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The Anglican Church in Aotearoa New Zealand and Polynesia

Anglican Women's Studies Centre

Church, Women & Leading?

The Anglican Women's Studies Council hosted its second offering in the *Treasuring Women in Ministry* Provincial Hui programme from 29th September to 1st October at St John's Theological College in Auckland.

Eighty-six women registered for the event and participants took part in a number of sessions that included *Bible Studies* with the College Chaplain, Revd Eseta Mateiviti-Tulavu and former tikanga Polynesian Councillor Brenda Sio as well as the Rt Revd Dr Helen-Ann Hartley; *Our Voices* led by the Ven Carole Hughes; *Grass Root & Flax Root Ministries* with Revds Amy Chambers, Jenni Carter and Pane Kawhia; *Life Stages & Ministry*

with Revd Erice Fairbrother; *Different Leadership Styles* with Ven Carole Hughes and Revd Jacqui Patterson; *Leadership Challenges When Straddling Two Cultures* with Emeline Afeaki Mafieo; *Leading a Community through a*



Photo: Anglican Taonga

Time of Crisis with Revd Jenny Chalmers; **Prayer Life & Fasting** with Revd Nyasha Gumbeze; **Wellness, Wholeness in 3 Tikanga** with Revds Numia Tomoana and Jenny Quince, and finally **Weaving Ribbons of Unity** with Revd Jenny Quince. The Council would like to thank each presenter for volunteering their time and sharing their knowledge with us all, it was greatly appreciated. The over-riding response from those gathered is

that to be in three tikanga, with and for each other, is a wonderful opportunity not to be missed.

The following reflections on the hui have been contributed from those who came and took part—some reflect on their own situations that face them, some reflect on issues we contemplated together, while others just rejoice in the opportunity to be together.

Emeline Afeaki Mafieo: Leadership Challenges when Straddling two Cultures

By Revd Anna Lindsey

Emeline Afeaki Mafieo is an amazing Christian woman! I have rarely been more inspired. Emeline began a mentoring programme in South Auckland Schools when she was 18 and has designed and led mentoring programmes in gangs and for prostitutes. She and her husband run a community café and own a coffee growing business in Tonga where they pay a living wage and plough the profits back into the community. Emeline is asked by governments to help write policy. She raises children, has recently lost her mum who she nursed for 6 months, and is planning the first charter school for Pacifica kids in Auckland. And she's only 39!

I was inspired on 2 levels. Firstly, as a priest of an institutional church, I love the way she never even considered joining the



Selfie by Anna Lindsey of her & Emeline

'system'. She wanted to make a difference so she just went ahead and did it. And she made such a splash that the 'system' asked her in to give them her wisdom. Perhaps we don't need committees and permission for everything after all!

Secondly Emeline said of all her ventures, 'The great thing about being in the Body of Christ is that I can ask people for the things I want.' I had honestly never considered the Body of Christ to be a vast emporium of free stuff that is at my disposal for doing God's will on earth. I tend to think that I am putting on people when I ask for their time or expertise or money but

Emeline's breezy 'cheekiness' is infectious. I spend my ministry advising people to ask for help and now I have been inspired by Emeline I will be following my own good advice!

Through My Eyes: Challenging Structures

By Revd Patricia Aranui-Sisley

Kia ora nga Wahine O Aotearoa – My Reflections

**“Christ is the good shepherd
who know and cares for every one of the sheep
in different folds.**

**In Christ there is neither Jew nor Gentile;
in Christ there is no discrimination
of gender, class or race.**

**In Christ the poor are blessed,
the simple receive truth hidden from the wise.”**

Pg 478—New Zealand Red Prayer Book

For me, coming to this year WSC hui (my first) can be summed up in the prayer above. For so long (4 years plus), a group of us from Lower Hutt (mainly women) have been ostracized and victimized from the whole body of the church, mainly because of a

leadership that is predominantly male.

The saddening part is that I and two sisters in Christ, had to come to a Hui about Leadership and Women in the Church, run by the three tikanga to feel like we were not discriminated against by gender, class or race.

In Tikanga Maori we have a National Kahui Wahine body, which could not see, or want to see, that there were Maori women suffering from male oppression and leadership. At no time during these four long years were we ever approached from this body with offers of prayer or assistance. In saying that, I would like to say a big thank you to nga Kahui Wahine O Te Manawa O Te Wheke for their aroha and support for us at this WSC Hui and in the future. Nga mihi arohanui ki a koutou wahine ma.

To the Council and Karena – my heartfelt thanks for allowing us to attend this hui, without feeling like we had to earn our place

at the table. Our hands were empty and you filled them. You cared for all our needs just as a good shepherd cares for his sheep.

I found that the speakers in their own different ways of delivery and content gave forth hidden messages of truth and hope for me.

"Church does not have to be confined to a building; it's out there in the community."

"Ask God for what you want, and then let Him show you and be ready to act upon it."

"Christ is the good shepherd, who know and cares for every one of the sheep."

To the many women with whom I shared kai with and were genuinely concerned with our plight – thank you for listening and offering your support. Thank you for sharing a part of your lives with me. Yesterday I received an email from Ema who in turn received it from her friend. I think it encapsulates the above and the overall hui. Here is part of that email (with Ema's permission)

LIVING ON THE BORDER OF THE HOLY

Renewing the Priesthood of All

by L. William Countryman

Moorhouse publishing 1999

An extract I have just read which appeals to me and has a relevance to our conversation -

"This property of the word, or course, is not limited to the rites of Christian religion. It is not even primarily resident there. Jesus spoke it in fields and houses and streets and marketplaces more than in synagogue or the Temple. The word of comfort spoken in a time of distress, the word of challenge spoken when needed, the unexpected comment that opens up new and unforeseen vistas in the world - all these are truly expressions of the word. Indeed, they are its truest expressions because they reveal its power to transform. But most of the time it happens just where it happened in Jesus' ministry - in the locations of our casual daily interactions with one another. The religious ceremonies at which the ordained preside are sacraments of this daily grace, not monopolies on it."

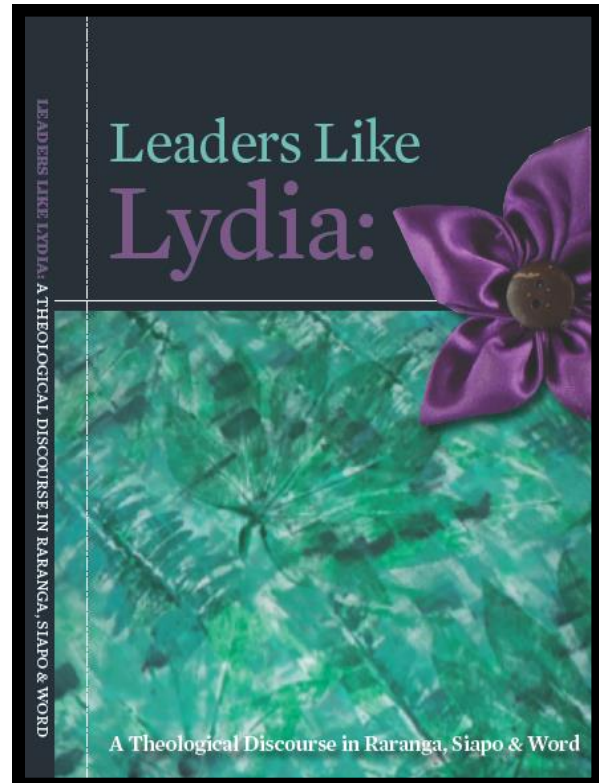
pg 106

***"Ko te Karaiti te pou herenga waka,
Whakapaingia te Atua to tatou Kai-hanga
Whakapaingia te Atua to tatou Kai-taurima
Whakapaingia te Atua to tatou Kai-unga ki te ao
whanui."***

Pg 479 New Zealand Red Prayer Book.

Na
Reverend Patricia Aranui-Sisley
Te Hapori Mihingare O Te Awakairangi
6th October 2014

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'Leaders Like Lydia' reflects our theology as women in the Church of Aotearoa, New Zealand and Polynesia at this time. It demonstrates our diversity and our ability to gather and 'do' theology together. We hope that the creativity and theological reflection will inspire women to do theology in their place and to seek God in everything they do.

Publication sponsored by the

Council for Anglican Women's Studies

The Anglican Church in Aotearoa, New Zealand & Polynesia



LETTING GO

By Revd Gayanne Frater © 2014

Letting go,
hands open,
a gentle push
and a wicker basket
carrying treasured cargo
floats down the Nile.

A mother's courage writ large.

Nearby,
the young sentinel stands
watching,
waiting,
praying,
trusting

in the unknowable.

Mother and daughter

let go of

beloved son and brother

for the sake of life,

in the name of hope.

Another woman,

a stranger,

different in faith,

colour,

skin,

ethnicity and status,

different in every way possible,

shares Love's heart.

Stoops down to receive the wicker basket,

the man-child within becomes her own.

Mothers and daughters,

Sisters we continue opening our hands,

letting go of our heart's treasures -

our children,

our ways of being

knowing,

thinking,

dreaming,

becoming,

hoping,

trusting that in our letting go,

even as our hearts break,

life will continue,

differently,

unexpectedly.

God, give us strength

and courage

to let go,

to open our hands

for the sake of life,

in the name of hope.

Poem inspired by a scene from the Prince of Egypt presentation in the session **Different Leadership Styles** led by Revd Jacqui Patterson, where Moses' mother stands in the Nile holding the wicker basket and opens her hands and with a gentle push sends him down the Nile... I was struck by how poignant that was, her trust, her fears, while being aware that women all over the world repeat this fearful / fearless trusting and letting go all the time ...

A Reflection from the "Image Taker"...

Words & Photos by Miriama Corbett

I have spent three inspirational days with women from the three tikanga—tikanga Maori, tikanga, Pakeha and tikanga Polynesia at St John's Theological College. It was lovely to share these days with Anne, Meri, Whaea Audrey and Lenora from Ruka Tapu—even the car rides to and from the venue were very enjoyable. Then meeting up with women from local Takiwa and throughout the motu was something to look forward to each day.

We had sessions on Bible Study, Grass Root & Flax Root Ministries, Life Stages & Ministry, korero on different ministry styles, Leadership Challenges When Straddling two Cultures, and Leading a Community through a Time of Crisis. We took part in a book launch "Leaders Like Lydia" which was a collective of words, stories, anecdotes from last year's hui, heard and recorded by the ear of the resident 'Word Catcher' Revd Lynne Frith. On the beginning of the last day we began with a Eucharist, where each of us was blessed with the opportunity to off the sacraments to each other, which was very humbling for me to do.

We had a session of Prayer Life and Fasting given with an African perspective and I just love my journal which I've written in already. Then our last session was Weaving Ribbons of Unity, and for me on completion it showed that no matter how we each go about weaving our work in

Christ, it's done uniquely, differently, with laughter, seriousness, with heart the heart the outcomes are different but what we are striving for is the same, to awahi our fellowman-woman-child-whanau. The hakari that was prepared each day was delicious so our hearts, minds and bodies were fed very well.

Thank you to everyone who made it all possible. This phenomenon should occur more often, because when a rich blend of highly opinionated, beautiful, enriching, uplift-

ing, knowledgeable women, who are happy to share their whakaaroa and resources, gather together as was said, 'miracles can happen'. I have more photos to share and will do if asked... I guess I could be called the 'image taker'!

Arohanui—Miriama Corbett
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Manukau Takiwa
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Recipe for Future Growth

By Revd Ngamihi Crapp

Ingredients:

2 cups of Leadership
3 Tablespoons of tikanga Maori, tikanga Pacifica and tikanga Pakeha
500 grams of Church
250 grams of Flax Root
100 cloves of Testimonies
1 Room full of Church, Women & Leading?

Methodology:

Put 2 Cups of Lydia Leadership with 3 heaped Tbsp of Motivated 3 tikanga into a blender and beat until all annoyance and frustration has blended. Pour in 500gms of Cross-Culturalism Church add the 250gms of Gender Inequality weave into the



Photo: Miriama Corbett

Flax Roots and beat again until the high sheen of our Triune God emerges. Crush in the 100 cloves of inspirational Testimonies. Pour all ingredients onto a powdered dance floor and let all CWL Zumba to the tune of Wellness and Wholeness. Roll out in the Tabernacle and bake on the Burning Bush. Invite all the strawberry Deborah's, chocolate Naomi's, marshmallow Ruth's, Mary Magdalene, Martha, Rachel and Rebecca cupcakes to the Equal Gender Feast.

Yum, Yum, more please Lord

Barriers to Women in Leadership?

By Revd Vicki Terrell

Discussion at the Women's Hui about the lack of women on General Synod's boards got me thinking about the link between


dirty politics and the gap in Women's leadership at the moment in political life and church life. Is it too long a bow to draw between the lack of leadership of women in church political life and dirty politics? What do I mean?

One of the points in Nicky Hagar's book "Dirty Politics" is that the right discourages people from voting by people saying that politics are so dirty that we won't vote so good people don't vote. This is a deliberate strategy of the right. While there is no deliberate strategy to keep women out of power in the church, I wonder whether our current emphasis on the equality of men and women serve to keep women off Church committees.


A few years back we did have all women in the top positions in political life in New Zealand and there was a feeling abroad that there was at last gender equality in political leadership. However at present we have few women in top positions in political life or in business. Feminism is seen as "old hat" and we all know that women are equal to men. So what is the issue about getting women onto boards?

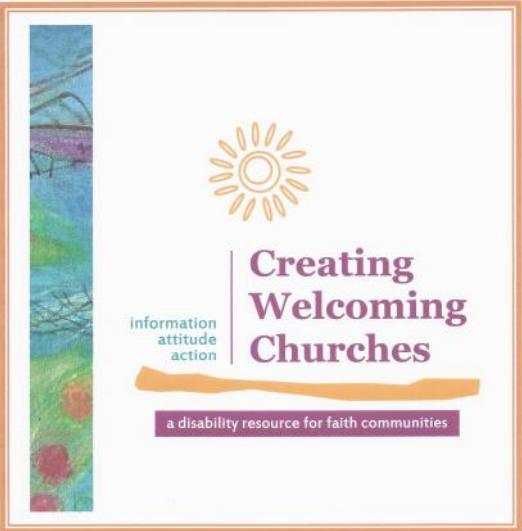
I wonder whether statements like "Women are equal to men" and feminism is "old hat" actually they can undermine our experience as women. While we are equal as human beings as men we do experience the world differently. It is this different experience that needs to be reflected in all aspects of Church life. Feminism is not "old hat" it is making sure that women's voices are heard and respected in all aspects of life.

Yes over the last fifty years we have come a long way in gender



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equality but we are in danger of slipping back if we think the battle has been won. While structural impediments to women participation such as ordination and synod representation have been removed there are still old attitudes that need challenging. This is hard work but together through the work of the

Holy Spirit we can do it.

Women do have relevant experience and expertise for these committees. We need support and encourage each other and other women to put themselves forward for the benefit of our church to make the body of Christ whole.

A Mothers' Union Perspective



Photo: Ngamihi Crapp

It was my first WSC hui, having missed last years one due to the death of my husband at the time.

For the first couple of days I felt we spent too much time talking about ourselves, especially as most people there seemed to be regular attenders and old friends. I felt that instead of speaking about myself, I should have been promoting some of the good things about the Mothers' Union which may seem somewhat irrelevant in present day New Zealand where so much support for families is being offered by the Government and other agencies.

However, we have a niche, offering Christian care throughout

Thoughts from the Hui

Another wonderful hui is over except for the memories and what memories they are! A big thank you for all the work that everyone put into it to make it a great occasion.

I can only just brush over a few items that caught my attention. I'm going to start at the end! I tried to count how many came to the last session and at some stage got to around 75. Thirty-three strands of ribbon and little rings works out to about 2,475

the world, being one big family ourselves now with over 4 million members in 83 countries. Former Archbishop of Canterbury, Dr Rowan Williams commented several times that he regarded the Mothers' Union as the fifth instrument of unity in the Anglican Communion because of its grass-roots involvement in places where there is strife and war or where life is very difficult. We all contribute financially to those causes as well as running support programmes in our own parishes and communities. I hope to be able to express all this more adequately next time.

On the third day everything came together for me, and I felt blessed to be part of the hui. Being a weaver, I enjoyed getting my fingers busy, plaiting and weaving the ribbons and producing something tangible.

Most of all the opportunities that emerged through the contacts made, and one thing I am looking forward to is helping at the Hikumutu Horse Camps over the Christmas holidays with Val Riches. I am sure that it will remind me of all the time I spent horse-riding while growing up on a farm in Marlborough. That is just one of the opportunities that has opened up for me personally. Also, in Auckland and throughout New Zealand, I value the chance for the Mothers' Union to liaise with other like-minded people. Prayer is at the heart of everything we do. We do not preach, but in all our activities 'We go in the name of Christ'.

By Margaret Wilson

By Eleanor Lane

strands and all those ribbons in perfect order. That is dedication! Thank you Jenny Quince and Karena. I thoroughly enjoyed that weaving session. I never thought of weaving all those strands together to get the Family of God and Creation inter-linked. What a powerful message. If only it were so easy to get **all** humanity to work together that way.

For those of you who were not there, we had a stick and 2 pegs.



Photo: Anglican Taonga

On the stick were 33 ribbons (3 sets of 11). Each set had ribbons of different colours— a white ribbon represented God, a red one the Holy Spirit and a purple ribbon Jesus... and so on. The first set were not used, showing that on their own they were less significant. The second set of ribbons for God, Holy Spirit and Jesus were plaited together, as well as the next two sets of four ribbons. The first set of four representing Earth, Stars, Vegetation, Sun and Moon and the final set of four representing family— Dad, Mum, Son and Daughter.

Yet still they were not cohesive. It was only when all ribbons were woven together into a wonderful pathway of colour that the significance was plain to see. My 'pathway' had a twist in it—I'm not sure if that is significant!

Another learning curve for me was looking at where we were born, our river, our mountain, our people... I'm now going to

have to get a good map of New Zealand to work out those physical features of my personal landscape as I have very little memory having left when I was 6 months old! I also discovered that if your placenta is buried where you are born... (I presume I've got it right) then that place is your home. Yay Otorohanga!

I also rejoice in singing with my fellow sisters across the tikanaga. I don't get enough opportunity to recite reo in our devotions and the flow of sound moves me. More singing please next time!!!

A country vicar with a large sprawling parish and a broken church near Christchurch— "don't expect people to come to you, go to them", that was Jenni Carter's message. Join the fire brigade or lamb a ewe in trouble, be versatile and serve your people in a practical way.

I was reminded of Carole Hughes message in the session Our



Photo: Miriama Corbett

Voice when I read the NZ Herald this past weekend. Carole spoke about the absence of women in prominent positions. There was an article on Julia Gillard the former Prime Minister of Australia, where she was subjected to gender abuse, hurtful criticism and rejection. Unfortunately not an uncommon occurrence here either in certain circles. I have been prayer for those who feel women are a threat.

Jacqui Patterson enabled us to do a little play on the Hebrew Women and Moses in the bulrushes. It was hilarious especially as the actors played their parts with no rehearsal. Jenni Carter was Pharaoh in a chariot of gold (aka, a wheelchair with flat tyres). I was a very disobedient princess with her 'ladies' who had Moses plucked out of the river. Such is the fascination of bonny babies! The Hebrew women were superb as fat old Pharaoh was no match intellectually! (no offence, Jenni).

Meeting old friends and making new ones, laughter and love and probably far too much food. Such was this hui and much more.



Photo: Miriama Corbett

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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.