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And Then There Were Two! Another Woman on our Bench of Bishops

By Revd Erice Fairbrother

Congratulations and blessings to Helen-Ann Hartley, the new Bishop-elect of Waikato. We rejoice with you! Helen-Ann brings a significant career in theological scholarship and pastoral leadership to her new place in the Church as Bishop and Pastor of her people. However it is not my intention to go over Helen-Ann's background and experience, as this is well publicised and accessible on Taonga and other media sites. Do read them, if you haven't already, for it helps to know who the women in leadership in the Church are, so that we can more fully support them in prayer and partnership.

Some of us met Helen-Ann for the first time when she visited St Johns College as a guest of Te Rau Kahikatea in 2010. It so happened that her visit coincided with one of our AWSC meetings, and Helen-Ann lead us in bible study during our meeting. It was a wonderful way of getting to know each other, and we were all delighted to hear that she enjoyed our place so much that she came out to be Dean of Tikanga Pakeha. I for one was glad to meet her especially as a few years prior I had visited and stayed at Ripon College, Cuddeston in Oxford where she was teaching up until moving here.



Photo: Bruce Mercer/Fairfax NZ

That said this is an appointment that, structurally, requires us to do some deeper soul searching and analysis. Thus far, none of our women Bishop's were born, or brought up in New Zealand,

Aotearoa, or Polynesia. It raises questions for us as women in theological education and mentoring. For instance, why are our own women consistently overlooked? We make it as far as the slate for election, but among our peers, it goes no further. In earlier years, because there were fewer ordained women, most of us were known, to greater or lesser degree, nationally. It is

not the case now. Perhaps we as women in leadership need to think about how we might make more visible, more accessible, women who can be put forward as candidates, with a certain confidence of being taken seriously. That the number of our male colleagues is considerable in our electoral colleges cannot be overlooked.

Theologically there is an imperative for us. Biblically, in the letter to Philemon, Paul writes a very persuasive letter requesting that Philemon put aside previous prejudices and receive Onesimus

back, not just as a free man but “*as a beloved disciple*”. Lydia was recognised by Paul as a leader in her own community, and worked with her as an equal in ministry. Ecclesially I believe we need to work to ensure that our women too, are recognised not just as ordained women, but “*as beloved disciples*” fully equal to the task of missional leadership. I believe we have work to do. And what might that work look like?

Some ideas; gather a group of women and men to ask some of these questions, and brainstorm about how we might be more ready to recognise women amongst us and their call. Re-source them! Don't wait until there is another resignation and electoral process. Begin now to think about women; talk to them, talk about them, make them visible in your hui amorangi and dioceses. Invite them to preach at significant moments in your church life. Invite them to come and lead a retreat, a study for your church community, put them forward for places on boards, councils, synods and any other governance roles that are relevant. And as in all things, pray! Let us all become persistent widows, and give God no peace for a bit. Remember Hannah in the Hebrew Scriptures.

Remember also – that the Holy Spirit called Penny who was a courageous spiritual and strong leader, that it was the Holy Spirit who called Victoria when Christchurch was going to need a strong woman. And let us remember Helen-Ann, bringing us an example of rigorous scholarship and prayerfulness. And as we remember, let us rejoice that they are gifts to us. Similarly, may they inspire us to seek out other women with similar courage, prayerfulness and strength that they too may take their place as leaders in the future.

Revd Erice Fairbrother is Tikanga Pakeha Councillor for the Anglican Women's Studies Centre. She is currently moving to Wellington from Waiapu to devote more time to her writing projects



Upcoming Book Release—November 2013

FROM THE PSALMS TO THE CLOUD:

Connecting to the Digital Generation

Maria I.T. Mankin & Maren Tirabassi

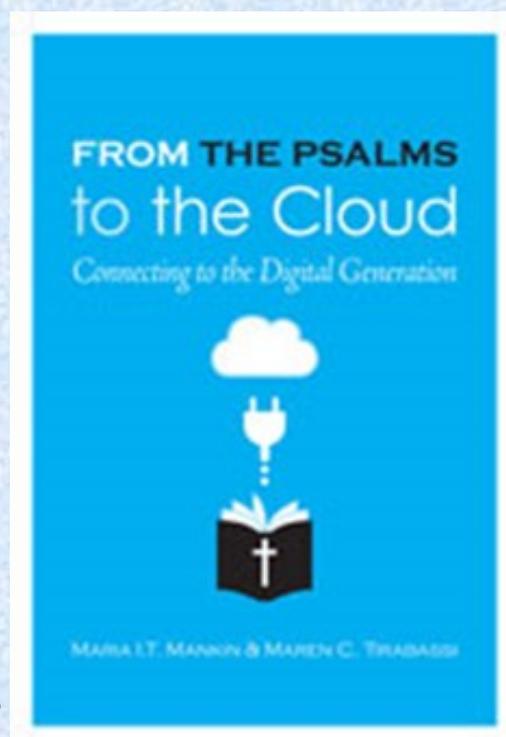
Feel like you are unintentionally excluding some people from worship? From the Psalms to the Cloud: Connecting to the Digital Generation can change that. Maria IT Mankin & Maren Tirabassi bring together worship elements for both traditional and contemporary worship. Mankin and Tirabassi share resources from a diversity of gifted writers, and invite you to create your own worship services—whether or not you follow the Lectionary. From the Psalms to the Cloud will help you accept, embrace, and heal those who have been excluded.

The New Zealand contributors to this book include:

Elaine E Bolitho, *Wellington*; Erice Fairbrother, *Wellington*; Lynne Frith, *Auckland*; A Heather Kelly, *Invercargill*; Barbara Murray, *Tauranga*; Beverley Osborn, *Stewart Island*.

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2014 The Bicentenary:

The Founding of the Church Missionary Society Rangihoua Mission

By Revd Patricia Bawden

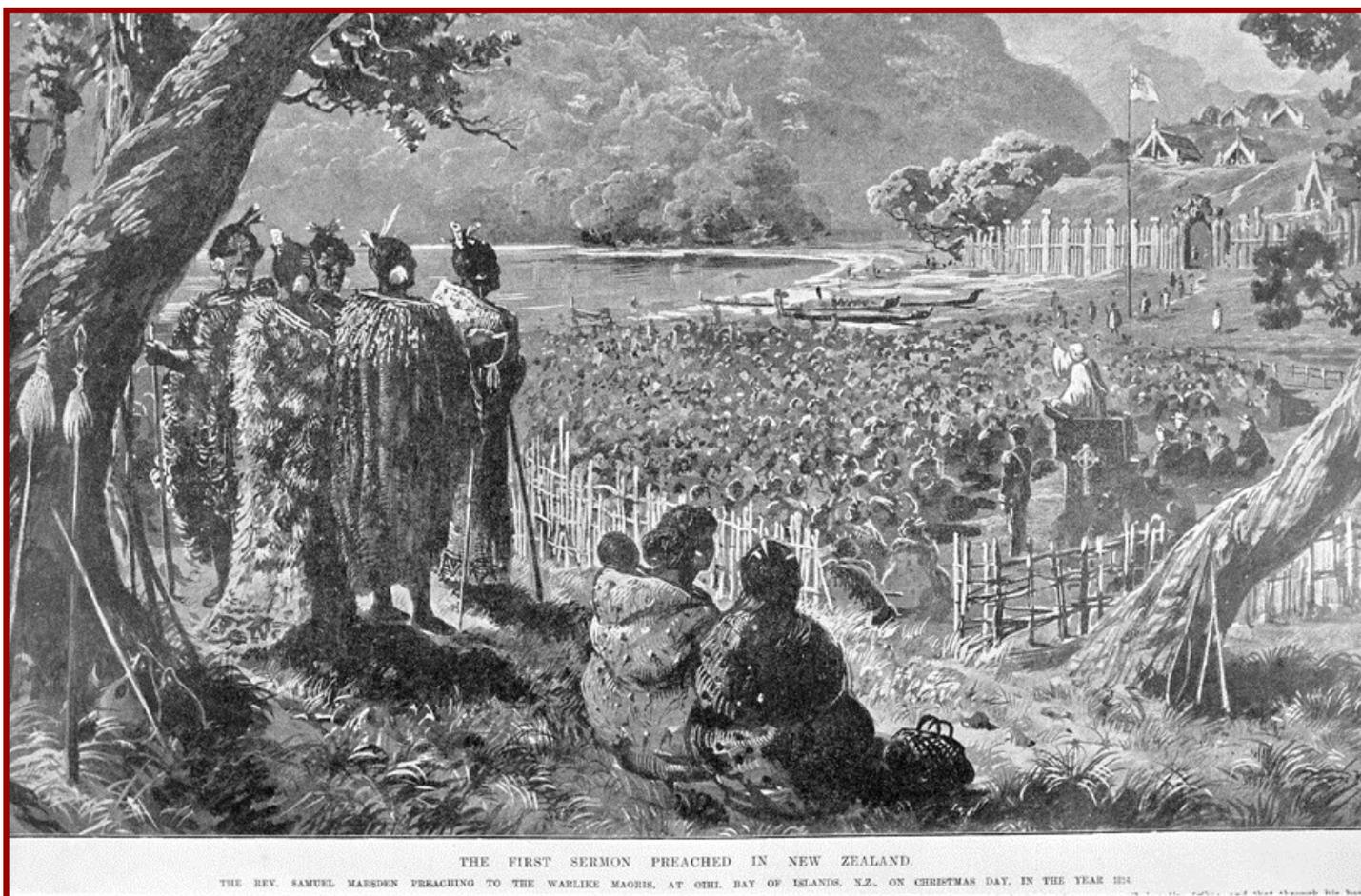


Image: Auckland City Libraries 7-A1818, Sir George Grey Special Collections

New Zealand is only sixteen months away from the Nation's Celebration of its founding as a Bicultural Nation. At his recent Lecture at the 'Vaughan Park Sir Paul Reeves Memorial Lecture' in July, Dr Manuka Henare, from Auckland University, commented that the term 'Bicultural' does not really describe the New Zealand of today, suggesting the term 'Ambicultural'. From the beginning the relation between Maori and European was a reciprocal partnership, the two cultures learning to live together in peace. Now, as we look to 2014, we have a very multicultural society with Maori and European, along with Polynesian, Asian, South African and American...and others. There is a deepening emphasis on understanding and relationship...trying to understand difference, yet all are part of this land".

We need to look back to the beginning 200 years ago. It was Christmas morning 1814. The Revd Samuel Marsden had arrived at Oihi Bay, in the Bay of Islands several days earlier. His ship, the *Active* lay anchored below the great Rangihoua Pa. Marsden had waited twenty years for this moment, since 1795,

when he visited the Convict settlement at Norfolk Island to be told by Philip King, the Superintendent, about Tuki and Huru two young Maori taken to the Island in 1793 to teach how the South Pacific flax was used. As Marsden heard of this fine Maori race in New Zealand, he hoped one day to bring the Gospel message to this land.

Since then in 1805, he had met the noble Bay of Islands paramount chief Te Pahi in Sydney. As a result of Tuki and Huru's Norfolk Island stay, Te Pahi, had received regular gifts of potatoes and vegetable seeds from Norfolk Island. He set off to find and thank those responsible. Te Pahi and his sons stayed at Government House with King, now Governor of New South Wales. He met Marsden who hoped that he could come to New Zealand through this contact. Te Pahi returned to New Zealand with the gift of a European House, but lost his life several years later.

God's purposes cannot be thwarted. Another visitor to Sydney was Te Pahi's nephew, the young chief Ruatara, from Rangihoua

pa in the Bay of Islands. In 1807 Governor King returned to England, while Marsden travelled with him to find missionaries for New Zealand. That same year the Church Missionary society had sent out its first missionaries to Sierra Leone. In 1808, they decided to look to New Zealand. On the return to Australia, on board the ship Ann, accompanied by John King and William Hall, Marsden again met Ruatara, huddled in a great coat and not very well. Befriended by Marsden and King, his health improved and the days at sea began lessons in Maori for both men. Ruatara stayed with the Marsden family until passage for him could be found on a ship to New Zealand.

Because of the loss of the *Boyd*, in 1809 Marsden's plan for a mission were delayed until 1814, the important link over those years being Ruatara, now known as 'The Gateway of the Gospel'. A friendship had grown between the two men, culminating in Marsden's arrival with the three missionary families, the King's, the Hall's and the Kendall's.

The hillside in Oihi Bay was set ready for the Christmas morning service by Ruatara. While staying in Sydney on several occasions, Ruatara had attended St John's Parramatta. He arranged an upturned canoe for a pulpit and others were set as seating. The Europeans from the *Active* landed as Ruatara shepherded his people into place on the hillside. Marsden had had contact with some of these people for about 20 years being a Magistrate, as well as a Priest; he had rescued many from ruthless sea captains and from the streets of Sydney. He was deeply respected and trusted by them.

Marsden's text on Christmas morning was from Luke 2: 10 "Be not afraid for I bring you good news of a great joy..." Marsden recorded "a very solemn silence prevailed. The sight was really impressive." They may not have understood the sermon, but they certainly responded to its message. After the singing of the hymn "All people that on earth do dwell" the gathered Maori rushed down to the beach to perform an action song of Joy. Many years ago Sir James Henare offered to give me the translation of the words:

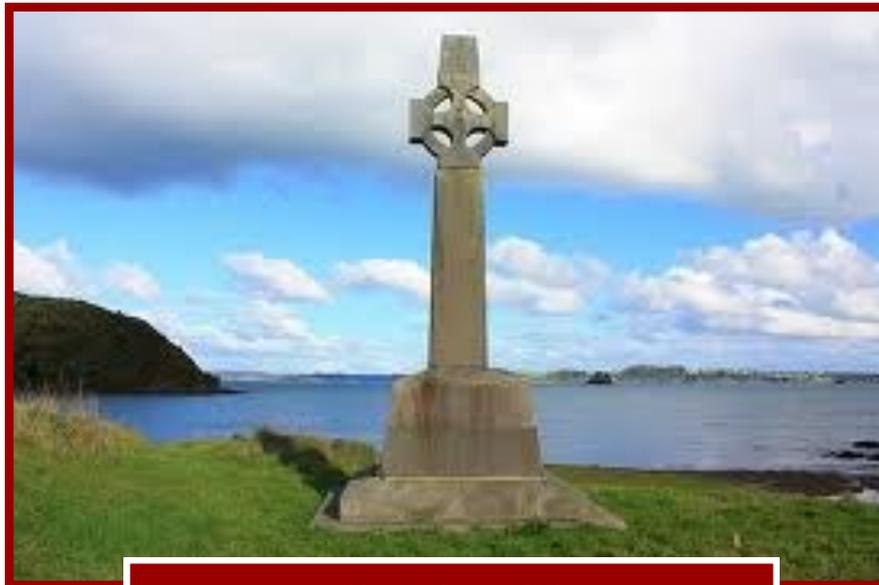
**Ka nukunuku
Ka nukunuku**

**It is moving
It is moving**

**Titore ki nga
tai o Tokerau
E hora nei
Me he Pipiwharauoa
Takota te pai, Takota to pai**

**Gaze upon the
tides of Tokerau
Spread before us
Like the Pipiwharauoa
It is good, All is well**

As the tides of the North come in on the shore and as the arrival of the Shining Cuckoo in the spring... so is the arrival of the Revd Samuel Marsden with his 'good news'.



Marsden Cross at Oihi

Photo: Google Images—archaeopedia.com

The first permanent Maori/Europeans settlement in New Zealand was established. There had been some lone adventurers, but the CMS mission was here to stay as the 'Cradle of our Nation'. The first challenge was to organise accommodation for those who

would remain, including John and Hannah King whose second son, the first European child was born just weeks after their arrival; William and Dinah Hall with one child and another to be the first girl born in May 1815; Thomas and Jane Kendall arrived with four sons; two daughters remaining in Sydney. Hannah King was accompanied by her mother Hannah Hansen, and her brother Thomas Hansen. There were also a smith to produce metal tools; a pair of sawyers to produce timber; and several servants.

Directions were given to Thomas, son of the Captain of Marsden's ship *Active*, and brother of Hannah King, along with the sawyers and the smith, to build a raupo hut for the Europeans. It was to be 14 by 60 feet and divided into four sections for the mission families and the tradesmen.

It was a glorious setting in mid-summer, looking out over the calm blue waters of the Bay of Islands...yet it was far from convenient for the women who had to prepare meals on the open hillside. Within their hut there was little room for the families and their belongings. At least they had shelter but when rain set in for a few days King wrote to a friend in England. His wife was expecting their second child: "We are in good health, but our hut is made of rushes. It has no chimney and will keep neither wind nor rain out. We have no window. ..This is a very wet day. On Sunday last, the water came through upon our wheat,

rice and bedding. The water was half way over my shoes in the bedroom...our clothing is damp...our fire is out of doors. For my own part I am in good health, but it is uncomfortable indeed for my wife and child in the state she is in, it will be a great blessing indeed if it does not make her suffer exceedingly as she has taken a severe cold already".

As we look to celebrate the Bicentenary at Christmas 2014, in that very beautiful part of the Bay of Islands, may we pause to

remember and give thanks to God for the amazing courage; commitment and tenacity of the early pioneer missionary families, especially for the women. They had left friends and family ties to stand with their husbands, to play their part, in the challenges and hardships they endured to plant the seed of Faith in this great land. It was the women who built up relationship with each other and with the Maori women and the children from the great Rangihoua pa that overshadowed and protected their mission hillside.



Background to Marsden Cross & Preparations for the 2014 Bicentenary

By Revd Patricia Bawden

If you have had time to read AMAZING ADVENTURE, you will have read of the early background of the Marsden Cross vision. In 1966/67

Head Deaconess Glenys Lewis said to me, "We feel that you should return to Britain because of your deep interest in Prayer; Church Unity and Healing work" Thus in July 1967 I sailed for England again. This time I applied to the Uxbridge Education Area to be able to teach as I had in 1955/56.

Deaconess Lewis suggested that I visit the Community of the Incarnation at Oxford, (the Community of Sister Anne of Pakanae) I had 6 weeks there sewing habits and joining in the pattern of Prayer. Sister Jane then said to me, "This is not for you. Some people look at the wall...some look over it. You are meant to be out in the world. God has given you a very unusual call; (she knew of the Bay of Islands vision) you must always be supported by Prayer".

I taught at West Drayton, west of London, until Easter 1968, then travelled again, led by God, including to a Conference in Frankfurt. Returning to New Zealand I attended the Bible College of New Zealand (now Laidlaw College) for 3 years, gaining my L Th. and Dip RE., as well as an Honours Mission Certificate. In my final year, I attended an Evangelical Conference in Melbourne, where I met Deaconess Mary Andrews, Principal of

Deaconess House in Sydney, an amazing Christian, who had been a CMS missionary nurse in China from 1937 until 1945, under the Japanese, then the Communists. God's next door for me had opened!

During 1971/72 I spent two years at Deaconess House, visiting Parramatta, Richmond and Windsor, all Marsden areas. I was able to use the Mitchell Library in Sydney, where I found new material. It was here that I realised that Marsden had waited 20 years before he could bring the Gospel to New Zealand. (See *The Years Before Waitangi*). Canon Donald Robinson was my Prayer Book lecturer at Moore Theological College. By the 1988 Bicentenary in Australia, he had become Archbishop of Sydney. The *Years before Waitangi* had just been published. I sent a copy to Deaconess Mary, who passed it on to Archbishop, Donald Robinson. I was invited to take part in a special service, at Windsor; also a luncheon at Marsden's St Johns Parramatta, to welcome the Rev Samuel Marsden 5th from England. I too was welcomed, as 'the first ordained woman to set foot on the soil of St John's Parramatta'. Sydney had not yet ordained Deacons.

Our first 'Marsden Cross' Committee, had been a very Ecumenical group, formed in 1974 with support from the Minister of lands; the Commissioner of lands, along with the Church Courts. Unfortunately in 1975, the land was sold privately, the committee disbanded and we had to wait until 1999 before the project could be started again.

In 1976 I had been ordained as the first permanent Vocational

Deacon in New Zealand. Bishop Gowing had commented, "we are not sure what to do with you...We have always seen you for the Bay of Islands and that door has closed". The following year, in 1977 those who had been Deaconesses were ordained straight into the Priesthood. That was not my call.

My curacy was served at Papakura, before I was licensed to my home Parish with the Rev Dick Fenton. I had done one Anthropology paper at University gaining an A Pass. I was given 5 Credits based on my Theological work. I already had two Education papers. I could complete a BA in two years! That was the beginning of six years at Auckland University, doing every paper that related to the Marsden Cross area: 'New Zealand History'; 'New Zealand Education' (the first school); 'The Coming of the Maori' (including archaeology at the Marsden Cross hillside and Rangihoua pa); 'Ethnography', the study of a culture, (topping a class of 85); and a Stage 3 Geography paper, 'Man's Imprint on the Landscape'...the mission house sites had cut across the agricultural ditches of the Maori.

In 1984 I returned to teaching at Henderson High School as Head of Department, with teachers asking for another Textbook. Two years later in 1987, I moved to Mangere College where I set up another Fifth Form (Year 11) as well as Year 12 and Year 13 courses in Home Economics. The students were 90% Polynesian and Maori – wonderful young people. *The Years before Waitangi* was published and launched at Government House by Archbishop Sir Paul Reeves, with the Mangere College Maori Group and Teachers in attendance. One day a Year 12 student looked up while reading the book: "Gee Miss, you know more about us than we do ourselves." I retired from teaching in 1990 and in 1991 travelled back through America to Britain, retracing my travels of 1965. From 1987 to 1991 I had been Deacon Assistant to the Rev Bill Vercoe at One Tree Hill.

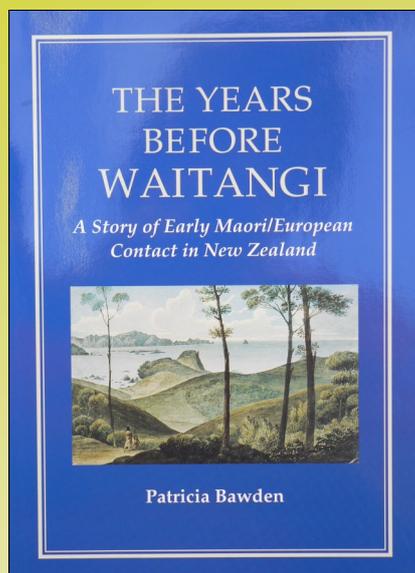
I returned home to start research for the Textbook, 'Food, Health and Well Being' published in 1997 and widely used in

Secondary Schools. Over the years I had had support and counsel from Bishop Ben Te Haara; now Bishop John Paterson had been appointed. From my first meeting with him about the vision he had said, "It will be"

Given in Switzerland at Grandchamp, the Protestant Community in 1965, the vision was always International and Interdenominational. In 1997 I attended an International 50th Anniversary of the Order of St Luke in Washington DC; and the following year the North American OSL Conference at San Diego. In 2000 Archdeacon Anne Russell-Brightly organised a National Conference in Christchurch, for New Zealand Vocational Deacons. This led to an International Diakonia Conference at the University of Queensland in 2001, followed by an International Order of St Luke Conference in Melbourne in 2002.

In July 2003, Bishop Richard Randerson suggested I call together those who had supported the vision for an Ecumenical International Pilgrimage Centre in the Bay of Islands. This Meeting was held in Neligan House, the Diocesan Offices, on 25 July 2003. The day before the Meeting, God guided me to contact those invited to share for 5 minutes, "What to them was the significance of this place"? And "What could the area be used for"? Bishop John Paterson, my Bishop for 15 years, chaired the first half of the meeting; Bishop Richard Randerson the second part. This led to the formation of the Marsden Cross Trust Board and ultimately to preparations for the 2014 Bicentenary

In 2005 the Board, with a Donor's help, had purchased 20 hectares of land. The plan, to establish an Interpretive Centre providing historical background material, along with a chapel associated with the larger Gathering Place. Visitors will enter the site from the car park at the top of the hill and follow a series of 8 pilgrimage way stations down the valley to Oihi Bay and the Marsden Cross hillside where Marsden preached the first sermon in 1814.



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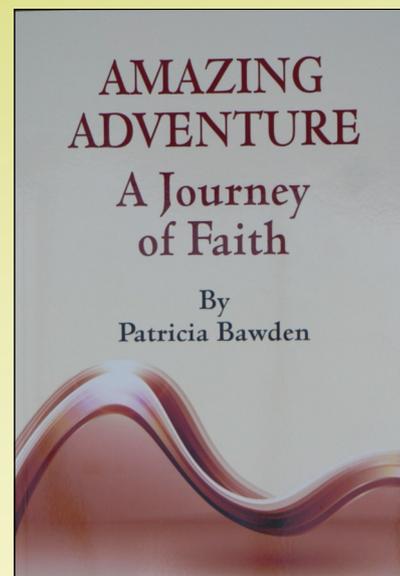
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The Centre for Anglican Women's Studies, commonly known as the **Women's Studies Centre** was set up to serve and to advance the interests and needs of the women of this Church particularly those undertaking Theological training.

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 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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EDITORIAL DISCLAIMER: The 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 WSC does not exercise editorial control, rather we welcome as many voices as are willing to contribute.