Holy Horses-Healthy Humans

Revd Val Riches writes about joining the dots between her passion with horses and being a Christian priest and trained counsellor.

Last year I attended a year long course at the Academy of Equine Facilitated Learning, USA. The main Facilitator was Kathy Pike – an extremely experienced equine facilitated teacher and an author. It has helped me so much to make connections between my passion with horses and being a Christian priest and trained counsellor.

I have established a space on our place at Morrinsville to offer one-on-one sessions for people. Later this year I will be co-hosting a workshop on grief, and in January, there will be a workshop for women at our Lodge in Taumarunui.

Listening to our bodies

Through life we are continually encouraged in language and logic (reading and arithmetic), often to the detriment of our other learning capabilities. Consequently we lose our ability to listen to our body with compassion, when it tingles, rather than annoyance. Knots and tightness become lost in the strong, logical, and often critical left brain, that tells our body to be quiet (often in quite harsh tones). On the other hand, horses have very little spoken language, and communicate through their body energies. In the wild, if they sense a hungry carnivore over the hill, they will quickly pass the message on and flee without a sound. Their main language is made up of the unspoken, invisible energies in the body. Horses listen to these without judgement or assumptions. They connect with humans through this medium too, encouraging us to listen to ourselves in new or deeper ways. The Bible tells us we are temples of the Holy Spirit – in tuning into our bodies we connect with the sacred. The horse can facilitate a very sacred experience.
We need each other

“No human is an island” is a well-known quote. No lone horse is safe in the wilds. They need each other, their safety is to live in community. In contrast, we often struggle with misunderstanding, hurts, masks or jealousy that break down our communities. Horses do not have egos. They are not careful about how they interact – rather they are robust and honest with each other. They often have clear roles and are happy to accept their place among others. Watching a herd live together you can often see one horse laying its ears back to another, saying “Move over!” The other does, as it respects the senior. Or it tells the upstart to back off. There are no ego games. When a human interact with a horse, it will ask the same questions in the interaction – are you my leader or am I? This invites us to face our own boundaries, our own leadership style, and our own relationships in constructive ways.

Personal invitation

These are only two aspects of the horse that invite humans into facilitated learning that is very powerful and personal. I have come to realise how important my relationship with my horse was for me as I grew up in an older, hard-working, distant family. Many cultural messages told me to grow up and leave horses; and I did to a large extent. Yet the delight in seeing others connect with horses and the outdoors motivated me to start and run youth camps every summer since 1974 until recently.

Rural haven

Our place in Morrinsville is a pleasant quiet rural haven with great views of Mt Te Aroha, with well established trees, a great variety of animals, a stream and ponds; here equine therapy happens.

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Revd Val Riches is Vicar of Morrinsville. She is a CPE trainer. Val is one of the two tikanga Pākeha members of the Anglican Women’s Studies Council.
Our annual LINK gathering was held in the historic Waitoa Room, named after Rota Waitoa, Te Matamua o nga Minita Māori, the first Māori ordained in New Zealand.

The Waitoa Room is the original kitchen / dining hall of St John’s Theological College, erected in 1846. We enjoyed our lunches in the beautiful wooden Dining Hall, built in 1849.

After Karakia and introductions, the role of the link was discussed.

‘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.

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

LINKS and Council gathered in caucus to discuss the separate upcoming hui in November 2019

**Tikanga Māori**

Numia Tomoana, Tapita Ching, Mihimere Jaram-Thomas, Bettina Maxwell, Ruhana Paenga, Jenny Quince

**Tikanga Pasefika**

Sonja Hunter, Nai Cokanasiga, Adi Tuidama, Akanesi Folau, Evelini Langi

**Tikanga Pākeha**

Isabel Mordecai, Val Riches, Kaye Dyer, Helen Roud, Heather Riches, Stephanie Clay, Nyasha Gumbeze
Tikanga Hui– where and when and who?

**Tikanga Māori**  
Date: 29 Nov-1 December  
Location: Waipatu Marae, Hastings  
Theme: *A New Horizon*

**Tikanga Pasefika**  
Date: 7,8,9 November  
Place: Nuku’alofa, Tonga  
Theme: *Journeys from the Past to the Future*

**Tikanga Pākehā**  
Date: 10-12 November  
Place: St Francis Friary, Hillsborough, Auckland  
Theme: *Empowering Leadership*

For the first time in 16 years, there will be three separate hui. In 2019. The purpose of the three separate hui is to strengthen the tikanga base, so that we move ahead together, stronger in our own identity.

In 2020 there will be another of the famous three-tikanga hui. This will be in the latter part of the year, probably in the upper North Island. We are currently looking at possible venues.

If you know of any places that could cater for 300 wonderful women, please get in touch with the administrator,
Judith Bright, Librarian at the Kinder Library, showed the LINKS some of the resources of the library. She encouraged everyone to come and see! Every woman in ministry needs to find the opportunity to come to StJohns, discover a great book or learning resource, sit in a big sofa, enjoy the glorious view and immerse themselves in the beautiful atmosphere of the Kinder Library. Membership is open to all members of the Anglican and Methodist churches.

The John Kinder Theological Library is the library and archive for the Anglican Church in Aotearoa New Zealand and Polynesia Te Hāhi Mihinare ki Aotearoa ki Niu Tireni, ki Ngā Moutere o Te Moana Nui a Kiwa. It was formerly known as the Kinder Library, St John’s Theological College.

The collection includes 100,000 books and other resources, as well as a growing collection of e-books and e-journals. Most resources are in the subject areas of Biblical study, theology, ministry, Anglicanism, church history, missions and pastoral care. There are smaller collections of Māori and Pacific resources, and extensive print, archive and manuscript collections in

How to find Women’s Studies Related books in the John Kinder Theological Library

BL458 Women-comparative religions
BL195 Women-early church
BS521.4 Feminist Biblical Criticism
BS1181.8 Feminist Biblical Criticism-Old Testament
BS 2379 Feminist Biblical Criticism-New testament
BS 1199.W7 Women in the Old Testament
BS 2545.W6 Women in the New Testament
BT 83,55 Feminist Theology
BV 639.W7 Women in the Church
HQ 1101 Feminist writings outside of Christianity

Ceridwyn Parr thanks Judith Bright for her informative talk to the LINKS, in the Kinder Library
Morning Tea at Tuia General Synod Office

General Synod staff warmly welcomed us to Tuia, with a delicious morning tea.

Michael Hughes explained the structure of General Synod Office, and invited us to walk through all the rooms, and venture upstairs.

The house was once the home of the Dean of St John’s, and there is still one bedroom available for visiting Bishops.

We were able to put faces to names of the very talented and helpful staff, Vanda Breslin, Events and Projects Administrator, Marissa Alix, GSO Administrator, and Paula Jakeman, Executive Officer of te Kotahitanga.

We saw the set up for video conferencing and ZOOM, and were able to explore the lovely old building and browse all the publications displayed in the entrance hall there.

Michael, Vanda, Marissa and Paula encouraged any visitors to call in and make themselves known.
Ruihana - how does our voice get into that room?

A member of this year’s Anglican Communion delegation to the United Nations’ Commission on the Status of Women, Ruihana Paenga from the Anglican Church in Aotearoa, New Zealand and Polynesia, writes about how the voices of indigenous women need to be heard in the fight for gender justice.

Post UNCSW, I was asked to speak at Women Deliver, on an indigenous panel on politics and power. I recalled that, as a New Zealand delegation, we tried to push for more references and greater commitment to indigenous women in the agreed conclusions of CSW63 but were unsuccessful.

As marginalised groupings, indigenous and minority women still need distinct advocacy voices within the church and in settings like CSW and Women Deliver. For indigenous young adults it is even more imperative for that distinct advocacy voice (within youth issues) to sit equitably alongside the mainstream call for change and inclusion.

There seems to be so much at stake at this time; a push back on gender equality, multilateralism, sexual health rights and education. The process for the 25 year review of the UN Beijing Declaration of Peace has already begun, we must assess our commitments to each other as faith-based partners and a Communion.

It was heartening to see the Anglican Consultative Council elect a youth member to the ACC standing committee, placing further impetus on young Anglicans with representative roles and voices to make the most of these opportunities. I hope we continue to lead in this vein, both in representation and ultimately influencing policy and budget lines that promote the youth agenda.

Reprinted with permission from Ruihana’s blog
40 years on – where are we up to with the book?

The process of producing this important book is beginning to take shape. Thank you to all the people who have offered to write and edit and think about this significant part of the life of the Anglican Church.

You should be hearing something from the Council very soon. In the meantime, please do encourage others to consider contributing.

Finally – two more pieces of wisdom, linking to Val’s article on the front page.

“Each time you set a healthy boundary, you say ‘yes’ to more freedom.”
- Nancy Levin

Mind Full vs Mindful

Learn to be present and enjoy the moment.
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.

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.