



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

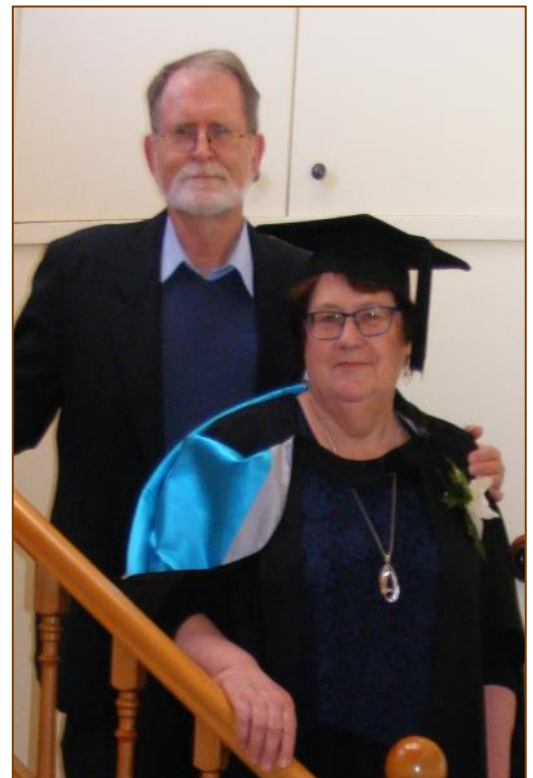
# Taking Up the Challenge

By Revd Kaye Dyer

Nelson AWSC Link Representative

Have you ever looked back over your life and realised that God had taken you on a journey you never planned? My theological study has been a bit like that. If I had seen the whole journey back in 2005 I would never have started. I vividly remember my first assignment, 1000 words. How could I possibly find that many? My brain was wired for mathematics not language, but God has a sense of humour. While deep in exegetical study I uncovered my last school report in which my English teacher wrote, "I hope that one day Kaye will get as much enjoyment from literary figures as she does from mathematical ones!"

So how did the journey into theological study begin? I was ambushed! In 2005 my husband's ministry took him away from home for long periods of time and I had been thinking about doing a paper or two for interest. It would fill in the evenings when I was home alone. Two unexpected things happened. My school agreed to give me a year's leave and I was granted a Te Kotahitanga scholarship that covered, not a half year but a full year's tuition fees! This had to be God! Now I couldn't back out. My Diploma of Biblical Studies was completed through BCNZ/Laidlaw College in 2005, mostly by distance which suited me as a visual learner. In 2009 after four years of part time study I completed a Bachelor of Theology. The flexibility of distance mode suited me as it fitted around my teaching hours.



*Richard & Kaye Dyer at Kaye's Graduation earlier this year*

When we married in 1976 my husband was a Church Army Evangelist on the staff of St Jude's, Avondale, Auckland, and I moved north from Rangiora to take up a position teaching mathematics at the Diocesan School for Girls in Auckland. We soon realised that if Richard was ordained we would be better positioned to birth some of the changes needed in our church so after two years at St John's College, we returned to Nelson to begin a new phase of ministry.

The mission of the church and finding new ways of 'being church' in our changing cultural context has always been at the fore-



front of the ministry we have shared. Being a part of the Church Army family gave us opportunities to engage with others with a similar vision. From the 1990s we have gleaned what we could from those pioneering, especially in the Anglican context e.g. Rev Dr George Lings and the research work of the Sheffield Centre in the UK. In 2003 we had the opportunity to visit Rev Mike Breen in Sheffield and to connect with Fresh Expressions and other new church models in the UK as part of our sabbatical leave. The 2003 report and that of our 2011 follow up visit can be found on our website [www.mightymessage.com](http://www.mightymessage.com)

In 2010 we relocated to lead the Anglican Church in Picton. At that time a postgraduate paper, "Church and Change", from the University of Otago caught my eye. I soon realised the content was largely what we had lived through from 1992-

2004 as we worked together at planting a new congregation into an aging urban church while wrestling with the conflict brought about by the two very different cultures and expectations. A second paper "Missional Church" gave me the opportunity to engage more deeply with mission focused ministry and the opposing cultures of inherited church and missional church. With a couple of biblical papers under my belt I was tempted to stop at a PGDipMin. Was it worth a final push to a Master of Ministry if it meant a 30,000 word research paper? God had the last word, "Finish what you have started then I will show you what is next!" I recalled a prophetic word from 2003 which I had dismissed, "I see you writing a book". The decision was made but it would need to be on a subject I was interested in and of practical use to the mission of the church. We had long recognised a new leadership model was needed, one that honours all five of the Ephesians 4 gifts.

Although we both enjoy parish ministry we also understand that we are pioneers. Neither of us has a primary gifting of shepherd/teacher, the usual expectation for those in church leadership. In 2010 the Ephesians 4 gifts were gaining attention in Pentecostal and Charismatic circles but there was little found in the mainline denominations, however, in the last few years many new resources have been published and interest is being generated more widely. The personal benefit of my study has been a greater understanding of our own gifting. Richard and I are both change agents with a broad kingdom vision. Our concern is for those outside the church walls and the equipping, empowering and releasing of the people of God. Together we have worked to build each church we have led into a relational community. It is a joy to see people released and empowered into their gifts and especially the missing gifts; the apostles, prophets and evangelists. We will be retiring from church leadership in 2019 but are looking forward to having more time and energy to focus on mentoring and equipping others for kingdom focused mission and being available to the wider church.

## CALLED TO GO

**What is your identity?**

**"I am (insert name) in whom Christ dwells  
and delights"**

**What is your place?**

**"I live in the strong and unshakeable  
Kingdom of God"**

**What is your Mission?**

**"I am gifted to serve as a disciple of Christ  
in my home and community"**

**Go in Peace**

**We go in the name of Christ**

*Kaye & Richard have used the above slide in their resources kit for several years now and people have begun to see themselves differently as a result. In Kaye's opinion, "It has certainly provided a security to those who have earthquake trauma".*

## Abstract:

# Anglicanism and the Ephesians 4 Gifts

## Towards a Leadership Model that Disciples and Equips the Church for Mission

This research project has two aims; to look for evidence that Hirsch's proposition that the five ministry gifts of Eph 4:11, the apostle, prophet, evangelist, pastor and teacher are needed to transition an institutional church to a missional church culture and to discover where the current leadership are on the journey of understanding, training and releasing these gifts. A

mixed method approach was used. Thirteen ministry leaders, a combination of church leaders, diocesan ministry team and parachurch leaders were interviewed, and historical documents were accessed.

The context of the research is the call in 2010 for the tradi-



tional Anglican churches in the Diocese of Nelson to transition from an institutional culture to a missional culture. With an increasing number of people in the community having no contact with a faith community, church growth principles no longer yielded the results they once did. A changing cultural context required a new approach.

It was found that attempts to revitalize the church without the generative gifts of apostle and prophet had limited success. The current research supports the hypothesis that the Eph 4 ministry gifts have meaningful and practical implications for shifting churches to a missional model. The pastor and teacher leadership model which served Christendom in the past is no longer sufficient to provide the kind of leadership required

today. The more generative ministries of apostolic, prophetic and evangelistic people are needed to bring an outward focus, balance and renewed energy.

Overall the analysis suggested two key factors that would facilitate positive change. Firstly, that 3DM discipleship training is prioritised, especially with youth and younger adults, for mission and leadership will follow. Secondly, Nelson Diocese would benefit by being strategic in uncovering, encouraging and providing specialist training for the three overlooked ministries of apostle, prophet and evangelist, giving them equal honour and voice to what is currently enjoyed by teachers and pastors.

he his him  
MANKIND e man him  
"...for us men and our salvation"

## Sexist Language in 1978

By Revd Dr Janet Crawford

In 1978 I was in my third and final year at St John's College, one of about 5 women students. Feminism was an active movement and even had some influence on theology through the work of scholars such as Rosemary Radford Ruether, Letty Russell and Mary Daly. It had no influence on the curriculum at St John's, where all the lecturers were of course men, but some women in and outside the college were influenced and for the first time some of us began to notice and to talk about sexist language – the term that was then used. Fired by my reading and discussion and by the fact that the General Synod was meeting in Auckland I drew up a motion and persuaded two clergy members of the synod to act as mover and seconder.

### The motion: Sexist Language in Church Services

1. The Very Rev. E. A. Johnston
  2. The Venerable E.G .Buckle
- a) That General Synod requests the Provincial Commission for Prayer Book Revision to make the avoidance of sexist language an urgent priority in any future revisions of the Church's services;
  - b) That General Synod requests the Provincial Commission for Prayer Book Revision to draw up and publish a set of guidelines indicating how present services could be modified to avoid the use of sexist language.



What follows is taken from an account I wrote soon after the event at which I was present as an observer – the first time I'd attended a synod. I've added a few comments.

*General Synod has 62 members, of whom 4 were women. One of my dominant impressions is of the overwhelming masculinity of it all. I realised how little I know of such things as the rules of debate and correct ways of procedure. I feel it is harder for a woman to be at home in such a situation because to a great extent we do not have the previous experience of men and it is more difficult for a woman to e.g. speak in public.*

*The most important event for me was motion 61 which was the motion I had prepared and which was moved by Dean Johnston [Waikato]. Even the preparation of this was a new experience for me and I was hampered by my lack of knowledge. However I received good advice and learned a lot.*

*At first it seemed the motion would come up on Thursday, then it was delayed till Friday when it was not clear if it would ever be heard because of the amount of business. The finance bill was disposed of more quickly than expected and suddenly there was motion 61. The debate took 17 minutes and then a speaker moved that there be no vote on it, due to the publicity it had received. [I have no memory of this publicity.] My initial reaction was to feel rather stunned, as though a steamroller had just gone over me. Dean Johnston was very supportive and I received support, sympathy and encouragement from a number of people. [The Dean received a lot of very negative comments and criticism for having moved the motion.]*

*Although I knew that many people would not be very favourable to the motion I had been told that it would pass because it had been very carefully worded so that it did not commit the Synod to anything. [It was probably not helpful when Archdeacon Buckle, rather than speaking for the motion, stated that he had only agreed to second it so that it might be discussed.] It was obvious from the debate that very few people had any understanding of the issues involved. The publicity*

*did not help in that it caused some to get uptight about the language used of God, although this was not mentioned in the motion. On the other hand it brought the question to the attention of a lot of people who will no longer be completely unaware. Obviously many people are very threatened by any suggestion of change. The sort of things said on the debate showed ignorance and extreme conservatism. What upset me most was the implication and direct statement that the whole issue was emotional and irrational. I am absolutely convinced that it is neither, and that theologically the question of language is very important. I can see that there will have to be a long period of education before people change their thinking.*

*One of the most hurtful things for me was the negative reaction from some women, including one from my own diocese who spoke against the motion, saying that she did not mind being called 'man' and 'brother'.*

*Altogether this was a very valuable learning experience, the first round in what may be a long campaign.*

Later on that year three or four women, who remain anonymous to this day, gathered secretly in the St John's chapel and altered all the copies of the 1970 New Zealand Liturgy to make the language inclusive, replacing 'men' with 'people'. No change was made to God language which was still not an issue, but some were angered by the unauthorized changes.

By the time *A New Zealand Prayer Book: He Karakia Mihinare o Aotearoa* was published in 1989 the Provincial Commission on Prayer Book Revision had accepted that inclusive language, as it was now termed, had moved beyond referring to humanity and had begun searching for language about God which was other than masculine and triumphal. The language in the new book reflected these changes and in the next years many changes were made in the words of traditional hymns and prayers. How widely are these changes accepted and practised today, forty years after that motion to General Synod?

*For Example In the 1662 prayer book:* This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners... If any man sins, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins.

*Compared with A New Zealand Prayer Book:* When we sinned and turned away you called us back to yourself and gave your Son to share our human nature..... In him you have made us a holy people by sending upon us your holy and lifegiving Spirit.

*Biblical Text Example: Matthew 5:16* Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

*Compared with:* Let your light shine before others, so that they may see your good works and give glory to God in heaven



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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.