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We Thank You, Jenny

By Jocelyn Armstrong

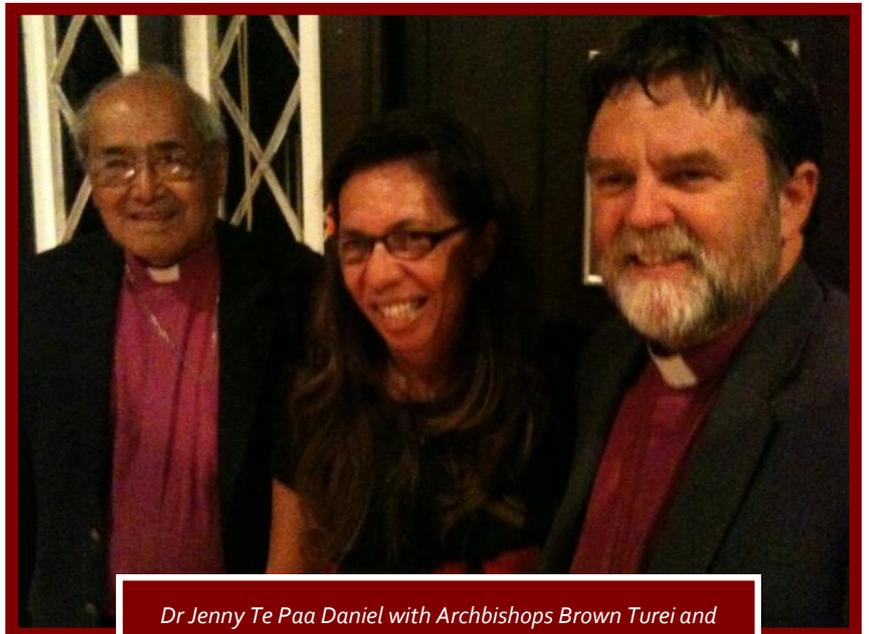
It was a privilege to be present at the recent dinner in honour of Dr Jenny Te Paa Daniel, the founding Convenor of the Anglican Women's Studies Centre and a close personal friend. It was a night of remembering the many conversations and discussions, people met, challenges faced that we have had together over the ten years that I served as her Personal Assistant at Te Rau Kahikatea, St John's Theological College. The current Council of WSC still draws strength from the wairua and kaupapa Jenny helped establish as our founding Convenor, through the respect and witness we hold true for each other as we journey together as women of this Church.—*Karena de Pont*

Dr Jenny Te Paa Daniel, founding Convenor of the Anglican Women's Studies Centre, was guest of honour at a dinner on 14 February. It was hosted by the Archbishops of the Anglican Church in Aotearoa New Zealand and Polynesia, together with bishops and leaders of St John's Theological College and the Province. The dinner, held in the historic Selwyn Library in Auckland, was planned to express appreciation to Jenny for her contribution to the Anglican Church, both local and global, over the past 20 years.

The Archbishops, represented at the dinner by Archbishop Philip Richardson and Archbishop Brown Turei, paid tribute to Jenny's 'passionate, courageous and insightful contributions as a highly respected leader, advocate, academic teacher, writer and speaker'. They assured her 'your leadership has significantly contributed to the shaping of the Anglican Church at home and abroad'.

Noting Jenny's service as Te Ahorangi of Te Rau Kahikatea in St John's Theological College from 1995 to 2013, as a member of General Synod / Te

Hinota Whanui and, for 10 years, as a member of the Social Justice Commission, the Archbishops recognised her as 'a leading academic within Te Pihopatanga o Aotearoa and widely acknowledged and respected across the whole of Maoridom'.



Dr Jenny Te Paa Daniel with Archbishops Brown Turei and Phillip Richardson

They gave special mention to Jenny's leadership in 'the establishment and work of the Anglican Women's Studies Centre, which continues to make a unique contribution to the life of this Church'.

And in the wider Anglican Communion the Archbishops acknowledged Jenny's service as a mem-

ber of the Inter-Anglican Doctrinal Commission, the Commission on Theological Education for the Anglican Communion, the Lambeth Commission on Communion and as a co-author of the Windsor Report and a contributor to the Lambeth Conference in 2008. For some years she chaired the Anglican Peace and Justice Network, and worked also with the International Anglican Indigenous Network and the International Anglican Women's Network.

Many people from throughout the Communion sent messages to celebrate and honour Jenny on this occasion. Bishop John Paterson read a selection of their tributes. The Presiding Bishop of the United States Episcopal Church acknowledged Jenny as 'a creative and transformative leader'. The Archdeacon of Canterbury spoke of her 'fearless leadership on difficult biblical issues at the Lambeth Conference'. From the Graduate Theological Union, in Berkeley, USA., Judith Berling described Jenny's leadership in devising a strategy to 'encourage and mentor potential young women scholars from Asia, the Pacific, Africa, the Caribbean, Latin America and First Nations peoples to pursue graduate study'. From Australia, Bishop Kay Goldsworthy appreciated Jenny's conference keynote addresses.



Above: Dr Jenny Te Paa Daniel and Dr Roro Daniel

Right: A chance for old friends to catch up, Archbishop Brown Turei and Mihi Turei with Bishop John Paterson

Dr George Armstrong spoke on behalf of the College, past, present and future. He acknowledged the recent loss of many College great ones, especially Hone Kaa and Paul Reeves. He thanked the people of Ahipara for their priceless gift of Jenny. We were surrounded in the Selwyn Library by our own Church's deep history. Jenny, he said, is a star in the Anglican galaxy. She had embodied in her leadership at St John's a profound commitment to the one Church which binds all of us to one another and to our ancestors. "She has been and remains a jewel in our crown. She was a pioneer of our reconstituted Church, and of its bicultural College of St John the Evangelist, that College which is the original gift to us all from our first missionary bishop. And this fine historical dinner celebrated not a conclusion but a beginning of Jenny's ongoing contribution to our life together as a Church and as a College."

In her inimitable way, Jenny responded to the many words of appreciation with an incisive scholarly paper in which she set

her own experience of the past twenty years within a strong critique of the 'three tikanga church structure', set in place by the 1992 Constitutional Revision. She headed her paper with a quotation from a renowned USA broadcaster, 'To say my fate is not tied to your fate is like saying "Your end of the boat is sinking"'.

Following are excerpts taken from Jenny's paper. They are not necessarily in order nor do they include all that Jenny touched on, even her notable call for a 'civics education' in schools where children 'might learn all the things necessary for the creation and maintenance of a just and inclusive society'.

'I appeal to those responsible for leadership, not only in the College but also everywhere in the Church, to take very seriously what I am alleging for sadly the evidence across the Church is irrefutable. We are now actually wounding and diminishing one another at an astonishing rate.

It is my firm belief that this is occurring now more frequently as a direct result of our long unexamined, uncritiqued three 'tikanga' understandings and the resultant practices, attitudes and behaviours. I firmly believe that the problems arising have their genesis in deeply systemically flawed, politically and theologically bereft understandings of the 1992 Constitutional Revision.

It was amidst the wider social and political agitation for Treaty based justice for Maori, that Anglican Church leaders admirably recognised they wanted to redeem the Church's lengthy and at times shame-filled legacy, of injustice toward Maori. That was the essence of the Treaty based concept of 'te kaupapa tikanga rua - to 'put right' or



to borrow the Catholic terminology, 'to make tika', the historically forged relationships initially established between missionaries, and those who willingly and faithfully became 'Mihinare Maori'.

The 1992 legislation was therefore to do with justice; with making 'just' the human relationships between Maori and Pakeha, that had, over a century and more, been humanly rendered as deeply, profoundly unjust.

'Tikanga' was then, and I think still is, an action verb. It is about doing the right thing. It is about pursuing justice and rightness in any and all relationships regardless, irrespective of who you are as one of God's precious created human beings. The verb 'tikanga' compels us all to act together against injustice as God's faithful people theologically bound in all our wondrous differences. Conversely, 'tikanga', as it has been uncritically misappropriated and popularly promoted primarily as a noun, has meant us acting against injustice as God's faithful people - but still culturally bound in all our wondrous sameness. One is an open expansive radical Gospel response. The other is a closed, conditional and controlled political response.

I worry if we do not act quickly because there are increasingly alarming signs of deep discontent among those most apparently 'theologically' disaffected by the Constitutional arrangements. I recognise a single-minded determination to return the Church to its 'proper' 'colonial' ecclesiological foundations. I see now a distinct loss of confidence in our enormous post-colonial advances. Why for example are New Zealand women priests ... being consistently overlooked as eminently suitable candidates for episcopal ordination in this Church... Why are so few Cathedral deans New Zealand born? Why are Maori Anglicans still not equitably represented in every true genuinely participatory sense of that word, across the church's decision-making and leadership ranks?

Has our passivity with respect to crucial matters of society-wide injustice resulted from our unavoidable preoccupation with maintaining and servicing the three-tikanga hydra model? This organisational and leadership model... now forces us to be more obsessively concerned with the competitive needs and demands of our own internal 'tikanga' tentacles than it does with the God given responsibilities of the body of Christ as a whole.

It has never ever been about everyone in the boat first checking, noticing and caring about where any structural or personnel weakness might be. It has never therefore been about first working together to restore or to redeem any weak points in order to ensure everyone gets to stay afloat! Philosophically and pragmatically 'tikanga' has thus never been about launching a com-

mon boat, one big enough for all to be aboard. Neither has it been about ensuring all on board might be safe and able to sail with confidence and mutual assurance into an open and just future....

I yearn for the post-colonial Church so deservedly globally admired for its moral courage on issues of peace and justice in the nation and in the Pacific neighbourhood; one greatly respected for our unprecedented and superbly imaginative liturgical and legislative initiatives; one which sought to redeem numerous historic instances of colonially inspired imperialism; one nationally regarded as a beacon of hope and a source of measured intellectual analysis on crucial social concerns. My baptism anchors me firmly inside the Anglican harbour even as I now know the best fishing is always to be had beyond the reef where the waters are often murky and at times dangerous'.

We attended the dinner to honour Jenny. We left the dinner, honoured ourselves, by Jenny. She had entrusted us with her honest appraisal of our present Church, with her in-depth, sharply insightful analysis. She had entrusted us with her startlingly clear challenge to review the three 'tikanga' structure of that Church. She had assured us with certainty that this gifted woman has much still to offer in whatever roles she will carry in the future.



Jocelyn Armstrong is a Ecumenical & Inter-faith Educationist and Former Head of Religious Studies & Lay Chaplain for Diocesan School for Girls in Auckland.

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The Anglican Women's Studies Centre present the
2014 Women in Ministry Provincial Hui

“Church, Women & Leading?”

For Lay & Ordained Anglican Women in Ministry

St John's Theological College, Auckland, New Zealand

Monday, 29th September—Wednesday, 1st October 2014

Mark in your diaries now—More details to follow



The Council for the Anglican Women's Studies Centre congratulates The Right Revd Dr Helen Ann Hartley, who was consecrated 7th Bishop of Waikato on this year's celebration of the Confession of St Peter. Bishop Helen Ann was born in Edinburgh and moved with her family to Sunderland in 1975. She became a priest in 2005 in the Diocese of Oxford. Bishop Helen Ann was Director of Biblical Studies and Lecturer in New Testament at Ripon College, Cuddesden before taking up her appointment as Dean of Tikanga Pakeha at St John's Theological College in Auckland in 2012—Revd Jenny Chalmers; Photo: Revd Carole Hughes

Inspiring Times for Women within our Province

The WSC publication 'Our Place, Our Voice' was launched at the AAW Christmas function at Hotel Elisa in Apia. The WSC Council was pleased to be able to donate all the proceeds from the sale of the books to AAW. Guest speaker for the evening was Archdeacon Revd Taimaleglagi Tuatagaloa, former Tikanga Polynesia Councillor for WSC.



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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.