



Biculturalism

From the Director and Canon Theologian

It is timely, as Synod meets and sets its themes for the new year, to consider the last of our 2015 diocesan themes: biculturalism. Here we present a number of perspectives – historical, biblical, and experiential. This sharing of experiences is crucial: we are story-telling people, and it is in the hearing of others' stories that we can get a sense of what might be possible in our own lives.

Darryl Ward outlines what 'biculturalism' means, in the dictionary and (of even greater importance), in this land. He traces the developments and the policies that have changed the way M ori and P keh live alongside each other here in Aotearoa New Zealand. These things are part of our collective story: what the next chapter looks like will depend on each of us as individuals and all of us together.

Jenny Chalmers tackles a question that I have heard off and on over the years: if there is neither Jew nor Gentile, slave nor free, why do we have a Three Tikanga church? If ethnic and racial differences are passé for Christians, what's going on with our Constitution / Te Pouhere? Jenny looks at the context of that passage from the letter to the Galatians and what Paul was seeking to do. There were good reasons for Paul's approach, and there are good reasons for our Three Tikanga arrangements – but they are different reasons, for different contexts.

Maurice Dagger interviews the Rev'd Katene Eruera, Dean of Tikanga Maori at St John's Theological College, to get his perspective on ministry in both Tikanga M ori and Tikanga P keh . What does this look like in



Maori Jesus window at Holy Trinity Cathedral, Auckland

practice? What might it look like in the future? Brian Dawson tells some of the story of the bicultural journey of St Peter's on Willis – what led to the weekly Hakari Tapu there, and what some of the benefits have been. Anyone who would like to experience worship in Te Reo Maori can join in at St Peter's, or at Wellington Cathedral of St

Paul, where the Wednesday lunchtime Eucharist is in Te Reo.

So what does the future look like, as the peoples of this land continue our bicultural journey? It is important for us all to realise that it is a *journey*, and an ongoing one at that. We have not 'arrived'. As with any journey, it is easier if we travel in company with others, and best if we keep on moving – but some things are clear. Katene Eruera makes a crucial point: 'To 'be' Anglican in Aotearoa/New Zealand is to be a Christian that commits to this bicultural partnership.'

On another note, this is my last 'Director's letter'. The week after Synod I take my final service at St Anne's Northland-Wilton, finish my term as Canon Theologian and Director of Wellington Institute of Theology, and head to Napier to begin a new role as Ministry Educator in the Diocese of Waiapu. I have

loved my association with WIT. The things WIT has been part of over the years have been many and varied: theological discussions at WIT Council meetings, providing seminars on a whole range of theological and biblical topics, resourcing our diocese with newsletters on diocesan themes and topical issues, running the libraries, and supporting the Diploma of Anglican Studies. Over the years I have been blessed to serve alongside some amazing people within the WIT community. Everything we have done has stemmed from a commitment to theological education: wanting to help those within the diocese of Wellington to love God with our minds as well as our hearts. To everyone who has been part of this: thank you. It has been a privilege to know you and to work with you.

Canon Deborah Broome



Outside Te Rauparaha Arena, Porirua

This newsletter is published by Wellington Institute of Theology (also known as WIT), a body set up by the Anglican Diocese of Wellington to explore contemporary theological and ethical issues, with particular reference to the context of mission and ministry in Aotearoa New Zealand.

Director and Canon Theologian: Canon Deborah Broome

Editor: Darryl Ward

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Biculturalism 101



Tino Rangatiratanga and New Zealand flags on Auckland Harbour Bridge

Kiaora koutou.
Ko Ngati Pakeha toku iwi.
Ko Taranaki toku maunga.
Ko Waiwhakaiho toku awa.
He maha nga waka no tawahi.
Ko whareniui me te whare tapu o Hato Mere te marae.
Ko Darryl Ward toku ingoa.
Koia nei ko wai ahau.

Greetings everyone.
My people are Ngati Pakeha.
My mountain is Taranaki. My body was formed from minerals that washed down from its slopes. I am part of the mountain, and the mountain is part of me.
My river is Waiwhakaiho. Whenever I cross its waters, I know I am home.
I am of many canoes from overseas. My ancestors came from many lands.
The Taranaki Cathedral of St. Mary is my marae. This is where I was baptised and became a member of the Church. This is my spiritual home.
My name is Darryl Ward. This is who I am.

A term we often hear is 'biculturalism'. But how many of us know what 'bicultural' and 'biculturalism' really mean?

The online Oxford dictionary defines 'bicultural' as "Having or combining the cultural attitudes and customs of two nations, peoples, or ethnic groups", and this is a good starting point. But we need to consider how this specifically applies to the context of Aotearoa New Zealand, and the relationship between M ori and P keh .

There are many ideas about how biculturalism works in practice, so we need to look at the history. From when M ori and P keh first started interacting, two cultures started learning to live with each other. M ori and P keh generally lived within their own cultures, but interacted with and learned from each other. And the 'P keh -M ori' -

P keh who lived as M ori - were a vital link between the two cultures, and have been described as being among the first truly bicultural people in the country.

The M ori population in 1840 was somewhere between 70,000 and 90,000, who greatly outnumbered the 2,000 or so non-M ori residents, so M ori pretty much retained their authority over the land. But the situation rapidly changed after the signing of Te Tiriti o Waitangi / The Treaty of Waitangi in 1840. New Zealand became a British colony, and migration meant M ori were soon greatly outnumbered. And despite the protections promised to M ori in the treaty, British traditions and culture soon became dominant, and New Zealand effectively became a monocultural country. All who were of non-British cultures were expected to be assimilated into the dominant P keh culture, – not just M ori. And M ori faced significant challenges, especially loss of land, much of which was the result of exploitative deals. Tensions eventually boiled over in the New Zealand Wars, which primarily took place in the Waikato and Taranaki Regions during the 1860s. M ori attempts to safeguard their land resulted in a military response, and ultimately in large scale land confiscations. Also, there was a significant loss of the M ori population (particularly as a result of European introduced disease) until the population began to recover in the late 19th century.

By early last century Māori were active participants in much of New Zealand life. They participated in sport and politics and fought in wars. Most Māori still lived in the country and they maintained their language and culture on the marae. But efforts were still made to force assimilation: former MP Dover Samuels recently related his experiences of having been brutally beaten for speaking Māori at school.

After the Second World War there a migration of Māori into the city began, and attempts to turn Māori into British New Zealanders intensified. As well as Māori being discouraged from speaking their own language, housing policy dispersed Māori throughout the non-Māori population. The policy was for Māori to adapt the Pākehā way of life, and little (if any) provision was made for protecting Māori culture.

The tide began to turn in the 1960s and 1970s, and challenges to monocultural policies were made, in what is now known as the 'Māori Renaissance'. Calls were made for the Māori language to be preserved, arguments for Māori sovereignty were raised, and the pivotal 1975 Māori land march (and other actions) raised awareness that the government had not honoured the Treaty of Waitangi.

The government responded, and later that year, the Waitangi Tribunal was established. Its initial mandate was to investigate claims of contemporary treaty breaches, but ten years later its powers were extended to enable it to investigate historic treaty breaches. The Waitangi Tribunal was also responsible for concepts like 'treaty partnership' becoming part of the political arena.

The issues raised began to flow through to New Zealand society. People began speaking of a bicultural New Zealand. The Treaty of Waitangi began to be spoken of as the country's founding document. An understanding developed of the status of Māori as tangata whenua: the people of the land, which reflected not only their place as the first people, but their close spiritual connection with the land and the way their cultural identity is strongly coloured by a sense of place. And the state sector began to

adopt the policy that languages, cultures and traditions of both Pākehā and Māori should be officially recognised, in contrast to the assimilation policies of the past.

Of particular note is the report of the Royal Commission on Social Policy, which reported in 1987 that 'the Māori dimension is basic to New Zealand society and this must have profound implications for all social policy.' And in that same year, Te Reo Māori was made an official language of New Zealand.

Over the next few decades bicultural policies were increasingly adopted by government departments and other state sector agencies and NGOs. Most (if not all) New Zealand government departments now have both English and Māori name. Traditional Māori ceremonies are regularly performed at official functions, and aspects of Māori and culture are incorporated within many organisational cultures. The use of mihi (greetings) and pōwhiri (formal welcomes) are now commonplace.

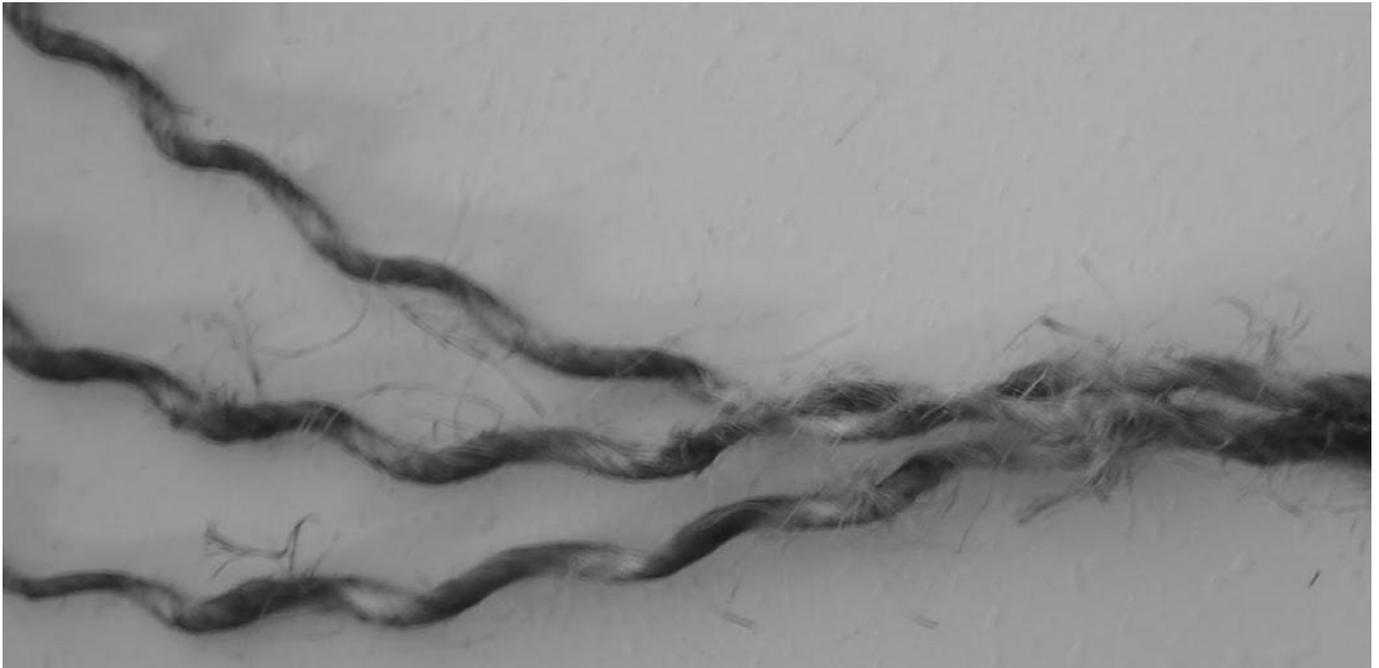
In 1986 the bicultural commission of the Anglican Church released the report *Te Kaupapa Tikanga Rua: bi-cultural development*, which proposed changing the constitution of the church to incorporate the principles of partnership and biculturalism. Almost all of the commission's recommendations were later adopted. What is now known as the Anglican Church in Aotearoa, New Zealand and Polynesia has three Tikanga or 'cultural streams', each with a specific focus on Māori, Pākehā and Pacific peoples respectively.

Biculturalism has not been without its critics. Some have criticised it for not going far enough, arguing that it restricts Māori self-determination, while others have claimed biculturalism promotes Māori culture above the many other cultures in New Zealand.

However, the Treaty of Waitangi establishes a particular obligation for the protection of the rights of Māori. And if these are met, then biculturalism can form the basis on which to build a successful multicultural New Zealand that recognises the rights and traditions of all its peoples.

Darryl Ward

If there is neither Jew nor Greek, slave nor free why do we have a three Tikanga church?



There are three sub questions to this question. The first is what was the situation of that text about Jew and Greek, slave and free, the second question asks about the situation of the Galatians to whom this letter is addressed, and the third question deals with the situation of the Three Tikanga church.

This is a common topic of Paul's and he returns to it frequently in his letters. We find the same kind of themes in Colossians 3:11, Romans 10:12, 1 Corinthians 12:13. The context of Galatians provides us with a good setting in understanding Paul's thinking.

The text from Galatians 3:19-27 reads: *Now before faith came, we were imprisoned and guarded under the law until faith would be revealed. Therefore the law was our disciplinarian until Christ came, so that we might be justified by faith. But now that faith has come, we are no longer subject to a disciplinarian, for in Christ Jesus you are all children of God through faith. As many of you as were baptized into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus. And if you belong to Christ, then you are Abraham's offspring, heirs according to the promise.*

Background to Galatians 3

Paul's mission to the Galatians took place during the forties, between twenty and thirty years before the destruction of the Temple, and about ten years after the crucifixion of Christ.

Paul sees himself as having been set apart, called by God to preach the Gospel to the Gentiles. This is in opposition to Peter, referred to as Cephas in this letter, who has been called as the apostle to the circumcised, the Jews.

In his teaching, Paul's overriding concern is with the imminence of the end times, and how one should conduct oneself in the face of that nearness. Even as the years went by and God's kingdom did not arrive, Paul's confidence in the imminent arrival of the kingdom of God grew (cf. Thessalonians and Romans 13:11)¹.

Paul brought to Galatia his particular revelation of the form this conversion might take, and it was different from other ideas around at the time. His consistent teaching, founded on his exclusive revelation, was that Gentiles were included in the 'kingdom of God' solely because they believed. The other idea characterised by Paul's opponents at

Galatia, was that Gentiles needed to convert to Judaism, if they were to become members of the kingdom of God².

The reason for the passion of this letter seems to be that Paul had been conducting a mission in Galatia when he became ill and suddenly had to withdraw. Some rather conservative Jewish Christians, people who perhaps followed Paul around putting congregations right after Paul had left, arrived in Galatia to put the Galatians right and convinced them that Paul would have gone on in his teaching to have the Galatians conform to the requirements of the law, circumcision, the food laws, the Jewish festivals – the things that mark one as a follower of the Torah.

Paul violently disagrees with this, in fact he seems white hot with anger because he believes that his hopes and expectations for the End of Days for this community are at risk from these opponents, who sought to convert the Gentiles of the Galatian house church to Judaism.

In the nub of this text (Galatians 3:26–29) Paul is arguing that the law played a temporary role in salvation history and, with the coming of faith in Christ, this period has ended. To Jewish ears, the claim that the Galatians (who are Gentiles) are ‘the children of God’ is scandalous, but it is Paul’s absolute belief. He is saying that they have come to be children of God through faith in Jesus Christ (rather than by birth or conversion).

Implicit in verse 27 is the idea of being baptised into a (Christ believing) community, or ‘incorporated in Christ’. (This is often misunderstood as being about personal salvation, but Paul neither understands a sacrament that is independent of faith, nor a personal faith that results in a personal salvation.) This leads quite naturally into the next verses which suggest that baptism has removed all the outward marks of belief, for example circumcision.

‘There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus’ suggests an idea of equality in the house church, a theme that Paul was often

required to address. This equality belongs in the community of the baptism, which is inseparably connected to the community of belief

This belief in Christ makes the believer ‘Abraham’s seed’, and ‘heirs according to the promise’ that is the ‘children of God’. And this qualification ‘children of God’ comes about not through keeping the law, a qualification which is now done with, but through and by, belief in Jesus Christ.

The Three Tikanga church

The three Tikanga church came into existence with the Constitution or Te Pouhere adopted in 1990, which revised the Constitution agreed in 1857. It allows each of the three partners of the Anglican Church in Aotearoa, New Zealand and Polynesia, to ‘structure and organise (themselves) in such a manner as it shall from time to time determine’³ In practise this means that each Tikanga has different ways of making decisions. For example, compare how our Diocese of Wellington Synod, using the formal Westminster tradition makes decisions, with the consensus style of Te Upoko o Te Ika, the Maori Tikanga of this area.

The three parts of the church of Aotearoa, New Zealand and Polynesia have ‘responsibility for the provision of ministry to those who wish to be ministered to within a particular Tikanga, Diocese or in the case of Polynesia the Tikanga of the Diocese of Polynesia’⁴. Those who wish to practise Anglican worship choose where they wish to belong. Membership of either a Diocese or Tikanga is by individual choice.

The three Tikanga church gives the New Zealand church a particular character, in which each Tikanga⁵ is an equal partner in the decision-making process of General Synod, and where each can exercise mission and ministry to God’s people within the culture of that Tikanga. There are some things the three Tikanga do together, for example, General Synod and a number of cross-Tikanga bodies, but many Anglicans live out their church life within their own Tikanga, without necessarily coming across the others⁶.

Conclusion

Paul's text of '... no longer Jew or Greek... slave or free... male and female' refers to outward signs that differentiate people within the churches to which he writes. Paul thinks that the new believers in Jesus Christ have no further need of these differences and Gentiles in particular are accepted into God's kingdom by their belief in Jesus Christ, rather than having to be converted to Judaism and to keep Jewish laws.

The three Tikanga church is how the church in Aotearoa, New Zealand and Polynesia orders itself. While each part of the church has different ways of doing things, for example making decisions for the life of the church, it is essentially the same church. Membership of each Tikanga comes through belief in Jesus Christ and consequent baptism and the baptised may choose which part, or Tikanga, of the church they wish to worship in.

Reverend Jenny Chalmers

Interview with Reverend Katene Eruera

Reverend Katene Eruera is the Dean of Tikanga M ori at St John's Theological College. In semester 2 of 2015 he is responsible for lecturing two papers delivered regionally in the Wellington Diocese for the Diploma of Anglican Studies. At a recent study weekend I interviewed Katene to get his perspective on ministry in both Tikanga M ori and Tikanga P keh .

I first asked Katene what the differences were between ministering in the two Tikanga, and the problems these differences raised if priests were to minister a tikanga other than their own cultural tikanga.

In our catechism, the Church makes a commitment to bicultural partnership between M ori and P keh . To 'be' Anglican in Aotearoa/New Zealand is to be a Christian that commits to this bicultural partnership.

This means that a priest should have a level of competency where they are able to

¹ Fredricksen P. 1999 *Jesus of Nazareth, King of the Jews*. Alfred A Knopf, New York. 1999: 93ff

² The teachers, those referred to in Galatians 1:6-9; 3:1-2; 5:4-17; 5:7-12; 6:12-14; evidently teach the requirements of the law in opposition to Paul's law free mission. See Martyn JL "A Law observant Mission of the Gentiles". *Scottish Journal of Theology* 38:307-324 1995

3 Part D, E & F p42 *Te Pouhere o Te Hahi Mihanere ki Aotearoa ki Niu Tirenī, ki nga o Te Moana Nui a Kiwa Constitution of the Anglican Church in Aotearoa, New Zealand and Polynesia*

4 *ibid*

5 The word tikanga with a small 't' means 'custom, way, style, or cultural model', but when it's used in a specifically Anglican context it's written with a capital T and means one of the three strands that together make up the Anglican church in this part of the world.

6 Refer Broome D., *Sermon for Te Pouhere Sunday* <http://wn.anglican.org.nz/files/docs/te-pouhere-sun-sermon.pdf> accessed Wed 9th September 2015 4.16pm



Reverend Katene Eruera

minister not only in the particular Tikanga that they have been called to, but where that calling also involves some form of inter-Tikanga ministry. I think that the ministry of the priest also involves an element of self and peer review, and where necessary the ongoing development of competencies so they can operate effectively within a bicultural context. Even if they are called into a context where inter-Tikanga ministry is limited, the principle of bicultural partnership

offers a model to others for what it means to 'be' Christian in this land.

Within the Wellington Diocese, many areas have marae based ministry in Tikanga M ori rather than church based ministry. Where there is church based ministry, it is often in a Tikanga P keh church. I asked Katene if this was common throughout the country and whether there could be a growing together of the two forms of ministry.

The marae remains one of the key gathering places for the M ori community. It is an important place to offer ministry. But also, you may find the local church close by. In many cases, the church has been built by the M ori community, may be situated on M ori owned land, and held in trust by M ori owners. This reflects the close relationship between people, land and church. A good example of how these three come together would be in the case of tangihanga. A minister may offer prayer and spiritual comfort, conduct the funeral on the marae and/or the church, and the burial rites in the marae cemetery. There is a very thin veil, I think, between the material and the spiritual as we practice our marae based ministry. It's very hard to imagine the spaces not being intertwined in that way.

It is possible that other spaces offer an opportunity for both church and marae based ministries to come together. Our urban context seems the most likely place for this to happen. St Michael's Church in Palmerston North, and Te Karaiti Te Pou Herenga Waka in Mangere, Auckland are two important examples.

Some P keh parishes are bringing through M ori people as leaders and clergy. Some of these people have a strong calling to bring

their own people to the church. How can these parishes work so that both Tikanga M ori and Tikanga P keh can both be served well?

It is perhaps a conversation with the people called to worship in those contexts. Each context will be different, and although we have a Three Tikanga church structure to guide us, there still remains the flexibility within that structure to adapt to local circumstances. In my former pariha in Whangarei, every 5th Sunday we would combine with the Tikanga P keh parish and worship together. We respected each other, we worshipped around our common identity as Anglicans, and we supported one another in our Tikanga journeys as we both sought to offer Christ's ministry in the world to our respective communities.

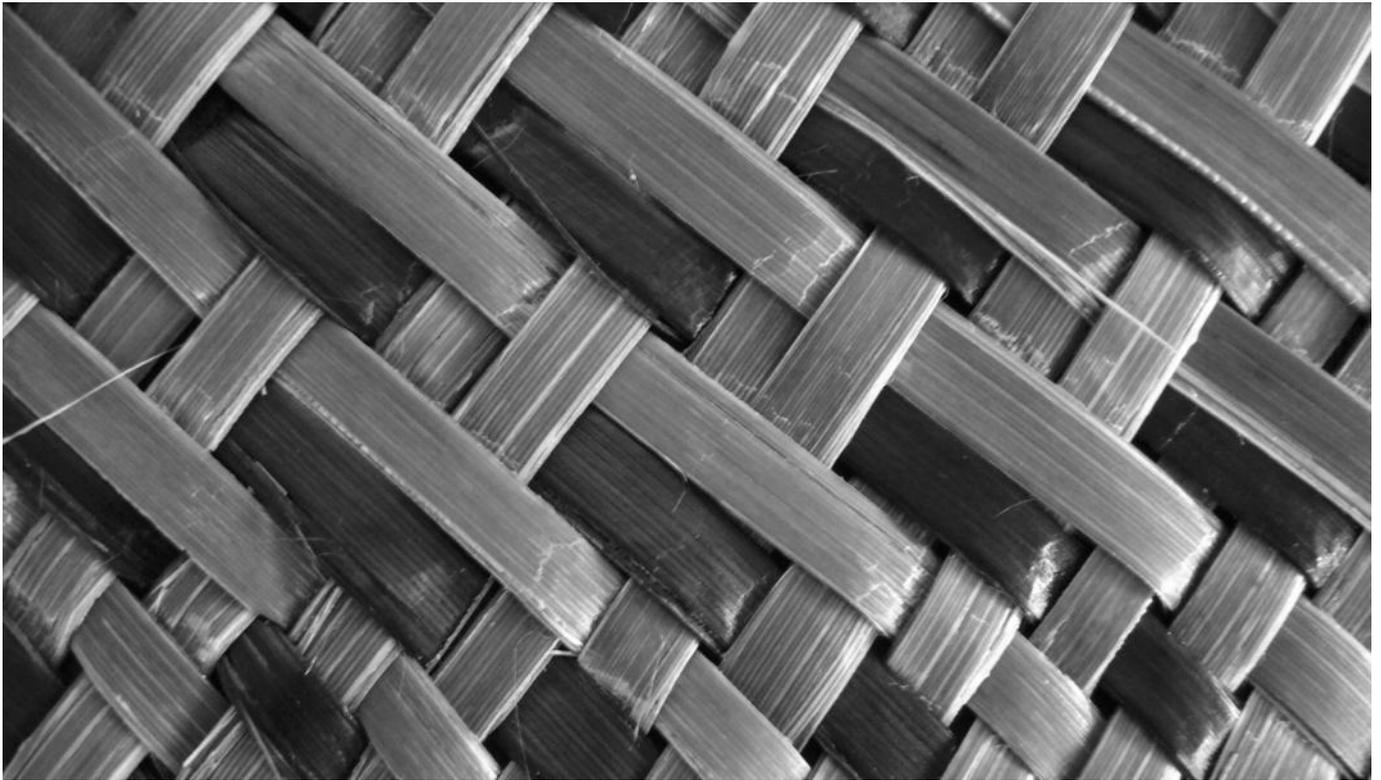
I recorded Katene's responses in this interview. I have edited his responses only in the sense of converting a conversation to a written form. I did have a further conversation with Katene that was not recorded. We discussed further how parishes might work together. Katene suggested that where a Tikanga P keh parish was working with Tikanga M ori they might start off as two separate entities operating out of the same church but their way forward may be to form a bicultural co-operative parish that worked within both Tikanga. This would be quite an undertaking and would require a lot of discussion between the people and their Tikanga hierarchies. It would work if both bishops agreed. That concept could be extended to include Tikanga Pacifica as well but that extension is beyond the brief of this newsletter.

Reverend Maurice Dagger

Diploma of Anglican Studies 2016 Semester 1 papers will be announced soon

Stay tuned for more information, and contact Archdeacon Wendy Scott if you are interested. Telephone: 04 471 8596 or 027 439 1485 or email: archministry@wn.ang.org.nz

A continual weaving



'Use it or lose it' was a genuine motivation for starting Hakari Tapu (Maori language Eucharist) at St Peter's on Willis in 2013. Having moved from the Diocese of Waiapu, where the use of Te Reo in liturgy is compulsory and close cross-tikanga relationships have continued, I was very aware that my language skills were in danger of getting rusty unless they were utilised. I had been there before. During my original training at Trinity College in Auckland I had completed a diploma in Maori studies, including three years of language training, but five years later I couldn't even sustain a conversation.

There were other reasons as well of course. St Peter's has a very long history of bicultural involvement. In the late 1800s and early 1900s the St Peter's part of Te Aro was known as 'Maori Row' – a racist term for those struggling in poverty. St Peter's Mission (later Wellington City Mission) was established to serve those neighbours, and close relationships were formed with local Maori. In the 1970s St Peter's, like many churches, engaged with the blossoming Maori renaissance movement and was

inspired by books such as Dick Scott's *Ask That Mountain*. In the 1980s and 90s Dame Joan Metge was a St Peter's parishioner who encouraged – and regularly pushed – the parish to embrace Te Reo in worship and song – something I'm glad to say has endured in our weekly services ever since. In the early 2000s Dame Joan, in consultation with a raft of Maori clergy and laity, produced *Tui Tui Tuia – The Use of Maori in Worship in Te Tikanga Pakeha*, a resource book for Pakeha congregations introducing Te Reo to their services. The research for the book was based on the practice and experiences of St Peter's.

So Hakari Tapu was a good fit for us, but this hasn't been just about language, important though that is. At the heart of Hakari Tapu at St Peter's is the relationship formed with Tikanga Maori and Te Hui Amorangi o Upoko te Ika. It is in relationship and understanding that we begin to know and understand one another. Our regular contact with Archdeacon Wiremu (Bill) Kaua and other members of the Hui Amorangi has given us much more than just a Maori language service, it has given us new friends. And like all true friendships, it's a living thing.

Our weekly Hakari Tapu has remained small. Sometimes there are as few as three or four of us, and seldom more than half a dozen. However this is not a social club. When we gather, we gather to worship. That has been our pouhere, the post to which we have hitched our various waka. From time to time we have talked about adding to (although never subtracting from) that, possibly with some instruction in how to lead a Te Reo liturgy or some beginners teaching of Te Reo Maori. Whether this happens or not, what will continue to grow are the relationships. Sometimes we will visit each others other services. Sometimes we will hang around and chat. Sometimes we will learn more about each others' tikanga, and sometimes we won't mention Church at all, because friendships are about more than race and faith.

As for St Peter's bicultural journey, well this is all part of it. Through our involvement in the Living Wage Movement and ongoing interest in other social justice initiatives we are all too aware that Maori continue to be seriously over-represented among the marginalised and struggling in our community. What has changed for us perhaps is that today we are less wanting to work *for* and more wanting to work *with* people, so the relationships struck up in Hakari Tapu become a springboard for our work in the future.

*Reverend Brian Dawson
(Vicar of St Peter's on Willis)*

Ka aru matou i a te Karaiti,

Tui, tui, tuituia matou.

Tuia ki te mamae.

Tuia ki te tumanako,

Tui, tui, tuia ki te ora.

Now we follow Christ.

Weave, weave, weave us together

Weave us to pain,

Weave us to hope

weave us to life.



St Peter's on Willis

PEACE and WAR



Professor Chris
Marshall

Canon Deborah
Broome

Professor Richard
Jackson

Dr Jim Veitch

Robert Anderson

More than 40 people attended 'PEACE and WAR', this year's Wellington Theological Consortium seminar, held at All Saints Church in Hataitai, Wellington, on Saturday 29 August.

The theme reflected this year's centenary of the Gallipoli Campaign.

There was an exciting range of papers presented:

- *Christian pacifism and peace-making* (Professor Chris Marshall, VUW)
- *Is just war an option?* (Canon Deborah Broome)
- *The changing nature and ethics of warfare* (Professor Richard Jackson, Acting Director of the National Centre for Peace and Conflict Studies at the University of Otago)
- *Politics, injustice and terrorism* (Dr Jim Veitch, previously at Massey & VUW)
- *Lest we forget? The significance of Gallipoli today.*

This last paper shared History teacher and Wellington College Deputy Principal Robert Anderson's experiences taking groups of College boys to sites at Gallipoli and the Western Front, and brought home to the audience the stories of the men who went to war and the people they left behind.

All who came found the seminar extremely rewarding. People went home with plenty to think about, having had their ideas of warfare, justice, and peace challenged and extended.

The seminar was organised for the Consortium by the Diocese's Wellington Institute of Theology (WIT). The Consortium is a partnership between Wellington-based institutions for theological education: Wellington Institute of Theology (Anglican), the Catholic Institute of Aotearoa New Zealand, Wellington Pacific Bible College and Booth College of Mission (The Salvation Army), to advance the intellectual exploration of Christian faith and mission.

The consortium hopes to upload the papers from Saturday's seminar to its website so that those who could not attend will be able to read them.

Contact details



The Wellington Library is located on the first floor of the Anglican Centre, 18 Eccleston Hill (off Hill Street), Thorndon, Wellington. Contact Librarian John McCaul at 04 4718599 or WITLibrary@wn.ang.org.nz.



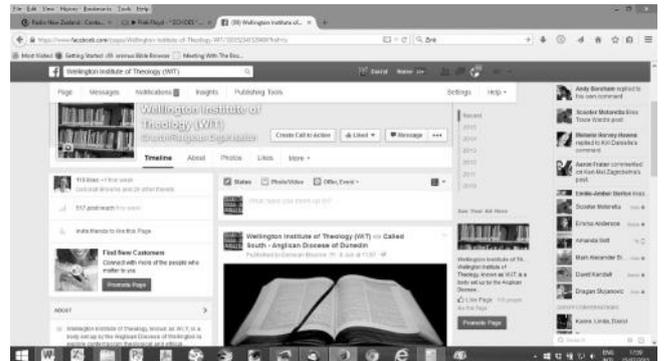
The Palmerston North Library is located at St. Peter's Church, 229 Ruahine St, Palmerston North. Correspondence should be addressed to the WIT Council, c/o the Anglican Centre, PO Box 12 046, Wellington 6144.

Wellington library hours



The Wellington Library is open whenever the Anglican Centre is open, which is usually 8.30 am - 5.00 pm, Monday to Friday. The Librarian is usually there from 3.00 pm - 4.30 pm on Tuesdays, Wednesdays and Thursdays.

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WIT Subscriptions

This is a friendly reminder that WIT's 2015 - 2016 subscriptions are due from 1 September.

\$25 waged

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If you are at synod, you can pay there!