

April 2020  
Volume 10 Issue 2

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

## Life in the time of COVID-19



Our life has its seasons, and God has the reasons,  
Why spring follows winter,  
and new leaves grow  
for there's a connection  
With our resurrection  
That flowers will bud after frost and snow,  
  
*So there's never a time to stop believing,  
there's never a time for hope to die,  
there's never a time to stop loving,  
these three things go on.*

There's a time to be hurting, a time to be plucking,  
A time to be saving, a time to spend,  
A time to be grieving, a time to be dancing,  
A time for beginning, a time to end,  
  
*But there's never a time to stop believing,  
there's never a time for hope to die,  
there's never a time to stop loving,  
These three things go on.*



Words by Shirley Murray who died on 25 January 2020.

Dr Shirley Erena Murray MNZM was a New Zealand hymn lyrics writer. Her hymns have been translated into numerous languages and are represented in more than 140 hymn collections. Shirley Murray lived by the words she wrote. Compassion, peace, justice – these were the things that guided her in life and her life's work.

Inside the April 2020 issue

- P1. Shirley Murray *Our Life has its Seasons*
- P2. Sande Ramage *Covid-19 Time to listen to our Fears*
- P3. Spirit of Work
- P4. Talanoa
- P4. *And the people stayed home*

P5. Council News

- P 5. Message from The Anglican Communion
- P 6. Patricia Allan *Pathways to a Ph.D*
- P 7. Helen Wilderspin *Jerusalem in words and pictures*
- P 8. EFM
- P9. Directory



Image by Jasmin Sessler on *Unsplash*

# Covid 19:

Time to listen to our fear

*Sande Ramage*

Kali the Labrador, my closest living being, is in COVID19 lockdown with me.

She's the leader here because, like her wolf ancestors, she lives out of instinct, attuned to unseen forces and energies. But if I pay attention, she gives me clues about how to be in service to an inner authority, rather than kowtowing to external systems I've absorbed from family, religious, political or cultural groups.

Understanding where our individual source of authority arises from becomes even more important when we are living isolated lives, watching the virus trample borders and dismantle social structures as it sweeps across the globe. In such a radically changed world, it can be difficult to get a grip on what our meaning and purpose is all about.

Endless internet trawling is one option for searching out what appears to be truth. Believe me, I could have a higher degree in it given the amount I've done. But whilst that can give information and a fragile sense of security, it does little to stabilise our inner basement where fears are waiting to haunt us when we wake in the night.

Working out my inner source of authority is not about ego, pretending I can do anything by forcing my own path through sheer determination and willpower. Neither is it about being rebellious or, wanting to undermine the system for the hell of it, although it can be read like that. Instead, it's part of recognising that we are creatures caught in a bind. Encouraged to believe that the external world matters more and that our internal world is not real or scientifically validated.

Even though it's still somewhat mysterious, I'm instinctively aware that there's a source of wisdom deep within that's not easily accessible. The strange thing is that it becomes more apparent when I pick myself up off the floor after making the same mistake, yet again. As I've begun to see my repeating patterns, I've formed a tentative willingness to face into and explore the reality of my inner world, all the while knowing that it can be a perilous journey.

The discomfort of that often brings on a process of questioning traditional sources of authority. In *Living an Examined Life: Wisdom for the Second Half of the Journey*, James Hollis argues that this process is akin to stepping out from under the parental shade to be able, through our own suffering, to come to consciousness and through being humbled to start anew.

Hollis is forceful in his view: 'Only when the incestuous values of tribalism – the most emotionally seductive but psychologically primitive, culturally impoverished and dangerous idea of all – are transcended does renewal ever come to the person or group'. That's stark.

In my case, tribalism has been organised religion, but I'd never thought about it in quite the terms Hollis uses until the quote flew off the page at me. I reflected that although the Christian tradition has often been an open doorway for my spiritual development, it has equally been a trap demanding unquestioning conformity. This has been most apparent when I've challenged accepted theological positions and the right of the organisation to force me to go along with those. Others will have experienced similar things in family, political or cultural situations.

Despite that I remain deeply religious, that is, I lean into the mystery, the source of being and that which is more, but as I have come to understand it, not as an external authority tells me it is. This doesn't happen easily.

What I've found is that my truth can only properly develop when I remain silent and still, tuned into my dreams and what rises to meet me from within, even although that's sometimes terrifying. When I do this, I understand that this wondrous source of wisdom doesn't lie out there, determined and mediated by others, but within.

My life's work then becomes being responsible for my ongoing awakening and integration, however difficult and confronting that may be.

At the best of times that work is challenging. Right now,



when we're all aware that we're not in control of the universe, or even in charge of going to the supermarket, it's harder. No wonder there's been a rush on toilet paper and a collective urge to wipe away fear.

COVID 19 offers us a once in a lifetime opportunity. To stop. To let go of frantic, diversionary activity that fills the uncomfortable and unfamiliar space we find ourselves in. To put aside whatever has controlled us in the past. To invite our fears up from the basement for a cuppa at the kitchen table, asking what they have to teach us and listening intently to their wisdom. They know what matters most to us, as do our adoring cats and dogs.



My day job is as the Spiritual Care Coordinator at MidCentral DHB in Palmerston North, New Zealand.

*You can read more of Sande's blogs on*

*Spiritedcrone.co.nz*

## Resilience in times of change : SPIRITUAL PRINCIPLES THAT APPLY TO OUR CURRENT CRISES

Manaakitanga -

may we value it into the future- without the need of a crisis!

That is a key message from the on-line panel discussion led by Waikato's Religious Diversity Centre trustee, Marc Rivers, on Monday 6 April 2020.

From his Spirit of Work series: 'Resilience in times of change: Spiritual principles that apply to our current crises'.

During an uplifting online Zoom discussion panel, four speakers from different professions and different spiritual backgrounds responded to questions concerning the challenges of the present pandemic, the tools and approaches they have drawn on to deal with those challenges, and the major opportunities we can take advantage of as a direct result of the pandemic.

**our speakers all share on these three questions:**

1. What the biggest challenge/shock has been for you personally during this COVID-19 pandemic?
2. Drawing on your professional and spiritual backgrounds, what tools or approaches have you found helped you the most personally and in your community for dealing with this enormous challenge?
3. What are the major opportunities that we can take advantage of in our communities in Auckland/NZ/our companies etc as a direct result of this pandemic?

The link to the panel recording is below.

<https://www.spiritofwork.org.nz/resilience-in-times-of-chan...>



**SPIRIT OF WORK**  
NEW ZEALAND



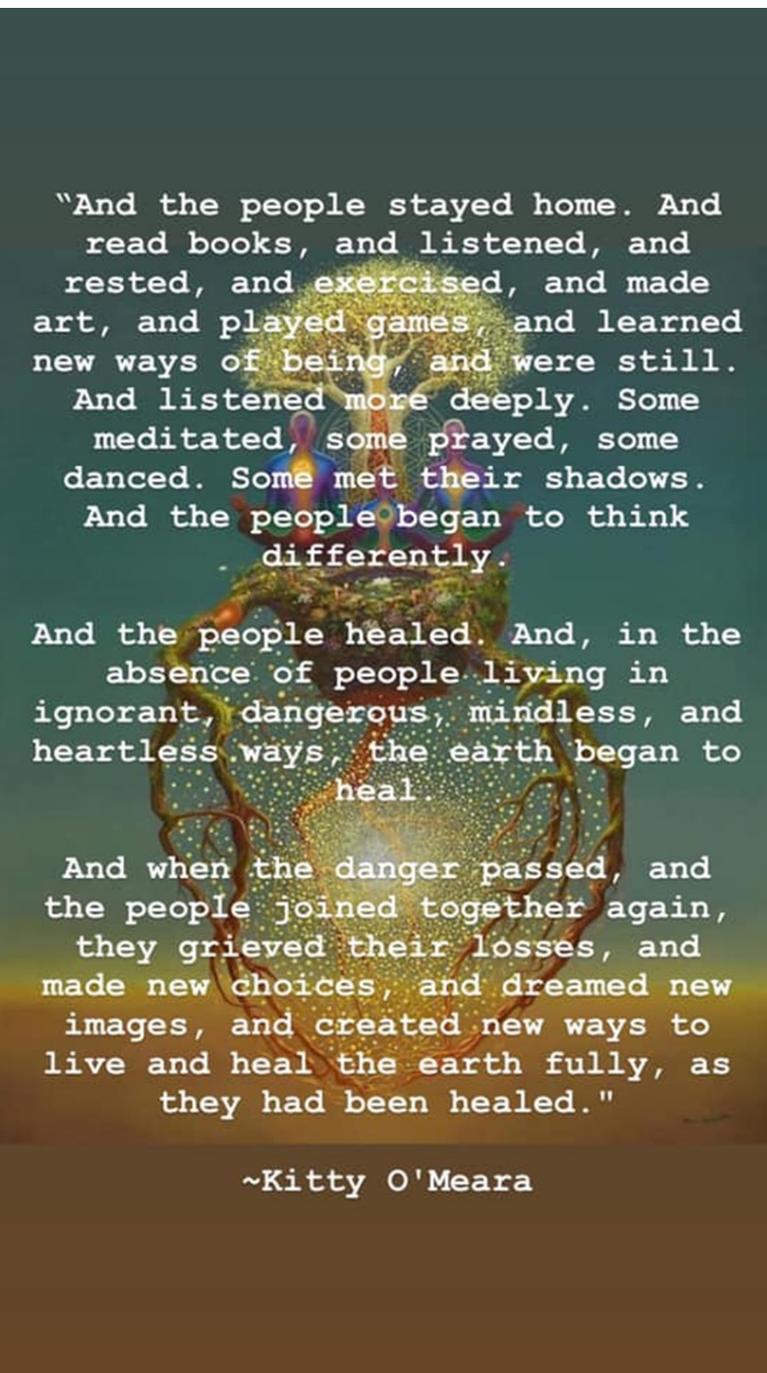
## Talanoa, Telling Our Stories, Korerohia ā tatou Purakau : celebrating 40 years of ordination

Where are we up to?

The editorial Committee met just before the shut down for COVID-19. There are over 40 stories which have been crafted and contributed to this publication. In spite of the restrictions, we are still keeping to the timeline.

The proof reader is hard at work, the designer is coming up with ideas, and we are collecting in the last of the beautiful photographs. We plan to launch the book in late October 2020.

*The editorial team on 7 March: from left: Eseta Mateiviti-Tulavu, Bettina Maxwell, Jacynthia Murphy, Carole Hughes, Numia Tomoana, photo taken by Ceridwyn Parr*



### Who is Kitty O'Meara?

Kitty is a retired teacher and chaplain, who lives in Madison, WI, USA. She spoke to Oprah magazine.

"I was getting kind of sad. There was nothing I could do. I couldn't help my friends. I was very worried about them. My husband said: 'Write. Just write again,'" O'Meara recalls.

So, she did. "I just kind of sat down and wrote it," O'Meara says matter-of-factly, crediting "spirit" with the process. "I saw the maps of the receding pollution over China and Europe. I thought, 'There you go. There's something of blessing in all suffering.' And I thought with my passionate love for the Earth, maybe that's one good thing."

Immediately after writing, O'Meara shared this poem with her friends on Facebook. "I post stuff like that all the time. I usually don't get a lot of response," O'Meara says. "But this found its niche."

That's an understatement; the poem resonated with people instantly. Soon, a Facebook friend asked to share the poem with her own followers, and within three days of posting, her husband, encountered the poem elsewhere on the Internet. Kitty O'Meara had officially gone viral.

While O'Meara has "always considered herself a writer," the response to this "mini-reflection," as she calls it, is an encouragement to keep writing—especially through the age of coronavirus. "Write, that's what you do. So that's what I'll do. I'll keep writing," O'Meara says. "We have gifts. It's a good reminder that whatever your gift is, and however small it is, keep using it. This is a really good time for that."

<https://www.oprahmag.com/entertainment/a31747557/and-the-people-stayed-home-poem-kitty-omeara-interview/>



## Why was the Council in Morrinsville?

The AWSC Council held its first meeting of 2020 in early March in Morrinsville. This is the home and parish of Council member, Revd Val Riches. Apart from Council business it was a wonderful opportunity to enjoy Waikato warmth, to join in the weekly shared meal at St Matthews, to be part of the World Day of Prayer and to visit Café Frock, home and studio of the famous designer Annah Stretton.

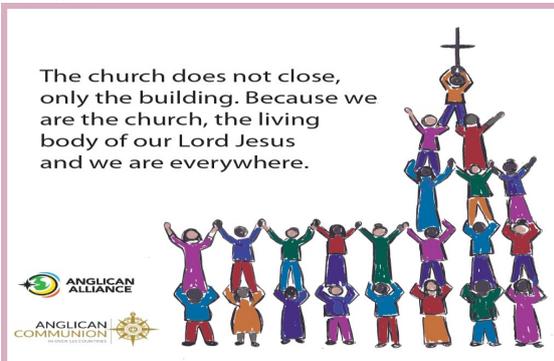
**Hui.**The Council discussed the three hui in 2019, which were all very successful and productive. From the strength of the



*Nai Cokanasiga, Ceridwyn Parr, Bettina, Maxwell, Evelini, Langi, Val Riches, Helen Roud, Numia Tomoana*

tikanga hui, the Council began planning for the 2020 Hui.

This is scheduled for 7-10 October 2020 at Waikato Diocesan School, in Hamilton.



**Links** The Council is very appreciative of the connections and networking made possible by the Link representatives, and is looking forward to regular contact. The annual Links and Council meeting was to have been in June, but this will be by ZOOM because of COVID-19.



*Fragrant candles as a farewell gift for Numia Tomoana and Evelini Langi.*

**Publication** The Council is very pleased with the response by contributors to the 2020 publication. This marks the 40 years since women were ordained in the Anglican Church in Aotearoa, New Zealand Polynesia

**United Nations Commission on the Status of Women.** The Council was very disappointed to hear that this was postponed, and that Bridie Boyd would no longer be going to New York.

**Farewell** to Numia Tomoana and Evelini Langi, who will both step down from the Council at General Synod. The Council and AWSC is very appreciative of their contributions.

**If you would like to know more** about this meeting, please contact your tikanga Councillor.

Details on the back page.



*Evelini Langi and Nai Cokanasiga singing at the Council meeting*

## A message to Anglicans around the world from the global leadership of the Anglican Communion

As governments around the world react and respond to the Covid-19 Coronavirus pandemic, many people are finding themselves facing unprecedented restrictions on their day-to-day lives.

Many of us will have lived with such restrictions on a temporary basis in our particular country or region over recent years in response to instability, wars, and natural disasters. But for many, such restrictions are new. In any event, the global nature of the restrictions put them on an entirely different scale not seen since the Second World War.

Many provinces of the Anglican Communion have suspended public worship in response to local official advice. This, along with other restrictions people are being asked to face, may be daunting, confusing and upsetting. [icancommunion.org/](http://www.anglicancommunion.org/) In our prayers, in addition to praying for those who are ill, and for those who are lonely, we should pray for wisdom for those in authority and for strength to be given to medical workers. We should do more than pray. We should also act by heeding the advice of our respective national and regional authorities who are working to contain the virus; and we should care for those who are unable to care for themselves. <http://www.anglicancommunion.org/>





# Pathways to a Ph.D

Patricia Allan

Retirement in 2005 from leading a busy city parish was approaching, just as grandchildren kept appearing. ‘I could write a book for grandparents’, I thought ‘something about the rituals that give children a sense of identity and belonging’. So that was the plan.

Three months after my church farewell, my husband was diagnosed with melanoma. He died a year later. The book idea persisted, even as I reinvented my life. On a U3A trip I met an older man just completing his BA Hons. degree and immediately thought ‘That’s what I want to do’. Next morning an 80yr old man on Radio NZ said ‘If you are thinking of going to university, don’t let age put you off. It’s got nothing to do with it.’ That was all the confirmation I needed!



when my daughter will need much more support? BUT I have a scholarship to complete’ etc. etc. ad nauseum. I’d almost decided to give university away and put energy into the Christchurch Cathedral chapter-approved project for a children’s chapel at the base of the Cathedral tower.

Three days before we flew home from the Middle East, my niece, phone pinned to her ear, announced ‘Auntie Pat, there has been a terrible earthquake in Christchurch’. We compulsively watched the TV coverage, in horror seeing the Cathedral tower disintegrate, with my friend Sue Spigel caught in the window. I heard mayor Bob Parker say ‘We will rebuild this stone by stone’. I experienced what I can only call a Spirit-guided moment. ‘There will be so many arguments about that. I want to do a PhD on what happens’.

A Google look at the university calendar revealed that anthropology was about family, identity, rituals. Just what fascinated me, so in 2007 I enrolled as a ‘mature’ student. Three fascinating years as an undergraduate followed, so that, supplemented by various previous studies, I was able to complete my BA in 2009. To my astonishment, I was awarded a scholarship to do Hons. so was signed up for 2010.

God was not finished with surprises. Early in 2010 a man I had first known 50 years before visited Christchurch from Australia. We fell in love and were married mid-year. Study understandably took a back foot but I completed half the course, with the research on 5yr olds’ birthday parties.

2011 dawned with plans to move into a lovely hillside house and to complete the honours course. My sister had invited me to go with her in February to visit family in Qatar. At our housewarming the night before our flight out, one of my daughters gave me a card to open on the plane. This announced that she was pregnant with twins. I was completely discombobulated. ‘I am an old woman. WHY am I continuing to study

Returning to devastation in Christchurch, life began to shape as a new ‘normal’. Our house had broken crockery and a few cracks but so did everyone elses. University classes restarted in tents on the campus front lawns. Then another God-inspired surprise. I was one of 43 students who were funded by the universities of Canterbury and Oxford to study for the Trinity term in Oxford. What an incredible gift! This enabled me to get a much better feel for the precedents of our Christchurch history as well as completing my BA (Hons). A week before finishing the term and just before my husband was due to join me for a trip to look at Germany’s reconstructed cathedrals, the June earthquakes hit Christchurch. This time our new home was ‘munted’, uninhabitable. We returned as earthquake refugees, staying with my daughter when her twins were born!

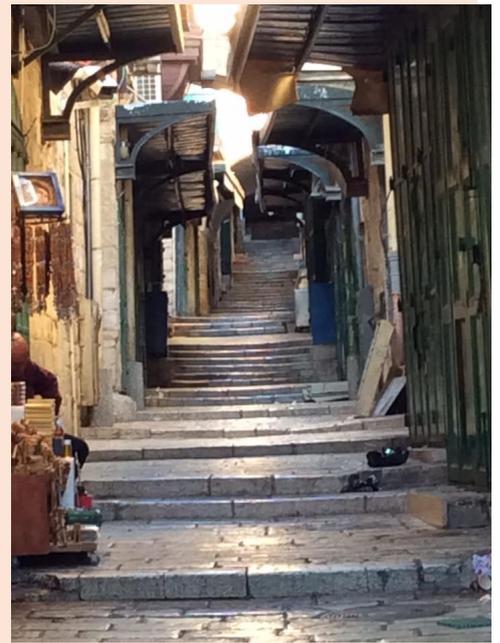


In 2012 I returned to the University of Canterbury and began MA studies and the following year converted to PhD research and writing my thesis ‘The Once and Future Cathedral’. Thus in December 2017 I got to wearing the floppy hat which had been my goal in the tough times and graduated with PhD in Anthropology.



## Jerusalem

Tortured wood  
nestled in the corner  
of two ancient lanes,  
Via Dolorosa,  
the way of pain and sorrow,  
no gawkers  
in this dawn light,  
only hushed voices  
and echoing footsteps  
stepping lightly  
in this hallowed place.



*Words and photos  
by Helen Wilderspin*



*A woman stands at locked  
doors of an ancient church.*

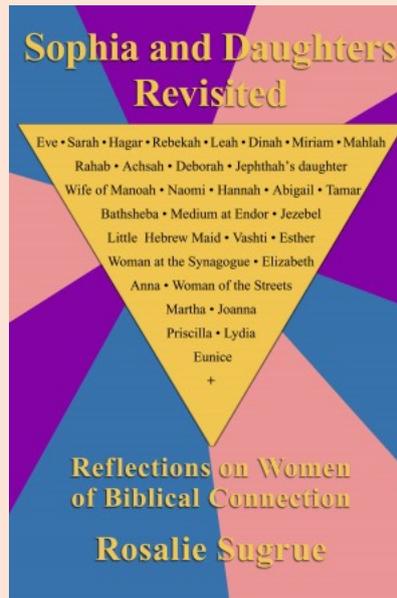
Photo from [Unsplash](#)

Unsplash is a great  
source of free photos.  
You can also upload  
your own photos and  
thus contribute to the  
site. [https://  
unsplash.com/](https://unsplash.com/)



## Are you looking for spirited, wise women of passion and compassion?

This easy-to-use book has strong feminist imagery and references focused on women of the Bible. Updated and expanded, it now provides reflections on Tamar, Dinah, Naomi, Michal, Vashti, Jephthah’s Daughter, Lenna Button, Susanna Wesley and Ann Turner to use in church during the sermon slot. Includes prayers & dialogues



**Rosalie Reynolds Sugrue** is a fifth generation West Coaster. A wife, mother, grandmother, great grandmother and author, Rosalie is a retired teacher, and has also worked as a psychiatric nurse and motellier. She has been active in Jaycees, the Methodist Women’s Fellowship, the Community of Women and Men in Church and Society, National Council of Women, the Churches’ Agency on Social Issues, Victim Support and U3A. She continues an active role as a lay preacher leading one to three services every month in a variety of churches.



When you hear the words “Education for Ministry”, do you react by thinking to yourself -- “Ministry, what ministry? I’m not planning on becoming a minister, or priest, or preacher!”

But **all** of us are called to ministry - for in the most basic sense, ministry means to reveal the love of God in how we live each day. Ministry can take place anywhere - at your workplace, in your home among whanau and friends, in your community, in the wider world. It combines scholarly and systematic Bible study and education in theology and church history, with small group worship, prayer and fellowship. What we learn through our study is joined to our own lives and experiences through the exciting, challenging, and faith-building process of theological reflection.

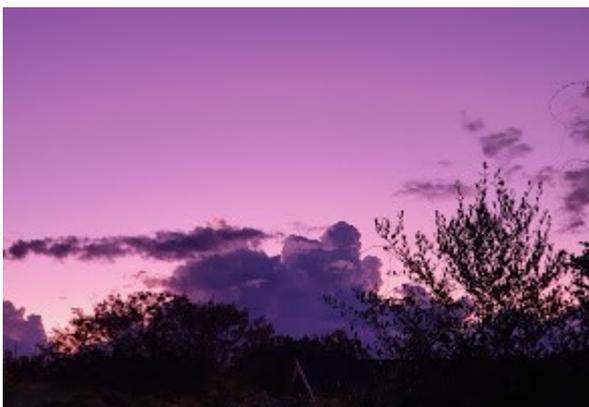
The EfM uses recognised contemporary text books alongside Reading and Reflection Guides. At the heart of EfM is the process of “theological reflection”. In general, this term means knowing God and knowing about God through experience. Peo-

ple who have studied theology through EfM often speak of how theological reflection (TR) altered their way of thinking about their faith, bringing them greater insight, drawing them closer to God, and giving them fresh awareness of what it means to be a disciple of Jesus Christ in today's world. This new understanding has enriched and deepened their mission and ministry. Since taking what you have learned out into the world is EfM's ultimate goal, TR can be seen as a key part of the programme.

EfM has informed, nourished, and equipped hundreds of people around New Zealand, and thousands world-wide, in their journey of faith. Whether you are already part of the EfM community, or exploring whether EfM might interest you, welcome!



**Tricia Carter**  
[EducationforMinistryNZ@outlook.com](mailto:EducationforMinistryNZ@outlook.com)



May the earth continue to live  
May the heavens above continue to live  
May the rains continue to dampen the land  
May the wet forests continue to grow  
Then the flowers shall bloom  
And we people shall live again.  
Hawaiian Prayer

<https://www.coolharvest.org/>



## Anglican Women's Studies Centre (AWSC)

Ceridwyn Parr, Administrator

Email: [anglicanwomenstudies@gmail.com](mailto:anglicanwomenstudies@gmail.com)

Home Office Phone: 027 573 8073

General Synod Office Phone: +64 9 521-4439 [www.anglican.org.nz](http://www.anglican.org.nz)

Postal: General Synod Office, PO Box 87188, Auckland 1742, New Zealand



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.

## Council for the Anglican Women's Studies Centre—2018/2020

### TIKANGA MĀORI—

The Ven Numia Tomoana (Convenor)

[revnumia@gmail.com](mailto:revnumia@gmail.com)

Revd Bettina Maxwell

[par1pa0pa0@gmail.com](mailto:par1pa0pa0@gmail.com)

### TIKANGA PĀKEHĀ—

Revd Canon Helen Roud

[helen.roud@gmail.com](mailto:helen.roud@gmail.com)

The Ven Val Riches

[vjriches@outlook.com](mailto:vjriches@outlook.com)

### TIKANGA PASEFIKA—

Kelera (Nai) Cokanasiga

[keleranai@yahoo.com](mailto:keleranai@yahoo.com)

Revd Evelini Langi

[meleevelini.langi@gmail.com](mailto:meleevelini.langi@gmail.com)

## AWSC Diocesan & Hui Amorangi Link Representatives

### TIKANGA PASEFIKA—

#### Samoa Archdeaconry

Revd Sonja Hunter

[sonja.hunter1@gmail.com](mailto:sonja.hunter1@gmail.com)

#### Fiji Archdeaconry

Ms Adi Lilieta Tuidama

[fspa@ecrea.org.fj](mailto:fspa@ecrea.org.fj)

#### Tonga Archdeaconry

Ms Akanesi Folau

[nesifolau@gmail.com](mailto:nesifolau@gmail.com)

#### New Zealand Archdeaconry

*Position Vacant—tba*

### TIKANGA MĀORI—

#### Hui Amorangi o te Tairawhiti

Ms Ruihana Paenga

[ruihanapaenga@gmail.com](mailto:ruihanapaenga@gmail.com)

#### Hui Amorangi o te Taitokerau

Revd Jenny Quince

[quincemail@xtra.co.nz](mailto:quincemail@xtra.co.nz)

#### Hui Amorangi o te Manawa o te Wheke

Revd Raumiria McRoberts

[raumiria2014@gmail.com](mailto:raumiria2014@gmail.com)

#### Hui Amorangi o te Upoko o te Ika

Revd Teri-Rori Kirkwood

[rangitahi.upoko@gmail.com](mailto:rangitahi.upoko@gmail.com)

#### Diocese of Te Waipounamu

Archdeacon Mere Wallace

[nganehu.mere@gmail.com](mailto:nganehu.mere@gmail.com)

### TIKANGA PĀKEHĀ—

#### Diocese of Aucklandp

Revd Nyasha Gumbeze

[tamarisk1999@yahoo.co.nz](mailto:tamarisk1999@yahoo.co.nz)

#### Diocese of Christchurch

Revd Stephanie Clay

[stephaniedemytruk@msn.com](mailto:stephaniedemytruk@msn.com)

#### Diocese of Dunedin

Dunedin area:

Ms Martine Cashell-Smith

[martine.cashellsmith@gmail.com](mailto:martine.cashellsmith@gmail.com)

Southland area: Ms Jenny Campbell

[jennycam@xtra.co.nz](mailto:jennycam@xtra.co.nz)

#### Diocese of Nelson

Revd Kaye Dyer

[kaye@mightymessage.com](mailto:kaye@mightymessage.com)

#### Diocese of Waiapu

Revd Isabel Mordecai

[isabel.mordecai@gmail.com](mailto:isabel.mordecai@gmail.com)

#### Diocese of Waikato & Taranaki

Heather Riches

[heather.hilary@hotmail.com](mailto:heather.hilary@hotmail.com)

#### Diocese of Wellington

† *Position Vacant—tba*

**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.