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The Anglican Church in Aotearoa New Zealand and Polynesia
Anglican Women's Studies Centre

Bread, Blessings, Breaking and Building New Life

Welcome to the June newsletter. We now have a website www.anglicanwomen.nz The newsletter will give you an intro to some of the latest news and resources. You can click through to read more .Enjoy all our wonderful stories!

The website is still being developed, as you will see. It offers us great possibilities, so please feel very welcome to send in a contribution.

Covid-19: a time of self-assessment and God's evaluation

Akanesi Folau

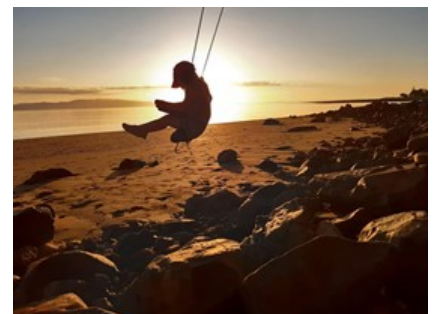


On one afternoon, during the lock-down we were sitting down as a family for our family prayer and my eldest son was leading us into a bible verse, then we shared how it touches our lives and what message it gives

us. Then there was an argument between us parents. My son intervened and spoke softly to make both sides happy in a Godly way, saying we are both right.

Covid-19 taught us parents that having to listen and give space to our children for they are the messengers for whom God always speaks through to guide and direct us at our most extreme moments. Akanesi is the tkanga Polynesia LINK in Tonga for the Anglican Women's Studies

[Read more](#)



Baking Bread as a Spiritual Act- Anne Priestley

Bread became one of the themes of life in lockdown. Even before Level 4 arrived, loaves were disappearing fast from supermarket shelves - flour and yeast likewise. But I'd managed to lay in basic supplies, because for medical reasons our little family went into lockdown early. I planned to bake most of our bread - and can report success! Beautiful loaves, golden brown, hot from the oven, scenting the kitchen. They'd be eaten up within a couple of days, and then the process would begin again. Baking bread has become a spiritual act. [Read more](#)

Every time I made this recipe, it has turned out well. You too can try it! [Anne's recipe](#)





Kindness is a Mode of Blessing

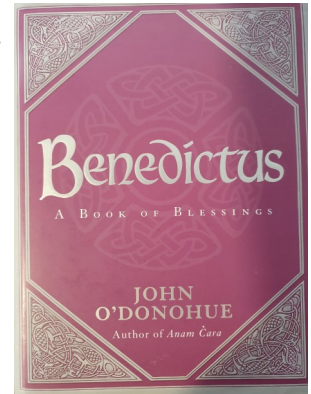
– John O’Donoghue

‘Perhaps we bless each other all the time, without even realizing it.’

When we show compassion or kindness to one another, we are setting blessing in train. There is a way in which an act of kindness done becomes an independent luminous thing, a kind of jewel box of light that might conceal itself for days or years until one day, when you are in desperate straits, you notice something at the floor at your feet. You reach for it and discover exactly the courage and vision for which you desperately hunger’.

John O’Donoghue has written a whole book of blessings, called *Benedictus*. Published in 2007, this collection is remarkably suited to the spirit of our time, as we progress through the levels of living with the deadly virus, Covid-19. In his intro, O’Donoghue writes, ‘This book is an attempt to reach into that tenuous territory of change.’

[read more](#)



Social Drama and Christchurch Cathedral

Patricia Allen

Rebuild or pull it down- why was the future of Christchurch Cathedral such a controversial issue?

Was it a contest of power between ‘the old boys’ network’ of Christchurch and the Anglican Church?

Was it because the Bishop was a Canadian woman?

Were misogyny and xenophobia the underlying themes?

Was it about the identity of Christchurch being closely tied to the Cathedral as ‘icon of the city’?

Was this a contest of power- economic, political, cultural and ecclesiastical power?



My conclusion was that this was more a contest of meaning than a contest of power, although without doubt economic, political, cultural and ecclesiastical power were all in the mix.

Using Social Drama as her framework, Patricia looks at the processes of the last few years **Firstly**, there is a **breach** in the relationship between two parties, followed by a **sense of crisis**, with positions being solidified on either side. The third stage is marked by efforts to **mend the breach** there is either a **reconciliation** of the parties or complete **schism**,

I argued we were in stage four of the social drama and the Synod’s choice was either reconciliation with the city or a complete schism. Only time will tell if the right decision was made. [read more](#)

Holy God,
who created us for and from love,
in this time of social distancing
hold us close in your arms.
Comfort those who are afraid,
enliven those who are bored,
give courage to those who are distressed,
and warm those
who feel the cold touch of loneliness.



Breathe in, with and through us
as we walk through uncertainty into a new future
knowing that you are with us now and await us there.
In the name of Christ the Beloved we pray.

From A Covid-19 liturgy for young people. [See more](#)

Lesley Mouat, Chaplain at St Matthew’s, Masterton, prepared DIY chapel services for students at home during the lockdown, and sent them out through their school app. See more on our website. Be sure to watch the video!



Family Easter in Lockdown Fiji



Adi Tukana (second left, at the back) is the Fiji LINK for the Anglican Women's Studies Centre.

The world came to a standstill, there were **no social gatherings**. This was one of the pinnacle principles in fighting the Corona Virus. But our lives revolved around having cultural family gatherings, visiting the sick and loved ones, going to church on Sundays, inviting our extended family for a meal... we were in a dilemma. We set up our home for Communion

services, we made Palm crosses, we marched around the house with shouts of Hosanna- it was like nothing we have ever experienced before! The children and grandchildren practised action songs, family joined us by video call- the Corona virus did not cancel the Church!



[See more of Adi Tukana's story](#)

Break the Silence Sunday

Break the Silence Sunday is the church's commitment to speak out against violence in our families, homes, community and society at large.

For more of this service [read more](#)

A service and suggested readings have been prepared by the members of the **Christian Network - Talanoa** and commended to the Fiji Council of Churches for their use. All churches are invited to use them. 'For too long the victims of gender-based violence, the survivors- some of whom are sitting in the pews of our churches – these women who are the backbone of our churches – have been waiting for the church to come alongside them and support them. Waiting to hear that the church is taking a stand and preaching about the evils of domestic violence. Waiting to hear that males and females are created equal in the eyes of God. Waiting to hear that when a husband beats his wife he has broken the vows of marriage to love and cherish.

The **16 Days of Activism Against Gender Based Violence** runs from November 25 – the UN International Day for the Elimination of Violence Against Women to December 10 – International Human Rights Day. It is a global campaign to focus our efforts towards working to eliminate violence against women in our families, our communities and our world.



The Christian Network – Talanoa (CNT) instigated the **Break the Silence Sunday (BTS)** in 2013. It is a Fiji based ecumenical network of organised women's and Christian women's units working on re-

moving the culture of silence and shame around violence against women especially in faith based settings. CNT was established in 2013. The network meets on a monthly basis at the House of Sarah Office, Anglican Diocese of Polynesia

Break the Silence Sunday is the churches commitment to speak out against violence in our families, homes, community and society at large.

The good news is: today marks a new beginning for the church. Today we join the other members of the Fiji Council of Churches in saying – **Violence in any form, and especially violence to women and children, is un- Godly.** '





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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.