from the cockpit was piercing to say the least. From where I sat, there appeared to be a lot of conversation happening and pressing of buttons.

It seemed like for ever before the Captains voice was heard. “Sorry folks! We have a technical issue and we need to return to our base in Auckland. We do apologise for the inconvenience, this is a safety issue as well.”

Needless to say, 35-minutes later I was again sitting in the terminal lounge waiting for the call to tell us “what next.” As I waited, I penned these words giving it the title ‘An airport encounter with Christ.’

By Revd Bettina Maxwell
Tikanga Maori AWSC Councillor

Gathering crowd, crying infants, children playing,
young, elderly, the in-between ages and the Infirm.
Holiday makers, families, executives,
tourists and students alike
Scramble for lounge seats to wait for the call;
“Please go to gate number....
Your flight to your destination
Is about to depart.”

Lord, bless your people as they wait for their call.

Tall and strong
Bowing her head
Is she praying?
is she weeping?

Is she simply resting?

Her journey has been long with stories untold?
And miles yet to travel to places unknown.
Lord bless this woman, who waits for her call.

What captures my attention
Are the surgical stitches disfiguring her face?
She is no stranger to gossip
Mockery and the like
With shoulders uplifted
She encounters the stares?
Lord, bless this woman, who waits for her call.

Designed by sacred hands
so small and ever so slight
She sits in a chair,
But she wants to take flight,
With eyes averted so not to engage
Her fingers play a nervous tune,
As invisible to the crowd,
She sits all alone.

Lord, bless this woman, who waits for her call



“Hi” She says as she sits next to me
 “Beautiful day?
 The smile on her face brings comfort
 and ease
 Conversation does not stall
 As I wait for my call.
 Who is this woman,
 Who sits by my side.
 Lessening my trembling
 Calming my fear
 Closing my eyes,
 Amid all the noise,
 Quiet Words of thanksgiving
 issue forth from my lips,
 “Thank you, my Lord,
 I know in my heart,
 You will carry me home.
 Thank you, My Saviour, My friend,
 My Lord.

“...Please go to gate number one
 Your flight is about to depart.”

Needless to say, I again took that 35-minute
 trip touching down safely in Whakatane and
 an hour later at 8.00pm walked into the
 warmth of my home in Torere. “The Lord is
 my strength and my rock. Amen”

WE NEED YOU and YOU and YOU and YOU

For the new AWSC Publication Project Celebrating
 40 Years of Women’s Ordination to the Priesthood within
 the Anglican Church in Aotearoa, New Zealand and Polynesia

EDITOR & THREE TIKANGA EDITORIAL TEAM VOLUNTEERS WANTED

The AWSC Council is looking for an experienced Editor to volunteer to lead a small Editorial Team comprising volunteers from each of the three tikanga for our next publication project over a two year period starting next year.

SEEKING WRITERS TOO—Expressions of Interest

The intention of this publication is to present a variety of essays and anecdotal stories of the experiences of ordained women from each of the three tikanga. It will be an opportunity to mark the significant milestones within each tikanga of women’s ordination; the women past and present who have been ordained and their journey towards ordination; to acknowledge the journey and advocacy towards gender equality; to celebrate the many achievements and contributions of ordained women in this three tikanga Province; to share the stories of who mentored those being ordained and why.

These suggestions are just the starting point so we look forward to receiving an email expressing your interest in writing an essay or story along with your proposed topic so that the Editorial Team can contact you.

AWSC Administrator
 anglicanwomenstudies@gmail.com



Images from Pasifika Perspectives





Photo: Jonetani Vosatata



Photo: Jo Fielding



Photo: Jonetani Vosatata



Photo: Jonetani Vosatata



Photo: Jonetani Vosatata



Knitting Pattern: **Christmas Angel**

Supplied by Eleanor Lane

Diocese of Auckland, tikanga Pakeha

You will need:

Yarn any colour. Knitting needles size between 10-8 (that's 3.25-4mm)

Darning needle, (with big eye) and a little stuffing.

Try starting with double knitting wool and no. 9 needles.

The pattern for the Body:

Cast on 48 stitches.

Row 1. Knit Row 2. Purl Row 3. K2TOG, K10 repeat to end (44stitches)

Row 4 Purl and Row 5 Knit Row 6. P2TOG K9, repeat until end (40)

Row 7. Knit. Row 8. Purl. Row 9. K2TOG K8, repeat to end (36)

Row 10. Purl. Row 11. Knit. Row 12. P2TOG P7, repeat to end (32)

Row 13. Knit. Row 14. Purl. Row 15. K2TOG K6, repeat to end (28)

Row 16. Purl. Row 17. Knit. Row 18. P2TOG P5, repeat to end (24)

Row 19. Knit. Row 20. Purl. Row 21. K2TOG K4, repeat to end (20)

Continue for 6 more rows doing alternate purl, knit rows, ending with a knit row.

At this point you can change colour to create a face if you want to.

Row 28- Row 34 continue with alternate purl, knit rows ending with a purl row. (7 rows) However at row 33 you can put a row of gold, silver or another colour to make a halo.

Row 35. K2TOG- repeat to end. Row 36. purl. Row 37. knit.

Row 38. K2TOG- repeat to end. Leave a piece of yarn long enough to stitch up Angel.

Using darning needle, thread the yarn onto it, thread the yarn through the stitches and draw up to make the top of the head. Turn Angel inside out. Stitch up head and body. Stuff head with a little stuffing. Tie a bit of wool around the neck to prevent stuffing coming out.

Angel— Wings Easy option:

All rows are knitted.

Cast on 27 stitches. Knit 2 rows. Next row decreases at each end of row. Knit one more row with no shaping. On the next 12 rows decrease a stitch at each end of the row as before. Cast off.

Angel Wings—More advanced knitters.:

The wings are knitted in short rows, with the yarn wrapped around the last stitch in the middle of each ridge. To complete this you need to bring the yarn forward, slip the stitch over purl wise, take the yarn back again, replace the slipped stitch back where it came from, bring yarn forward again and turn the work. w&t=wrap and turn

Cast on 9 stitches.

1) K8 w&t, K8

2) K6 w&t K6

3) K4 w&t, K4

4) K2 w&t, K2

5) K4 w&t, K4

6) K6 w&t, K6

Repeat these 6 rows 4-5 times as necessary. Cast off. Sew wings to stitched seam on back of Angel. Angel looks nice knitted in sparkly yarns with wings of sparkly mohair. Have fun!





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The Centre for Anglican Women's Studies, commonly known as the Anglican Women's Studies Centre was set up to serve and to advance the interests and needs of the women of this Church particularly those undertaking Theological training.

The Link Representatives from each Diocese and Hui Amorangi have been chosen for their leadership ability to identify, gather, facilitate, resource and encourage women in their educational preparation for ministry whether lay or ordained. It is hoped that the Anglican Women's Studies Centre can continue to enjoy the support of each Diocese and Hui Amorangi in this endeavour.

The issue of increasing numbers of women in representative positions across the councils and committees of the Church is seen as a high priority and the practice of intentional mentoring by those already in national and international representative roles is seen as a good way to expose women of this Church to fulfil their potential as leaders.

Ensuring that women's voices and stories are heard now and in the future is also one of our continued aims whether it be by traditional methods of publication or using more contemporary technologies like web publication. We remain optimistic that through continued support, the needs of women throughout this Province will be valued and recognized.

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