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The Anglican Church in Aotearoa New Zealand and Polynesia

Anglican Women's Studies Centre

Theology Summer School, Oxford 2018

Harry Potter or Theology? - You can have both!!!

By Liz Caughey



Liz Caughey (left) met Anne Priestley, also from the Auckland Diocese, for the first time at Oxford. 'The friendships we made are an enduring reminder of our time at Oxford'.

The Great Hall in Christ Church College, its wooden walls almost obscured by so many portraits of famous sons (plus one daughter, and the Queen), its lengthy dining tables adorned by impossibly long, starched white linen runners, glowing lamps and smart place settings, was the inspiration for the set for many scenes in the Harry Potter movies. And in real life it looks magical too.

For those of us who attended the two-week Oxford University 2018 Theology Summer School, it was the place in which we gathered for breakfast and dinner, got to know each other, and established friendships

across the globe. The traditions of Christ Church Dining Hall were firm – no one enters before the gavel is pounded three times and dinner is announced, and no one sits until grace (in Latin) has been intoned. The food, at the peril of all waistlines, was excellent.

I come from the rare three tikanga context of St Columba Church in Grey Lynn, Auckland, a place of worship, healing and significant community outreach that is enriched by the languages and cultures of Maori, Pasifika and Pakeha. As I approach the last papers of a Diploma in Christian Studies through St John's College, the thought of studying the-



Views from inside Christ Church Cathedral, Oxford

gles and archways of the 16-17th century buildings. At Tom Gate, the main entrance, porters managed security, the tourists, and residents' queries with courtesy and patience.

Opposite Tom Gate is Christ Church Cathedral, which has the unique dual role in the Church of England as both the cathedral of the Diocese of Oxford, and the chapel of Christ Church College. It was there my day started at 7.15am (prayers then Eucharist) - and often ended as well, with Evensong. These services provided welcome contemplative bookends to the day's intense study. At many other times it was a joy to simply be within its walls, learning from snippets of history inscribed on flagstones or walls, taking photographs of the extraordinary stained-glass windows, or just listening for God in such a place where thousands have been before.

All the attendees enjoyed the thrill of being resident at the college, of walking past the No Entry signs into the 'Residents Only' areas. We relished walking across Tom Quad where only we could pass and wandering around the other colleges within a small radius, courtesy of our Student IDs – although unfortunately there was actually little time to explore outside our study commitments. It was a particular delight to visit the Merton College Chapel the day before it was scheduled to close for repairs. Because Thomas Merton, though not born in New Zealand, was the son of renowned New Zealand painter Owen Merton, I have a special interest in him nurtured by my reading about his life and theology. The 'chapel', cavernous and sparse, was a holy place - one of many, each unique and beautiful, dotted around Oxford and providing an enjoyable past-time during our lunch breaks.

The physical surroundings were as impressive as the classes we attended. Throughout each of the two weeks, there was a different topic morning and afternoon. The four I selected were Towards A History of Holiness, Holiness in the Psalms of Israel, Recovering Baptism for the Church and the World, and

ology at Oxford University, living on site in student accommodation, partaking of Eucharist daily in the Cathedral, and exploring Oxford as an 'insider', sounded like a dream come true. And so, I set off with some trepidation to join the theologians and clergy who comprise the majority of attendees, as 'a lay person who wishes to continue studying theology at tertiary level'. I was glad to have just completed the Old Testament paper through the University of Otago, as that dovetailed nicely with the topics I had chosen.

The Christ Church surroundings are magnificent. Tom Quad, across which – to our delight because of the tourists - only students may walk, was parched from the extremely dry, hot summer, creating visual harmonies between grass and buildings. Entering the quad was breath-taking whatever the time of day – in the 6am freshness when setting out for a walk along the tow path of the Isis, in the middle of the day returning to afternoon classes in the overbearing heat, or in the cooler temperatures of the evening on our way to Evensong. The shadows cast this way and that, highlighting different an-

Conversations with the Fathers. The other topics were:

- † Becoming less through the new asceticism
- † What happens when we pray
- † New explorations in Natural Theology
- † Reclaiming the sacred in Paul
- † Ageing: blessing or burden
- † Renewing Creation
- † The case for God
- † Seeing the sacred: place, space and art



All the classes were fascinating, intellectually rigorous and stimulating - I could have chosen any topic - and the tutors were a delightful and stellar cast, each the author of multiple books. Space does not permit a listing of their various achievements and accolades!

Amongst them were Fr Henry Wansbrough, a youthful 83-year-old monk and well-known biblical scholar from Ampleforth Abbey in York, whose knowledge is unsurpassed after a lifetime of living in Christ. Our text was his latest publication, the Revised New Jewish Bible (New Testament and Psalms), 2017; the Rev Dr Edmund Newell, chaplain to the Queen, and Principal of Cumberland Lodge; the Rev Canon Angela Tilby, who brought the Desert Fathers alive and whose specialist topic is the less well-known Evagrius; Professor Dr Keith Riglin who immersed us in Baptism with much humour and depth; the Rt Rev Dr John Saxbee, retired Bishop of Ludlow and then Lincoln, in the Church of England; The Rev Canon Dr Jenn Strawbridge, Associate Professor in New Testament Studies at Oxford, and Caird Fellow in Theology at Mansfield College, Oxford.

Each Tuesday evening, we attended lectures by a visiting theologian, neither of whom needs any introduction. Firstly, the Rev Professor Alister McGrath spoke on 'Christian Apologetics in Oxford: reflections on C S Lewis, J R R Tolkien and (New Zealander) Austin Farrer'. He focussed on the power of using narrative to tell the Christian story. The following week, Professor Frances Young - whose *God's Presence, A Contemporary Recapitulation of Early Christianity* was the set text for one of our classes – spoke about 'Sacred bodies: how the physical and material becomes sacramental in Christian Thought'.

The diversity of attendees was fascinating – a predominance of Americans, a handful each of Kiwis, Australians and English, a couple of Europeans. Mostly ordained, each in this ecumenical group is involved in fascinating aspects of ministry and there was an extensive and valuable exchange of ideas during our time together. Their ministries include working with children or violent offenders, feeding the hungry, easing the hor-



Top: *The Great Hall*.
Centre: *Tom Quad, Christ Church College*.
Lower: *Tom Gate and Tom Quad, Christ Church College*.

rific conditions to which illegal immigrants are subject in the USA, including the separation of children from their parents, and being key players in transforming the communication amongst multiple agencies in large cities.

This was a trip of a lifetime and, like many other attendees, I will return to Oxford to enjoy again the amazing historical context, excellent scholarship and teaching offered, and the new friendships that are forged in such a special place. The 2019 information will be released around October, but for detail on the courses offered this year, use this link: <https://www.conted.ox.ac.uk/courses/theology-summer-school>. I am happy to be contacted for more information, on lizcaughey@xtra.co.nz.

Liz Caughey, St Columba Grey Lynn



Are We Now Walking the Walk or Still Just Talking the Talk?

In May 2016, Volume 6, Issue 4—the AWSC shared the results of the Gender Representation Survey comparisons of the various Anglican Boards and General Synod Committees and Commissions. At the time, we asked the question whether the Church is really ‘walking the walk or just talking the talk’? This month we present the results of the latest survey of the various Boards, Committees and Commissions of the Anglican General Synod for you to draw your own conclusions as to the progress or retraction of gender equality in governance and oversight of the mission for this church.

It is also time to reflect on your own home territory, i.e. Diocese and Hui Amorangi or DoP Archdeaconry. Does the governance of your home territory also reflect the Church’s commitment to gender equality? As a women in ministry have you or your fellow sisters of faith been invited to consider nomination for a governance oversight committee or board within your parish, Hui Amorangi or Diocese? If so, did you

accept or decline the invitation? The reasons behind women’s reluctance to put ourselves forward or accept nominations when opportunities are presented are many and varied. Nevertheless, they are valid and can long reaching effects on wider Church governance overall and the gender balance ratio at any given governance committee, board or tribunal. Identifying these specific challenges that women face when considering leadership roles and finding strategies to overcome or minimise these challenges is something that needs to be addressed. Some challenges are faced by women across the tikanga whereas others may be specific to a tikanga or region but the AWSC Council would value your opinions on how best to move forward in firstly identifying any challenges and secondly, suggesting strategies to help address them. We therefore invite you to email your ideas on strategies to improve the ‘Representation of Women regarding Church Governance’ to anglicanwomenstudies@gmail.com .

WE NEED YOU and YOU and YOU and YOU

For the new AWSC Publication Project Celebrating
40 Years of Women's Ordination within

the Anglican Church in Aotearoa, New Zealand and Polynesia

EDITOR & THREE TIKANGA EDITORIAL TEAM VOLUNTEERS WANTED

The AWSC Council is looking for an experienced Editor to volunteer to lead a small Editorial Team comprising volunteers from each of the three tikanga for our next publication project over a two year period starting next year.

SEEKING WRITERS TOO—Expressions of Interest

The intention of this publication is to present a variety of essays and anecdotal stories of the experiences of ordained women from each of the three tikanga. It will be an opportunity to mark the significant milestones within each tikanga of women’s ordination; the women past and present who have been ordained and their journey towards ordination; to acknowledge the journey and advocacy towards gender equality; to witness societal changing attitudes towards women’s ordination over the years through personal stories; to celebrate the many achievements and contributions of ordained women in this three tikanga Province; to share the stories of who mentored those being ordained and why.

These suggestions are just the starting point so we look forward to receiving an email expressing your interest in writing an essay or story along with your proposed topic so that the Editorial Team can contact you.

Karena de Pont—AWSC Administrator

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

presents the 2018 Treasuring Women in Ministry Provincial Hui for
Lay & Ordained Anglican Women in Ministry

PASIFIKA PERSPECTIVES

Valuing Tradition,
Religion & Arts

Friday—Sunday

19th—21st October 2018

Tanoa International Hotel,
NADI, FIJI

For all Hui Enquiries & Registration please contact

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Registration Deadline - Friday, 14th September 2018



2018 Gender Representation Survey Comparisons

ANGLICAN BOARDS & GENERAL SYNOD COMMITTEES, COMMISSIONS & TRIBUNALS

(*) indicates vacancies (**) indicates co-opted members	TOTAL NUMBER ON THIS BOARD / GROUP				TOTAL NUMBER OF WOMEN ON THIS BOARD / GROUP				CHAIRPERSON / DEPUTY CHAIR (DC) MALE OR FEMALE			
	Dec 2012	Jan 2015	Mar 2016	Jul 2018	Dec 2012	Jan 2015	Mar 2016	July 2018	Dec 2012	Jan 2015	Mar 2016	July 2018
St John's College Trust Board	9*	9	9	9*	2	2	2	2	M	M	M	M
Te Kotahitanga	10	9	9*	9	2	2	2	3	M	M+F (DC)	M+F (DC)	F
General Synod Standing Committee	18	18*	18	21*	9	6	7	9	Mx3	Mx3	M	M
Social Justice Commission	9	9	9	GSSC	2	3	3	GSSC	M	None Yet	M	Gen Sec
Council for Anglican Women's Studies Centre	6	6	6	5*	6	6	6	5*	F	F	F	F
Anglican Historical Society	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	M	n/a	n/a	M
Anglican Insurance Board	7*	7*	7	7*	1	3	2	2	M	M	M	F
Anglican Missions Board	13	13	13	9	4	4	4	2	M	M	M	M
Kinder Library Oversight Committee	7	7	7	5	3	3	3	3	M	M	M	F
NZ Anglican Church Pension Board	7	7*	7	8	0	0	1	2	M	M	M	M
Anglican Communications & Media Office	n/a	n/a	n/a	10	n/a	n/a	n/a	4	n/a	n/a	n/a	M
Common Life Liturgical Commission	7	6+2**	9	6	1	2	2	1	M	M	M	F
Council for Ecumenism	7	6+1**	7	6	1	2	2	1	M	F	F	F
Judicial Committee	9	9	9	9*	3	4	4	3	M	M+F (DC)	M+F (DC)	M
Archives & History Committee	14	12	11	11*	3	4	4	4	M	M	M	M/F
Committee on Treaty & Partnership Issues	6	6	6	6	3	3	3	6	None Yet	None Yet	None Yet	None Yet
Treaty/Tiriti, Church & Nation Commission	6	6	6	6	3	3	2	2	None Yet	None Yet	None Yet	None Yet
Tribunal on Doctrine	15*	15*	15	15*	3	3	3	4	None Yet	None Yet	None Yet	None Yet
Tribunal under the Church of England Empowering Act 1928	14*	14*	21	14	6	7	9	7	None Yet	None Yet	None Yet	None Yet
Distribution Advisory Committee (Finance)	6	6	6	7	2	1	1	2	M	M	M	M
Employment Sub-Committee of GSSC	4	4	4	4	1	1	1	2	n/a	n/a	n/a	n/a
Order Paper Committee GSTHW	n/a	5	5	5	n/a	2	2	2	n/a	n/a	n/a	n/a
St Stephens & Queen Victoria Schools Trust Board	8	8	8	8	3	3	3	3	M	M	M	M
St John's College Restructure Small Working Group	n/a	4	4	10	n/a	2	2	3	n/a	n/a	n/a	M
Decade of Mission Commission	n/a	13*	13	5	n/a	4	5	0	n/a	M	M	M
General Church Trust Board	n/a	6	6	6	n/a	1	2	1	n/a	M	M	M
Statutes & Canons Committee	n/a	4	4	None Yet	n/a	0	0	None Yet	n/a	n/a	n/a	None Yet
Climate Small Working Group	n/a	n/a	n/a	8	n/a	n/a	n/a	2	n/a	n/a	n/a	None Yet



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

The Link Representatives from each Diocese and Hui Amorangi have been chosen for their leadership ability to identify, gather, facilitate, resource and encourage women in their educational preparation for ministry whether lay or ordained. It is hoped that the Anglican Women's Studies Centre can continue to enjoy the support of each Diocese and Hui Amorangi in this endeavour.

The issue of increasing numbers of women in representative positions across the councils and committees of the Church is seen as a high priority and the practice of intentional mentoring by those already in national and international representative roles is seen as a good way to expose women of this Church to fulfil their potential as leaders.

Ensuring that women's voices and stories are heard now and in the future is also one of our continued aims whether it be by traditional methods of publication or using more contemporary technologies like web publication. We remain optimistic that through continued support, the needs of women throughout this Province will be valued and recognized.

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EDITORIAL DISCLAIMER: The Anglican Women's Studies Centre is committed to encouraging and enabling women's voices and perspectives from across the diversity of the Church to be shared more widely. We acknowledge that women's experiences of church differ considerably and that resultant theological perspectives also differ considerably. In general, the AWSC does not exercise editorial control, rather we welcome as many voices as are willing to contribute.