



# Shared Ministry

By Archdeacon Mere Wallace

**A generous person will prosper; whoever refreshes others will be refreshed.**

Proverbs 11.25

That is how Bishop Richard is, we are so blessed, that he is willing to have a ministry that is shared across all tikanga, where women will have a place to make decisions and that the ministry teams can have a voice.

What does a shared ministry look like? Firstly, being scriptural and secondly, being kind and gentle in the Lord, being softly spoken, genuine, being oneself.

**And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry.**

1 Timothy 1:12

While there is an expectation that things will change, Bishop Richard and I are content with the new title he has and that I will continue to do some of the work I currently do. For our whanau,



Photo: Carole Hughes

Archdeacon Mere Wallace with her husband, Bishop Richard Wallace, Pihopa o te Waipounamu

we believe that we are well prepared for the future; we know what hard work is. We have built trust across the whole of Te Waipounamu by being actively involved in Te Ropu Wahine Maori toko i Te Ora, Te Kohanga Reo, Marae from the top of the South Island right down to the bottom of the Island, Kapa Haka, RSA, as well as the Church community.

Our children and grandchild have qualifications that can help grow the church and would be of benefit so we know God has blessed us with the right mix of skills that will be needed at times.

The article on the Anglican Taonga website articulated our attitude to Shared Ministry well when

it reported, "No mistaking either that when this Bishop talks about partnership he means it. At the start of the service Bishop Victoria Mathews was sitting well towards the rear of the marquee. She wasn't sat there for long, though - because no sooner had the service begun than Bishop Richard called her up to sit alongside him in the sanctuary. He wanted them to be bishops together, he said - and that remark drew a spontaneous burst of applause."

This is the way that changes will begin to happen for the women of our church, using a 'kanohi ki te kanohi approach', face-to-face and 'Kanohi kitea', around transparency and openness.

2017 will also see a new active visual approach to three tikanga partnerships within our church. A great example of this was Bishop Richard wore a Tikanga Pakeha

Cross, Tikanga Polynesia Stole and Tikanga Maori Ring, this was purposefully carried out. I guess this is something that I would like to see more of in the wider church and I am pleased that the AWSC Council and Link Representatives are forging this relationship practice by looking to have our annual hui on a



Photo: Carole Hughes

Revd Numia Tomoana assisting with the Eucharist with Bishop Richard Wallace

marae later this year.

I guess that things are different for Richard and I, both of us have a military background and have been part of the church all our lives. First and foremost, I am a priest before I am the bishops' wife and I have things that I need to do. I have a long



Photo: Numia Tomoana

Revd Pauline Cracknell, with AWSC Councillors Archdeacon Mere Wallace and Archdeacon Carole Hughes with the beautiful Akaroa Harbour in the background.

history of being active participant on committees within the church that cannot be attributed to being the bishop's wife.

Together in our ministry, as well as with the teams throughout Te Waipounamu, all will have the opportunity to make decisions about HOW they would like to engage in their ministry. I call this a 'hand-in-hand' approach, like I said when I held the crozier with Richard "this is shared ministry not just for us, but for all".

The Iwi of Te Waipounamu were excited about one of their own being Bishop. We are so grateful to all our kamahi who gave amazing support and I would personally like to thank all those within the church who were pretty awesome in the support. Onuku Marae, Te Hui Amorangi o Te Waipounamu, Tarawhiti, Taitokerau Upoko O Te Ika, Te Manawa o Te Wheke, Pihopatanga Office, General Synod office, the Dioceses of Auckland, Christchurch, Dunedin, Nelson, Waiapu and Polynesia, all the Archbishops and those who took part in the service.

Lastly, in my opinion, unless we look at a way to intentionally train women for the role of Bishop it will be difficult for a New Zealander to be elected regardless of what Tikanga they are from.

***For if the willingness is there, the gift is acceptable according to what one has, not according to what one does not have.***

2 Corinthians 8.1



Photo: Kaihoutu te Waipounamu

# Vashti's Banquet

**Essays to Mark the 25th Anniversary of the Ordination of the 1st Woman Diocesan Bishop in the Anglican Communion:  
The Rt Rev'd Dr Penelope Ann Bansall Jamieson**

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# A Tribute To Revd Joan Dallaway

*Who passed away on January 9th 2017*

*By Archdeacon Val Riches  
Waikato & Taranaki AWSC Link Representative*

Joan was small in stature and huge in courage and compassion. She was one of the pioneer priests in our country being ordained deacon in 1978 and priested in 1979. She served the wider church with a national appointment as Executive Officer for ICHC. She served her local communities as a self-supporting priest and individuals as a therapist and supervisor.

I met her when she was the Executive Officer, having moved recently from Auckland to Taupo. I then engaged with her for therapy and then supervision before being a student of a Clinical Pastoral Education course she facilitated. During this time she became a special friend as well as a wise mentor and encourager. She encouraged my journey both within the church as I became a Regional Dean and into becoming a CPE Supervisor. Joan was generous in her desire and commitment to meet people where they were at. She was a well-qualified Psycho-therapist yet when I studied Narrative Therapy she willingly read the text books and was able to supervise me as I journeyed in this area. She was always open to learn from others. Sadly the last few years took a great deal of energy from her to live with intense pain. She had hoped to write a book and I am sad she



didn't – so much wisdom is lost. You may want to read her brief autobiography on the Clinical Pastoral Education NZ web site.

At the funeral her daughter stated that Joan would often name the 'elephant in the room' when no one else wanted to talk about it.

Her grandchildren talked about her amazing taste for fashion – for clothes and house décor. They each wore a piece from her wardrobe and looked really glamorous I reflected on her meticulous way she presented herself and her surroundings – yet always received and fully welcomed others regardless of their fashion sense (or lack of!!) At times she came to our Hikumutu Lodge to offer input to different groups, totally relaxed in a more basic setting. Joan gave me many different opportunities to grow and claim my own self. She believed in me.

When Archbishop Turei Brown died we may think of a giant Totara tree having fallen, with Joan I think of a kowhai tree. Not such a massive tree, yet the stunning yellow standing with delicate and welcoming significance amongst the various greens, feeding many with its nectar .... As did Joan.

## THESIS ABSTRACT:

# The Trinitarian Ecclesiology of Thomas F. Torrance

By Dr Kate Dugdale

This thesis argues that rather than focusing on the Church as an institution, social grouping, or volunteer society, the study of ecclesiology must begin with a robust investigation of the doctrine of the Holy Trinity. Utilising the work of Thomas F. Torrance, it proposes that the Church is to be understood as an empirical community in space and time that is primarily shaped by the perichoretic communion of Father, Son and Holy Spirit, revealed by the economic work of the Son and the Spirit. The Church's historical existence is thus subordinate to the Church's relation to the Triune God, which is why the doctrine of the Trinity is assigned a regulative influence in Torrance's work. This does not exclude the essential nature of other doctrines, but gives pre-eminence to the doctrine of the Trinity as the foundational article for ecclesiology.

The methodology of this thesis is one of constructive analysis, involving a critical and constructive appreciation of Torrance's work, and then exploring how further dialogue with Torrance's work can be fruitfully undertaken. Part A (Chapters 1-5) focuses on the theological architectonics of Torrance's ecclesiology, emphasising that the doctrine of the Trinity has precedence over ecclesiology. While the doctrine of the Church is the immediate object of our consideration, we cannot begin by considering the Church as a spatiotemporal institution, but rather

must look 'through the Church' to find its dimension of depth, which is the Holy Trinity. Father, Son and Holy Spirit are a full and replete communion of Triune love, and the free outpouring of this love upon humanity, alongside the corresponding invitation to humanity to participate in the Triune fellowship, are key to understanding the transcendent foundation of the Church. The central motif which we will engage with is the idea of *koinōnia*, exploring the correlation between the divine *koinōnia*, and human *koinōnia*.

Part B (Chapters 6–10) lays out the implications of this key theological relationship for the order, structure, ministry and mission of the Church in the time between Christ's two advents. This is because seeking to understand the external forms of the Church's life without first considering it in its full theological relation to the doctrine of God results in a truncated ecclesiology. By taking this approach, the thesis shows how each of these elements points forward to the consummation of God's intentions for humanity, which is humankind's full participation in the fellowship of the Trinity. The thesis concludes by comparing Torrance's ecclesiology with representative samples of work from John Webster, Kathryn Tanner, Jürgen Moltmann and John Zizioulas, in order to situate Torrance as a conversation partner within wider theological dialogue.

As part of AWSC's ongoing commitment to encourage and celebrate Anglican women in theological education, Revd Kaye Dyer, AWSC Link Representative for Nelson Diocese invited Dr Kate Dugdale to share this abstract of her thesis. In answer to Kaye's question as to why she chose this topic, Kate responded "I chose this topic because I was interested in doing some work around the missional church, but my supervisors encouraged me to do a really robust theological thesis as the basis for this – and I couldn't fit it all into my PhD so had to reduce the scope!"

Kate's full thesis is accessible by visiting the online Otago thesis archive, and searching for Kate Dugdale.

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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 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 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.