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Te Pae Tawhiti 2040
Final report

Steve Taylor and Animoa Goold

Lent 2024

[1] Art by Tipene Wallace. "The Sacred waves of the Hokianga." Used with permission.

Ko te pae tawhiti whāia kia pae tata
Ko te pae tata whakamaua kia tīnā

Loving and Embracing God,
We affirm our guardianship of the precious gift of creation,
We have a vision, We have courage, We have Your guidance.
(Prayer of the Moana, by former Archbishop Winston Halapua)

PASEFIKA hymn
Let all the islands rise and sing
And to our God their praises bring
On strings and drums
His might proclaim The glory of His name.

Pasifika, Pasifika
With throbbing reefs and coral shores
For fish and shell and mighty whales
For His gifts, our thanks we pour.

And when we see the stars at night
The many worlds which cross the sky
The sun and moon which give us light
We lift our hearts to God.

The children playing on the shore
The sounds of laughter which we hear
Their love increasing more and more
Remind us God is near.

The palms which bend towards the sky
The clouds which hurry to and fro
The birds which fly both low and high
Give joy to all below.

To God the Father, God the Son
And God the Spirit, praise be done
May Christ the Lord upon us pour
The Spirit evermore.

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Project overview

What do you want the Anglican church to be known for in 2040?

Te Pae Tawhiti 2040
a lifelong journey,
finding the face of God,
in present realities

Listening
Te Ara Poutama Tuatahi (9 months); Te Pae Tawhiti (26 months)
1550 emails; 110 + conversations
13 educational immersions; 54 rangatahi
10 different research strategies
Koha of Otago cherries + bluff oysters

Realities
Anglican church in annual decline since 1904
Same size church as 1901
82% of clergy aged over 60
Resilience and vitality of moana theologies and mihinaretanga

Rangatahi voices
Church known for its own transformation
Marks of mission of transform and teach intergenerationally
fetu'ut'u'u muni ao balancing old + new

7 education voyages
Riches of mihinaretanga, moana theologies
Talanoa and ako in educational praxis
Woven, charism-based ordinand formation
New mission training vaka
Children, youth, young adult pathways
Agile funding frameworks
Informal theological education

Kāhui whetū toward 2040
Marks of mission
Prayer of the moana
Te Reo Māori kupu
theological education description

Engagement resources
6 page summaries
Introduction video
Bible study resource
Station-based resource booklet
Full report

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Te Kotahitanga + St Johns' Trust commissioned research

As a young adult in Tikanga Māori, Moana* wants to see his people and culture at the front of the church. As a non-stipended minister in Tikanga Pasefika, Nathan* desires to grow his skills in connecting to the broader community without leaving his parish. As a youth leader in Tikanga Pakeha, Jenny* wants ways for her young people to feel connected and able to contribute to Sunday parish worship.

Moana, Nathan and Jenny* are among hundreds of people who shared in Te Pae Tawhiti 2040 The Far Horizon 2040. Their 2040 dreams of a church known for cultural richness and providing training in mission and intergenerational faith formation offer the Province an exciting future in theological education and ministry formation.

In 2020, Te Kotahitanga commissioned research into the future of theological education and ministry training across the breadth of the Province. During 2021, Steve Taylor and Animoa Goold, as experienced external researchers, provided an initial co-design to define the research question and refine the research strategies. A priority was finding ways for each hui amorangi and diocese to contribute uniquely.

What followed during 2022 and 2023 were over 110 interactions in diocesan offices, marae rōpū, parish halls and over zoom. Aspirations were gathered through conversations and focus groups. Realities were named in survey forms, observation of educational activities and demographic analysis.

"As researchers we have met so many wonderful people. We have been humbled by the wealth of wisdom shared through the research." Animoa and Steve

The project was guided by an extract from 'A prayer of the Moana' by former Archbishop Winston Halapua;

> Loving and Embracing God,
>
> We affirm our guardianship of the precious gift of creation;
>
> We have a vision, we have courage, we have your guidance.

The prayer, shared at almost every interaction, also shaped analysis as data was gathered.

The research clarified the gifts the church is called to **guard**. First, a love for God and neighbour, shared across generations. Second, diverse approaches to formation. Each Tikanga brings different educational gifts - including learning through voyaging and theology beginning in the family home, of wananga and whakapapa, of 19th-century bishops colleges that wove prayer and academic thinking into vocational formation.

The research named **realities**. 82% of those in the Clerical Directory are over 60. While similar numbers of women have been ordained as men, women are far less visible in senior levels of church leadership. Most clergy (75%) are trained in local diocese and hui amorangi. This results in significant duplication of resources. If decadal trends in communion participation continue, some dioceses will no longer be serving sacraments by 2040. Church schools will remain with history and identity that provide significant opportunities for formation.

The research discerned a **vision** – of lifelong journeys to find the face of God in present realities confronting our communities. The research discerned seven voyages toward 2040 to guide the Province.

> Draw on the richness of mihineretanga and moana theologies
>
> Elevate talanoa and ako approaches in education and formation
>
> Construct a woven, charism-based approach to ordination formation
>
> Create an edcuational vaka to train in new mission voyages
>
> Prioritise training, pathways and experiences for ministry with children, youth, young adults and families
>
> Develop agile funding frameworks
>
> Amplify informal education

These seven voyages require **courage**. Moana, Nathan and Jenny* love the hāhi and the relationships that hold them. As they expressed their dreams, they were hopeful. But they were also cautious. Would their voices be listened to? Could the church change? Could Moana* see the richness of culture in this Province made visible in theological formation? Could Nathan* experience on-the-ground training through a new mission vaka? Could Jenny's* youth group be part of a Tikanga with as many female as male Bishops?

2040 will be the 200th anniversary of the signing of Te Tiriti of Waitangi. Engaging Te Tiriti of Waitangi has often called the hāhi to change, whether in the historic signing or through Te Pouhere.

By looking again toward 2040, Te Pae Tawhiti The Far Horizon has invited Moana, Nathan and Jenny* and hundreds in the hāhi to gaze at far horizons and together share in shaping current directions.

Chapter 1 - Ko wai māua

Kia manakohia ngā kupu a tōku māngai: me ngā whakaaro o tōku ngākau i tōu aroaro, e Ihowā, e tōku kāmaka, e tōku kaihoko. *Ngā Waiata (Psalm) 19:14*

We begin by introducing the project, ourselves as researchers and the values that have shaped our research. We share some of the research journey and introduce the structure of this report.

1.1 Introduction of Te Pae Tawhiti 2040

Te Kotahitanga commissioned Te Pae Tawhiti 2040 in 2019. The aim was to provide frameworks to support transformative training and formation for mission and ministry of the whole people of God in the Anglican Church of Aotearoa, New Zealand and Polynesia for the next 20 years.

The project begins in prayer:

Loving and Embracing God,
We affirm our guardianship of the precious gift of creation,
We have a vision, We have courage, We have Your guidance.
(Prayer of the Moana, by former Archbishop Winston Halapua)

The project is shaped by a Māori whakataukī:

Ko te pae tawhiti whāia kia pae tata
Ko te pae tata whakamaua kia tīnā
Look to the horizon, and take hold of the challenges it has for today.
As we respond to today, do not lose hold of what is precious.

This whakataukī views the far horizon as yet to be reached, as the horizon from which we have travelled and as the horizon that surrounds us. The whakataukī invites the project to understand movement toward the future as inviting transformation in the present. It suggests voyages of relationship and connection, equipping and encountering, rather than a roadmap of strategic outcomes. We have drawn on this whakataukī repeatedly to guide our research, including in the structuring of this report.

1.2 Introduction of researchers

Steve Taylor (Pākehā) was born and raised on the Aramia River in Papua New Guinea. An ordained Presbyterian minister, Steve has been a principal of two theological colleges. He has mission experience planting new expressions of church for the Baptist Churches of New Zealand and a PhD in theology. He brings a passion for quality empirical research. Recent publications use interview research to analyse church innovation in the Church of England and document archival research into Māori and Oceanic theological education histories. Currently, he serves as Director at AngelWings Ltd.

Animoa Goold (Rangitāne o Wairau) has post-graduate qualifications in education, where her Masters thesis focused on women and leadership in not-for-profit organisations. She has a passion for bicultural leadership development. She is an experienced theological educator, including Pouwhakahaere, Manukau Campus Director, Laidlaw College and Head

of Student Ministries for Tertiary Students Christian Fellowship. Currently, she serves as Pou Ārahi Māori Development at Visionwest.

1.3 Values guiding this research

Throughout Te Pae Tawhiti, as researchers, we have been guided by six values.

- **Unique and respectful**. We value research that respects every individual's uniqueness, culture, and context. Julian of Norwich (1966:68) reminds us that there is value in every small thing, even those the size of a hazelnut. "The first is that God made it; the second is that God loves it; the third is that God keeps it." This resonates with the Māori whakataukī, Ahakoa he iti, he pounamu. Although small, it is precious. We approached every interview and interaction believing that God is uniquely present.
- **Participatory and collaborative**. We value research that is shaped and changed by those who participate. Alan Bishop in *Collaborative research stories* (1995) wrote of the significance of a research whānau to strengthen the research and provide accountabilities. We prioritise flexibility, adaptability and transparency in our work with people and communities. We seek ways to interpret data from within the communities we research. We see research as a form of koha, a way of building mutuality and deepening relationships.
- **Manageable and meaningful**. People and communities have finite resources. We respect what is finite by inviting but not insisting on participation. We seek to listen and, where possible, participate in already planned activities. We value working constructively within a changing COVID context. We welcome opportunities to share appropriately deidentified learnings with the communities who gifted us time and insights.

1.4 The research journey

We began in January 2021 with **Te Ara Poutama Tuatahi** in a co-design process. We met with the Atīpīhopa/ Archbishops, the Pīhopa/Bishops and others they suggested. Following introductions, we shared the Prayer of the Moana and read the Te Pae Tawhiti request for Expressions of Interest. We asked what words and phrases stood out. We then invited reflection on people and places that were important in shaping theological education and ministry training in the past. We asked for current examples of education and ministry training that were encouraging and invited reflection on what realities the research might be seeking to address. We asked for wisdom that could guide such a project and what research question the project should meaningfully address. We summarised the responses and returned them to participants to provide feedback on what we had heard. Between January 2021 and August 2021, we gained invaluable wisdom from 40 interactions with 150 people across the three Tikanga.

We presented a report to Te Kotahitanga in August 2021. The report drew on the Prayer of the Moana to summarise the feedback. We proposed a research question that seemed to synthesise the many questions suggested to us and outlined a range of research strategies that might connect with the diversity of the church (see Appendix: Diverse research strategies to address research questions).

We tested these research strategies in **Te Ara Poutama Tuarua**, seeking to meet again with Pīhopa/Bishops and connect with individuals and groups of the church suggested by Te

Kotahitanga. Between September 2021 and February 2022, we learnt from 25 interactions with 41 people across the three Tikanga.

We began **Te Ara Poutama Tuatoru** in February 2022. We envisaged a range of research strategies to honour the diversity of the Province. These included:

- Undertake haerenga in hui amorangi and dioceses to share stories and gain learnings from people and places that were important in shaping theological education and ministry training in the past.
- Observe case studies of current education experiences that were encouraging.
- Undertake archival research into history of Christian education, including Te Kotahitanga minutes.
- Analyse Clerical Directory to understand clergy demographics.
- Gather demographic data that hui amorangi and diocceses consider informative.
- Listen to rangatahi in focus groups to hear what they wanted the church to be known for in 2040.
- As invited, seek to understand mātauranga Māori and moana theologies.
- Learn about faith formation in church schools.
- Obtain insights from current providers of funding in educative innovation and equity.
- Gain wisdom from theological education providers in the Province and global Anglican communion.

The impact of Covid lockdowns caused some adjustments, particularly to haerenga and our ability to talanoa face to face with Tikanga Pasefika. Nevertheless, during the course of the research we have connected with

- 3 Atipīhopa/Archbishops
- 14 Pīhopa/Bishops
- 13 Ministry Educators
- 4 theology provider Principals/Directors
- 6 rangatahi focus groups from 5 hui amorangi/dioceses
- 3 school chaplains hearing from all 3 Tikanga.

We have learnt about

- whakapapa from Archbishop Don Tamihere
- oranga ake with Kura Takurua
- mātauranga from Kurahautū
- Parihakahatanga from Puna Wano-Bryant and Tonga Karena
- Wai 262 from the Rev'd Dr Hirini Kaa
- Mana ōrite with Hui Raumati Ōrongonui akonga
- History of Taranaki Land wars from Damon Ritae and the Rev'd Jay Ruka
- Pasefika hermeneutics from Father Frank Smith.

We have shared

- 13 educational experiences with people from 12 of the 13 hui amorangi/dioceses
- 5 common life experiences.

We have also had resourcing conversations with

- 3 innovation funders

- 4 international researchers in theological education and ministry training.

We presented a draft report to Te Kotahitanga in September 2022. They affirmed the direction, gave feedback on ways to sharpen the presentation and asked for further research.

We presented a full report to Te Kotahitanga in April 2023, along with four short summaries which draw out findings that might be relevant to

- Overview
- Ministry Education
- Rangatahi Richness
- Moana Waves

In May 2023, Te Kotahitanga offered a Wananga around the full report. Over three days, Te Pae Tawhiti 2040 report was introduced. Participants workshopped six voyages in small groups, in Tikanga caucus and in conversation as Bishops/Pihopa and Ministry Educators.

Because of the dates of the 41st Synod of the Diocese of Polynesia, Tikanga Pasefika asked for leave to engage with Te Pae Tawhiti 2040 in a uniquely Pasefika way. The result was **Te Ara Poutama Pasefika**, with listening woven around two talanoa.

A Grassroots talanoa was held in Fiji during Advent 2023 with thirty-six participants from the Standing Committee of the Diocese of Polynesia, along with members of Te Kotahitanga, St Johns Trust Board and Te Pae Tawhiti researchers. Talanoa was used to identify training to serve archdeaconry aspirations and weave connections between Te Pae Tawhiti, Oceanic cultures and the strategic plan for the Diocese of Polynesia. A Re-lensing talanoa was held in Tāmaki Makaurau during Lent 2024. Twelve participants selected by the Diocese of Polynesia, along with six members of Te Kotahitanga, St Johns Trust Board and Te Pae Tawhiti researchers, met to test the findings of the Grassroots talanoa and to reflect on future directions for Tikanga Pasefika in theological education and ministry training. Following both talanoa, emerging themes were discussed further with Father Frank, whom Archbishop Sione had gifted to resource the Te Pae Tawhiti researchers.[2]

What has emerged in Te Pae Tawhiti has been spirals of connection, listening and discernment unique to each Tikanga.

[2] For analysis of how **Te Ara Poutama Pasefika** reshaped the Te Pae Tawhiti Report, see Appendix 3.

Figure 1: Unique Tikanga engagements through Te Pae Tawhiti 2040

As researchers we have met so many wonderful people. We have been humbled by the wealth of wisdom shared through the research. We welcome invitations to speak and share further about what we heard and to engage your feedback and questions.

1.5 Structure of Te Pae Tawhiti 2040 report

Present in the Pacific; we locate our research with the three sacred waves that describe the originating ocean voyages to Aotearoa. Te Ngarunui is the Great Wave that began the journey. Te Ngaruroa is the Long Wave across the oceans. Te Ngarupaewhenua is the Wave that Lands upon the shore. Using wisdom from some of history's greatest navigators helps us organise our research into Christian education and ministry training in the Anglican Province of Aotearoa, New Zealand and Polynesia.

Te Ngarunui, the Great Wave and different points of departure (Part I)

A sacred journey of learning and formation begins and ends with God. Chapter 2 outlines a description of theological education for the Province. This description emerges from the

centrality of loving God and loving neighbour which in the Old Testament, grew in intergenerational communities and in the New Testament, resourced intercultural compassion.

Different tikanga respond to the sacred call to grow in love of God and neighbour in different ways. Chapter 3 reflects on the "precious gifts" of moana relating, whakapapa connections and colonial educational patterns. Each offers distinct points of departure consistent with the founding aspirations of a three Tikanga church.

Te Ngaruroa, the Long Wave and educational realities (Part II)

Aware that theological education and ministry training can transform, yet pedagogies can oppress, we reflect on changing patterns in church and society, and in theological education and ministry training across the Province. Chapter 4 gathers demographic data and considers the implications of the Anglican church in Aotearoa today being the same size as the church in 1901. Chapter 5 analyses training patterns and pathways represented in the Clergy Directory and considers the realities when 82% of clergy are over 60.

Changing patterns are also present in current education realities. Chapter 6 provides learnings from immersion in current educational experiences and a growing sense of a fragmented approach and inequities between Tikanga. Chapter 7 gathers wisdom from Anglican school chaplains and their insights into the radically different ways that young people today are attending to their faith development.

Te Ngarupaewhenua, the Wave that Lands and future voyages (Part III)

What might become of the sacred journeys of learning and formation in the Province? Chapter 8 gathers rangatahi aspirations for a church transformed. Concerned about injustice, climate change and growing polarisation, rangatahi hope for intergenerational formation and a church of inclusive justice. These aspirations resonate with a description of theological education as a life-long journey in finding the face of God in present realities.

Chapter 9 analyses how future funding might serve the educational aspirations in the Province. Learnings from New Initiatives Funding are brought into conversation with wisdom from others seeking to fund educational innovation and equity. The practical resources are another way to express aroha ki tōu Atua, aroha ki tōu hoa tata - loving God, loving neighbour.

Given the foundational aspiration that Anglican Province might reflect the ways of beings of different Tikanga, Chapter 11 reflects theologically on Ko Aotearoa Tēnei ('This is Aotearoa') and the relevance of Wai 262 in a three tikanga context.

Gospel aroha, different departure points, lived realities, and future aspirations invite the educative transformation of the hāhi. A final chapter (12) offers six possible 2040 voyages:

1. Draw on the richness of mihinaretanga and moana theologies to nurture love of God and neighbour through changed and changing times.
2. Elevate talanoa and ako in educative praxis and between educational providers.
3. Construct a woven and charism-based approach to ordinand formation.
4. Create an educational vaka to train in new mission voyages.

5. Prioritise training, pathways and experiences for ministry with children, youth and young adults and families.
6. Develop agile funding frameworks that encourage local responsiveness
7. Amplify informal education in ministry formation

As different waka traversed Oceania waves, we suggest that these seven different voyages can nurture what is precious in the Province so that people at all stages of life can find the face of God in every present reality - Aroha ki tōu Atua, aroha ki tōu hoa tata.

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Lent 2024
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Part I

Te Ngarunui, the Great Wave

He mea hanga nā te atua i te tīmatanga te rangi me te whenua, ā, kāhore he āhua o te whenua, i takoto kau; he pōuri anō a runga i te mata o te hōhonu. Nā, ka whakapāho te Wairua o te Atua i runga i te kare o ngā wai. Kenehi (Genesis) 1:1-2.

Chapter 2 - Christian education described

Te Pae Tawhiti 2040 asks how the Anglican Province can form ministry and mission participants for changed and changing times. The project is guided by a Māori whakataukī

Ko te pae tawhiti whāia kia pae tata
Ko te pae tata whakamaua kia tīnā
Look to the horizon, and take hold of the challenges it has for today.
As we respond to today, do not lose hold of what is precious.

This whakataukī understands the horizon as encompassing past, present and future. We consider the horizons from which we have travelled as well as considering the horizon yet to be reached. Hence in what follows we offer an understanding of Christian education in the Anglican Church in Aotearoa, New Zealand and Polynesia. This draws from several experiences during our research. It also responds to multiple conversations during the research in which participants expressed tensions around how phrases in the St John's Trust Deed like Christian education and principles might be interpreted and applied.

This chapter offers a description of Christian education, emerging from our listening across the three Tikanga. References to Christian education are recounted and brought into dialogue with Scripture. Several lived examples of what this looks like in current ministry practice are developed. Finally, a description of theological education is provided that we believe voices hopes and aspirations for theological education and ministry training from across the breadth of the Province. This description embraces cultural particularities, uplifts formation across generations and values diverse approaches to education, ministry and training.

2.1 Aroha ki tōu Atua, aroha ki tōu hoa tata – love your God; love your neighbour

The priority of love of God and love of neighbour was heard in three distinct contexts during our research. First, the importance of love of God in relation to Deuteronomy was outlined by Archbishop Don Tamihere. In a presentation "E Tipu E Rea: Sir Āpirana Ngata and the Indigenisation of Christianity in Aotearoa," to a Research Colloquium at Charles Sturt University, Archbishop Don suggested that Deuteronomy 11:18-21 defined Christian education. The value of ancestors, the call to inscribe (tattoo) on the hand and forehead and fix on the doorposts informed why Sir Āpirana Ngata and Māori communities built churches and carved baptismal fonts. Sir Āpirana Ngata understood the Māori Anglican Church as needing to be "based on Māori services, Māori clergy, Māori language, Māori ways and Māori Christianity."[3] For Māori, marae were repositories of genealogical knowledge. Hence, churches could offer conversations with God built on Māori epistemologies, using a lexicography of the patterns and carvings. Love God, love neighbour was declared through indigenous theological statements, like at St Mary's Tikitiki and Hukarere Boarding School. This theological reflection located love of God and neighbour in relation to culture and identity.

[3] Āpirana Ngata to Dan Kaa, c. 1945, 1991. Papers re Māori church affairs 1944-1948, MS-Papers-6919-0396, ATL, Wellington, cited by Tamihere 2022.

Second, while researching Word, Spirit, Street in Wellington (one of the case studies described in Chapter 6), the three keynote sessions by the Rev'd Dr Joe McGarry returned repeatedly to love God and love neighbour. Each session wrestled with change in changing times. The nature of formation for ministry and mission in changed and changing times was Te Pae Tawhiti's primary research question. Rev'd Dr Joe McGarry moved from Old Testament, through the Gospels, to the epistles, in ways that kept returning to love God and love neighbour. This theological reflection located love of God and neighbour as a resource by which God's people were formed in changing times.

Third, loving God and loving neighbour emerged in a rangatahi focus group (as described in Chapter 8). Rangatahi were asked what they wanted to the church to known for. Their responses clustered mainly around two Marks of Mission, those of transform (35% of comments) and teach (21% of comments). The latter was particularly linked to intergenerational faith formation. "To see loving God, loving others and to see that as intergenerational" (B). Given the occurrence of love of God and love of neighbour in these three distinct contexts, we examined the Scriptures in more detail.

Deuteronomy 6:5-9

Ā, me whakapau katoa tōu ngākau, tōu wairua, tōu kaha ki te aroha ki a Ihowā, ki tōu Atua. Hei roto anō i tōu ngākau ēnei kupu e whakahau atu nei ahau ki a koe i tēnei rā. Whakaakona mārietia atu hoki ki āu tamariki, kōrerotia i a koe e noho ana i tōu whare, i a koe e haere ana i te huarahi, i a koe e takoto ana, i tōu aranga ake hoki. Me here e koe hei tohu ki tou ringa, hei pare anō ēnā mea ki waenganui o ōu kanohi. Tuhituhia anō hoki ki ngā pou tatau o tōu whare, ki ōu tatau hoki. Tiuteronomi (Deuteronomy) 6:5-9.

The significance of Deuteronomy 6:5-9 for Jewish identity formation cannot be overstated. The verses make a unique contribution of the book of Deuteronomy, situating Israel's understanding of their communal identity in relationships of love (Brueggemann 2001:83). The passage assumes intergenerational communities of educational intentionality: communities who refuse to take the faith formation of the coming generation for granted. The verses weave formation into liturgical shapes and expect the worship of God's people to be a public and missional "witness to others" (Lundbom 2013:316).

In Deuteronomy, love of neighbour includes the non-native (the *ger*), those who are not an original member of the community in which they live (Spencer 1992: 103-4). One commentary suggests *ger* is best understood as referring to immigrants from the other Israelite tribes. This is based on examining other words in Deuteronomy, including *nokri* to refer to a foreigner in Deuteronomy 14:21, 15:3, 17:15, 23:21, 29:21 and *zar* to refer to outsider in Deuteronomy 25:5 and 32:16 (Yan 2009:112-117). Deuteronomy 6:5-9 offers significant resources in considering identity, formation, liturgy and mission.

Deuteronomy 11:1; 18-20

Nā reira me aroha koe ki a Ihowā, ki tōu Atua, kia mau ki tāna ako, ki āna tikanga, ki tāna i whakarite ai, me āna whakahau, i ngā rā katoa. Engari rongoātia ēnei kupu āku ki roto ki ō koutou ngākau, ki ō koutou wairua; herea hoki hei tohu ki ō koutou ringa, hei pare anō ki waenganui i ō koutou kanohi. Whakaakona atu hoki ki ā koutou tamariki, kōrerotia ina noho i tōu whare, ina haere koe i te huarahi, ina takoto, ina whakatika rānei. Tuhituhia anō hoki ki ngā pou tatau o tōu whare, ki ōu tatau hoki. Tiuteronomi (Deuteronomy) 11:1; 18-20.

Deuteronomy 11 returns us to the educational priorities of Deuteronomy 6:5-9. The text suggests missional movements, from private (heart and home) to public (gate and road). The holistic weaving of private and public, along with heart, soul and strength, offers ways to integrate life for those who feel fragmented by multiple demands (Pressler 2021:90). These verses demonstrate a Christian education that weaves together all of life, including architecture.

Matthew 22:37-39

Ka mea a Īhu ki a ia, "Kia whakapaua tōu ngākau, tōu wairua, tōu hinengaro, ki te aroha ki te Ariki, ki tōu Atua." Ko te tuatahi tēnei, ko te kupu nui. He rite anō te tuarua ki tēnei, "Kia aroha koe ki tōu hoa tata, ānō ko koe." Matiu (Matthew) 22:37-39.

Here, Jesus observed that the entire Law can be summarised into the commandments of loving God, loving neighbour. Such ministry and ministry are for the whole people of God. It requires Christian education to value the mind, but refuses to reduce Christian education to an intellectual pursuit. The passage assumes integration with the whole of life. It expects education to resource identity, formation, liturgy and mission. It demands praxis in which learning changes how our neighbour experiences our faith. Hence aroha ki tōu Atua, aroha ki tōu hoa tata, loving God; loving neighbour can be the basis for Christian education, including theological education and ministry resourcing.

Luke 10:36-37

Nā, ki tōu whakaaro, ko wai o tēnei tokotoru te hoa ōna i tūtaki nei ki ngā kaipāhua? Ka mea ia, "Ko tērā i atawhaitia ai ia." Nā ka mea a Īhu ki a ia, "Haere, kia pērā anō tāu mahi." Ruka (Luke) 10:36-37.

In Scripture, Jesus placed love God, love neighbour, at the core of his ministry and mission. When asked to define neighbour (Luke 10:27) Jesus spoke of the Parable of the Good Samaritan. The Deuteronomic definition of neighbour, as those who are not an original member of the community, is extended to include anyone in need of mercy (Luke 10:37).

What might this look like in changed and changing times in Aotearoa tēnei? The Word, Spirit, Street sessions also included input from the Rev'd Mamari Stephens (Te Rarawa, Ngati Moetonga/Te Rokeka) and Rev'd Alison Robinson (Missioner St David's Anglican Naenae). Both shared stories of mission and ministry practice in changed and changing times (see Table 1). These stories demonstrated love of God and neighbour in ways that were safe, competent, faithfully agile, collaborative and accountable. Loving God and loving neighbour for the Rev'd Mamari Stephens included **house cleansing**, reading **cultural reports**, sharing **Bible stories** with whanau for whom "I'm their priest," offering **communion in te reo** to a woman dying of cancer and the challenges of ministry during the **anti-mandate protests.** Loving God and loving neighbour for Rev. Alison Robinson included a shift in the **location of a church service**, teaching **spiritual practices** to those in prison ministry and the importance of **discernment**, as a shift of gaze opened up new ministry understanding. These stories describe mission and ministry that are safe, competent, faithfully agile, collaborative and accountable.

Table 1: Grounding ministry and mission at Word, Spirit, Street

	Grounding ministry and mission

	Rev. Mamari Stephens	Rev. Alison Robinson
Safe	**House cleansing** shaped by the need to affirm correct ordering to respond to unsettled contexts and right ordering in spirit worlds. Ministry during the **anti-mandate protests** included deleting posts from Māori & Christian Facebook group, a choice to “censor” and critique.	Attentive, pastoral use of words in **prison ministry** to offer spiritual practices respectful of diverse beliefs. Awareness of drama triangle to enhance emotional resilience during times of **prison ministry**. Use of ngahere (bush walking with fantails) for solitude and discernment “Holy Spirit, what do you want to say?”
Competent	Discern in a **cultural report** the presence of Māori spirituality, with discernment brought into dialogue with te reo of *Te Paipera Tapu*. The **communion in te reo** is the "Māori way," in which the form - speechmaking and food – encodes and deepens the intimacy of whanaungatanga.	Discernment of time for a change of location for Tumanako hou, into the church auditorium to learn about sacred space, beauty, being church and community in sanctuary.
Faithfully agile	**House cleansing** used Anglican liturgy in ways responsive to the question, "You're not going to order the tupuna away?" **Sharing Bible stories** using a form of Godly play with whānau not aware of the stories of Easter and Christmas.	Use of multiple Christian practices, including prayer, Thy Kingdom Come and sacred space (**Tumanako hou**), Jesus prayer and holding cross to transform death into resurrection “Your now does not define your future” (**prison ministry**)
Collaborative	**Sharing Bible stories** in context of whānau over 19 years of relationship. The **communion in te reo** is deepened in intimacy by whanaungatanga.	**Discernment** at St David's is not private but a community, taking hard input from people who love us enough to speak into our lives.
Accountable	Role of priest opens doors. **House-cleansing** using Anglican liturgy in a situation of "distrust of organised religion.” **Sharing Bible stories** with whānau who are not from church but “I’m their priest.”	Role of Missioner (ordained) and role of Prison Chaplain opens doors.

Reflection on these real-life stories grounds loving God, loving neighbour in current ministry practice. It suggests learning outcomes of safe, competent, faithfully agile, collaborative and accountable that can guide theological reflection and ministry training.

2.2 Culture, identity and Christian education

Suggesting a Christian education journey guided by ancient Biblical texts including from Deuteronomy requires caution. Education has been, and continues to be, an essential tool in colonisation. In assessing the possibilities and limits of a Christian education vision shaped by love of God and neighbour, it was instructive to read recent post-colonial scholarship on Deuteronomy.

For colonised communities, there are lifegiving liberative possibilities. The commentaries suggest Deuteronomy was compiled for exiled communities assimilated by Empire in the 8th century BCE (Lundborn 2013:316). The book of Deuteronomy includes interactions with a community who has experienced significant trauma. The book’s educative vision provides ways to re-imagine identity for a colonised community, offering resources to resist assimilation by a dominant culture (Pressler 2021, 88-89). Deuteronomy provides resources

by which oppressed communities might creatively practise radical love of enemies (Morrow 2011, 290).

For dominant cultures, there are important warnings. The commentaries point out how the texts in Deuteronomy work to undermine “us and them” language (Pressler 2021, 89). The texts invite particular care in the ways that language around theologies of sovereignty are used. There is a sense that the Christian education of dominant cultures must be done in ways that render them vulnerable to the urgent needs of marginal communities. Loving God and loving neighbour involves unlearning for those from dominant cultures with settler ways of being.

2.3 A description of Christian theological education

> Theological education is a lifelong journey of finding the face of God in present realities.

A description of theological education - as a lifelong journey of finding the face of God in present realities - was shared at the Grassroots talanoa (Advent 2023). Archbishop Sione offered the description during a time of reflection on what it meant for him as a priest to serve a community that had recently experienced flooding.

Further consideration of this description of theological education occurred during the Relensing talanoa (Lent 2024). Participants drew out various elements from the description that are significant for the future of theological education and ministry training:

- *lifelong journey*. This phrase understands theological education as the work of all people at all stages of life. The family home and the life of the parish are significant, alongside formal theological training. Everyone is placed on the same level in an active journey with God. Education and ministry training must take previous learning seriously.
- *Finding*. This word values exploring in theological education. It encourages questions, action-reflection, and inquiry-based learning. *Finding* in theological education critiques a “*jug*-and-*mug* theory of *education*” where teachers are seen as full *jugs* pouring knowledge into empty student *mugs.*
- *face of God*. This phrase offers a relational understanding of theological education. There are echoes of the priestly blessing in Numbers 6:24-26 and God’s heart for all creation and all nations in Psalm 67:1-2.
- *present realities* understands theological education as a whole-of- life activity connected to contexts and the concerns of local communities. This holistic understanding was reinforced by the way Archbishop Sione tied the description with the experience of ministry during a flood. Theological education is practical, emerging with life’s realities, including the extreme weather events inherent in climate change.
- The description of theological education offers a vision of the church having a unique role in society as it connects spiritual life with human experience and the concerns of local communities. Looking toward 2040, the Relensing talanoa participants noted that development organisations in the Pacific are recognising the limits of secular approaches to development. In Oceania, churches and traditional leadership structures shape society and are a significant resource in development. A description of theological education as *finding the face of God in present realities* understands the church as a participant in all of life, with a unique contribution located in God’s

love and work for shalom. Solidarity and partnership are elevated in mission and ministry.

The Relensing talanoa discussed the *concrete implications of a* description of theological education *for the future of theological education, ministry training and formation in Tikanga Pasefika. The talanoa* emphasised the need for educators to go to communities and help connect local findings of the face of God with findings from other local contexts, both global and historic. These educators can be developed through funding for scholarships, particularly if ways are found to financially support learning in context.[4] For Tikanga Pasefika, education needs to include training local people skilled in adult education and contextualised and integrated curriculum. There is a need for case studies of good practice in local contexts and learning with "good thinking minds" already present in lay people located in local contexts. How can they be supported to resource theological development? How can informal education and theologies formed in oral cultures be valued?[5]

The description of theological education as a lifelong journey of finding the face of God in present realities resonates with themes we heard in other Tikanga. *Finding the face of God in present realities* is another way of expressing Aroha ki tōu Atua, aroha ki tōu hoa tata, loving God, loving neighbour. An example was the presentation by Archbishop Don, who suggested that love God, love neighbour in Deuteronomy 11:18-21 defined Christian education. There are helpful connections between the valuing of ancestors, faith transmission through generations and how Māori communities built whare karakia. A second example was *the resonance of lifelong journeys* with conversations in Tikanga Māori about the importance of the marae in shaping and discerning the call to ministry and the importance of Minita-a-Whanau training in some hui amorangi. A third example was the use of love God, love others in a Tikanga Pakeha rangatahi focus group, who wanted the church in 2040 to be known for "loving God, loving others and to see that as intergenerational." This example connects with *lifelong journeys* and *finding the face of God*. Hence, we suggest that a description of theological education as a lifelong journey of finding the face of God in present realities helpfully expresses hopes and aspirations across the Province.

Finally, a description of theological education as *a lifelong journey of finding the face of God in present realities* resonates with the historical definition of theology by Anselm of Canterbury, of theology as fides quaerens intellectum, translated from Latin as "faith seeking understanding." Anselm (1033/4–1109) was an Italian Benedictine monk who provided theological leadership as an Abbott in France and then as Archbishop in England. Thomas Williams has argued that fides quaerens intellectum was the original title of Anselm's first book, *Proslogion*. Anselm's definition of theology called for "an active love of God seeking a deeper knowledge of God" (Williams 2023).

Theological education as *a lifelong journey of finding the face of God in present realities* invites the Province to prioritise theology for all ages as it is connected to life and context and seeks deeper relationships with God and neighbours. Perceptions of theological

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[4] During our research, we saw the benefits of funding of living allowances to support young adults who are training in the Diocese of Waikato and Taranaki and Diocese of Christchurch. We encourage thinking about how this could be applied in the Diocese of Polynesia to fund theological education in situ.

[5] During our research, we were impressed by the work already done in this area by Ōrongonui - Kura Mihingare, Takoto te Pai in Te Tai Tokerau Hui Amorangi.

training and ministry formation as something that happens solely through courses taught at colleges are challenged. The description can guide Te Kotahitanga and St John's College Trust Board in funding decisions around the nature of Christian education. The description resonates with all of the suggested voyages that conclude this report in Chapter 11.

2.4 Summary

This chapter develops a description of theological education, as *a lifelong journey of finding the face of God in present realities*. First, aroha ki tōu Atua, aroha ki tōu hoa tata, love your God; love your neighbour, is explained and drawn into conversation with Scripture. Second, real life stories are used to ground love of God and neighbour in ministry practice in the Province today and suggest five learning outcomes of safe, competent, faithfully agile, collaborative and accountable for ministry training. Third, a description of theological education from Tikanga Pasefika is outlined. Connections are developed between aroha ki tōu Atua, aroha ki tōu hoa tata, love your God; love your neighbour and the phrases *lifelong* and *finding the face of God*. The description voices hopes and aspirations for theological education and ministry training from across the breadth of the Province as it embraces cultural particularities, uplifts intergenerational transformation, and values diverse approaches to education, ministry and training.

Chapter 3 - Educational genealogies in Christian education

Te Pae Tawhiti 2040 asks how the Anglican Province can form ministry and mission participants for changed and changing times. The project is guided by a Māori whakataukī

Ko te pae tawhiti whāia kia pae tata
Ko te pae tata whakamaua kia tīnā
Look to the horizon, and take hold of the challenges it has for today.
As we respond to today, do not lose hold of what is precious.

On the ocean, the horizon is a 360-degree experience. It encompasses the past where you have come from, as well as the future to which you are being drawn. To define Christian education in the Province is not only to reach back to aroha ki tōu Atua, aroha ki tōu hoa tata, love your God; love your neighbour. It is also to reach back to understand the past of Christian education in the Anglican Church in Aotearoa, New Zealand and Polynesia.

Different tikanga have responded to the sacred call to grow in love of God and neighbour in different ways. As the Prayer of the Moana reminds us, the loving God has given us precious gifts. This chapter names three educational gifts - of moana relating, whakapapa connections and Selwyn's notion of Christian principles. Each offers distinct points of educational departure. Valuing diverse departure points is consistent with the founding aspirations of a three Tikanga church.

3.1 The precious gifts of moana relating

A common assumption is that theological education and ministry training occur in organisations and colleges. Our research among Tikanga Pasefika challenged this assumption. The precious gifts of Tikanga Pasefika are found in relationships between people and connection with the moana. Established leaders discern call and provide opportunities. Communities see the power of education and provide support. Learning often occurs by immersion, invitation and observation. Talanoa is a significant educational resource, with words spoken being more significant than words written. The gifts of the created world are an essential resource in theological reflection and drive the development of moana theologies as a unique resource for the Province.

The first Archbishop we met as part of the Te Ara Poutama Tuatahi was Archbishop Fereimi Cama. We introduced Te Pae Tawhiti and asked about places from the past important in theological education and ministry training. Archbishop Fereimi invited us to connect with people. We were grateful for his thoughtful and caring wisdom in this interview. We were greatly saddened to hear of his death. We acknowledge the impact of his loss on this project but even more so, for his family, village, and Tikanga Pasefika and the Diocesan office. We express our ongoing prayers for those who grieve his absence.

After some months of respect, we sent out emails seeking times to connect and over Zoom were privileged to share in 13 talanoa conversations with ministers and educators. These began with the Prayer of the Moana and introductions to each other. Each talanoa then reflected on the relevance of Te Pae Tawhiti and ended with expressed desire for face-to-face connection once the circumstances of Covid changed and after the installation of a new Archbishop for Polynesia. This became possible when Archbishop Sione invited us to work

with Archdeacon Chris Solomona and share in a Grassroots talanoa with thirty-six participants in Fiji and a Relensing talanoa with eighteen participants in Tāmaki Makaurau.

> To God the Father, God the Son
>
> And God the Spirit, praise be done
>
> May Christ the Lord upon us pour
>
> The Spirit evermore (Pasefika hymn)

Talanoa collective life

> Fofola e fala ka tau talanga – Tongan proverb
>
> Let us spread out the mat so that we can start the process of the conversation (Halapua 2008:66).

Our engagement with Tikanga Pasefika as Te Pae Tawhiti researchers has highlighted the particular collective way of being. One way this collective finds concrete expression is in talanoa.

The theological dimensions of talanoa were explained to us in *Waves of Embrace* by Winston Halapau. Talanoa seeks the sacredness of listening. "On the vaka, different voices listened to different elements (stars, waves, currents, wind, birds) and many voices were needed to gain a full picture. "It is in Christ that *talanoa* is located and energized" (Halapua 2008:95). Tala is the sharing of stories and noa is space given by an individual, group, environment. Talanoa is a way to "tell stories within a community that is open and receptive ... an activity that is oceanic, communal, and oral in nature" (Halapua 2008:55, 57).

Talonoa is a method, a way of being together. Talanoa is also a way of knowing, of prioritising relationships between people (Vaioleti 2014:197). "An approach, as a person from the Pacific, is to focus on the world in front of the text" (Pasefika conversation 6). This quote draws from work by linguist and philosopher Paul Ricoeur. We needed to refresh our understanding of reading and interpreting to help us listen to Moana perspectives on the hermeneutics of interpretation. Paul Ricoeur (1974) outlines three worlds:

- the world behind the text – the original context and historical moment in which the text was written;
- the world in the text – the vocabulary, verbal structures, literary forms and translation challenges of the original text; and
- the world in front of the text – the reader's own values, attitudes, and beliefs and the diversity that results from unique readings.

American humanities lecturer Randolph Tate (1991:61) applied Paul Riceour to the reading of Scripture and concluded that "no two readers are identical … each reader has an individual imagination." Hence, this Pacific approach of focusing on the world in front of the text provides a unique imaginative gift. In offering unique interpretive gifts, there is encouragement for other unique interpretive gifts to be shared. In this way, diversity is celebrated for the way it enlarges the interpretive strengths of the Province. In cross-Tikanga settings, relational hermeneutics "values acceptance, humility, willingness to offer and receive and respectful ways of relating" (Pasefika conversation 7).

> Tikanga Pasefika give in the three Tikanga …. mediation, the ability to step back in order for other Tikanga partners to keep talking. [Tikanga Pasefika] offer theologies of reconciliation

and how to forgive. They offer different understandings of time, as cyclical, as being patient and willing to return to talk tomorrow (Pasefika conversation 7).

These insights indicate that talanoa relational hermeneutics of Tikanga Pasefika offer a unique contribution. The Province can learn from Tikanga Pasefika what it means to listen in community, be enriched by diversity, partner with humility and respect and offer mediation, reconciliation and forgiveness.

While talanoa is central to Pacific cultures, it is increasingly being used in educational settings, including in Aotearoa. Three recent examples demonstrate the development of talanoa in Aotearoa education and formation. First, talanoa can change formal classroom interactions. Jacinta Oldehaver (2021) used action research in six primary school classrooms over a school year. She found that using talanoa deepened learning by empowering student contributions to solve localised issues (Oldehaver 2021). Professional development of educators was required, given that "the teacher is still required to be active, in particular, as they are best positioned to notice where to propel the discussion forward, where there are stuck points and if there needed to be a change in direction or resources added or amplified" (Oldehaver 2021:243). Development was possible because of tools like talanoa talk with cultural templates, cultural norms for talk and resources for instructional design (Oldehaver 2018). Second, talanoa benefits organisations. Pacific principles of relationship-building and dialogue helped an Auckland school as they supported staff, students and families during the COVID-19 disruptions and closures (Education Gazette 2020). Third, talanoa changes relationships with key stakeholders. In 2015 and 2016, three Porirua East schools observed that talanoa built stronger relationships and enhanced trust and openness between learners, parents and teachers (Te Kete Ipurangi nd). The practice of talanoa is enlivened by values of ofa (love), mafana (warmth), malie (humour) and faka'apa'apa (respect).

Looking to 2040, we suggest that talanoa be a central strand in education and formation (see voyage 2 in Chapter 11.5). We see benefits, including decreased isolation and increased resource sharing between education people, groups and institutions across the Province.

Moana theologies

An Anglican Province located in the Pacific, the world's largest body of water, is uniquely enriched by moana theologies. One of the early articulations of moana theologies came from Archbishop emeritus Winston Halapua (2008).[6]

Each Province in the Anglican Communion has a particular heritage. Environment and history have shaped structures and cultures, spiritualities and ways of expressing the gospel of Jesus Christ. There is a great need to celebrate the particular cultures, spiritualities and structures that express the gospel of Jesus Christ. Western scholarship has "been landlocked" and needs "metaphors arising from the different aspects and waves of the ocean" (Halapua 2008:3). Moana theologies work with creation. They contribute a particular, Pacific perspective that provides new journeys together in mission.

The moana invites journeys. As Jesus crossed the Sea of Galilee, so Jesus began a mission of boundary-breaking – a mission that crossed many boundaries and expanded horizons. Moana theologies, specifically "Oceanic insights and perspectives", are to be shared with "the wider Church to contribute to the well-being of people beyond the shores of the Pacific" (Halapua 2008:14). In a world that needs to learn to relate, focusing on the moana creates interconnectedness between people and environment, between different small islands and between thoughts and actions.

For Tikanga Pasefika, diversity is a given. The diversity of island nations, cultures, languages and contexts requires "appreciating indigeneity" (Interview 5). From the moana we were invited to value uniqueness and diversity rather than homogeneity and dominant cultural perspectives. "Tikanga Pasefika has many contexts, each hearing things. It is important to listen to each country and context distinctly" (Interview 10). Respect in diversity is possible because of the moana and how water flows between distinctive communities in ways that ensure room for all (Halapua 2008:64). Hence moana theologies invite the movement out of our parochial smallness to accept greater diversity. "The *moana* calls us to adventures that are beyond paddling in the shallows of the immensity of God's love. The *moana* calls us to embrace and embark on the waves of that love" (Halapua 2008:80). The far horizon is experienced as a beckoning invitation.

There was a deep appreciation for the experiences of journeying across the moana. A key learning source was "connecting with other cultures" (Pasefika conversation 11). Many of the people, to whom we listened, had learnt across cultures. Migration over the moana had reshaped genealogies and opened up new relationships and experiences.

Significantly, you also learn when you return. One of the talanoa included sharing a significant story of leaving and how learning occurs in going and returning to see how much knowledge is woven into local stories (Pasefika conversation 7). The learning resulting from these voyages across the moana felt more like a spiral, in which every departure deepened the possibilities for learning, increased the need to listen, and rewarded the traveller with the possibility of learning from both those who stayed and those who went.

[6] During the Relensing talanoa (Lent 2024), Rev Dr Frank Smith noted fifteen moana theologies being referenced in the current curriculum at St John the Baptist Theological College*,* Suva.

Moana theologies can shape the understanding of Christian education and learning. In a zoom conversation with a member of Tikanga Pasefika, as we introduced Te Pae Tawhiti, we learnt that the "ocean is the curriculum" (Pasefika conversation 3). When you learn from the ocean, you experience "waves" (Pasefika conversation 1), as your initial thinking is challenged. Hence Tikanga Pasefika offers the Province a significant resource: the ocean as a place of learning and a location for learning.

In another Zoom conversation with a member of Tikanga Pasefika, the question was asked: "Why could people [from the 3 tikanga church] not …. be learning in [Tikanga Pasefika] and reflecting on what is happening in the Pacific?" Offering education in the Pacific was seen as enabling Tikanga Pasefika to be a giving tikanga (Pasefika conversation 4). The far horizon should require everyone from the Province to go on learning journeys.

Hence, the moana theologies of Tikanga Pasefika offer a unique contribution. They locate education and formation within the flow of God's abundance and connectedness. God's desire for connectedness invites curiosity about diversity and learning as a journey.

> Pasifika, Pasifika
>
> With throbbing reefs and coral shores
>
> For fish and shell and mighty whales
>
> For His gifts, our thanks we pour. (Pasefika hymn)

Whole people of God for whole of life

Moana theologies bring a breadth to environmental justice. Valuing creation, ocean, land, fauna, and animals requires "Christians caring for the environment, children, everything" (Pasefika conversation 8). In the moana, "guardianship is a key concept." "Mission is much broader" and has immediate consequences for education: one person suggested a "scholarship to send people … to study say marine biology and take one theology paper" (Pasefika conversation 8). "Leadership is for all of life, not just the church" (Pasefika conversation 6). We heard repeated concerns that Christian education might be narrowly applied, restricted only to those training for ordination. Such narrow definitions hinder people from pursuing God's call to care for creation and train for environmental justice-making.

These holistic theologies flow from the baptismal waters of God's abundance and connectedness. Mission for and with the whole of life flows from the God who hovers over the waters. From God's participation in chaos surges lament over climate change and calming prayer amid storms. Mission expresses God's guardianship as care for all of life. Forming leaders for all of life includes the funding of praxis teaching in food security and climate anxiety and scholarships to study marine biology integrated with theologies of abundance and connectedness.

> Let all the islands rise and sing
>
> And to our god their praises bring
>
> On strings and drums
>
> His might proclaim The glory of His name. (Pasefika hymn)

3.2 The precious gifts of Whakapapa connections

When we listened among Tikanga Māori, we heard precious gifts of whakapapa, transmitted through wānanga.

Aotearoa's first educational providers were wānanga. They drew on a distinct moana history, with disciplines, epistemologies and educational practices, shaped by the migrations from Hawaiki to Aotearoa. These ancient wānanga took different forms as Whare Kura and Whare Maire, "specialised laboratories in the further advancement of knowledge" (Marsden 2003:xxxiii). In the teaching of atuatanga, theological education was present, embodied in epistemologies of whakapapa and orality.

These whare wānanga were centres of higher learning. Māori Marsden describes smaller, local whare wānanga, along with a larger Tai Tokerau whare wānanga which travelled the region, convening at various locations, assisted by local tohunga (Marsden 2003:xii). The whare wānanga was preoccupied with how the fabric of the universe is woven, and the nature of our place within it (xiii). The whare wānanga met after the sweet potato and seafood had been gathered. Baptismal ceremonies marked the induction and graduation of students.

These wānanga of Aotearoa were dynamic, creatively responsive to changing times. Māori Marsden described the birth of Te Wānanga o Te Tai Tokerau in the 1850's as a direct action by the hapū of Tai Tokerau, to preserve history, tikanga and traditions (Marsden 2003:xxxi). This Wānanga covered a "broader field which included elements of both [Whare Kura and Whare Maire]" (Marsden 2003:xxxiii). Experts (faculty) collated information specific to their region. The wānanga offered three to four day intensives once or twice a year. Students were expected to share their learnings more widely amongst the people (xxxvii). In even more recent times, other forms of wānanga have evolved, "for the specific purpose of meeting an urgent need" (Marsden 2003:xxxviii). These wānanga from the past horizon are taonga, a potentially vital resource in looking toward a future horizon.

Within Tikanga Māori, Te Rau Kahikatea and Ōrongonui give current shape to education as whakapapa, transmitted through wānanga.

Whakapapa and Te Rau Kahikatea

Aotearoa's tallest indigenous tree, the kahikatea is considered "the fruit basket of the forest." Te Rau Kahikatea College is named after this "fruitbasket," in particular a tall stand of nearby kahikatea. The decision in 1881 by the CMS to withdraw from Aotearoa New Zealand resulted in the establishing of Te Rau Kahikatea as a place to train Māori for ministry among their own people. Archdeacon William Leonard Williams (known as Mita Rēnata) was the first Principal. Formal academic qualifications with a pathway toward a Licentiate in Theology were introduced in 1902.

Bishop George Connor has conducted research into Te Rau Kahikatea. He notes the inclusion in the textbooks at Te Rau Kahikatea of topics unique to Aotearoa, including the blessing of taonga, rituals for the exorcisms of people and place and prayers to remove tapu and lift rāhui (2012:10). Connor describes the publication of *Te Maramataka* each year from 1841 to 1923, as an astonishing annual indigenous ministry resource. Central is whakapapa, the historical notes attached to certain days of the year that are for Connor (2011) the fruit of reciprocal relationships, most likely between Leonard Williams and Mohi, a Māori educator.

A decision was made to close Te Rau Kahikatea College in 1918, despite warnings that the closure would "cut off" Māori students from their own people.[7] It is curious that Te Rau Kahikatea College was closed at about the same time that St John's College which had closed in 1917, was reopened. It is also curious that at a similar time, concerns were being raised about the vast volume of kahikatea leaving Aotearoa New Zealand, primarily as butter boxes sold to British markets. Premier Richard Seddon was warned that these ancient forests could "never be replaced" (Park 1995:85).

Thankfully, in God's ecology, Te Rau Kahikatea as a college was not lost as a living theological reality. In 2001, the Māori Anglican Church re-purchased the historic Te Rau Kahikatea. In 2012, a Tumuaki was appointed, the most Rev'd Donald Tamihere. The dynamic interplay between whakapapa and wānanga is evident in this description:

> Many of today's Māori clergy are able to trace their whakapapa back to these original academic Māori priests. Certainly, all clergy and laity within Te Hāhi Mihinare can claim themselves as descendants of the whakapono and ministry of these original clerics and the whānau that nurtured and supported them … with Christ as the foundation of our wānanga, Te Rau College now extends its classroom to encompass the maunga, awa, whenua, marae, and people of Te Tairāwhiti.[8]

Whakapapa and Ōrongonui

Ōrongonui, located in Te Tai Tokerau is a pathway into the hāhi as it nurtures identity and call, providing "knowledge of our own (hāhi Māori) story" (Ethnography visit). Names are important and Ōrongonui was thoughtfully named by Bishop Kito. Rongo is to hear. Ōrongo is the event or place of hearing. Rongonui is what comes from history. Ōrongonui was a way to respond in Te Tai Tokerau to the event of hearing the great news in 1840.

Formation is understood as connecting to a whakapapa. During our visit as part of Hui Raumati 2023, we heard three strands of whakapapa being woven. The first strand was a Gospel seeking ("Ruatara went looking for Jesus. He found Samuel Marsden … Māori brought te rongopai to Aotearoa"). A second strand was a Gospel speaking ("how much reo did Marsden have and who really preached?"). A third strand was a Gospel responding (haka, celebrated in "Te Hari a Ngāpuhi" waiata).

The wānanga is constantly shaped by this whakapapa. "Why did our tupuna embrace faith? Because it brought life, faith and hope. It resulted in transformation. This is the heart of Ōrongonui, changed lives and the building of churches" (Reflection during Hui Raumati 2023 poroporoaki).

Much work at Ōrongonui has gone into weaving intentional partnerships with another Māori educational provider, Te Whare Wānanga o Awanuiārangi.[9] This partnership enhances the educational commitments of Ōrongonui. First, it strengthens an indigenous grounding in Te Tiriti. Second, it inspires with the possibility of further learning journeys

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[7] Quoting from https://teraucollege.ac.nz/tahuhu-korero/.

[8] https://teraucollege.ac.nz/tahuhu-korero/.

[9] Te Whare Wānanga o Awanuiārangi develops their understandings of critical thinking in dialogue with a founding pepeha - Rukuhia te mātauranga ki tōna hōhonutanga me tōna whānuitanga. Pursue knowledge to the greatest depths and its broadest horizons. Their commitment to academic excellence is based on two key philosophies. First, "solutions to issues, as opposed to simply describing problems. Secondly… learning has a tangible, positive outcome for their community."

through bachelor and post-graduate qualifications. Third, it assists in the cultivating of critical thinking in ministry attentive to context and justice.

Figure 2: Pou Ruataha Ōrongonui

The wānanga that is Ōrongonui provides a well-structured and highly supportive learning environment. Flaxroots education of the kind offered by Ōrongonui forms kaimahi (workers) for mission and ministry on marae and in hapū in Northland. The dynamic way that whakapapa shapes wānanga was indicated in a carving that was blessed during Hui Raumati 2023. Located in the foyer of Te Karaiti Te Aranga, Whāngarei, the Pou Ruataha connects Ōrongonui with te rongopai (Figure 2).

To draw on the Te Pae Tawhiti whakataukī, both Te Rau Kahitakea and Ōrongonui are responding to the challenges of today, by not losing hold of what is precious, their whakapapa to "descendants of the whakapono and ministry of these original clerics and the whānau that nurtured and supported them" (Reflection during Hui Raumati 2023 poroporoaki).

3.3 The precious gifts of settler ministry formation

Precious educational gifts are present in Tikanga Pasefika and Tikanga Māori. Tracing lines of descent clarifies educational gifts present in Tikanga Pākehā. These include different historical approaches to ministry formation, including apprenticeships, universities and Bishop's Colleges.

Missionary voyages brought settler educational practices to Aotearoa. Education was a main means of evangelising for the missionary movement and a school was opened at Hohi Mission Station in 1816. Radical differences in educational practices are immediately visible. Recent archaeological research, and the uncovering of fragments of writing slates demonstrates the priority of written, rather than oral, epistemologies.[10] Many of the early missionaries were from more working-class backgrounds and brought with them experiences of apprenticeship approaches to formation, learning by doing in closely mentored relationships.

In 1843, Selwyn arrived. He brought with him a different set of experiences of theological formation, shaped by 19th century English educational practice. Particular approaches to church[person]ship, concern about the University's deficiencies in preparing ordinands and the personalities of individuals bishops were key factors in the establishing of Bishop's colleges during the 19th century. Hence Davidson (1993:15) argues that "Selwyn's St John's College was not an isolated experiment. It was part of a much larger attempt to find

[10] https://www.otago.ac.nz/otagobulletin/research/otago065069.html

appropriate ways to provide ministerial education." Settler theological education emerges from these histories.

While Selwyn imported a particular vision for a Bishop's college, there is evidence of contextual adaptation. As one example, Davidson (1993:57) indicates that the theological community at Waimate was much more inclusive of women than educational institutions in England.

Bishop Selwyn used the term "principles of Christian." This wording is part of the St John's Trust Deed, and continues to be significant in understandings of Christian education today. It is essential then to consider what 'principles of Christian' might have meant for Selwyn.

Warren Limbrick (2011) documents the ways in which the "principles" is a recurring phrase in Selwyn's correspondence. For Limbrick, Selwyn's "principles" must be understood in relation to "nineteenth-century English theological discourse" (2011, 28). Bishop Selwyn was shaped theologically by Oxford reformers and their understandings of the church as apostolic – "the chain of memory and practice which links the community of faith in any age to the church of apostles through a consensus of faith, a continuity of order, liturgy and a fellowship in mission." For Limbrick (2011, 32) these notions of the church as apostolic were synonymous with Selwyn's "principles." Hence in seeking to understand a phrase like "principles of Christian education" we must value notions of apostolicity, education as "forward looking and innovative," as seeking to embody apostolicity and tradition in the context of Aotearoa (Davidson, 2011, 19).

These English educational influences, of apprenticeships, universities and reactions to universities in forming Bishop's Colleges provide a way to understand the various settler theology colleges that developed in Aotearoa.

Bishopdale College (1869-1908; 1979-)

Bishopdale began in 1869, shaped by context and geography. The geographic isolation of Nelson made it difficult for students to travel to attend other Anglican providers in Aotearoa. Clergy arriving from England were often ill-suited to the settler colonial culture, which encouraged initiatives to train clergy locally. Students came to live with Bishop Suter (1830 – 1895) in an **apprenticeship** model of training. Bishopdale began to teach the Licentiate qualification (LTh) in 1874 and Bishopdale was affiliated with New Zealand University in 1877. In 1886, Bishopdale provided nearly half the students throughout New Zealand who passed grade four of the Licentiate exam. However, new students were not accepted following the death of Bishop Suter in 1891 and Bishopdale closed in 1908. Bishopdale recommenced on 3 March 1979 offered local training and in 2008 formed an external accredited teaching partnership with Laidlaw College.[11]

Selwyn College (1893-1970's)

Selwyn College was founded in 1893 by Bishop Nevill (1837 – 1921) as an Anglican theological college training clergy and as a hall of residence for students attending Otago University. It was founded on an Oxbridge **university** collegiate model. A search of the Clerical Directory 2022 suggests Selwyn College was a place of training until well into the

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[11] Notes from "Bishopdale College," https://www.theprow.org.nz/yourstory/bishopdale-college/#.Y_QMHhNBw6B.

1960's, if not the 1970's.[12] However, there is no evidence in the Clerical Directory of Selwyn being a place of training beyond the late 1970's.[13] In recent years, Selwyn has found new vision in these historic roots. The Selwyn Consultation panel chaired by Archbishop David Moxon raised the possibility of renewed relationship between Diocese, Selwyn and the University Theology Programme. In 2022, the inaugural Hoani Parata lecture was held, to honour Reverend Canon Hoani Parata (1881–1928), the first Māori resident at Te Maru Pūmanawa (Selwyn College). There have also been suggestions of theological partnerships with Tikanga Polynesia and a role in the formation of chaplains.[14]

Theology House

An "upper department" of Christ's College was established in 1850. As Canterbury University began in the 1870's, this "upper department" became a residential college of the university. A separate entity known as College House was formally established in 1957, with a two-fold purpose - as a **university** hall of residence and to offer in-house theology lectures to residents of the college. With the introduction of non-stipendiary ministry during the 1970s, Theology House became involved in training for ordination. In 1992, a separate governing body was established. In 2003, College House Institute of Theology became Theology House. In 2015 Theology House became an adjunct teaching centre for Anglican Studies courses, accredited through St John's College Auckland.[15]

St John's College

As already noted, St John's College began in 1843. It was a Bishop's college, shaped around George Augustus Selwyn, Bishop of New Zealand from 1841 to 1868. The original vision involved theology formation and Māori education, through shared meals, daily worship and practical living. The transfer of the College from Te Waimate to Auckland took place in 1844. Selwyn's vision struggled to be realised and from the 1860's the Tamaki site was primarily used for ministry education.

The opening of Auckland University College in 1883 resulted in a **university** approach to ministry education, with theological students who were located in Parnell. Theological students returned to live at Tamaki in 1896 and over the next decades, St John's College mainly served the Diocese of Auckland. The College closed during World War 1 and again during World War 2. A more ecumenical identity emerged in the 1960's, with a Joint Board of Theological Studies and 1973 the Methodists joined the Anglicans on the Tāmaki site. **University** degree study became possible in 1985 with the formation of the Auckland Consortium for Theological Education.

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[12] Selwyn College was named as a place of training for George Armstrong (priested in 1959), Leslie Steel (priested in 1960), Neville Hurd (priested in 1963), Kevin Thompson (priested in 1965) and Bernard Wilkinson (priested in 1966). The latest entry I can find in the Clerical Directory is Trevor Nicholas, 1978. Yet Ken Booth, Noel Derbyshire and Philip Robinson, priested in the Diocese of Dunedin in 1966, 1969 and 1970 respectively, were trained at St John's College, Auckland.

[13] Knox College in Dunedin was named as place of training for a number of clergy in the 1980's. This includes Paul Williamson (priested in 1981), John Marquet (priested in 1981), Peter Carrell (priested in 1987), Sue Patterson (priested in 1989) and Christopher Rodgers (priested in 1989). This suggests Anglican formation was not being offered at Selwyn College from the late 1970's.

[14] My thanks to the Rev'd Michael Godfrey for checking the accuracy of this description.

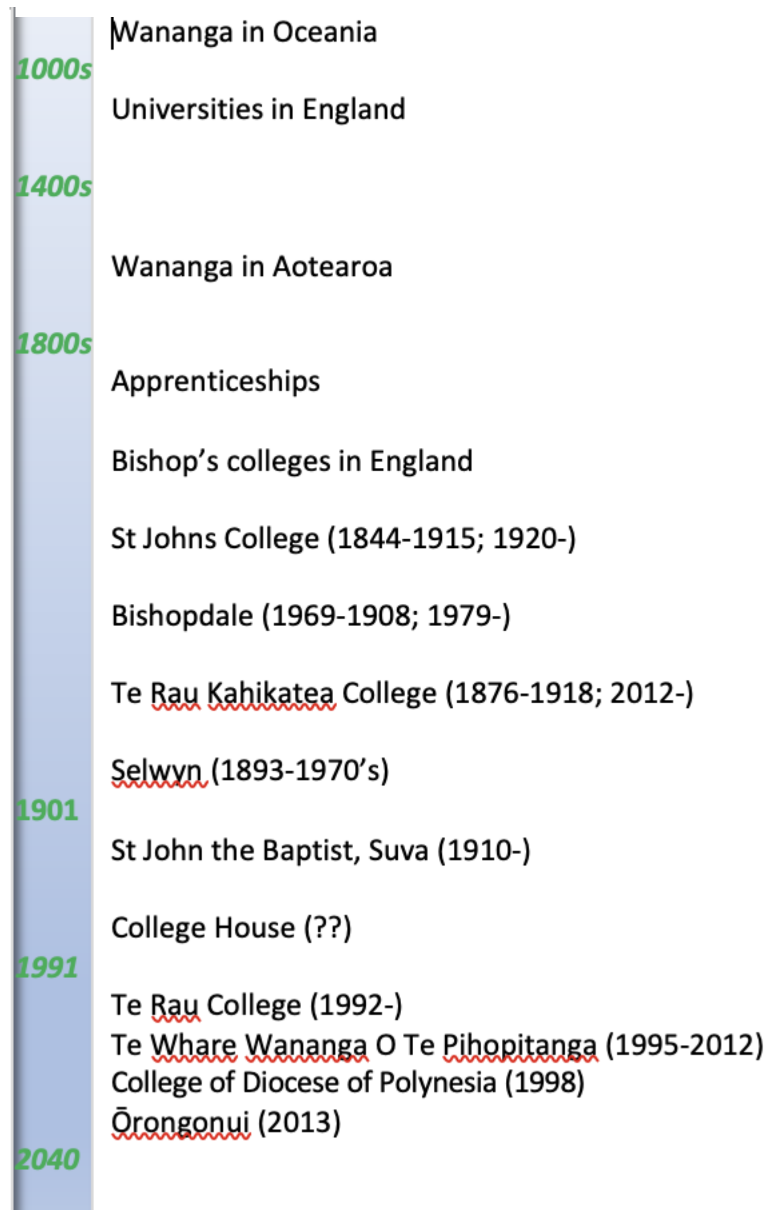
[15] My thanks to Gareth Bezatt for checking the accuracy of this description.

Hence the precious gifts of English educational influences have shaped theological education in Aotearoa, evident in histories of apprenticeships, university education and Bishop's colleges. The theological and ministry providers that exist today in Tikanga Pākehā are shaped by these influences. Some Tikanga Pākehā providers value apprenticeships. Others live in shifting relationships with universities and the more monastic identities present historically in Bishop's colleges.

3.4 Summary

The different past horizons of the different tikanga can be visualised. First, we drew a large diagram with each of the three tikanga represented separately. Then, we tried to produce a simpler diagram (Figure 3). Across generations, formation for ministry in this Anglican Province has been shaped by different approaches to education.

Figure 3: Timeline of training



Wānanga – schools of knowledge. In the settling of Oceania, wānanga was a means by which tribal history, stories and ritual were shared across generations. Sometimes a house; at other times a name and a system. We glimpse wānanga in Te Rau Kahikatea (Gisborne), Te Whare Wānanga O Te Pīhopatanga O Te Aotearoa, and Ōrongonui.

Universities – from around the 10th century in England, institutions shaped by state and government regulation awarded degrees. Teaching initially valued divinity, languages and philosophy. We glimpse universities in the past of Selwyn College and the recent past of St John's College.

Bishop's colleges – emerging in England in the 19th century, formed around particular bishops and particular patterns of churchmanship to cultivate a more monastic, less university-like approach to ministerial formation. We glimpse Bishop's colleges influencing Bishop Selwyn and the past of St John's College.

Apprenticeships - many of the first missionaries were trained in apprenticeship learning models, and the early schools in Aotearoa included teaching trades. We glimpse apprenticeship in the intern models of formation at Bishopdale today.

Education is contextual. The different Tikanga have different histories. The values embedded in past approaches shape current educational practices.

The foundational aspiration of Te Pouhere was that the church should reflect the tikanga of its three constituent parts. These founding commitments can shape the 2040 journey. Can the ways of being of different Tikanga be precious gifts shared with and between the three Tikanga? Can moana relating, Māori whakapapa and settler ministry formation be woven in ways unique to the life of this Province? These are questions we will return in Part III.

Before we consider the future, we need to consider the present. Part I has established waves of departure, first offering a description of Christian education (Chapter 2), second, describing different ways of educating in different Tikanga (Chapter 3). Part II explores current realities. These including changing weather in demographics (Chapter 4), changing crew in ordained clergy (Chapter 5), changing patterns in educational practice (Chapter 6) and changing winds in young people's faith formation (Chapter 7).

Part II
Te Ngaruroa, the Long Wave

Nā, ka mea a Īhu ki a rāua, “Haere mai i muri i ahau, ā, māku kōrua e mea hei kaihao tāngata. Ā, mahue tonu ake i a rāua, ngā kupenga, aru ana i a ia. Māka (Mark) 1:17-18.

Chapter 4 - Changing weather: Te Hunga karakia

Ko te pae tawhiti whāia kia pae tata
Ko te pae tata whakamaua kia tīnā
Look to the horizon, and take hold of the challenges it has for today.
As we respond to today, do not lose hold of what is precious.

Te Pae Tawhiti 2040 asks how the Anglican Province can form ministry and mission participants for changed and changing times. Looking to 2040, it draws on diverse research strategies. Te Pae Tawhiti whakataukī invites a voyage attentive not only to the far horizon. It also invites a voyage attentive to te pae tata, the realities and challenges of today. Even as a waka voyage looks toward the horizon, there is wisdom in counting provisions, assessing the current health of the crew and checking the condition of the boats.

In Part II, we reflect on te pae tata of the Anglican Church in Aotearoa, New Zealand and Polynesia. We use diverse strategies to reflect on changing weather (Chapter 4), changing crew (Chapter 5), changing educational practices (Chapter 6) and changing winds in faith formation (Chapter 7).

This chapter examines changing climate in the demographics of society and church. We look at sources including the Census and Diocesan Year Books, and analyse research on the church today. This chapter is a specific response to The Request for Proposal by Te Kotahitanga in 2019, which asked for research on Te Hunga Karakia: Demographics, a report on the current state of the church.[16]

4.1 Te pae tata: Census data[17]

Data on religious affiliation has been gathered in Aotearoa New Zealand since the first Census in 1848.[18] However, the census data has two key limitations. First, the wording of the religious affiliation question has changed over time, making comparisons between years more difficult.[19] Second, the census measures religious affiliation, rather than church

[16] Specifically, to "consider relevant and available statistical information pertaining to the changing role of the Church, its membership and role in Communities in Aotearoa, New Zealand and Polynesia Request for Proposal. The Anglican Church in Aotearoa, New Zealand, and Polynesia, July 2019, p. 4.

[17] I am grateful to Professor Peter Lineham for his warmth, interest and for providing census data as a starting point. I am grateful to Dr Lynne Taylor for her warmth and interest and providing additional data, clarity, and analysis in the "Te pae tata: Census data" section, along with peer review of the "Te Pae tata: Diocesan and hui amorangi statistics" and "Te Pae tata: clergy vocation and formation" sections.

[18] In 1848 some 98% of the population affiliated to a Christian religion, with Anglicans comprising 49%.

[19] Prior to 1986, the Census religious question was a free text box, asking for "Religious profession" "religion" or "religious affiliation". In 1986, the question "What is your religion" included tick boxes for Anglican, Presbyterian, Catholic, Methodist, Baptist, No religion, Other religion (such as Ratana, Hindu, with space to write a response) and Object. The 1991 form added Ratana and Latter Day Saints to the listed religions, retaining the free text box for "Other religion". In 1996, the question was changed again, with several religions named, and opportunity to tick another box if Christian respondents were Anglican, Presbyterian, Catholic, Methodist or Other. From 2001-2013, Ratana and Ringatū were added to that list. In 2018, a free-text box was

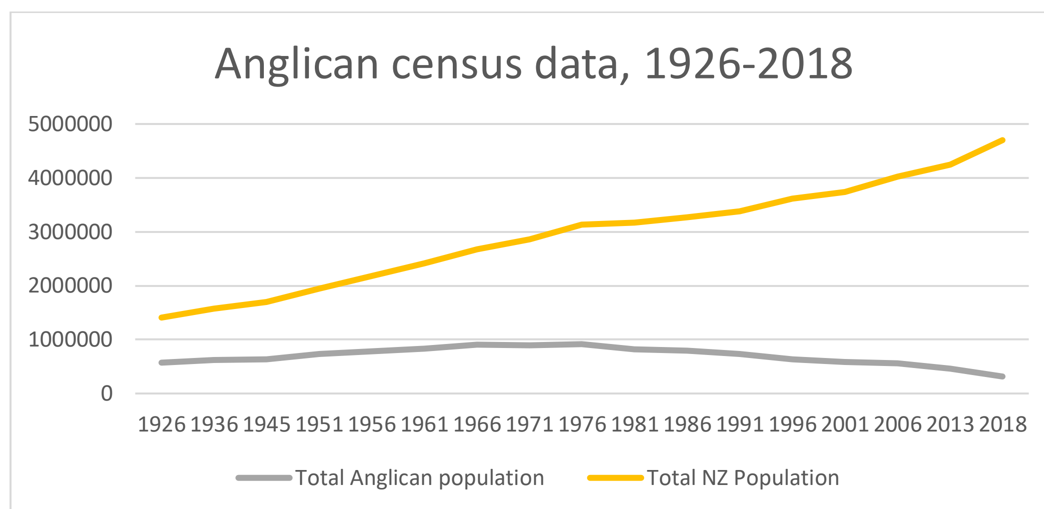
attendance. For this reason, census data should be read alongside other measures of church attendance and participation. Despite these limitations, census data provides an important thread of longitudinal research that is invaluable to this project.

The census snapshot of the Anglican Church in Aotearoa and New Zealand suggests a declining and ageing church. The data also reveals a church that is less ethnically diverse than many other expressions of Christianity in Aotearoa. These trends have significant implications for what it means to form ministry and mission participants for these changed and changing times.

Religious affiliation and population

As shown in Figure 4, over the last century, the New Zealand population has grown, from a total of around 1.4 million in 1926 to around 4.7 million in 2018 (yellow line).

Figure 4: Anglican and Total NZ Populations - general



The number of Anglicans increased as NZ's population grew, reaching a peak of 915,202 in 1976 (grey line). The decline since 1976 has been rapid and in 2018, only 314,913 people in New Zealand identified as Anglican.

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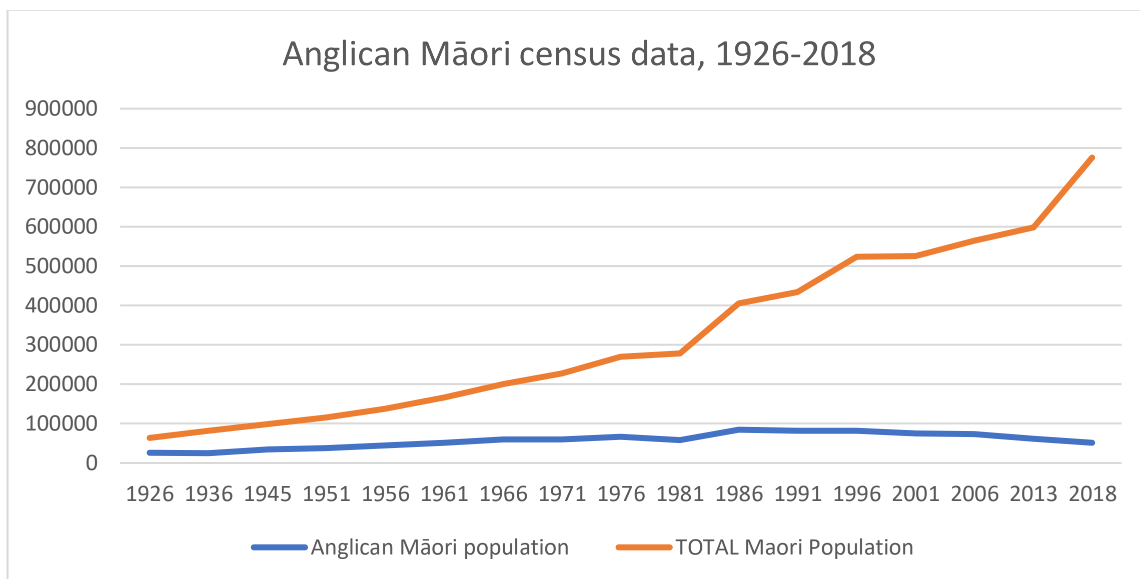
again employed, with the instruction: "What is your religion? Give as much detail as you need to name your religion. Eg Presbyterian, Rātana, Sunni, Sikhism."

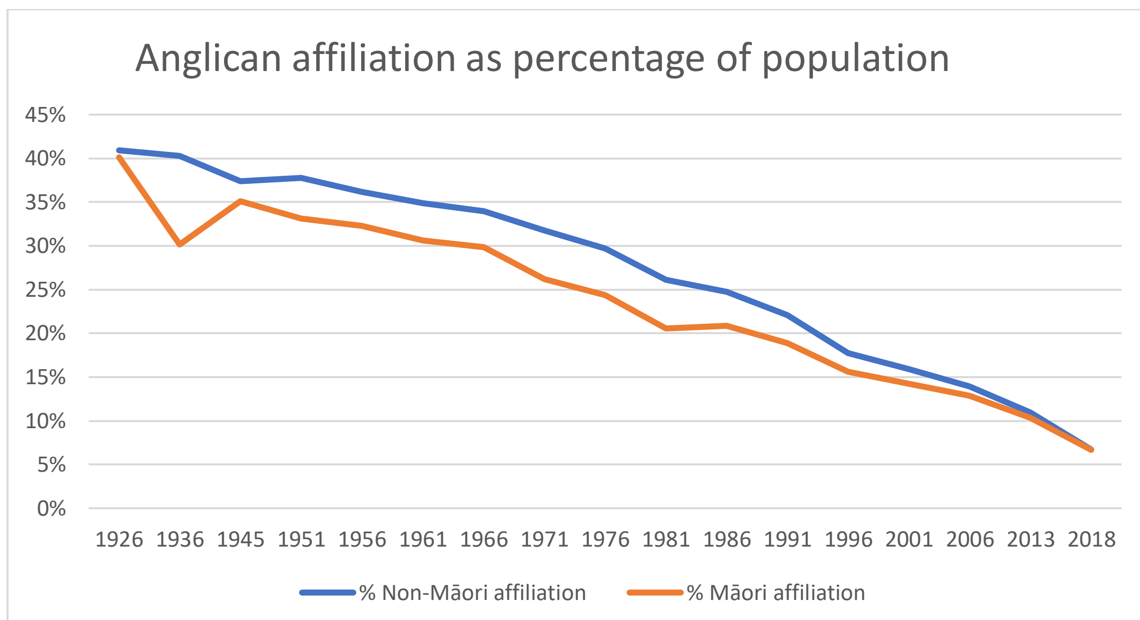
Figure 5: Anglican Māori and Total Māori Population



Māori who identified as Anglican have followed a similar pattern of growth and decline, albeit a decade later (Figure 5). The population of Māori increased from 63,670 to 775,836 between 1920 and 2018 (orange line). In 1926, the number of Māori who identified as Anglican was 25,542. This grew steadily and peaked in 1986 at 84,492. It has since declined, to 51,759 (blue line).

While these two graphs show an increasing number of people with Anglican affiliation for much of the 20th century, a comparison against population growth tells a different story (Figure 6).

Figure 6: Anglican affiliation as a percentage of population



The proportion of Pākehā affiliated with Anglicanism (blue line) has declined through every census since 1916, when it represented 41.8% of the total population). In 1976, when the

number of Anglicans was at its peak, Anglicans comprised 29.2% of the total population. By 2018, this proportion had declined to 6.7%.

The result is very similar to Māori (orange line), apart from a significant drop at the 1936 census, from 40.1% in 1926 to 30.2% in 1936, before increasing back to 35.1% in 1945. The birth of the Rātana movement during this time could well have been a significant contributing factor.

This decline in the proportion of Pākehā and Māori New Zealanders affiliated with Anglicanism presents significant mission challenges for the Anglican church in Aotearoa and New Zealand.

While overall Anglican affiliation has been in steep decline since 1976, the decline has significant regional variation. The Rev'd Dr Noel Derbyshire wrote that "Anglicans made up 35 percent of Nelson's Christian population but only 17 percent in Dunedin. In no Dunedin parish was the Anglican percentage higher than 25 percent; in Nelson it was never lower than 25" (Derbyshire 2013:349). Anglican affiliation is higher in retirement areas, for example Whangaparaoa, Rangiora, Havelock North, Levin, Kerikeri and Central Otago. Derbyshire also notes a startling divergence in affiliation patterns across suburbs in Auckland, and considers factors like ethnicity and socio-economic levels are linked with Anglican affiliation (Derbyshire 2013:51, 53). This highlights the importance of context.

Religious affiliation and ethnicity

Derbyshire (2013:3) draws on both the census data on Anglican religious affiliation and the Clerical Directory. He estimates that Pākehā comprise approximately 80% of the Anglican church in Aotearoa New Zealand, Māori some 13% and Pasefika some 7%.

Drawing on census data, Derbyshire (2013:47) describes Anglicans as the least diverse and the most European of the churches, saying, "Anglicanism remained as a predominantly European church in New Zealand." Similarly, Butcher (2017:124) describes Anglicans as "overwhelmingly dominated by those who are ethnically European." In part, this is because of historic origins of the Anglican church, so closely tied to the Church of England. It is also because the large migrant inflows to Aotearoa have come from "parts of Asia where the Anglican church has little or no historical or contemporary presence" (Butcher 2017:126). There are proportionally less Asian, less Pacific, and less Māori in the Anglican church than in the Christian population in New Zealand generally.

While overall 6.7% of NZ's 2018 population stated an affiliation with Anglicanism, there is variation between ethnicities. It is Europeans who are most likely to be Anglican (8.3%), followed by Māori (6.7% - the same as the national average). Just 1.6% of Pacific Peoples; 1.1% of Middle Eastern, Latin American and African (MELAA); and 0.7% of Asians are Anglican (See Table 2).

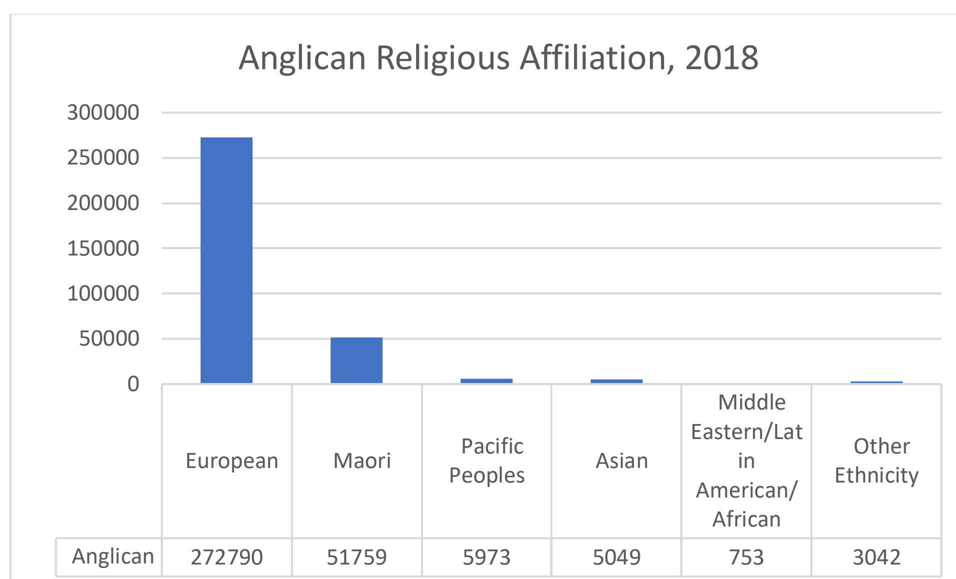
Table 2: Ethnicity and religious affiliation, 2018

Ethnic group	European	Māori	Pacific Peoples	Asian	MELAA	TOTAL
Religious affiliation						
Christian nfd	6.2%	5.4%	12.9%	5.7%	12.0%	6.6%
Adventist	0.2%	0.3%	2.7%	0.2%	0.9%	0.4%

Anglican	8.3%	6.7%	1.6%	0.7%	1.1%	6.7%
Baptist	1.0%	0.4%	0.5%	0.7%	0.7%	0.8%
Catholicism	9.0%	8.1%	15.3%	12.7%	17.0%	10.0%
Evangelical, Born Again and Fundamentalist	0.8%	0.6%	1.0%	1.1%	1.2%	0.8%
Jehovah's Witnesses	0.4%	0.8%	0.9%	0.2%	0.4%	0.4%
Latter-day Saints	0.5%	3.2%	6.9%	0.4%	0.5%	1.2%
Methodist	1.0%	1.1%	8.9%	0.3%	0.4%	1.5%
Pentecostal	1.3%	1.6%	6.2%	1.3%	2.7%	1.7%
Presbyterian, Congregational and Reformed	5.7%	1.9%	11.0%	1.4%	1.0%	5.2%
Other Christian religions	1.6%	0.5%	1.2%	2.3%	4.5%	1.6%
Ratana	0.3%	5.4%	0.8%	0.1%	0.1%	0.9%
Ringatu	0.0%	1.6%	0.1%	0.0%	0.0%	0.3%
Other Māori religions, beliefs and philosophies	0.0%	0.8%	0.1%	0.0%	0.0%	0.1%
Buddhism	0.3%	0.2%	0.1%	6.2%	0.4%	1.1%
Hinduism	0.1%	0.1%	0.6%	16.8%	0.2%	2.6%
Islam	0.1%	0.1%	0.5%	5.7%	22.4%	1.3%
Judaism	0.1%	0.0%	0.0%	0.0%	1.5%	0.1%
Spiritualism and New Age religions	0.5%	0.5%	0.2%	0.1%	0.8%	0.4%
Sikhism	0.0%	0.0%	0.1%	5.7%	0.0%	0.9%
Jedi	0.5%	0.4%	0.1%	0.1%	0.2%	0.4%
Other religions	0.6%	0.5%	0.5%	0.7%	1.5%	0.6%
Total people - with at least one religious affiliation	37.9%	38.9%	70.8%	62.0%	68.3%	45.2%
No religion	55.0%	53.5%	22.9%	34.0%	25.9%	48.2%
Object to answering	7.1%	7.6%	6.3%	4.0%	5.8%	6.7%

Overall, 87% of Anglicans are European; 16% are Māori; 1.9% are Pacific Peoples; 1.6% are Asian and 0.2% are MELAA. When considering actual numbers, the picture is even more stark, with just 5973 Pacific Peoples and 5049 Asians stating an Anglican religious affiliation (Figure 7).

Figure 7: Anglican religious affiliation and ethnicity



While 70% of the NZ population are European, 87% of those affiliated with the Anglican church are European (Table 3). The proportion of Māori in the Anglican church, however, is the same as that in society generally. By contrast, Pacific Peoples and Asians are all underrepresented in terms of Anglican affiliation. As with Derbyshire and Butcher's findings, this points to a Pākehā dominated church.

Table 3: Ethnicity of Anglicans cf NZ population

Ethnic group	European	Māori	Pacific Peoples	Asian	Middle Eastern/Latin American/African	Other Ethnicity
NZ	70.2%	16.5%	8.1%	15.1%	1.5%	1.2%
Anglican	86.6%	16.4%	1.9%	1.6%	0.2%	1.0%

Less Māori are affiliated with Anglicanism than with Māori religions, beliefs and philosophies (and Catholicism) (Table 4).

Table 4: Māori and Pākehā religious affiliation

Ethnic group	European	Māori
Anglican	8.3%	6.7%
Catholicism	9.0%	8.1%
Methodist	1.0%	1.1%
Presbyterian, Congregational and Reformed	5.7%	1.9%
MAINLINE 4	**23.9%**	**17.7%**
Ratana	0.3%	5.4%

Ringatu	0.0%	1.6%
Other Māori religions, beliefs and philosophies	0.0%	0.8%
MĀORI RELIGIONS, BELIEFS, PHILOSOPHIES	**0.3%**	**7.8%**
Christian nfd	6.2%	5.4%
Adventist	0.2%	0.3%
Baptist	1.0%	0.4%
Evangelical, Born Again and Fundamentalist	0.8%	0.6%
Pentecostal	1.3%	1.6%
Other Christian religions	1.6%	0.5%
OTHER CHRISTIAN	**11.0%**	**8.7%**
Jehovah's Witnesses	0.4%	0.8%
Latter-day Saints	0.5%	3.2%
JW/LDS	**0.9%**	**4.0%**
No religion	**55.0%**	**53.5%**
Object to answering	**7.1%**	**7.6%**

In comparison to the overall population, Māori had a higher percentage of people who affiliated with no religion (53.5%) than the New Zealand population in general (48.3%), although the figure for Māori is lower than for Europeans (55.0%).

Based on the ethnic composition of the Anglican church in Aotearoa and New Zealand, Butcher (2013:125) makes the challenging claim that even with the governance changes made in relation to the three tikanga, the Anglican Church more closer represents the ethnic diversity of New Zealand in 1964 than contemporary society. These are uncomfortable challenges. We include them because Aotearoa New Zealand is likely to be even more ethnically diverse by 2040. Intercultural skills are a priority, even more so for a church that is currently lacking diversity compared to other churches in Aotearoa.

Māori speaking te reo Māori (by Hui Amorangi)[20]

The Census gathers information about ethnicity, languages spoken, and religious affiliation.[21] As evident in Table 5, nearly a third of Anglicans (30.6%) who are Māori speak te reo Māori. This rate of Anglican Māori who speak te reo Māori is higher than most other mainline denominations in Aotearoa. Some 22.8% of Catholics who are Māori speak te reo

[20] Thanks to Dr Lynne Taylor, Director AngelWings Ltd, for statistical and technical expertise in preparing this information.

[21] Since 2018, Statistics NZ has worked on data quality assurance processes. See https://www.stats.govt.nz/methods/data-quality-assurance-for-2018-census. Actions regarding ethnicity and language have included using data from the 2013 Census to improve accuracy. By May 2020, the data quality of languages spoken was rated as being of high quality. See https://www.stats.govt.nz/methods/data-quality-ratings-for-2018-census-variables.

Māori while 20.4% of Presbyterian/Congregational/Reformed who are Māori speak te reo Māori. The exception is Methodist, with 32.9% of Methodists who are Māori speaking te reo Māori.

Unsurprisingly, the number of Māori affiliated with Māori religions, beliefs and philosophies who speak te reo Māori is significantly higher than any of the mainline denominations. Some 61.8% of those who affiliate with Ringatu and 37.4% of Rātana speak te reo Māori. These percentages highlight the importance of the use of te reo in worship for many Māori.

There are significant variations across the different Anglican hui amorangi.[22] The highest percentage of Māori who speak te reo Māori is in Tairāwhiti (35.5%), followed by Manawa O te Wheke (34.1%). Some 30% of Māori Anglicans in Upoko O te Ika and 29% of Māori Anglicans in Taikoerau speak te reo Māori. The lowest percentage of Māori who speak te reo Māori is in Waipounamu (20.7%). It is interesting to compare these regional variations with the Methodist denomination. The highest percentage of Māori who affiliate with Methodism and speak te reo Māori is not in Tairāwhiti (24.3%) but Manawa O te Wheke (38.8%).

By contrast only 15.2% of Māori who claim no religious affiliation speak te reo Māori. While this data cannot be used to establish causal relationships, it might well be that language acquisition is related to religious affiliation. Perhaps the teaching of te reo Māori, or more particularly mihinare te reo, is an expression of Christian education with the potential to activate and enhance faith formation.

Table 5: Anglican and Total NZ Populations - general

	Waipounamu	**Upoko o Te Ika**	**Tai Tokerau**	**Manawa O Te Wheke**	**Tairāwhiti**	**Total**
Anglican	20.7%	30.0%	29.0%	34.1%	35.5%	**30.6%**
Catholicism	13.8%	22.8%	23.3%	26.4%	24.0%	**22.8%**
Methodist	17.9%	30.6%	31.9%	38.8%	24.3%	**32.9%**
Presbyterian/Congregational/Reformed	9.9%	18.3%	17.1%	30.6%	22.9%	**20.4%**
MAINLINE 4	**15.5%**	**25.2%**	**25.5%**	**30.7%**	**30.6%**	**26.1%**
Ratana	36.0%	39.1%	34.5%	41.8%	36.1%	**37.4%**
Ringatū	55.9%	64.2%	60.4%	64.4%	53.4%	**61.8%**
Other Māori religions, beliefs, philosophies	60.7%	62.8%	60.9%	69.5%	64.2%	**64.9%**
MĀORI RELIGIONS, BELIEFS, PHILOSOPHIES	**41.2%**	**45.5%**	**38.9%**	**52.5%**	**42.6%**	**45.1%**
Christian nfd	15.9%	20.1%	18.4%	22.4%	24.3%	**19.8%**
Adventist	16.7%	12.2%	18.7%	16.9%	25.7%	**19.7%**
Baptist	9.5%	11.7%	17.0%	15.9%	17.1%	**16.7%**
Evangelical, born again, fundamentalist	9.9%	19.2%	19.3%	22.8%	30.9%	**20.6%**
Pentecostal	15.4%	21.2%	21.6%	26.6%	29.1%	**23.0%**

[22] Thanks to the Rev'd Teri-Rori Kirkwood, Office Manager Upoko O Te Ika, for advice on hui amorangi and District Council boundaries.

Other Christian Religions	11.9%	14.1%	23.3%	30.1%	27.4%	**23.3%**
OTHER CHRISTIAN	**14.9%**	**19.4%**	**19.2%**	**23.2%**	**25.7%**	**20.5%**
Jehovah's Witnesses	7.6%	12.7%	13.5%	15.6%	20.3%	**15.3%**
Latter-day Saints	31.3%	29.0%	29.0%	27.2%	32.8%	**29.2%**
JW/LDS	**23.9%**	**25.1%**	**26.3%**	**24.9%**	**30.6%**	**26.4%**
OTHER RELIGIONS	**14.7%**	**21.6%**	**20.4%**	**21.1%**	**28.0%**	**23.0%**
No religion	**11.2%**	**15.1%**	**14.1%**	**18.2%**	**17.8%**	**15.2%**
Object to answering	**14.9%**	**20.7%**	**19.3%**	**24.3%**	**25.9%**	**20.9%**
TOTAL	**13.8%**	**19.7%**	**19.6%**	**24.5%**	**24.7%**	**20.6%**

Age

In England in 2012, Linda Woodhead (2014:1) wrote of the massive changes confronting the Church of England given that a "volunteer army of people ... free of charge [have] shored up the existing structure. But that army is ageing, and moving towards retirement, and there are much smaller ranks of people – paid and unpaid – coming up behind." This is certainly true in the Anglican Province on Aotearoa and New Zealand (See Table 6).

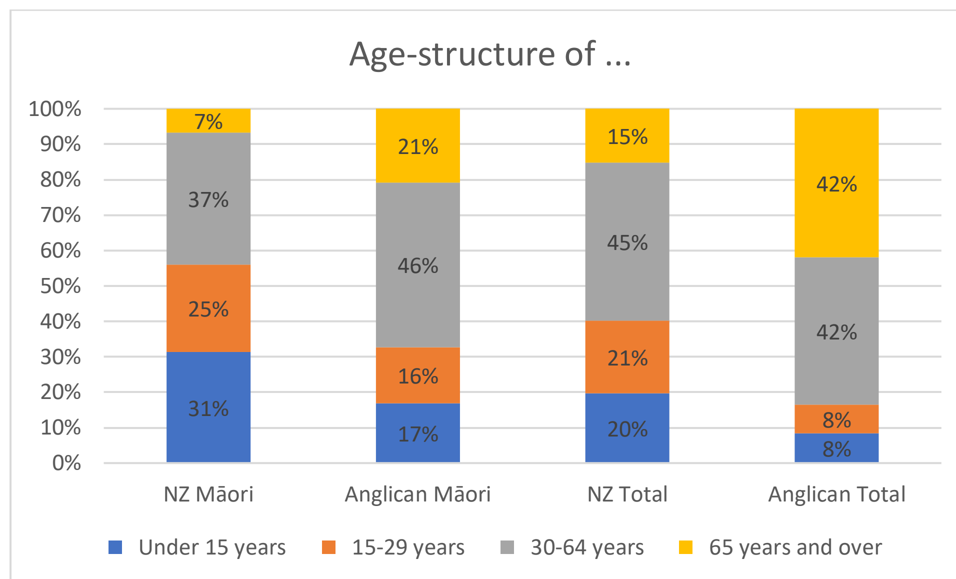
Table 6: Comparing age structure of Anglicans and others

		2006	2013	2018
Anglican	Under 15 years	13.8%	11.2%	8.3%
	15-29 years	10.5%	9.0%	8.1%
	30-64 years	50.6%	47.2%	41.6%
	65 years and over	25.1%	32.7%	42.0%
Catholic	Under 15 years	21.3%	20.0%	18.5%
	15-29 years	18.4%	17.5%	17.5%
	30-64 years	47.1%	46.9%	46.8%
	65 years and over	13.2%	15.5%	17.1%
All Christian	Under 15 years	18.2%	16.7%	16.0%
	15-29 years	14.9%	14.5%	15.7%
	30-64 years	48.4%	46.5%	44.3%
	65 years and over	18.4%	22.4%	23.9%
TOTAL POPULATION	Under 15 years	21.5%	20.4%	19.6%
	15-29 years	20.2%	19.9%	20.5%
	30-64 years	46.0%	45.4%	44.6%
	65 years and over	12.3%	14.3%	15.2%

The Anglican church in New Zealand is significantly older than the New Zealand population in general, and is ageing more rapidly. Some 42% of those who affiliate as Anglicans (132,255 individuals), are over 65 years of age. Just 8.3% of those who affiliate as Anglicans, (26,223 people) are under the age of 15. (This number has decreased by nearly 50% since 2013.) This presents significant challenges. The clearly aging population of Anglicans means church decline in general will only accelerate as older members die. The volunteer pool, upon which so much church life depends, will shrink ever more rapidly.

While Māori Anglicans are younger than the Anglican population generally, they are still considerably older than the NZ Māori population (as shown in Figure 8).

Figure 8: Age structure of Anglicans, Māori and NZ population



Summary

The census data names realities that may well be familiar to readers. The affiliation data represents significant challenges for the future of the Anglican church and what it means to form ministry and mission agents for changed and changing times.

First, Anglican church affiliation is now the size it was in 1901.[23] At the end of this chapter, we consider the horizons past, including the numbers of clergy in 1901, in contrast, to the numbers of clergy in the church today.

Second, the impact of Anglicans being the least diverse and the most European of the churches in Aotearoa. How should training toward 2040 respond when Anglicans are overwhelmingly dominated by those who are ethnically European? Ministry and mission participants formed in mono-ethnic communities are likely to require significantly more training in intercultural capacity to ensure they have the required competencies as Aotearoa becomes increasingly diverse. How might tikanga distinctiveness become a precious gift to nurture intercultural skills? Deliberate strategies to diversify the ethnicity, background and experiences of faculty and educators is imperative.

[23] Anglican affiliation was 314,193 in the 2018 Census. It was 282,809 in the 1896 census and 315,263 in 1901 census.

Third, in light of decline, training for mission must be foundational, embedded in the curriculum and provided as compulsory professional development. This training must not be an extra, for those who are interested. Such training needs to include

- theologies of mission free from colonial ideologies;
- experience of apologetics in pluralist cultures;
- skills to engage in the community, stand with the marginalised, and advocate for justice and creation care;
- capacities in peace-building and community development;
- frameworks and processes to bear verbal witness in ways that are sensitive and contextual;
- ability to disciple all ages, not just adults;
- immersion in experiences of establish new Christian communities of faith.

Such training could focus not only on individual formation but also on developing community change capacities in order to enhance a communal bearing of witness.

Fourth, an aging church population requires skills in pastoral care in relation to aging. At the same time, practices need to be reviewed to ensure the church is truly for the world, not simply for existing church members.

Current realities for the church are brought into stark reality when denominational statistics, including attendance, are considered alongside census statistics, including affiliation.

4.2 Te pae tata: Diocesan and hui amorangi statistical illuminations

One of the tasks of Te Pae Tawhiti is to gather statistical information about the church as it is today. During 2022, the researchers reached out several different times by email to diocese and hui amorangi across the 3 Tikanga, requesting information. We communicated that data sought could include Year Books, which can contain information on attendance, baptisms, and communion. It could be numbers attending youth events or a community ministry or descriptions of changes in areas like gender, age or ethnicity.

We proceed aware that counting is only one way of attending to te pae tata. A counting of people can focus on the church as gathering for worship, rather than being sent in mission. At the same time, gathering with other Christians is a sign of commitment. Attendance data clarifies the existing capacity of the church and can help discern future training needs. We proceed inspired by the stories of Jesus. In Luke 15:3 and 15:8 the actions of counting – of sheep and coin – demonstrate that each and every person is precious. In these Scriptures, what results from counting are journeys of mission, searching for the lost and least. This valuing of people and mission motivated this strand of the research.

Diocese of Polynesia illuminations

Census affiliation data also points toward unique challenges for Tikanga Pasefika. First, the highly religious nature of Pacific communities. For example, census data from Fiji in 2007 (Table 7), indicates that those who claim no religion comprise just 0.8% of the population. Second, a more visible religious plurality, particularly in Fiji where in 2007, some 64.4% of the population affiliated as Christian, followed by 27.9% who affiliate as Hindu and 6.3%

who affiliate as Muslim. Third, that among those in Fiji who affiliate with Christian denominations, the Anglican church is fifth in size (sixth if we take "Other Christian" as an agglomerate).[24]

Table 7: Religious affiliation in Fiji, 2007

	Numbers	**Percentage of population**
Methodist	289,990	34.6
Catholic	76,465	9.1
Assembly of God	47,791	5.7
7th Day Adventist	32,672	3.9
Anglican	6,319	0.8
Other Christian	86,672	10.4

Before moving from affiliation data in Fiji to attendance data in Aotearoa, it is important to rehearse the values guiding the research:[25]

- **Unique and respectful** of uniqueness, culture, and context
- **Participatory and collaborative** prioritising flexibility, adaptability and transparency
- **Manageable and meaningful** working constructively within a changing COVID context in which people and communities have finite resources.

The research value of **unique** was of particular relevance to demographic collection and analysis. We asked each hui amorangi and diocese for data they considered relevant. This honoured uniqueness but introduced variations in what was supplied. Comparisons between dioceses and hui amorangi become unhelpful, as does national reflection.

The research value of **manageable** was also of particular relevance. It takes time and resource to collect data, yet alone collate data during a pandemic. The value of manageable involves respecting those who do participate and those who do not.

In what follows, we step through the Aotearoa data received from two hui amorangi and four dioceses. Because of **uniqueness** and **manageability,** we do not identity the dioceses and hui amorangi, as that unnecessarily illuminates those who did not supply information. Where possible we use percentages rather than actual numbers, to help with anonymity.

Hui amorangi A: Illumination over ten years

The data gathering practised in this hui amorangi was impressive in its reach and depth. This hui amorangi seeks statistical information under four headings covering 50 dimensions of church life. The data being sought helpfully illuminates the distinctiveness of ministry in Tikanga Māori.

[24] Using affiliation from Fiji Bureau of Statistics. Population by Religion and Province, 2007.
[25] Summarised from Chapter 1.

Ministry Team and Centres

Under the heading of Ministry Team and Centres, data was gathered on eight different ministry roles: Pirihi Tautoko, Pirihi Awhina, Rikona, Kai karakia, liturgical assistant, chalice assistant, social workers and chaplains.

Each year, around 99 people are listed as providing ministry in this hui amorangi. This number has remained relatively stable across the decade.

The average number of people in the ministry team in each parish across the dioceses is around 13. These people serve in a parish that on average is responsible for worship in 5 church worship centres and 1 marae.

Around 47% of people are ordained (as priest, priest assistants and deacons). Around 52% are lay readers, liturgical assistants and chalice assistants. Around 1% are social workers and chaplains.[26] Given the range of social needs in local communities, training and resourcing for social workers and chaplains should be a high priority. Perhaps a 2040 goal could be to have a third as ordained, a third as trained kai karakia and lay assistants and a third as community facing (chaplains and social workers). A hāhi in which chaplaincy and social worker are integrated into the ministry of a local parish would be an embodiment of a holistic approach to ministry and mission.

A glimpse of ministry opportunity Is illuminated by a statistical return for one parish.[27] The return had been altered to include categories of “Marae in pastorate” and “Institutions in pastorate.” While there are 5 church worship centres and 1 marae worship services, there is also the presence of 11 marae in the pastorate, along with 7 schools, hospital and kōhanga reo. The reality of marae in which karakia is not offered, suggests that there is plenty of scope for the training and ministry of more people.

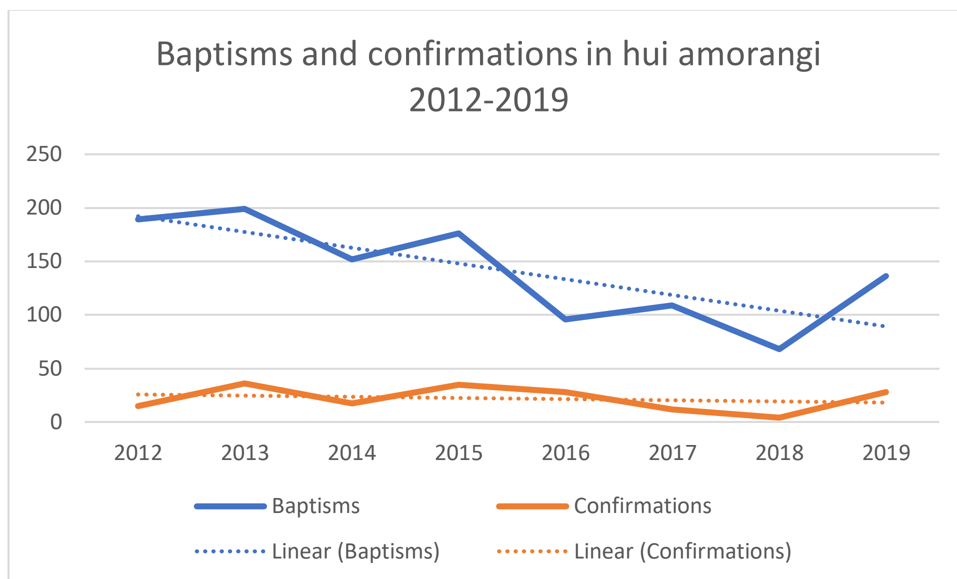
Sacramental services

Under the heading of sacramental services, information was gathered in twelve areas including baptisms, confirmations, marriage, funerals, burials, ordinations, commissioning and consecration of church buildings.

The numbers of iriiri/baptisms across all the parishes in the hui amorangi declined in the eight years between 2012-2019. Whakapā/confirmations across all the parishes in the hui amorangi during the same period have remained relatively stable, in a range between 4 and 36. (See Figure 9.)

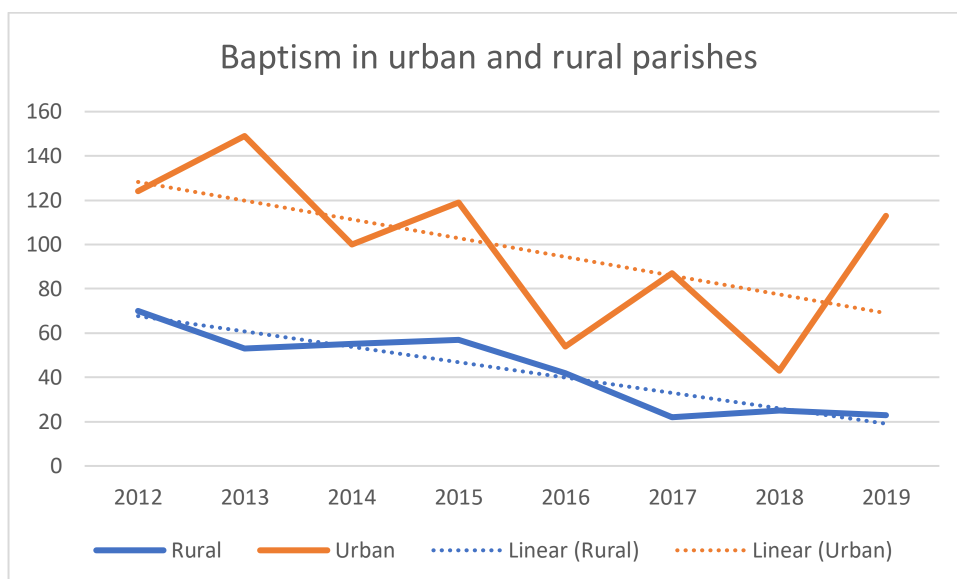
[26] Given the stability in percentages over time, these figures were based on a random sample of one year of data from each parish.
[27] Parish pseudonym HS, 2019.

Figure 9: Baptisms and confirmations



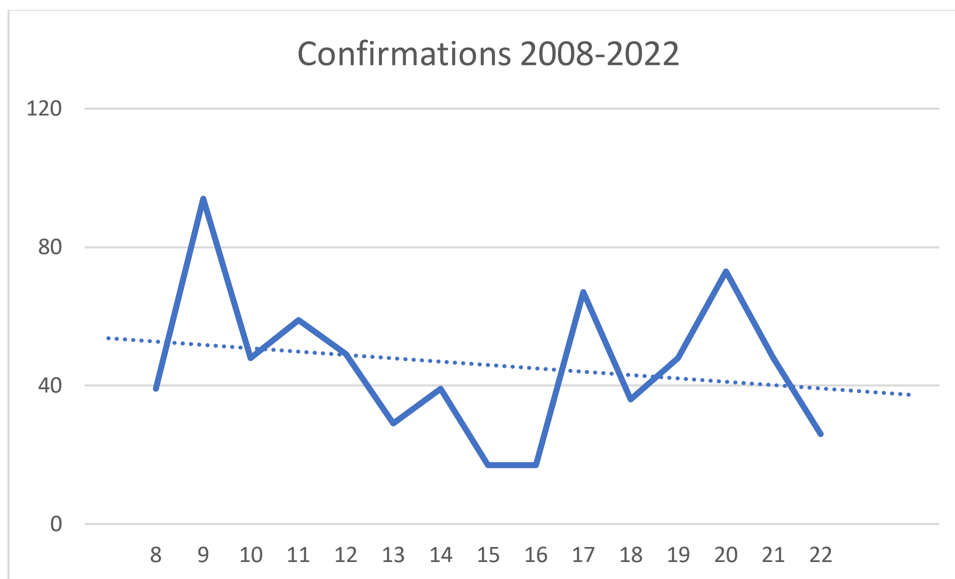
The trend of decline in baptisms is similar when the data is separated into parishes in urban locations compared with parishes in rural locations (Figure 10).

Figure 10: Baptisms in urban and rural areas



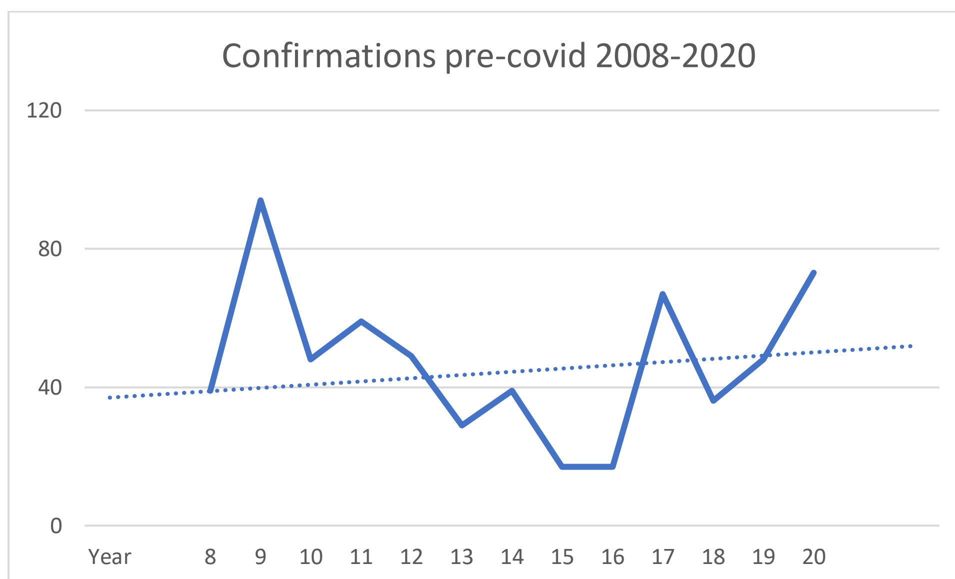
The yearbooks for this hui amorangi also contained data on confirmations performed by the Pīhopa. This is shown in Figure 11.

Figure 11: Confirmations by Pīhopa 2008-2022



The numbers of confirmations varies year by year, with 17 the lowest and 94 the highest. Two questions are raised by this data. First, it is not clear what the relationship is between the confirmations recorded by the parishes, which are stable, and the confirmations linked to the ministry of the Pīhopa. Second, while there is an overall decline in confirmations by Pīhopa over the last fifteen years (2008-2022), there was an upward for the thirteen years between 2008-2020 (Figure 12). It might be that COVID during the years of 2021 and 2022 has impacted on the spiritual journeys of people and the capacity of local parishes to resource these dimensions of discipleship. Planning events such as baptisms was also difficult in these years.

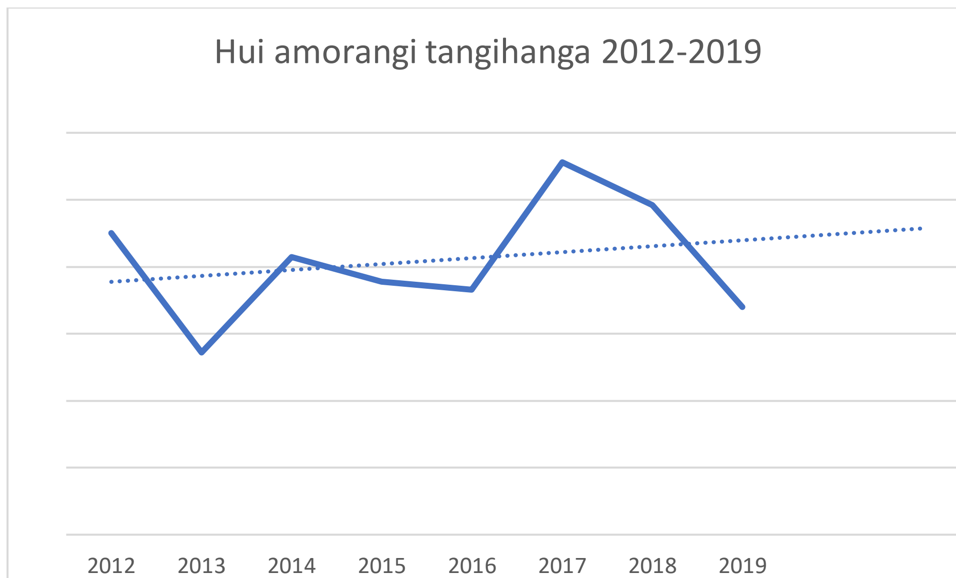
Figure 12: Confirmations by Pīhopa, 2008-2020



Tangihanga/funerals

The statistical data also counts attendance at tangihanga, which provides further illumination into the ministry and mission of the hāhi. The number of tangihanga has increased over time. Over the eight years (2012-2019), each parish ministers at 27 tangihanga per year, an average of just over one per fortnight. (See Figure 13.)

Figure 13: Numbers of tangitanga



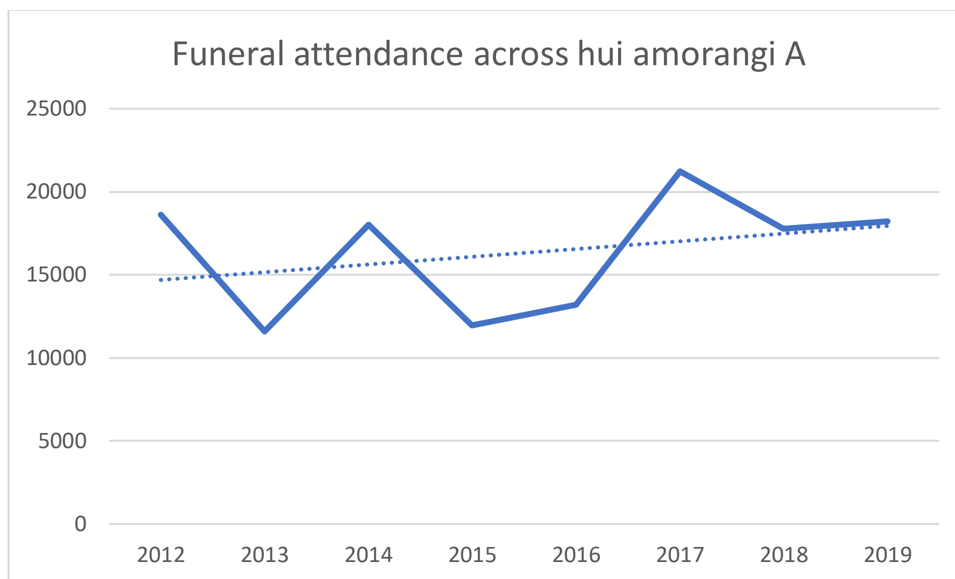
As the number of tangihanga has increased, so also has the annual tangihanga attendance figures (2012-2019).[28] (See Figure 14.)

The average attendance at a tangihanga is 115.[29] Attendance at tangihanga is slightly higher in rural locations, with an average of 109 at funerals in urban areas and 118 at funerals in rural locations. The data indicates that tangihanga are a significant dimension of ministry. More people gather at tangihanga than for regular worship. The significance of tangihanga is even greater in rural communities.

[28] The data on funerals is of a somewhat different quality than other data. There are more gaps in the data, twice over several years.

[29] This was based on averaging the first year of data, 2012, and the last year of data, 2019.

Figure 14: Attendance at tangihanga



Pastoral care services

Under the heading of pastoral care services, this hui amorangi sought information into caring activities under nineteen categories. These categories helpfully fill out "called to be pastors ... to share people's joys and sorrows … heal and help the sick," particularly in the context of Tikanga Māori (NZPB, 901). The nineteen categories listed are:

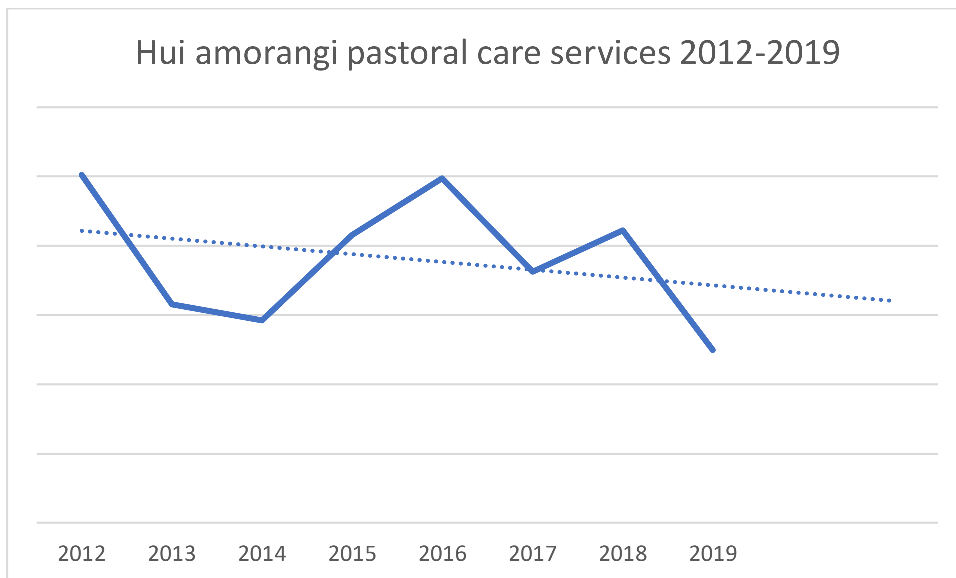
- Home visits
- Hospital and other visits
- Hura kohatu/unveilings
- Kawe mate
- Hahunga/exhumations
- Whakamaharatanga/memorial services
- Blessing of taonga
- Karakia in the home
- Karakia in hospitals and other places
- Home communion
- Hospital communion
- Healing services
- Blessing of whenua/land
- Marae blessings
- House blessings
- Commercial building blesses
- Blessing of vehicles
- Road or land blessings are an accident-fatality
- Whānau/community meetings

These categories provide a grid for a holistic 2040 focused pastoral training matrix. They invite Ministry Educators and ministry providers to ensure ongoing resourcing and formation, so that kaimahi (workers) are equipped to offer high-quality Christian care in these diverse situations.

Over the eight years (2012-2019), an average of 1911 pastoral care services were recorded. This amounts to an average of five times every week that pastoral care was being enacted through every parish in the diocese. The church is present on an almost daily basis beyond gathered worship, sharing people's joys and sorrows, offering healing and help the sick.

The amount of pastoral care provided declined over the eight-year period 2012-2019 (Figure 15).

Figure 15: Pastoral care provided

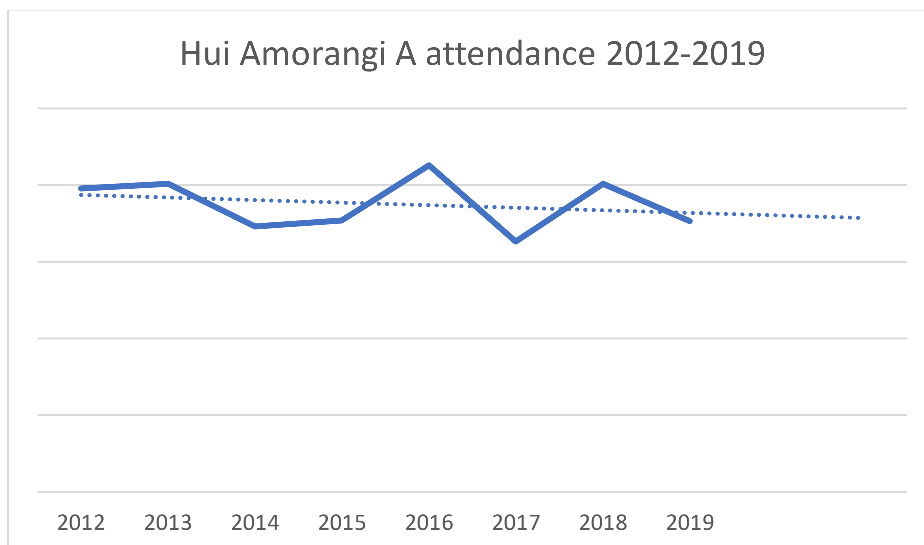


Regular worship

Under the heading of regular worship, this hui amorangi sought data on Eucharistic participation and attendance at a wide range of church services, including Easter, Christmas, youth, healing, ecumenical, creative worship, along with morning and evening karakia.

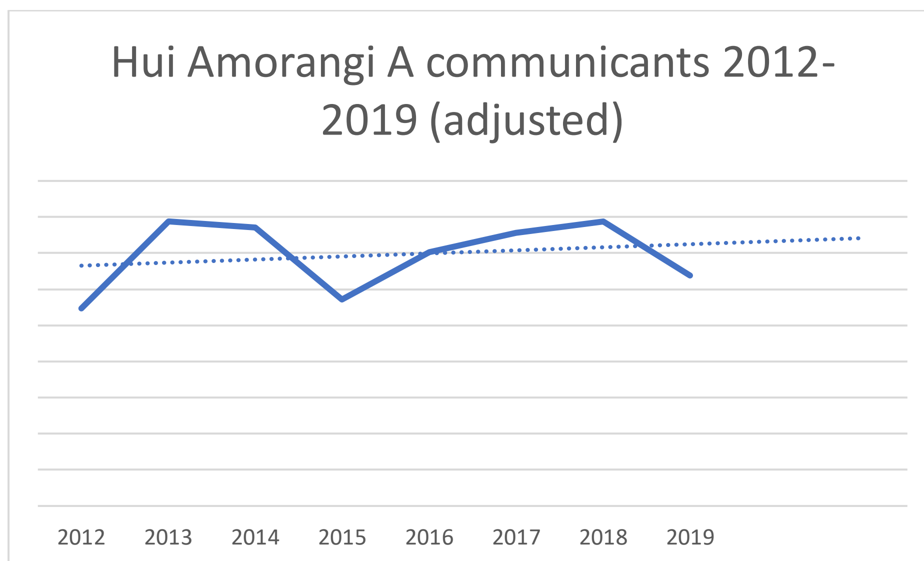
Attendance at worship services (Sunday, weekday, Easter and Christmas) across this hui Amorangi has declined by 11% over eight years (2012-2019), as shown in Figure 16. There is some variation in the data provided by several parishes, which results in aggregated variation over the period.

Figure 16: Regular worship attendance



While attendance in regular worship has declined, there was an increase in participation in the Eucharistic life of the church over the eight years (2012-2019).[30] (See Figure 17.)

Figure 17: Adjusted attendance data



This is an intriguing change. It could relate to an increase in spiritual vitality and a sign of enriched Eucharistic life. It could be because of a shift in the type of services being offered, for example changing a liturgy of the Word to a liturgy of the Eucharist. It could because a larger number of people present are sharing in the Eucharist, for example if children of a younger age were encouraged to partake of the Eucharist. It could be because the church is losing younger people who did previously partake of communion.

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[30] One parish that showed significant variance in the number of communicants was removed from this analysis, given the likelihood of inconsistencies in what was being recorded. For example, there was a strong possibility that the numbers in one year were for weekly rather than annual attendance.

As we move from hui amorangi A to hui amorangi B, we remind ourselves of the values of manageability and uniqueness.

Hui Amorangi B: Illuminations over three years

We gained valuable demographic data from a second hui amorangi, who helpfully provided records for three years, from 2019 through to 2021. However, the impacts of Covid during two of the three years (2020 and 2021) make it difficult to discern any trends in areas like attendance, baptisms, funerals. Nevertheless, there was illuminations in pastoral care and training needs.

Pastoral care services

First, what is clear, as with Hui amorangi A, is the breadth of data being captured. Data is being gathered under categories including

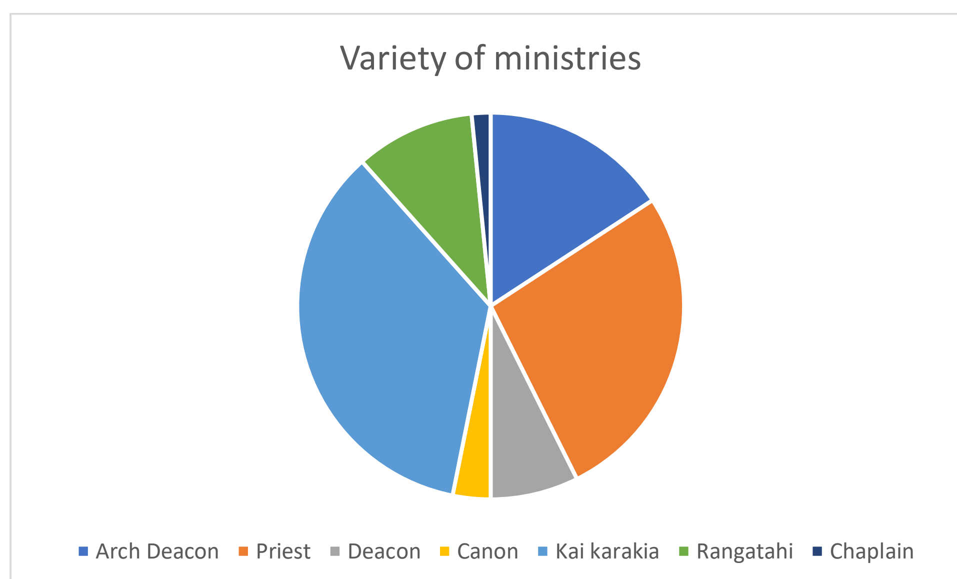
- blessings, particularly whare, work, taonga and accommodation
- healing special prayers
- morning and evening prayers
- hura kōhatu (unveiling the headstone).

These headings illuminate the unique opportunities and challenges facing Tikanga Māori. As with Hui amorangi A, these categories helpfully fill out "called to be pastors ... to share people's joys and sorrows … heal and help the sick," particularly in the context of Tikanga Māori (NZPB, 901). They clarify training needs and the ongoing collating of liturgical resources that could be used in these areas.

Ministry Team and Centres

Another window into training needs, both current and future, can be gained from data that related to ministry roles. (See Figure 18.)

Figure 18: Types of ministry roles



The average number of people in the ministry team in each parish across the hui amorangi is around 8. Around 49% of people are ordained (as priest, priest assistants and deacons). Around 50% are kai karakia and rangatahi kaimahi. Around 1% are social workers and

chaplains.[31] Again, this data invites reflection on what a 2040 goal might be in regard to the training of chaplains and social workers as community facing kaimahi (workers).

Toward 2040 Tikanga Māori insights

This data from two hui amorangi has multiple implications for the scope of Te Pae Tawhiti and the research question of training that forms people for changed and changing times. These include

- affirmation of the breadth of data capture being used and the way it illuminates the unique opportunities and challenges for Tikanga Māori
- the need for ongoing training, to ensure a new generation of kaimahi, both ordained and kai karakia and lay assistants
- the extremely small percentage of people in both hui amorangi that are directly involved in community engaged roles. Given the role of karakia in Māori culture, perhaps the church has a unique opportunity to invest in hāhi formed social workers and chaplains
- the significant number of marae in which karakia is not being offered, which indicates that if more people were trained, more ministry and mission could happen
- the role of funerals as highly significant places of Christian presence and ministry, particularly in rural areas
- the clarity around the 19 dimensions of pastoral care and the need for ministry training that resources in these areas
- the encouragement in hui amorangi A of increased participation in the sacrament of Eucharist, yet the questions raised by a decline in participation in the sacrament of baptism
- the decline in hui amorangi A of regular worship attendance is of concern.

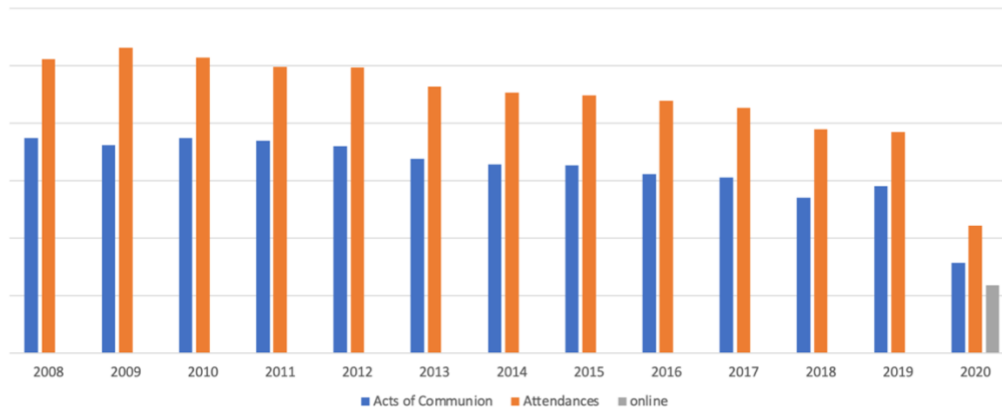
Aware of the value of manageability and uniqueness, we now turn to Tikanga Pākehā dioceses that provided demographic data.

Diocese A: Illuminations over twelve years

In Diocese A, attendance (Figure 19) has declined 25% in the twelve years between 2008 and 2019. If the trend over these twelve years were to continue in a straight line, there will be no attenders in this diocese in 2055.

[31] As with hui amorangi a, these figures were based on one year of data from each parish.

Figure 19: Trends in Overall Attendance & Participation: 2008-2020



The decline is steeper if 2020 figures are included (excluding online). Attendance at services across Diocese B declined by 57% in the thirteen years from 2008 to 2020. If this trend were to continue, there will be no attenders in 2030 in this diocese.

Using figures from 2020 requires consideration of the potential impact of the pandemic. On 13 May 2020, New Zealand moved to alert level 2. On 8 June, New Zealand moved to alert level 1. What impact might this have had on figures for attendance in 2020? While, anecdotally some churches recorded a jump in attendance as people regathered after the first lockdown, other churches reported a reluctance to regather. Many churches noted the disruptive impact of lockdown on people's values, priority and spirituality and it is possible that the pandemic has resulted in permanent changes in religious patterns of participation.

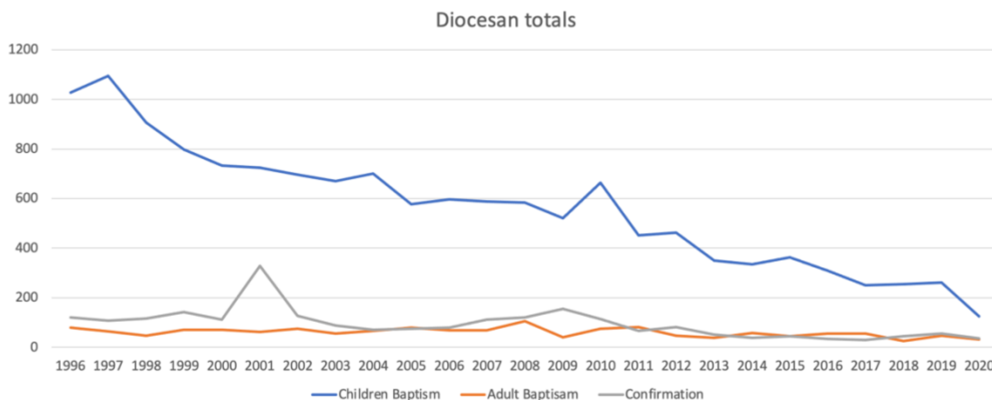
In Diocese A (Figure 19), there was a decline in acts of communion of 23% in the twelve years between 2008 and 2019.[32] If the decline continues at the same rate, the last act of communion in the Diocese church would occur around 2060. The decline is steeper if 2020 figures are included. Acts of communion across Diocese A declined by 58% in the thirteen years from 2008 to 2020. If this trend were to continue, there will be no acts of communion in nine years (2029) in this diocese.

Baptisms of those aged under 13 in diocese A has declined by 75% between 1996 and 2019). In 2019, there was 3.3 baptisms per year averaged in every parish of the diocese. (See Figure 20

[32] Attendances include estimates of missing/flawed data. 2020 includes an online total. My thanks to Peter Lineham for providing the data and his work on their visual presentation.

Figure 20: Baptisms and confirmations

Baptisms and Confirmations 1996-2020



Baptisms of those aged over 13 remained stable over the period, at around 61 per year. This might suggest parents who want to give their children choice in baptism. Or it might suggest a small but consistent number of people, perhaps not born into the church, experiencing God's covenant of love.

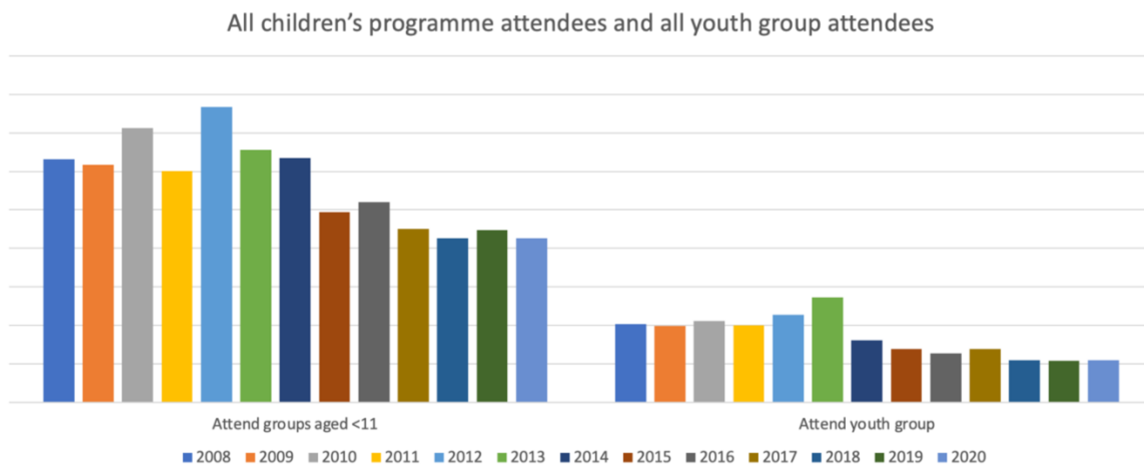
Youth participation

Diocese A shows a long-term trend of decline in the areas of children and youth participation. In 2008, 4173 children and young people were attending programmes and youth groups. In 2020, 2679 children and young people were attending programmes and youth group, a decline of 36% (as shown in Figure 21).[33]

[33] Peter Lineham, *Visuals for Synod 2021*. Dr Lineham noted that the figures in 2010, 2012 and 2013 were adjusted, given what appeared to be annual data from some parishes was presented as weekly. While counting parish attendance is one indicator, ministry to children in the Province also occurs in wider diocesan ministry, Anglican schools and Anglican Action.

Figure 21: Child and youth attendance trends

Children and Youth Trends



Data from this Diocese suggests that Anglican schools play a significant role in faith formation. In 2019, Anglican schools accounted for 1.9% of the acts of communion in this diocese. Yet in the same year, 15.6% of baptisms of children and young people and 33.35% of confirmations occurred in Anglican schools in that diocese.[34] The decline in parish attendance could well mean that by 2040, the majority of next generation ministry will occur in Anglican schools not Anglican parishes. (We consider Anglican schools in Chapter 7).

Diocese B: Illuminations over ten years

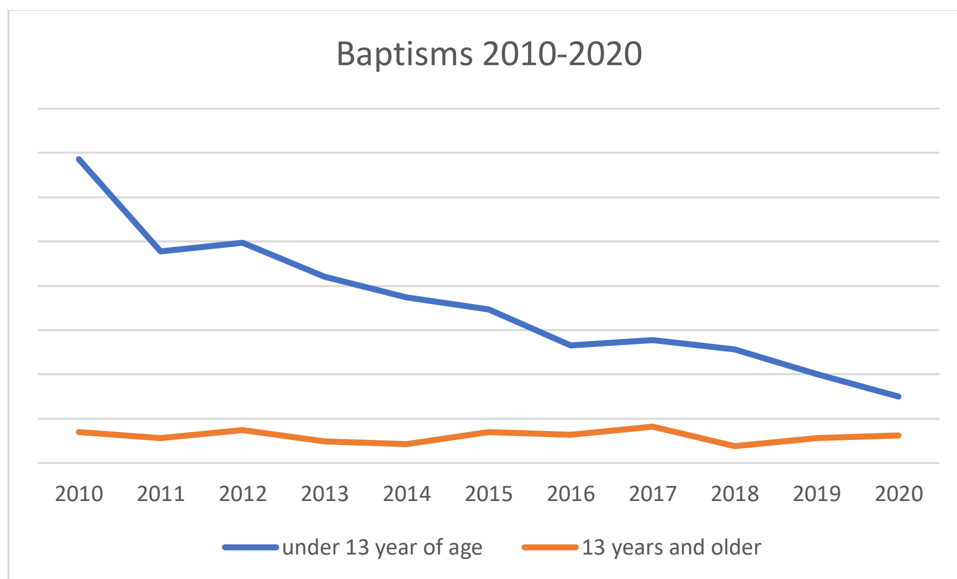
In Diocese B, there is decline over the last decade in most statistically countable areas of church life, including baptisms, attendance, communicants, clergy numbers and funerals. However, there is an upward trend in youth participation and a steady number of people aged 13 and over being baptised. Again, as with other dioceses and hui amorangi, percentages rather than actual figures are used. This is to maintain anonymity, both for those dioceses and hui amorangi that shared data and for those dioceses and hui amorangi that did not.

Sacramental services

Baptisms of those aged under 13 in diocese B has declined by 86% over eleven years (2010-2020). In 2020, there was an average of less than 2 baptisms per year per parish. (See Figure 22.) However, baptisms of those aged over 13 remained stable over the decade, at around 30 per year.

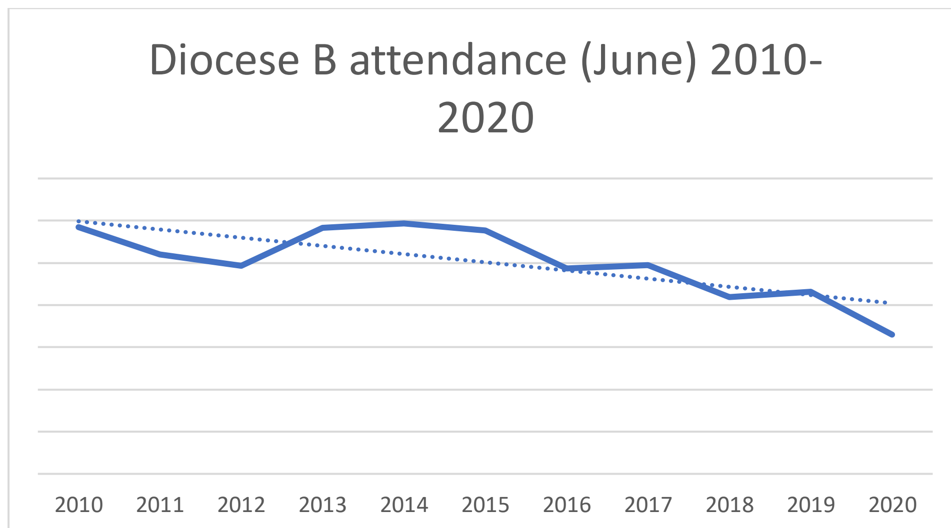
[34] In 2019, there were 5,518 acts of communion in schools, and 290,442 acts in the entire diocese. In that year, 57 children and young people were baptised in schools, while 309 were baptised in parishes. Peter Lineham, *Visuals for Synod 2020, 2021.*

Figure 22: Baptisms



Attendance at services across Diocese B, counting in the month of June, declined by 26% over ten years from 2010 to 2019. If the trend over the last 10 years were to continue, there will be no attenders in this diocese in 2048. The decline is steeper if 2020 figures are included, with a decline of 44% in the eleven years from 2010 to 2020. If this trend were to continue, there will be no attenders in this diocese in 2034.[35] (See Figure 23.)

Figure 23: Average worship attendance



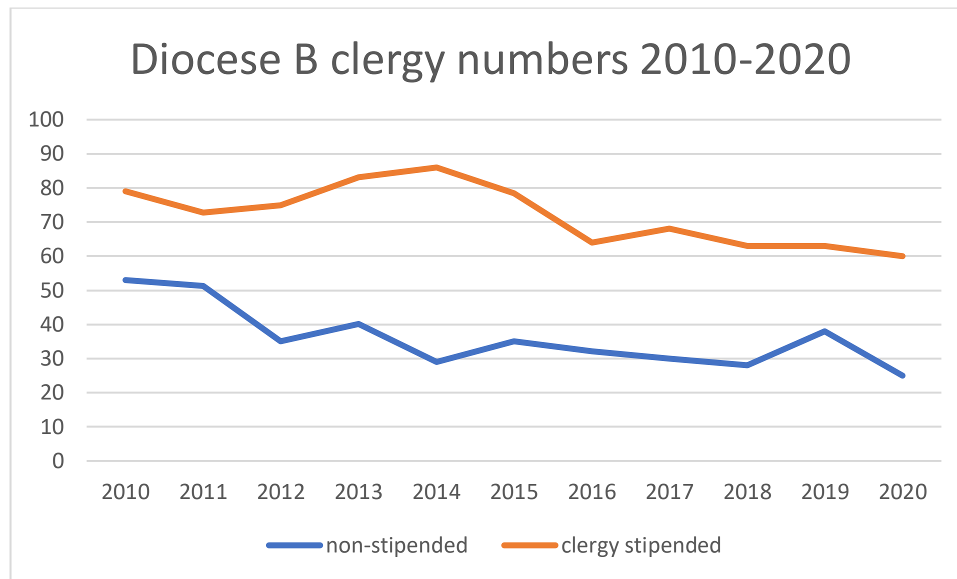
The decline over the period of 2010 to 2020 seems to have resulted in smaller attendances, as well as a reduction in the number of parishes. The number of parishes has declined, by 20% in the last eleven years. However, the average parish size, which was 406 in 2010, is

[35] Again, we note the impact of Covid, particularly given that statistics used here are from the month of June. Given that on 8 June, New Zealand moved to alert level 1, what impact did this have on figures for attendance in June 2020?

285 in 2020. This is a decline in average parish size of 30% over eleven years from 2010 to 2020. This is likely to impact on morale and vitality.

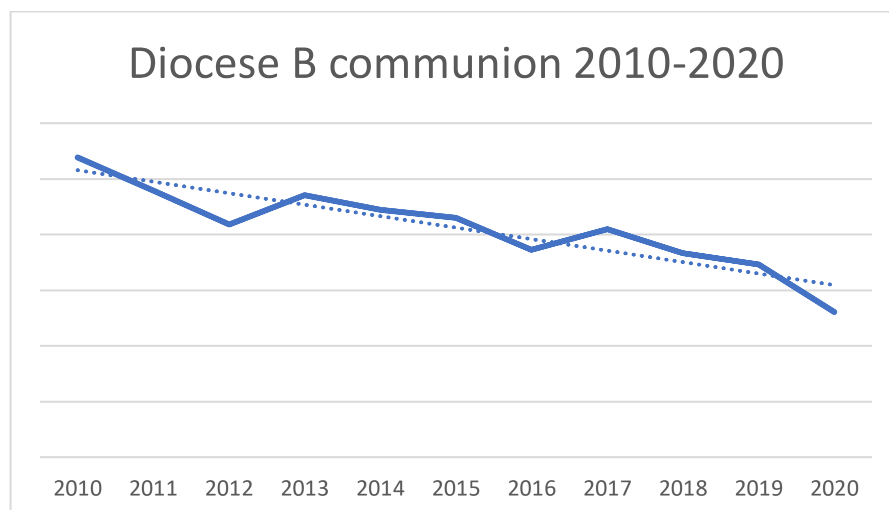
As the church has declined in attendance, clergy numbers have also declined (Figure 24). The number of stipended clergy (full and part-time) in Diocese B has reduced by 24% between 2010 and 2020. One way to manage decline is to seek increased voluntary participation and so it is intriguing that the number of non-stipended clergy and local shared ministry teams has also declined, by 53%, in the same period.

Figure 24: Clergy numbers



A similar pattern of decline is evident in the number of communicants (Figure 25). Eucharistic participation during the year across Diocese B declined by 36% over ten years (2010-2019).

Figure 25: Number of communicants

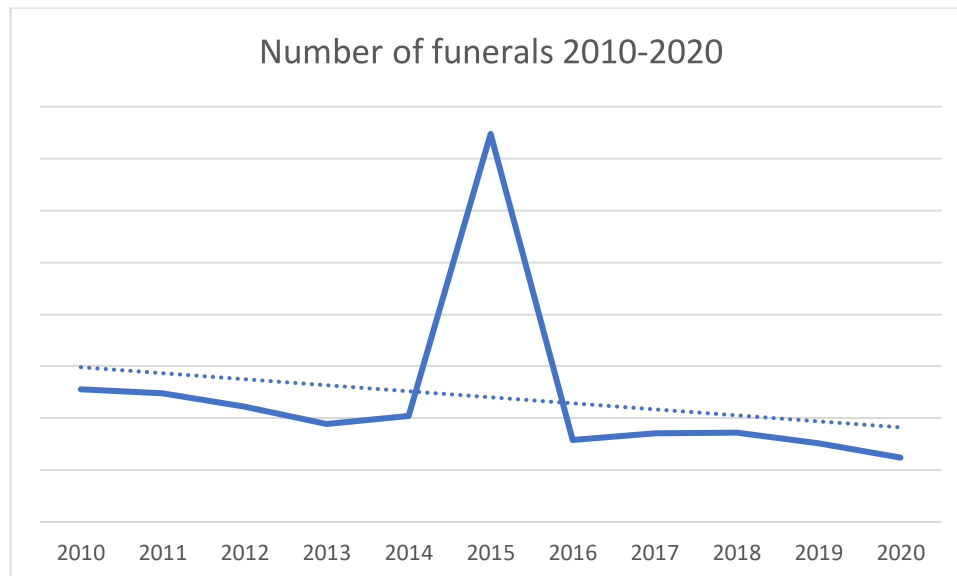


As with attendance, the decline is even steeper if data from 2020 is used. Eucharistic participation during the year across Diocese B declined by 52% over eleven years (2010-2020).

Funerals

Historically, funerals have been an important area of Anglican Church ministry and mission. In Diocese B, the number of funerals has declined, by 51% over the eleven years, between 2010 and 2020. (See Figure 26.)

Figure 26: Funerals



In 2020, there were an average of 5 funerals per year in every parish of the diocese.[36]

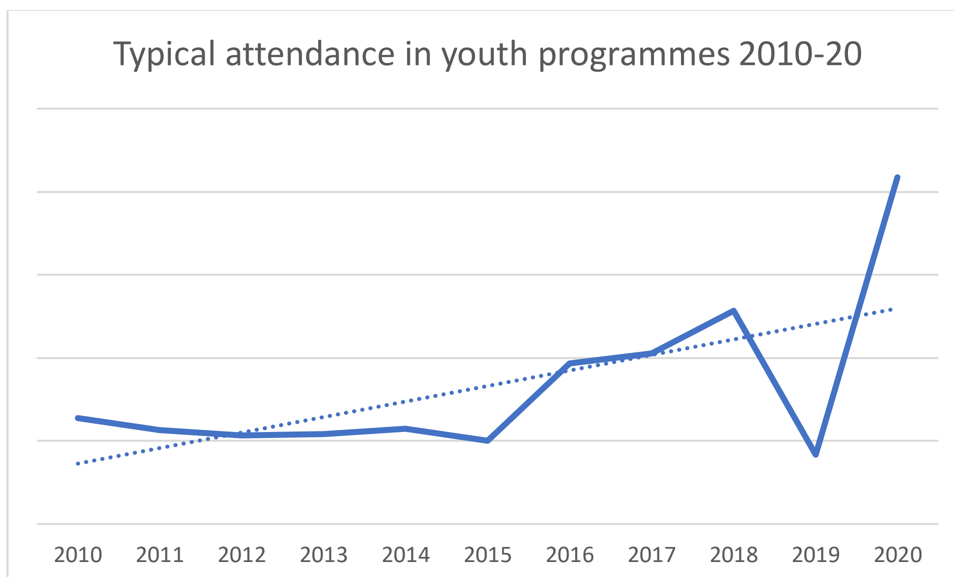
Youth participation

As shown in Figure 27, youth numbers have increased in Diocese B. Typical attendance in youth programmes for year 7 to 13 has grown by 102% in the nine years (2010-2018) and 228% in the eleven years (2010-2020).[37] Some 32% of parishes in the Diocese had a youth programme in 2020. This compared with 52% of parishes in the Diocese who had youth programmes in 2010. Hence while there are fewer youth groups overall (a decline of 44% in eleven years), the size of each youth programme has increased.

[36] The figures for 2015 are likely to contain an error. In 2015, one parish recorded 1,123 funerals, while the combined parishes in the rest of the diocese recorded 372. In 2014, this parish recorded 32 funerals and in 2016 had closed. Hence the spike in 2015 is likely to be inaccurate.

[37] The figures for 2020 are likely to be an anomaly, given that the youth programme of one parish went from an attendance of 40 in 2019 to 1800 in 2020. Without this one church, the overall diocese youth programme attendance total would have shown a decline in both 2019 and 2020.

Figure 27: Attendance in youth programmes

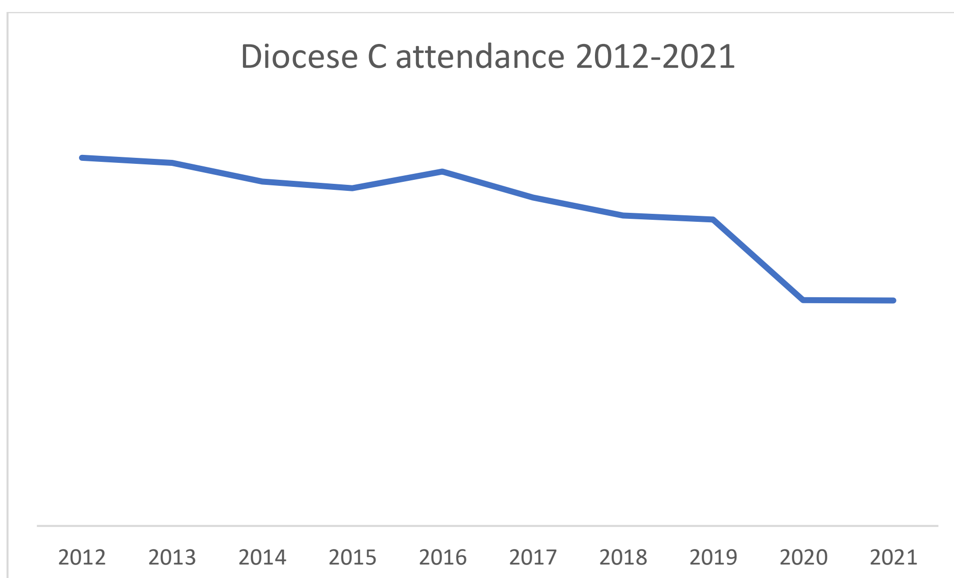


This is one diocese, Diocese B. Aware of values of manageable and unique, we turn to another diocese in Tikanga Pākehā.

Diocese C: Illuminations over twenty years

Attendance at services across Diocese C has declined by 18% over ten years (2010-2019) and by 36% over twenty years, as shown in Figure 28. The rate of decline is steeper if only more recent figures are used.

Figure 28: Trends in attendance 2012-2021



In the ten years (2012-2021) there was a decline of 39%. As noted already, the ten years between 2012-2021 include the impact of COVID, a period in which many churches in many denominations were unable to meet face to face. Perhaps people will return in 2023. Equally it could be that different habits around spiritual resourcing, finding pastoral care and encountering karakia have emerged and that the declines in attendance might continue to accelerate.

Diocese D: Illuminations

Another helpful strand of data comes from a 2018 survey of children, youth and young adults in another Tikanga Pākehā diocese (Table 8). A mix of survey and phone interviews gained a nearly 100% response rate. Over the entire Diocese there were a total of 329 children, youth and young adults attending gathered weekly worship. Averaged against the number of parishes, this represented an average of seven individuals under the age of 25 on a typical Sunday morning. Of these seven young people, each parish on average has 1 child under five; 3.5 primary school aged children; 1.5 teenagers and 0.5 young adult.

Table 8: Attendance at worship of children, youth, young adults in one Tikanga Pākehā diocese, 2018

Age	**Total**	**Average per parish**
0-4	56	1.2
5-12	172	3.7
13-17	74	1.6
18-25	27	0.6
Total	329	7

Toward 2040 Tikanga Pākehā insights

The picture that emerges from four Tikanga Pākehā dioceses is extremely concerning. Ministry in baptisms and funerals has traditionally been an area of ministry and mission for Anglican churches. The decline in attendance, with or without the pandemic, impacts on morale and viability.

A steady number of baptisms of those aged over 13 suggests a sustained transforming of lives. However, these would need to increase by thousands to offset the decline in communicant numbers.

The youth data between 2010 and 2018 also provides some encouragement with an increase in numbers. This growth is a reminder of the need for training in intergenerational faith formation. However, the decline in churches with youth programmes is of concern. And as with baptisms, the number of youth people would need to increase by thousands to offset the decline in attendance numbers.

The data hints at changing demands on ordained clergy. One example is the decline in funerals, which might suggest changing demands on clergy time. Equally, it might be that clergy are conducting funerals in different locations and the data indicates changing patterns of building usage rather than clergy time. It would be helpful to undertake further research, including a survey of time, to better understand the nature of ministry today.

The statistics suggest the overall shape of priestly ministry will take very different forms by 2040. Practically, clergy will be working with a much smaller number of attenders, scattered across larger geographic areas and in far fewer church buildings.

If the decline continues, it might be that different income streams and creative ways to use existing buildings and resources will emerge in the coming years. It certainly seems well past time to engage in deliberate experiments. There appears to be an urgent need for an action research and development focus, in which different parts of dioceses, and in different parts of the country, embark on creative experiments, with a one aim being the collection of data that can serve and inform the entire Tikanga.

4.3 Statistics and horizons past and future

This chapter has examined census data to understand Anglican realities including affiliation, te reo, age and ethnicity. The chapter has also analysed statistical data provided by dioceses and hui amorangi, with declines in attendance, baptisms and funerals a feature in Tikanga Pākehā dioceses. The Prayer of the Moana, by former Archbishop Winston Halapua asks for vision, courage and guidance. It certainly takes courage to consider the realities of decline.

We conclude this chapter by bringing present realities into conversation with times gone and yet to come. This is an application of Te Pae Tawhiti 2040 whakataukī, which seeks vision and guidance by contemplating horizons past and future.

The past of 1901

As noted earlier in this chapter, in affiliation the Anglican church is now the size as it was in 1901. Anglican affiliation was 314,193 in the 2018 Census. It was 282,809 in the 1896 census and 315,263 in 1901 (Census 1901). Hence guidance can emerge as we compare and contrast the church of today with the church of 1901.

In 1901, there were 6 dioceses (Auckland, Christchurch, Dunedin, Nelson, Waiapu, Wellington), while in 2022, there are 12 dioceses and hui amorangi in Aotearoa.[38] In 1901, there were 6 bishops, while in 2021, there were 13 pīhopa and bishops. In 1901, there were 296 clergy (*Proceedings* 1901:124-125). In 2022, there are 466 clergy aged 65 and under.[39] In 2022, twice as many bishops and one and a half times as many clergy serving the same size of church by census affiliation as the church in 1901.

In 1901, there were four Anglican ministry providers in Aotearoa: Te Rau Kahikatea, St John's College, Selwyn and Bishopdale. In 2022, there are six Anglican ministry providers; Te Rau Kahikatea (Gisborne), Theology House, Ōrongonui, St John's College as a three Tikanga college, St John the Baptist and Bishopdale.

In 1901, the Anglican church had one external theological provider. The Synod minutes announced an external partnership with the University of New Zealand and University of Durham. "The University of Durham has consented, in compliance with an application from the Primate, to examine … qualified Clergyman [sic] … It is hoped that an ever increasing number of clergy will from time to time avail themselves of the opportunity" (*Proceedings* 1901:133). In 2022, the six Anglican ministry providers each have different established partnerships, with seven different external providers

- Bishopdale with Laidlaw College
- Ōrongonui with Te Whare Wānanga o Awanuiārangi

[38] The Diocese of Waikato was established in 1926. In 2010, the name of the diocese was changed to the Diocese of Waikato and Taranaki.
[39] This number is calculated from the Clerical Directory 2021/2022, which is discussed in Chapter 5.

- St John the Baptist with St John's College, Davuilevu (Methodist) Theological College and with Pacific Training College
- St John's College with Otago University, Laidlaw College and Carey Baptist College
- Theology House with Otago University, Laidlaw and St John's College
- Te Rau Kahikatea with Otago University.

In 1901, twelve papers were offered to align with the University of Durham (*Proceedings* 1901:133-134). In 2022, St John's College Diploma in Christian Studies offers 80 credits. (See Table 9.)

Table 9: Comparing training 1901 and 2022

	University of Durham syllabus (1901)		St John's College Diploma in Christian Studies (2022)	
Biblical studies	31%	31%	25%	30 credits (OT and NT)
Church history	15%	15%	17%	20 credits (Journey towards being Anglican; Church's story across history)
Theology, philosophy	15%	15%	13%	15 credits (Doing theology)
Worship	7%		13%	15 credits (Being disciples, Spiritual journeys)
Christian mission, apologetics	15%	15%	0%	
Other	15%	Set by Examining board	33%	40 credits when courses offered

Between these two dates, 120 years apart, there are some remarkable similarities. As individual subjects, Biblical studies, theology, philosophy and church history have very similar proportions. Grouped together, Biblical studies, theology, philosophy, church history and worship sum to 69% in 1901 and 68% in 2022.

Over the 120 years, there are also several differences. First, a range of "other" topics as options in 2022 rather than topics set by an examining board in 1901. In 2022 the "Other" courses offered in the St John's College Diploma in Christian Studies including eighteen options. Around nine deal with topics related to ministry. Another two topics engage mihinaretanga (Te Reo Māori 1 and 2). None deal uniquely with Tikanga Pasefika or settler cultures or migrant journeys shaping cultures among Tikanga Pākehā.

Second, teaching on mission and apologetics, which was compulsory in 1901, is optional in 2022. There is a choice of five, maybe six, topics.[40] These include Formed for Mission, along with topics that could be grouped in relation to the Marks of Mission of tell (Preaching in our time), teach (Developing Intergenerational Community), tend (Ministry with Christ), transform (Holiness and Social Action), treasure creation (Care of Creation),

Finally, the arrangement with the University of Durham was an ad eundum arrangement, in which an academic degree was awarded by one university (Durham) to an alumnus of another (University of New Zealand). To qualify, applicants needed to have a university degree. Given Āpirina Ngata was the first Māori to complete a degree at a New Zealand university in 1893, an external partnership for training people with university degrees was much more accessible to 1901 Anglican ministry providers training Pākehā than Māori.

This is a glimpse into the horizon past, and how the Anglican church, with a similar census affiliation, was organising its life in regard to clerical infrastructure and ministry training. The comparison might be artificial but the ways in which church and training are both the same and different can provide guidance in thinking about the desired shape of ministry training for 2040.

The future 2040 horizon

Given the focus of Te Pae Tawhiti is 2040, what might this church look like in 2040? What might that say about ministry training needs.

There are three potential ways to project into the future.[41] One involves use of age distribution tables and assumes a correlation between religious affiliation and age. Exact calculations are time consuming but given the age profile of the Anglican church discussed earlier in this chapter, the church is likely to experience significant decline.

A second approach involves calculating relative change and some complex mathematics. Exact calculations are also time consuming and would rely on the diocesan and hui amorangi data supplied being representative. The calculations are highly likely to indicate the downward trends discussed earlier in this chapter.

A third way is to assume the declines of the last ten years will continue. Such calculations are less time consuming. (See Table 10.)

Table 10: Indicative declines

	Attendance Year 0 flat line not including pandemic	Attendance Year 0 flat line including pandemic	Communion Year 0 flat line not including pandemic	Communion Year 0 flat line including pandemic
Diocese A	2055	2030	2060	2029
Diocese B	2048	2034	2037	2030
Diocese C	2067	2037	n/a	n/a

[40] We are uncertain over the focus of Preaching in our Time.
[41] I am grateful to Pastor Andrew Reyngoud for assistance in thinking through these options.

If reality, these projections will require radically different imaginations regarding training, clergy, buildings and patterns of church services. For example, using data from Diocese B from 2010 through 2019, and assuming the present decline continued in a flat line, some 6,120 would be attending across the Diocese in 2040. Based on the average current sized parish required to sustain a full-time clergy person, an attendance across the Diocese of around 6,120 might be able to sustain around 12 full-time clergy across the Diocese in 2040.[42] This has enormous impact on training, clergy, buildings and patterns of church services in 2040.

There will either be far greater travel for congregants to fewer church buildings or far greater travel for clergy to multiple smaller church services. Significant amalgamation of churches will occur. This will require sustained energy and skills in building and property. The sale of buildings could release substantial financial resources and raises questions about how the sales might be aligned with the mission and purpose of the diocese.

This has direct implications for Te Pae Tawhiti. It is increasingly likely that the church will have resources to form ministers, through St John's Trust, but lack established places of ministry. This suggests that training of priests for mission could be the priority. This will involve formation in community-facing ministry, with skills to connect the liturgies of the church with people unfamiliar with established patterns of worship. Training to give a three minute devotional for a youth group, engage in faith formation online or lead Eucharist in an inter-generational messy church type context, seem much more essential for those called to ordained ministry in 2040. Given this reality, much of the training we experienced, which was focused on established ways of gathering and leading worship, will be meaningless.

4.4 Summary

This chapter has examined census data to understand Anglican realities of affiliation, te reo, age and ethnicity. Overall, the Anglican Province is aging, declining and less ethnically diverse than other mainline denominations.

This chapter has also analysed statistical data provided by diocesan and hui amorangi.

Tikanga Pasefika serves among communities with high rates of religious affiliation, and in Fiji, significant religious plurality. Tikanga Māori has unique ministry needs, evident in the range of pastoral services, the role of funerals as highly significant places of Christian presence and ministry, particularly in rural areas. Tikanga Pākehā has sustained decline in attendance, baptisms and funerals. The diocesan and hui amorangi statistics would be enhanced by more data and we would welcome a chance to receive more data and adjust this report accordingly.[43]

Overall, this data on the church suggests that those being formed for ministry by 2040 will serve in a very different church to that of today. Hence the research speaks directly to two of our 2040 possible voyaging strategies:

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[42] Using 2019 figures, churches with one full-time clergy person were extracted. The average June attendance in these parishes was then calculated, at 480 per parish. 2019 was chosen because it was a pre-Covid year.
[43] Whāki Webinar Series – Te Kotahi Research Institute: Principles of safe data use with Nicholson Consulting, 25/1/2022 advocate for data sovereignty that emerges from ongoing conversations as the research unfolds.

- Create an educational vaka to train in new mission voyages
- Prioritise training, pathways and experiences for ministry with children, youth and young adults and families

Changing weather suggests changes in training. In order to understand future training needs, it is important to reflect on current realities. Who are the current “crew” serving in ordained ministry in the Province? How were they trained?

Chapter 5 - Changing crew: the ordained “servant force”

Ko te pae tawhiti whāia kia pae tata
Ko te pae tata whakamaua kia tīnā
Look to the horizon, and take hold of the challenges it has for today.
As we respond to today, do not lose hold of what is precious.

Te Pae Tawhiti 2040 asks how the Anglican Province can form ministry and mission participants for changed and changing times. The whakataukī invites a voyage attentive both to the far horizon (te pae tawhiti) and the realities and challenges of today (te pae tata).

In Part II, we reflect on te pae tata of the Anglican Church in Aotearoa, New Zealand and Polynesia. We use diverse strategies in counting provisions and assessing the current health and fitness of the crew. While the previous chapter (Chapter 4) considered changing weather, Chapter 5 examines changing crew by analysing the Clerical Directory of the Anglican Church in Aotearoa, New Zealand and Polynesia. This analysis is one part of our response to the request from Te Kotahitanga to "consider relevant and available statistical information pertaining to the changing role of the Church, its membership and role in Communities in Aotearoa, New Zealand and Polynesia."[44]

The Clerical Directory includes dates of birth and ordination, training pathways, areas of service and qualifications gained. To analyse the data from the Clerical Directory, which is print-based, selected details about each person were entered into an Excel spreadsheet. (We did not record names and locations.) It was a time-consuming but humbling experience. Every date entered was a moment of significance for a person and their community. The data has limitations, given it is the responsibility of individuals to provide updates. Given this dimension, we sent a preliminary paper in July 2022 to all Pīhopa and Bishops, seeking feedback hoping to identify potential blindspots.[45] At the same time, the hundreds of entries in the directory provides important information on recent training pathways and demographics of those current "servant force" in the Province.

5.1 Clerical Directory

There are 1428 ordained persons named in the 2021/22 Clerical Directory.[46] Every one of these 1428 entries is a person willing to give time and skill in response to God's call. Every

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[44] Request for Proposal. The Anglican Church in Aotearoa, New Zealand, and Polynesia, July 2019, p. 4.

[45] Email sent via Rev’d Canon Michael Hughes, 20 July, 2022. “I am pleased to share a preliminary paper drafted as part of the Te Pae Tawhiti 2040 Project we have been leading across our Hāhi. The paper focusses on one of the ten strands of the research, No.9 Te hunga karakia: Demographics of the church. I appreciate how busy you all are, but hope that you can find some time to read the document and share any feedback.” We as researchers received one response, that made three observations. Could we locate data that differentiated between training for assistants and training for vicars? Could we locate data that accounted for the demands of different congregational sizes in training for ministry? Were their ways to analyse the quality of training provided by different training pathways? Within the time frames and limits of the project, we were not able to provide this level of detail.

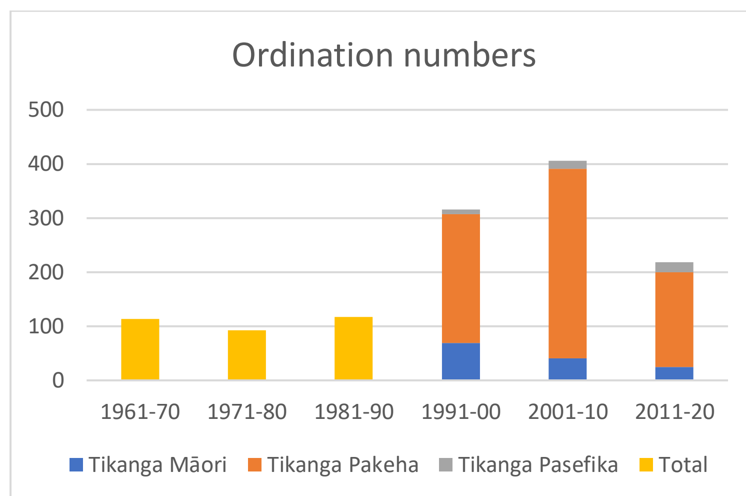
[46] Entries that only provided an address were not included. An explanation of interpretive assumptions is provided in an appendix.

date entered was a moment of significance for a person and their community. We rejoice at God's activity in people and the church.

Ordination numbers

The number of ordinations was fairly steady from 1961 to 1990. Ordinations rose significantly in the decade between 1991 to 2000 and again in the decade between 2001-2010. Ordinations declined to 209 in the years 2011 to 2020. (See Figure 29.) While the increases in ordination provide a significant resource, they are intriguing, particularly given the declines in affiliation, attendance and sacramental participation outlined in Chapter 4.

Figure 29: Numbers of ordinations



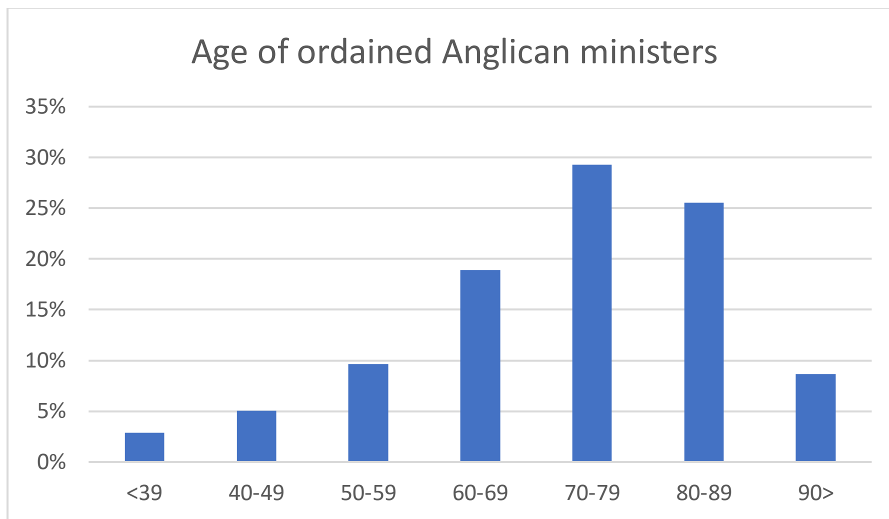
In the thirty years since the church became three Tikanga, 144 people (15%) have been ordained into Tikanga Māori, 49 (5%) into Tikanga Pasefika and 788 (80%) into Tikanga Pākehā.

Trends in numbers being ordained differ among the three Tikanga. During the last 28 years, ordination among Tikanga Māori has declined every decade, from 69 between 1991-2000 to 25 between 2011-2020. Ordination among Tikanga Pasefika has risen from 9 per decade to 19 per decade. Ordination among Tikanga Pākehā peaked at 350 per decade between 2001-2010, then declined to 175 in the decade between 2011-2020. These numbers are based on the Clerical Directory and while the General Synod works to ensure accuracy, it relies on flows of information from clergy and diocesan/hui amorangi offices.

Clergy age patterns

The "servant force" is heavily weighted toward an older demographic, with 63% aged over 70 and 82% aged over 60. (See Figure 30.)

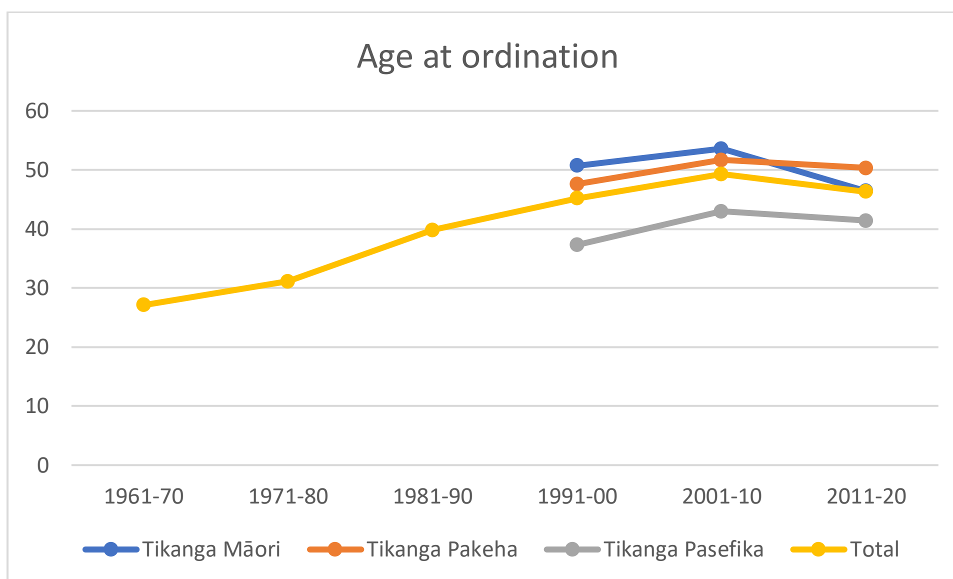
Figure 30: Age of ordained ministers



Some 3% of ministers are aged under 40, and 8% are aged under 50. The youngest minister (in the Clerical Directory 2021/2022) is born in 1997, and aged around 26.

The age of those being ordained has increased over time (Figure 31). Again, this varies between Tikanga. Those being ordained in Tikanga Māori are likely to be older, while those being ordained in Tikanga Pasefika are likely to be younger.

Figure 31: Age at ordination



Given the focus of our research is the horizon of 2040, we calculate that by 2040, clergy aged under 70 will total 153 and those aged under 60, will total 58. The interplay between age at ordination and trends in numbers being ordained has cumulative impact when looking at 2040 projections by Tikanga. (See Figure 32.)

Figure 32: Age of current clergy, in 2040

	Aged under 70 in 2040	Aged under 60 in 2040
Tikanga Māori	13	6

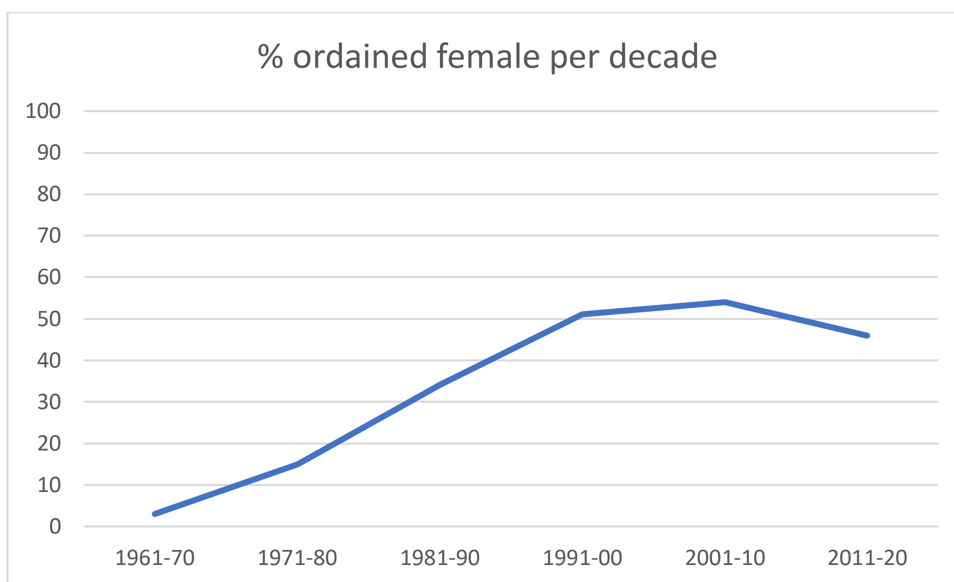
Tikanga Pākehā	125	45
Tikanga Pasefika	15	7
Total	**153**	**58**

These numbers suggest the church must continue investing in developing new "servants", lay and ordained, with a priority being Tikanga Māori.

Gender

In total, 41% of those ordained in the Clerical Directory are female, and 59% are male. The proportion of females being ordained has increased dramatically over time, from 4% in the decade between 1961 and 1970 to around 50% since 1991.[47] (See Figure 33.)

Figure 33: Proportion of ordinands who are women



However, Derbyshire (2013) demonstrates considerable variance across the various diocese and hui amorangi (Table 11). This indicates further and sustained attention is needed, including to representation and participation in every diocese and hui amorangi.

[47] More data analysis could be done here, including a snapshot of gender in different Tikanga.

Table 11: Female clergy by diocese, 2009

Female Clergy: Dioceses 2009

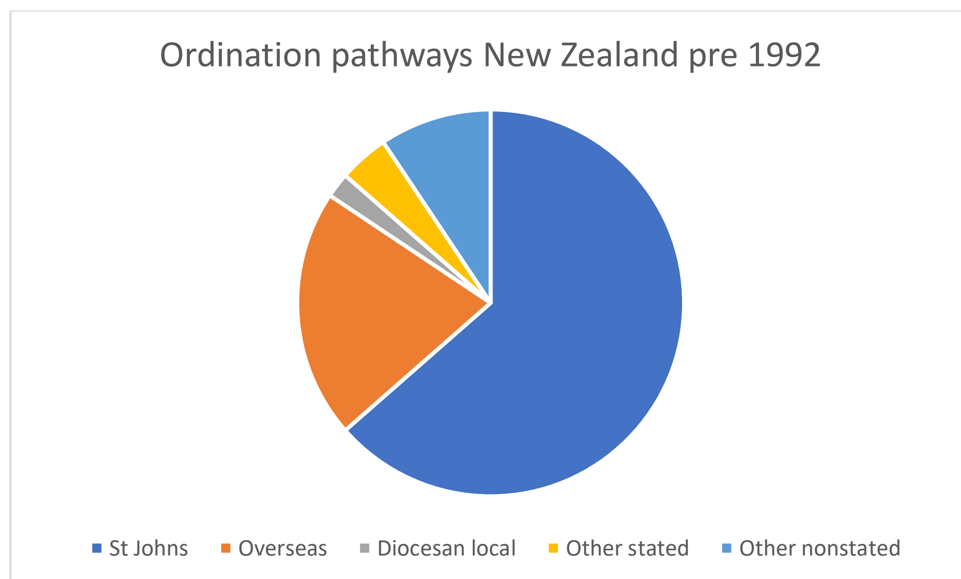
	Total	Women	%
Auckland	357	130	36.41
Christchurch	243	83	34.16
Wellington	225	60	26.67
Waikato	163	61	37.42
Waiapu	122	51	41.80
Nelson	82	13	15.85
Dunedin	77	33	42.86
NZ Dioceses	**1269**	**431**	**33.96**
Aotearoa	269	59	21.93
Polynesia	62	3	4.84
TOTAL	**1600**	**493**	**30.81**

In addition, there are gender justice issues to consider given that while ordination rates for the last 30 years, have been roughly 50/50, those currently holding bishop, deans and archdeacons' roles in the Province are overwhelmingly male.

Training pathways

The clerical directory provides data on training pathways. Until 1991, St John's College was the dominant training pathway (64%), followed by overseas (21%). Dioceses (at 2%) played a small role in formal training pathways.

Figure 34: Ordination pathways prior to 1992



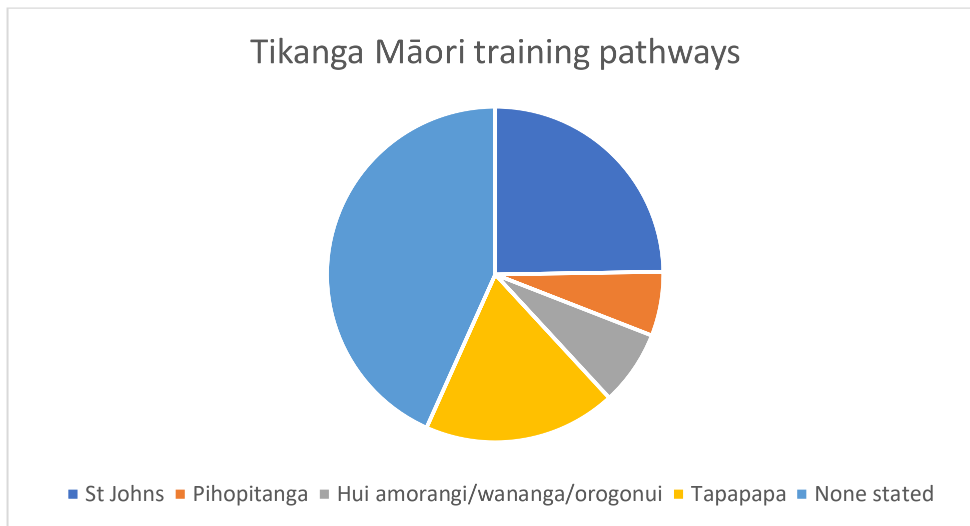
Training pathways have dramatically changed in the last 28 years. 1991/2 is significant for two reasons. First, with the move to three Tikanga, the ethnicity-based differences in training pathways became clearer. Second, the Education Act 1989 introduced significant educational reforms in Aotearoa. Providers in the tertiary sector were granted increased autonomy to offer programmes and new processes that recognised prior learning increased accessibility. Funding increased, including through student loan schemes. These changes resulted in new providers and new programmes. Other significant changes occurred in 1999,

with the government legislating to expand sub-degree provisions with certificate and diploma level qualifications (Crawford 2016).

Tikanga Māori

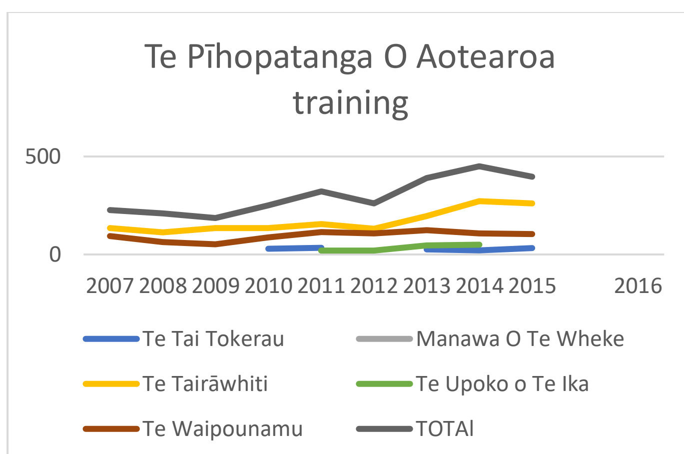
For Tikanga Māori, most people in the last 28 years have been trained through other-stated (43%) pathways. Some 25% of people ordained have been through St John's. The rest, totalling 32%, are trained through the Pihopatanga (6%), hui amorangi (7%) and Taapapa (19%). (See Figure 35.)

Figure 35: Tikanga Māori training pathways



Another window into Māori clergy training is provided through Te Waka Matauranga o Te Pīhopatanga o Aotearoa Offsite Funding Review. The review (2017: 2.1.26) locates te pae tata within a context, describing the "historical injustices and the limitations that they have brought to bear to the TPOA's capacity to be self-propagating and self sufficient." Further, the review details educational outcomes over ten years, including property arrangements and numbers attending training programmes. Selected data is shown in Figure 36.

Figure 36: Te Pīhopatanga o Aotearoa training



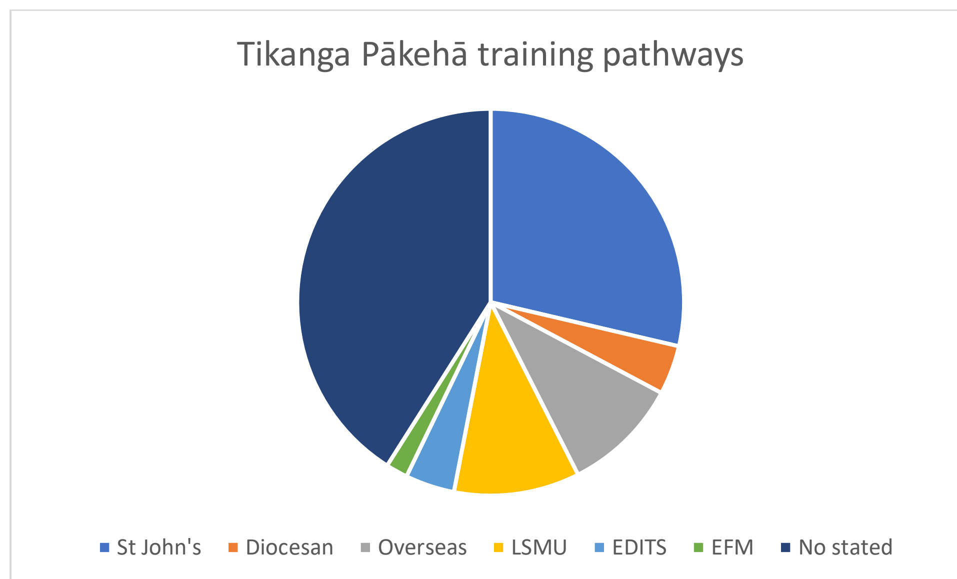
These numbers include Taapapa, Kahui and Amorangi courses and point to a wide range of training partnerships between hui amorangi and whare wānanga higher education providers. While not all those training will seek ordination, the numbers training for mission

and ministry amongst Tikanga Māori have almost doubled in ten years, from 210 in 2008, to 398 in 2016.[48] This is an encouraging upward trend.

Tikanga Pākehā

For Tikanga Pākehā, some 29% of people ordained have been through St John's College. Some 29% have been trained through diocesan pathways. These include expressly stated Diocesan Training Programmes (4%), local shared ministry units (19%), Ecumenical Institute of Distance Theological Studies (4%) and Education for Ministry (2%). Some 10% are trained overseas, predominantly through English training providers. The rest, some 41%, have been trained through other-stated pathways. (See Figure 37.)

Figure 37: Tikanga Pākehā training pathways



Another snapshot into Tikanga Pākehā realities comes in Noel Derbsyhire's doctoral work (2013). Evidence of changes in ordination patterns become clear when ordinations in the diocese of Auckland between 1970 and 2009 are examined. The numbers being ordained into stipended ministry are relatively stable, averaging around four people per year, apart from a dip in the late 1980's and through the 1990's. (See Figure 38.)

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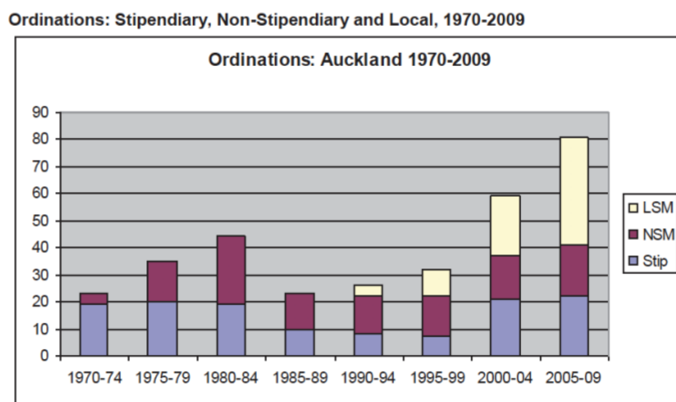
[48] The records for one hui amorangi were held with their whare wānanga higher education providers. The records for another hui amorangi included rangitahi and these are included in the totals.

Figure 38: Stipendiary, non-stipendiary and local ordinations, Auckland 1970-2009



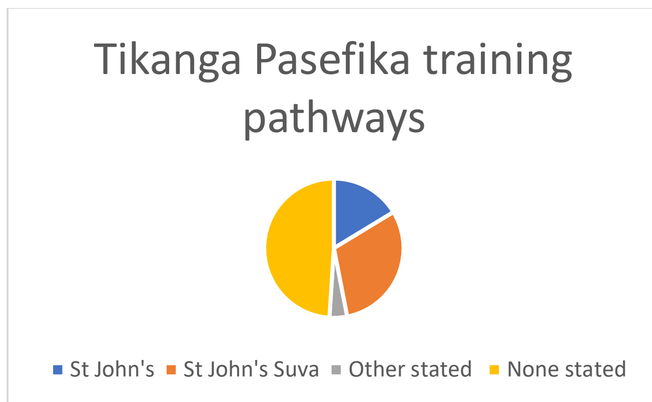
However, the graph also clearly demonstrates new expressions of vocation, including non-stipendiary and those ordained to Local Shared Ministry. In the period 2005-2009, these were the dominant vocational pathways, representing 75% of those being ordained. Davidson's history of the Auckland Diocese notes the development of new patterns of clerical ministry from 1995, a move that takes seriously the ministry of all the baptised (2011:319). The LSM unit has "become, for many, life-giving communities of ministry and mission as people have discovered what being the church means for them in their own area." Further research is needed. Are LSMs reinforcing historical imaginations of being church? Or are LSMs as Davidson writes offering "life-giving communities of ministry and mission as people have discovered what being the church means for them in their own area" (2011:319).

These new pathways have had significant impact on training and formation. This diversifying of training pathways required changes in infrastructure and personnel. Derbyshire (2013:283) describes the rise in the 1980's of the Ministry Educators to coordinate "diocesan ministry education and provided strategic advice to the bishop about ministry training." The development of these roles has changed the landscape of training and formation. One the one hand, Derbyshire (2013:283) notes a change of language, as "dioceses shifted their focus from 'Christian education' to 'Christian nurture' and from 'post-ordination training' to 'ministry formation.'" These trends indicate shifts in priorities and values relating to training and formation. On the other hand, those who are non-stipendiary and the local ordained likely require more bespoke and contextualised formation. The nurturing of bespoke pathways can have significant negative impact on a sense of collective identity and in exposure to the three tikanga experiences. In the future, online resourcing could open up collaboration between dioceses and hui amorangi. It would be interesting to do further research among those who are ordained as non-stipendiary and the local ordained, to better understand what lifelong ministry and mission needs might be among these cohorts.

Tikanga Pasefika

For Tikanga Pasefika, most people have trained through other-stated (49%) pathways, for example Pacific Theological College or Bishopdale College. Some 16% have been ordained through St John's, and another 31% trained through St John the Baptist, Suva. Some (4%) trained through other pathways. (See Figure 39.)

Figure 39: Tikanga Pasefika training pathways



5.2 Provincial narratives and realities

The Clerical Directory data provides important information regarding recent training pathways and demographics of those currently ordained. The data raises questions about ethnicity, retirement and common narratives, which invite further reflection.

Ethnicity

Recent wider research by Perera (2019) into the realities of clergy formation and intercultural capacity in Anglicanism is present in the Minority Anglicanism Project (MAP). This large-scale 2019 research project researched 'race ', marginalisation, prejudice and unconscious bias in the Church of England. Led by Dr. Sanjee Perera, now Archbishops' Adviser on Minority Ethnic Anglican Concerns, it provides simple, accessible yet challenging recommendations and strategies for church practices in invitation, welcome, inclusion, belonging and vocation. Perera (2019:4) outlines how "few have asked what [mono-cultural] dominance means to the church and its vocation, from the perspective of the marginalised and disenfranchised; for the heart of the gospel." As a contribution from another church in the Global Communion, the report provides important resources for vocation and formation for ministry.

"8 voices," a recent 2023 art exhibition in London, portrayed an Anglican vicar standing in a graveyard and holding a cup of tea (Lau 2023).[49] (See Figure 40.)

Figure 40: Still image from "8 Voices"

[49] Images used with permission of James Lau and the Rev'd Mark Nam. The "8 voices" exhibition aimed to encourage conversations about "belonging to a culture or cultures," Jamie Lau, pers. comm 26/2/2023.

The vicar stands in a graveyard. In Aotearoa, while the statistics of age and decline, particularly for Tikanga Pākehā, are gloomy, the church proclaims a gospel of death and resurrection. To stand and face the realities of decline takes courage and hope. In standing outside the church, the image of the vicar also speaks to the training questions raised by the missional challenges the church is facing. What does it mean for ministry training to provide formation for ministry outside the church?

Figure 41: The Rev'd Mark Lam (from "8 Voices")

.The vicar who stands outside the church is the Rev'd Mark Nam (Figure 41), one of the first British-born Chinese priests ordained in the Anglican Church. Ordained in 2020, Rev Mark has shared eloquently of his family's search for identity in churches that gave little space for diverse identities (Fry 2020). The privileging of dominant cultural practices is a significant obstacle for those with hybrid identities. Aotearoa is increasingly diverse in ethnicity. Yet demographically as described in Chapter 4, the Anglican Church in New Zealand is the least diverse and the most European of the denominations in Aotearoa. These realities require educational organisations, programmes and educators to learn new ways of formation.

Retirements

Vacancies are created when clergy retire. Any reflection on future training needs to explore retirement projections. An aging clergy profile is common in mainline churches in the West. For example, in the United Church in Australia, 35% of active ministers are at least 60 years of age (Powell et al. 2014).

In the Anglican Province of Aotearoa, New Zealand and Polynesia, a further source of data regarding clergy retirement is the Pensions Fund.[50] Currently, the number of clergy retiring from the Pension Fund averages about 20 per year. To simply replace these clergy in a stable church will require twenty new stipended clergy per year.

Looking ahead, some 51.3% of the contributing (stipended) members are 55 or older. Of these, most (40% of the 51.3%) are aged between 55 and 64. A further 12% are aged 65 or older. This suggests that up to half of the current paid clergy could be looking to retire in the next ten years. Using these numbers, to replace these clergy will require 160 new clergy, an

[50] My thanks to the Ministry Educator who suggested this as a line of inquiry, the connection provided by the Rev'd Canon Michael Hughes and the responsiveness of Bruce Dutton of Anglican Financial Care.

average of 16 per year over the next decade. Clergy retirement age is increasing, with the average age of those retiring from the Pension Fund in recent years going from 63 to nearly 68. However, research in the UK shows that 47% of clergy retire before they reach 65, due to stress, anxiety and depression as “the pressures of ministry take their toll” (Peyton and Gatrell 2013:350).

Using data from the Pension Fund has limits, as not all clergy in the Province are part of the Pension Fund. Hypothetically, clergy who are not part of the Pension Fund might be on average younger than clergy who are. If so this would reduce future training needs across the Province. However, it is more likely that clergy who are not part of the Pension Fund are on average older than clergy who are. This makes future training needs more pressing.

Common narratives

We kept hearing three common narratives about training. One narrative involved the dominant place of training. A second narrative involved a Provincial provider as a resource for cross-Tikanga interactions. A third narrative involved the out-sourcing of higher education.

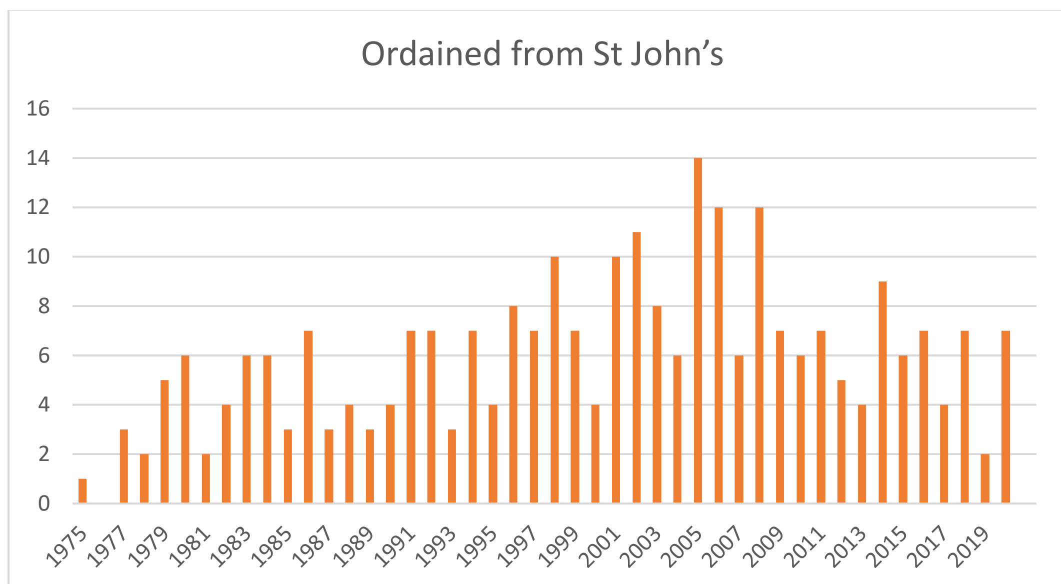
The Clerical Directory clearly shows that the most common pathway in the last thirty years is other-stated, followed by a diocesan pathway, then St John’s College. Overseas training, at 10%, is significant in Tikanga Pākehā and invites questions about how Tikanga Pākehā offers induction processes that empower effective ministry and mission in the unique context of a three Tikanga church.

The dominant place for ordination training is not St John’s College. Since 1992, across the three Tikanga, St John’s College was used as a training pathway by 27% of those ordained (deaconed). The dominant place for training for ordination in the Province is the local diocese and hui amorangi.

Further, the Clerical Directory questions the reality of a Provincial provider being a resource for cross-Tikanga interactions. We note that the Clerical Directory only captures ordination pathways and that there are other ways in which cross-Tikanga interactions can happen. However, working with the data as presented, the three Tikanga are not equal in size when it comes to actual numbers of students studying for ordination at St John’s. Over the last 28 years (from 1992 to 2020), the average year group will likely have seven from Tikanga Pākehā, one from Tikanga Māori and 0.3 from Tikanga Pasefika. These realities draw attention to dominant Pākehā cultural presence in the student body at St John's College. These numerical realities are likely to impact significantly the pedagogical experience. They also indicate that funding of St John’s College is disproportionately resourcing one (Pākehā) tikanga.

How does this percentage compare with actual numbers of people being ordained through St John's, given the overall dramatic rise in people being ordained? The numbers attending St John’s from all Tikanga who were then ordained (deacon) ranges from 0 in 1976 to 14 in 2005. Note that this graph (Figure 42) takes no account of attrition, those who move to another country, denomination, leave the ministry or die.

Figure 42: Numbers ordained from St John's College



A third narrative involves the out-sourcing of higher education. Since the demise of the Auckland Consortium for Theological Education (ACTE) in 2003, St John's has not been able to provide degree-level training on-site. Other tertiary training providers have been used to provide formal theological education. Analysis of the Clerical Directory shows that of the 128 people who were ordained after training at St John's College, some 26% (33 people) were being educated in formal theological education at the University of Otago. Another 4% (5 people) were educated at Laidlaw College, and 2% (2 people) were educated at Carey Baptist College. There is an irony in relocating to Auckland and then undertaking distance education through the University of Otago. The use of other providers also impacts how formal education as a three-Tikanga experience is experienced.

5.3 Summary

This chapter (5) has analysed the Clerical Directory of the Anglican Church in Aotearoa, New Zealand and Polynesia to understand the "servant force" of ordained clergy. While, the data has limitations it provides important information regarding recent training pathways and demographics of those currently ordained. After examining the data, we offered wider reflection on three realities around ethnicity, retirement patterns and common Provincial narratives. The Clerical Directory illuminates important realities about the "servant force".

- Ordinations per decade remain relatively stable at around 100 during the latter half of 20th century, then rise dramatically to 406 in 2001-2010, before falling to 216 in 2011-2020.
- Ordination numbers have been almost equal between male and female for the last 30 years. However, in a church that is hierarchically structured, gender inbalances remain across many senior positions in the church.
- Different Tikanga have different ordination age profiles. Since 1992, the average age of those being ordained per decade across the three Tikanga is between 37 and 43 for Tikanga Pasefika, 47 and 45 for Tikanga Pākehā and 46 to 54 for Tikanga Māori.
- The number of Tikanga Māori ordinations has declined every decade since 1992.

- The number of Tikanga Pasefika ordinations has increased every decade since 1992.
- Among those currently ordained, by 2040, just 58 people (some 4%) of those presently ordained will be under 60 (having been born after 1980). (Of course, we hope more people will be ordained in the coming 17 years.)

The Clerical Directory also suggests significant changes in patterns of education and training.

- Since 1992, across the three Tikanga, St John's College is a training pathway only used by 27% of those ordained.
- The dominant training for ordination pathway is local diocese and hui amorangi.
- The funds invested in St John's College mostly resource Tikanga Pākehā.
- The possibilities of cross-tikanga educational experiences at St John's College seem at odds with the demographic realities of the classroom experience and the current outsourcing to other higher education providers.

5.4 Now what action implications?

We, as researchers, are struck by several opportunities and challenges.

First, the opportunities and challenges presented by the age profile of those ordained, according to the Clerical Directory. There seems to be a need for immediate, significant and sustained recruitment. While the call to ministry is found in the grace of God, such grace is mediated through human partnerships, as mentors encourage and communities nurture.

Second, the opportunities and challenges presented by the significant numbers of ordinands being trained not at St John's College but in local hui amorangi and dioceses. The data clearly shows a significant localisation of ordained pathways in the last thirty years.

This has opportunities, including:

- the potential of context and whenua to play significant roles in formation;
- more flexibility, including through distance learning;
- accessibility, particularly for those unable to relocate. Indeed, the rise in ordinations is likely a direct consequence of diverse pathways being available locally;
- increased theological capacity at diocesan and hui amorangi;
- opportunity to use local resources.

It also has challenges, including:

- risks around quality control and maintenance of standards shifts;
- the multiplication of gifted educators and questions around duplication and the wise use of finite resources;
- increased insularity as a result of smaller classes and/or the comfort of being known.

Third, we note significant contemporary pedagogical debate about the impact of relocation. Context-based training is argued to enhance integration, while residential training is considered to offer new spaces that can enhance exploration. Much of the debate is driven by anecdote. For example, one person's personal experience of new horizons is offset by another whose spouse failed to find fulfilling work in a new location. One person's

experience of immersion in new prayer patterns is offset by the artificial reality of a residential experience, which is not replicated after ordination.

Fourth, we ponder the role of new technologies in the church's future. With videoconferencing and distance technologies, the interplay between residential and local need not be seen as either/or dichotomies. We see great potential for a more woven understanding of formation. This woven approach could:

- Include a charism-based approach to formation, in which individual diocese and hui amorangi offer a particular educative strength, their unique sense of what God is breathing in their rohe. For example, one diocese could sense graces around liturgical innovation, another intergenerational faith formation, another mihinare te reo, and another pilgrimage. A person training for ordination could remain local yet be connected through a mix of intensives and online education with the charisms of other Tikanga and diocese/hui amorangi. The best place to learn of moana theology and environmental discipleship could be among Tikanga Pasefika. The best place to reflect on psalms of lament might involve a pilgrimage to Rangiaowhia.
- Envisage the entire Province as a place for cross-Tikanga experiences by providing block courses in different parts of the Province. These would cluster around the charisms of diverse diocese and hui amorangi and offer short-term cross-cultural immersion experiences that are so central to boundary-crossing pedagogies
- Enable provincial educational providers to remain significant, gifted and accountable to elevate education as a spiritual gift, offer quality control and partner with Tikanga, diocese and hui amorangi as together diverse learning experiences are offered.

The research in this chapter speaks directly to three of our 2040 possible voyaging strategies:

- Elevate talanoa and ako in educative praxis and between educational providers.
- Construct a woven and charism-based approach to ordinand formation.
- Amplify informal education in ministry training, particularly capacities in Tikanga with large numbers of non-stipended clergy

The last two chapters have used demographics, statistics, and directories to examine current realities. Yet education involves people in relationships of teaching and learning. What are the realities of current Anglican educative practice?

Chapter 6 - Changing patterns: Case studies of current Anglican educative practice

Ko te pae tawhiti whāia kia pae tata
Ko te pae tata whakamaua kia tīnā
Look to the horizon, and take hold of the challenges it has for today.
As we respond to today, do not lose hold of what is precious.

Te Pae Tawhiti 2040 asks how the Anglican Province can form ministry and mission participants for changed and changing times. In Part II, we reflect on te pae tata, the realities and challenges of today of the Anglican Church in Aotearoa, New Zealand and Polynesia. Chapter 4 considered changing weather and Chapter 5 examined the changing crew.

This chapter considers current educative practices, by immersion in current experiences of contemporary Anglican education. It listens at the flaxroots of what is happening in Christian education across the Province, through ethnographic participation in educational events and programmes. Throughout 2022 and early 2023, we participated directly in thirteen different educational experiences.[51] It is one thing to hear an educator describe their educational aims and realities. It is quite another to participate in the educational experience, share group exercises with other participants and hear more of their story over a cup of tea.

6.1 Approaching the research

During the co-design of Te Ara Poutama Tuatahi (February-August 2021) we asked people across the Province what current educational experiences were providing encouragement. We compiled these into lists and during Te Ara Poutama Tuarua (September-December 2021), we asked Pīhopa/Bishops to prioritise these. We also developed a set of research criteria, based on the emerging research question and in conversation with Te Kotahitanga Reference Group.

In response to recommendations from Bishops, Pīhopa and Te Kotahitanga Reference Group, we contacted people involved in Anglican education and ministry training. We introduced Te Pae Tawhiti and ourselves. We outlined the possibility of learning about current educative practice by observing educative offerings, interviewing educators and surveying participants. We stressed that we were not writing an Education Review Office report. Rather, we sought insight into what God is doing in education in Aotearoa today. Every conversation was unique. In a few occasions, it seemed most appropriate to only engage in ethnography. At other times, we were able to participate, interview key facilitators and students and offer a followup survey. We believe this variation is consistent with the research values of being respectful and manageable.

[51] In addition, to these thirteen educational examples, we also gathered information about five other best practice examples. These are not included in this particular analysis given that while we learnt from educational facilitators (in the case of Kura Takura, Young Leadership Missional Internship, the Workshop, Mare Tapu Te Whare Hononga and Bishopdale internship) and participants (in the case of Young Leadership Missional and Bishopdale internships), we did not directly experience the education.

We were blessed by the manaakitanga of Anglican educators. Between April 2022 and January 2023, we observed thirteen educational experiences that connected us with four hui amorangi and seven dioceses, as well as participating in online formation offerings from the Pīhopatanga and Tikanga Pākehā.[52] Sadly, due to travel complexities, we were not able to participate in any Tikanga Pasefika educational experiences. This involved around 25 days immersed in different education spaces - on chairs in church halls, pews in church auditoriums, mattresses in wharenui and sofas in diocesan offices and retreat centres.

Ethnographic research gathers data from observation and participation. What results is knowledge that is experiential and embodied (Spickard et al. 2002). This knowledge is built over time through participation in different communities. Critical analysis occurs as data from one experience is brought into conversation with data from another experience.

We embraced this approach to research and gathered data in several ways. First, we took notes in the moment, recording key moments and dialogue, whether from the educator or among participants. Second, at the end of each experience, or at the end of each day, we used an ethnography template to organise initial impressions. Third, we wrote up our notes, using the same headings for each of the thirteen ethnographies. The results was 62 pages of typed up data.

We experienced some wonderful educative experiences. We made paper waka to understand nga waka hakaramete (the sacramental journey) and raised points of order at a mock Synod. We learnt words and actions to a new waiata (song). We were linked into a tau (year) Facebook learning group and journeyed with them over two months as they self-organised karakia, wrestled with first assignments and survived a cyclone.

6.2 Gathering the experiences together

Our experience of Anglican education in the Province in 2022 is summarised in the table below (Table 12: Educational offerings experienced over a year).

The learning based on **participants** is gathered in column 2. Six of the educational experiences were aimed at equipping all of the people of God. Interestingly, all six were led by people already ordained and thus we did not experience any lay equipping of the lay. Five of the educational experiences were for those ordained or already on ordination pathways. Two were focused on first-third of life, equipping those working with children and young people or forming young adults.

The main **mode** of education is gathered in column 3, using categories of talk, seminar, karakia, waiata, site visit and workshop. The most common mode we experienced was talk (41%, n=9), primarily a monologue with some space for discussion. The next most common mode was seminar (23%, n=5), a more discussion based approach to learning. A workshop mode (18%) was present four times, involving discussion or practical work with participants sharing their knowledge or experience. Site visits were experienced twice (9%), learning waiata and karakia once each (5%). These modes – site visits, waiata and karakia – were

[52] In addition, to these thirteen educational examples, we also gathered information about five other best practice examples. These are not included in this particular analysis given that while we learnt from educational facilitators (in the case of Kura Takura, Young Leadership Missional Internship, the Workshop, Mare Tapu Te Whare Hononga and Bishopdale internship) and participants (in the case of Young Leadership Missional and Bishopdale internships), we did not directly experience the education.

only present in Tikanga Māori and suggest approaches to learning that are embodied, participatory and experiential. And fun!

Column 4 notes educational experiences which included the **exploring** of liturgy in ways that offered either learning by observation, or in a few cases, learning by participation. Liturgies of Eucharist occurred three times, all with learning by participation. Once this was followed by discussion, which deepened the action/reflection approach to learning. Liturgies of the Word occurred seven times. The most dynamic experience of action/reflection in exploring liturgy was Hui Raumati, where the leading of karakia and kauwhau was located within year groups in the context of mana ōrite (work together). The use of tuakana-teina relationships between year groups provided exceptionally supportive relationships which encouraged risks and experiments in learning.

Table 12: Educational offerings experienced over a year

1	2	3	4	5	6
Name	**Participants**	**Mode**	**Liturgy explore**	**Content**	**Prime Focus**
Diocesan training programme	Ordained	Talk Seminar	Eucharist	Pastoral care and grief. Practical ministry in the taking of funerals. Student led seminar, on grief resources.	Pastoral
Hoani Parata lecture	All	Talk	___	Theo-Aotearoa, reclaiming Aotearoa in our theology, Māori as main actors, Treaty based, Treaty driven. Theological whare wānanga for Māori, with Māori, by Māori, benefit Māori.	Identity
Wahanga karakia Lent (online)	All	Karakia	Karakia	Wove karakia and wānanga on Māori Saints an online focus on the whakapapa of faith as exampled through various tipuna and a panel.	Identity
Kura Takura	Ordained	Talk Waiata Site visit	Eucharist; Karakia	Oranga Ake through Bible studies on aroha (love), rongo (peace) and hari (joy). Woven with marae visits reflecting on identity and ancestors of the faith immersed in hāhi. Learning waiata embodied, inclusive learning that theologically integrated kaituhi and kaiwaiata.	Identity
Post Ordination Training	Ordained	Talk Seminar	Eucharist; Karakia	Worship in practice with eucharistic worship led by participant. Worship in theology discussing Eucharistic service (in 3 year cycle). Workshop input on sacrament of baptism.	Sacrament
Post Ordination Training	Ordained	Talk Workshop	Karakia	Governance in the Anglican church, with focus on Synod and a practical workshop on decision making processes in that context.	Pastoral
Scope (online)	First 1/3	Workshop	___	Intergenerational learning about gathered events in worship and as community. Themes of generosity, role models and child-eye view of power and resources in the church	Karakia
Spiral (online)	All	Seminar	___	Sharing the experience of missional church planting. Locating church praxis in relation to non-members. Affirmation of learning by doing and value of risk taking. Honest reflection on power and conflict in team building and change processes.	Witness
Word Spirit Street	All	Talk	Karakia	Biblical theology on change and the people of God. Marks of Mission are the fruit of the why, Anglican identity is around a table. What counts is do we love God, love neighbour integrated across all of life. *Woven r*eal-world application, offering mission and ministry for changed and changing times	Identity

Theology house Certificate	First 1/3	Seminar Workshop	___	April- (online) inductive learning to appreciate how the theology of Trinity emerges through a close reading of Scripture. June –3DM resources, contextualised, around reproducible leadership practices	Karakia; Witness
Whakangungu	Ordained	Talk Workshop	Karakia	Lifelong learning for ordained clergy, with learning to “take back for whānau.” Given “many of us never had Māori teaching of theology in training” the teaching offered mātauranga Māori insights into sacraments as nga waka hakarameta.	Sacrament Identity
St John’s College (online)	All	Talk	___	Ministry with Christ: Listening and life issues (MM507)	Pastoral
Hui Raumati	All	Talk Seminar Site visit	Karakia	4 strands; (1) preparing kauwhau, working with Scripture to develop a summary (2) genres of Scripture and approaches to facilitate Bible study in Māori contexts (3) Karakia Mihingare liturgy as mana forming (4) what God is doing in the hāhi, located in Māori agency	Karakia identity

The **content** of each educational experience is gathered in column 5. We do this to illuminate current Anglican educational practice and to underline the fact that we were only experiencing single moments in what was often an unfolding curriculum.

The **primary focus** of the content is documented in column 6. Given we were experiencing Anglican education focused on ministry, we used categories from the ordination liturgies in the NZPB (1989:901). However, what we experienced suggested the need to introduce a distinct category – navigating identity - to capture the educational realities in the Province

- Leading the baptised in witness – two including missional church planting and 3DM leadership practices
- Pastoral care – three including grief, developing listening skills and church Synod events[53]
- Offering karakia/liturgies of the Word – three including intergenerational formation, theology and Bible study
- Sharing sacraments – two including baptism and Eucharist
- Navigate identity - six, of which five were in Tikanga Māori,[54] plus the input on change and identity in Word, Spirit, Street.

There was an even spread of educational focus across leading in witness, pastoral care, karakia and sacraments. However, the dominant theme we experienced was navigating identity.

This category was needed to capture the dynamism we observed, for example as oranga ake/full life was expressed in waiata with actions (at Kura Takura) and hāhi history was located in Māori agency (at Hui Raumati). A range of comments during Hui Raumati spoke of this vitality: "Why did our tupuna embrace faith? Because it brought life, faith and hope. It resulted in transformation. This is the heart … changed lives and the building of churches"; We need "knowledge of our own (hāhi Māori) story"; "What are God's purposes?" "In an evolving world we must change"; "There's no Pākehā perspective in Te Paipera Tapu. It's an indigenous people in ancient times before Kupe. There's lots of cross-cultural stuff."

The category of identity also captured the grief we heard. For example, a comment made by a participant at Whakangungu: "Many of us never had Māori teaching of theology in training." This comment indicates the current and ongoing impact of colonisation. A person as a student has been deprived. A ministerial identity has been assimilated by a dominant culture. Those to whom they have ministered have not been blessed by "Māori teaching of theology" learnt in training. This made sense of Whakangungu as a way to restore what the locusts of colonisation have stripped away.

We sensed a three-way dialogue, between Christian theology, cultural identity and changed and changing times. This was present primarily in Tikanga Māori learning experiences. However, we also glimpsed the vitality in one Tikanga Pākehā context, as Biblical texts and current ministry practice were brought into conversation with changed and changing times.

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[53] We struggled with how to analyse the education in governance in the Anglican church and Synod processes. We settled on pastoral to indicate a more internal focus on the inner life, in this case of an organisation and to express hope in the ways that good governance can support and nurture the Christian church.

[54] Two of these are coded twice. We considered allocating primary codes and secondary codes, but settled for double coding Whakangungu and Hui Raumati, as the best way to capture the realities of what we experienced.

The absence of navigating identity in Tikanga Pākehā educational experiences invites reflection. Elaine Enns and Ched Myers (2021:10) argue that settlers need to do their own identity work, including understanding "how our histories, landscapes, and communities are haunted by the long and continuing history of Indigenous dispossession wrought by settler colonialism." In Aotearoa, Pākehā have a distinct identity as settler. Reflection on this identity requires recognising privilege, lamenting marginalisation and learning to be better partners. Enns and Myers call for settler "response-ability," that involves naming the ways settler colonialism continues to structure relationships and developing resources to be better partners with diverse communities. Changes in the way schools in Aotearoa are teaching history mean Pākehā children are increasingly knowledgeable. Murray Hewitt, Recessional (2010), a public artwork at Te Papa, traces 61 publicly accessible battle sites in Aotearoa. Eight of them have churches in close proximity. These realities should be shaping 2040 educational offerings, including in Tikanga Pākehā. Using settler colonial theologies would allow Tikanga Pākehā to reflect theologically on their identity on Aotearoa. It would be an outworking of justice and reconciliation that would provoke fresh vitality and locate Tikanga Pākehā uniquely in the Province.

6.3 Patterns in these thirteen educative experiences

We wanted a strand of Te Pae Tawhiti to include experience of education being offered in the Province. Any immersion is partial and limited, and in this research included the realities of Covid, the recommendations of pīhopa/bishops and the specific content offered on the days we were present. Nevertheless, over 25 days of immersion, among 13 educative offerings, there are windows that might illuminate patterns.

First, regarding **participants**, we note the resources put into ordination and ponder the consequences when a small groups of ordinands in one diocese is taught the same material as a small group from another diocese. Could there be collaboration across diocese and hui amorangi in some areas of ordination training, thus freeing resources for areas like first-third or leading the baptised in witness?

Second, regarding **mode**, we ponder our experience of talk as the primary mode of education and express concern about the quality of adult education being offered in the Province. We celebrate the vitality of educative modes we experienced in Tikanga Māori.

Third, regarding **exploring of liturgy,** we note the power of mana ōrite (work together) and tuakana-teina relationships in deepening action/reflection. We suggest peer observation and immersion in education offered by another Tikanga as important professional development.

Fourth, regarding **content**, we lament those who "never had Māori teaching of theology in training." We affirm the restorative work being done in these areas, while acknowledging that this requires resources, in hui amorangi that already have limited resources.

Fifth, regarding **focus**, we celebrate the dynamism we experienced when Christian identity was re-negotiated in changed and changing times, which we saw particularly in Tikanga Māori. We urge consideration of settler identity in Tikanga Pākehā, aware that such conversations will be difficult.

Sixth, we wish to express our gratitude to educators who granted us permission to observe and to participants who let us sit beside them. As one of the educators expressed to us, "You see different things when you sleep in the wharenui with us."

6.4 Marks of Mission

Ethnography allowed us to immerse ourselves in educative experiences. Alongside the ethnography, and in conversation with Anglican educators, as appropriate we surveyed participants in some of the educative experiences. One of the questions we asked was around the Marks of Mission.

The Marks of Mission began life as an organisational statement about the purpose of the Anglican Communion. The Anglican Consultative Council in 1984 invited all local churches, deaneries, archdeaconries, dioceses and provinces to measure their effectiveness against these Marks of Mission. Four marks were initially adopted, drawn from the mission of Christ as revealed in the Gospel, particularly John 20:21, "As the Father has sent me, even so I sent you." In following Christ, the church participates in Jesus' mission of proclaiming good news (tell), nurturing new believers (teach), extending mercy (tend) and acting for change in society (transform). In 1990, a fifth Mark of Mission was added in recognition of Christ acting to reconcile all of creation (treasure).

In reading through diocesan and hui amorangi strategy documents, we noted many references to the Marks of Mission. One way to form akonga (disciples) around the Marks of Mission is to offer education experiences that equip in these areas. However, we found little evidence of specific educational offerings in the Province that advertised themselves as prioritising the Marks of Mission. The closest was Spiral, recommended to us by the Diocese of Wellington. We attended Spiral twice and participated in content focused on the forming of missional communities. A second way to form akonga (disciples) around the Marks of Mission is to weave mission more generally through education. For example, this occurred when teaching preaching including equipped in proclaiming and teaching. Another example would be when equipping in pastoral care included ways to connect among those outside the community of faith and develop partnerships for community transformation. If educators in the Province were not offering the Marks of Mission through specific courses, were they weaving the Marks of Mission into established courses?

To test for this type of woven approach, we asked participants to evaluate how effective was the learning initiative in equipping in the Marks of Mission. We used a survey instrument that Ministry Educators and Te Kotahitanga could continue to use as part of ongoing evaluation. We gained data from 36 participants, with particularly high rates of participation among participants in ordination and post-ordination processes and young adult emerging programmes. (See Table 13.)

Table 13: Perceptions of effectiveness of training for Marks of Mission

HOW EFFECTIVE IS THIS LEARNING INITIATIVE IN EQUIPPING YOU FOR EACH MARK OF MISSION?

	Not at all	Slightly	Moderately	Very	Extremely
TELL	0%	17%	37%	30%	17%
TEACH	0%	10%	48%	21%	21%
TEND	3%	14%	41%	24%	17%
TRANSFORM	6%	26%	32%	26%	10%
TREASURE	19%	26%	41%	7%	7%

The Marks of Mission of tell, teach and tend gained the highest ratings. Regarding **tell**, 47% of participants rated their learning initiative as very or extremely effective. 54% of participants rated it as moderate, slightly or not at all effective. In regard to **teach**, 42% of participants rated their learning initiative as very or extremely effective. 58% of participants rated it as moderate, slightly or not at all effective. Regarding **tend**, 41% of participants rated their learning initiative as very or extremely effective. 58% of participants rated it as moderate, slightly or not at all effective. These responses suggest there is plenty of room to be more intentional about these three Marks of Mission.

However, there were lower levels of response in transform and treasure. In regard to **transform**, only 36% of participants rated their learning initiative as very or extremely effective. 64% of participants rated it as moderate, slightly or not at all effective. There was an even lower effectiveness rating in regard to **treasure** and only 14% of participants rated their learning initiative as very or extremely effective. 86% of participants rated it as moderate, slightly or not at all effective. These responses are of concern, given first the emphasis on transformation we were hearing from our research among rangatahi (see Chapter 8) and second, given the partnership with Tikanga Pasefika and the rising levels of the moana.

The results are consistent with research by Richard Randerson (2010: 10-14), who also spotlighted the need for formation in mission. Randerson surveyed 120 Anglicans and found that 100% of respondents indicated a commitment to a holistic and integrated overview of mission. Randerson's research has limits as it only researched Tikanga Pākehā. Respondents called for greater attention to mission in lifelong learning. Some 37% of the clergy who responded said they had never been offered training in resourcing laity in mission, while some 46% said they had occasionally: just 17% indicated it had happened often. Clergy reported that while there were some useful diocesan or regional programmes on offer, by and large they were dependent on their own reading, networking with others and the internet. Randerson (2010:12) found that community organisations offered more useful training in terms of community outreach. This research shows there is widespread recognition of the need for future training and formation towards mission, for those who have been and will be ordained.

Looking toward 2040, either more distinct Marks of Mission educational offerings are needed, or improvements to existing training are required. Emphasis on the marks of transformation and creation care are of immediate concern to younger generations and attention to them can enhance their faith development. We did interview young adults who shared educative dreams about formation in Christian activist (transform and treasure). Such dreams if shared across Tikanga would be a strategic investment in the future life of the church.

6.5 Unique learnings

This chapter began with research from our immersion in educative experiences, then considered survey responses in relation to the Marks of Mission. In two tables we synthesised either 66 pages of typed notes or 36 survey forms into a single table.

Such summarising might bless the weary reader, but inevitably removes particularity. Distinctives get lost in averages and interesting outliers get lost in moves to aggregate. In

this third section of the chapter, we offer twelve key learnings for future ministry training. We draw not from averages and aggregates, but from our involvement and intuitions. We reflect particular moments that we experienced in light of our own awareness as educators. This approach is consistent with our research values (Chapter 1), particularly those of **unique** and **meaningful**.

The most vital learning experiences were those which prioritised a spiral of interactions between knowledge, relationships and ministry practice

> "We have intimate relationships right here. Being here I bring more of to community. I can take [the study] to this person." (Young Leaders Missional Internship)

Historically, education has been siloed. A common approach to ordination formation involves multiple lectures that provided knowledge. Relationships are delegated to weekly groups. Ministry practice is optional, especially if it is not assessed. In contrast, a good number of the Anglican educative case studies we experienced were highly intentional in integrating knowledge, relationships and ministry practice. The Young Leaders Missional Internship was designed to do theological education alongside ministry practice. The participants spoke glowingly of how this motivated and enlivened their learning. We noted similar integrative energy at Word, Spirit, Street, where participants spoke of the formative value of prayer, mission, hospitality and discipleship rhythms.

The distinctiveness of mihinare mātauranga, particularly the weaving of reo and mātauranga and the use of embodied and participatory approaches to learning

The educative experiences offered by hui amorangi were starkly different from those provided by Tikanga Pākehā dioceses. The weaving together of te reo and English was seamless and continuous. Embodied learning was a priority. At Whakangungu nga waka hakaramete (Eucharist) was explored by making a paper waka. It was creative, tactile and delightfully executed. Educationally, it resulted in rich discussion and dialogue that was evaluative and analytical. Wahanga Karakia, offered online by Te Pīhopatanga O Aotearoa during Lent 2022 celebrated a whakapapa of faith and how Christianity was interwoven with Māoritanga. At Ōrongonui, a moana theology was unfolded, centred in Christ the Navigator, in response to the event of hearing of great news in 1840. Waiata was a key learning tool at Kura Takura. The theological role of kaituhi and kaiwaiata was embraced in ways that invited the whole learning community to learn. Values of courage and vulnerability were encouraged. Love of God and love of neighbour were nurtured in cultural forms and with the expectation of knowledge transfer across generations.

The value of shared leadership and multiple voices providing input

A common approach to ordination formation involves multiple lectures given by a single lecturer. As a result, knowledge is shared through a single and repeated lens. In contrast, some case studies, for example Diocesan Training Programme and Post-ordination Training Auckland and Christchurch, drew extensively on guest input. The result was that two educative facilitators were present in the one learning space. One was the Ministry Educator. The other the knowledge expert, providing input for example, on grief or theological ethics. This shared input provided a different quality of formational integrity. The Ministry Educator held ongoing responsibility for the learning aspirations of each individual. At the same time, the knowledge expert provided quality input. This helpfully separated the work of knowledge sharing from the work of formation. The energy, skill and intuitions of the Ministry Educator could be focused on the learning aspirations of each

individual. We believe there are important learnings around role clarity, teamwork, accountability and coordination.

The vitality when ako approaches of reciprocity, partnership and mutuality were embodied by facilitators and institutions.

A common approach to ordination formation involves a separation of responsibilities. A church sends an ordinand to a theological college for training. After some time, the college returns the student to the church. In contrast, a feature of the Bishopdale internship was the matrix of relationships in which education, training and formation occur. The Faculty at Bishopdale spoke of being co-workers with partners as an outworking of the church as the Body of Christ with many partners. There is a vulnerability in this approach to education, particularly in more hierarchical polities. Ako approaches of reciprocity, partnership and mutuality give dignity, particularly to students. It seems generative to apply ako not just to individual teaching and learning interactions but also to how educational providers and educative experiences see themselves as partners with other parts of the church. It locates everyone, whether a tikanga or a college, a ordinand or a Bishop, as both teacher and learner, even in the same space. Such ako approaches could create new ways to think about ordination formation as the work of the Province rather than a Diocese.

Buildings educate

The majority of spaces in which we experienced Anglican education were church buildings. The Anglican church educates not in purpose-built educational classrooms nor in conference centres. Instead, the Anglican church educates by drawing heavily on what are their industry spaces. Different spaces produce different learning.

> "The church as St Marks, Owhata, in Rotorua was the venue. Every second pew had been replaced with a table, which encouraged an environment of notetaking" (Whakangungu participant observation notes).

Kura Takura provides a helpful illustration. This used marae for some learning, and a local Anglican church for other learning, including Bible Study. At the marae, we were surrounded by whakapapa and whakairo. People faced each other. Technology was limited. The stories of each marae were woven into the learning. Eating and drinking occurred separate to wānanga space. At the church, tables were set out, and small group engagement became much more generative. Deliberate work was undertaken to enhance learning by putting up posters of key learning points. Refreshments were available alongside learning. In each space, the building was educating. Skilled educators had prepared differently in each space to enhance the educative experience. It is tempting for costs to dictate where education might be located. We believe a more intentional consideration of learning objectives should be a factor in selecting learning spaces.

The gift of time

Another key learning involves the importance of time. We heard repeated affirmations of how St John's Trust funding in the form of a living allowance is of enormous benefit. This was particularly clear from feedback about the Young Leaders Missional Internship, the Theology House Certificate in Ministry and Leadership and the Bishopdale Internship. Participants would not have enrolled if they had not gained St. John's Trust Funding. Formation takes time and funding is generative at regional levels.

The educative experience is mostly about relationships. It provides the hope of decreased isolation and enrichment from travelling companions

Educators know that content is important. A key learning from this research is the overwhelming value of conversation with peers at a similar stage of ministry. We particularly heard this from participants in post-ordination training. This does not mean the educator is redundant. Rather it means that a key task of the educator is cultivating safe space, in which conversations with travelling companions become richer, deep and formational.

> "Sense of collegiality is the most helpful aspect. Journey together with others in the same season." (POT Auckland focus group)

> "It's often safer to build connections and relationships with people they aren't that strongly linked to … There is a higher level of honesty and authenticity because they might not see them at the café or have to work alongside them …In a safe group of people you can seriously consider your life choices." Scope key educator interview

Educative design to value relationships was a feature of Scope, which offered training for children and family workers. Scope worked with a rhythm of action and reflection that encouraged participation. A feature of Scope was the way in which participants worked with the contributions from other participants. The use of an online platform drew folk from across all seven Tikanga Pākehā dioceses. This decreased isolation. It also resulted in significant growth, as people found themselves exposed to new approaches to ministry.

The lack of feedback loops and the absence of processes of evaluation in assessing the quality of training

Very few of the educational experiences in which we participated seemed to collect feedback. Among those that did, the feedback forms were weighted toward questions around venue, delivery and timing, rather than learning taxonomies. There was no evidence of intentional action-reflection processes that focused on what could be learnt from each educative experience. In response to interview questions about how key educators provide feedback to educative partners, we heard no evidence of intentional stakeholder evaluation. The danger is that educational planning is based on what was done in the past rather than participant feedback.

Strategically, one way to move toward a vision of increased evaluation would be to provide a central repository of evaluation forms and action-reflection questions used to evaluate events and capture stakeholder feedback. These could be tied to Te Kotahitanga application forms to encourage systematic evaluation.

Pathways

Very few educative experiences offered ways for participants to continue learning beyond the event. This could be informal, offering some questions for reflection and a time of silence for journaling or suggesting further readings and exercises to process and demonstrate learning. It could be more formal, with the key educator offering to provide feedback on learning exercises that demonstrate learning.

Strategically, one way to move toward a vision of intentional next-step resourcing could include a Diocesan certificate of learning presented at Synod. Another way could be an annual formation feast in which learning across the diocese is shared and God glorified for growth and change. This resonates with "Tell" as the Mark of Mission.

Educative upskilling

We were struck by the impact that undertaking postgraduate study has had on Scope. This qualification included assignments that developed evaluation processes to evaluate the innovations in Scope's educative design. We wonder how much study leave and conference attendance is allocated to educative upskilling. There is an educative charism that could be nurtured as a distinct expression of gift and service in the Province. St John's Trust funding could be aligned to scholarships tied to professional development in education and formation. The interconnected polity of the Anglican Province and the distinctiveness of each Tikanga offer plenty of scope for Communities of Practice, defined as "a group of people who share a craft or a profession [who] through the process of sharing information and experiences with the group that members learn from each other, and have an opportunity to develop personally and professionally" (Lave and Wenger, 1991). These Communities of Practice could provide cross-Tikanga collaborative learning that seems essential to Te Kotahitanga's purpose.

Strategically, one way to move toward this educative upskilling would be to appoint a lecturer in adult education, perhaps located at a Province-wide education provider or in the Common Life Schools Office. They could nurture educative practice across the Province and facilitate Communities of Practice. Such an appointment would be another way of responding to Rangatahi visions around intergenerational formation and the priority of "Teach" as a Mark of Mission.

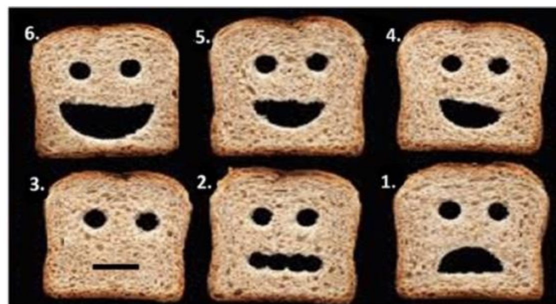
Replication of educative offerings and lack of educative pathways

There were multiple instances of replication in educational offerings. Regarding this research strand, it seemed to us to make little sense for a group of three people to learn about eucharistic practice in one diocese one week and five to learn about eucharistic practice in another diocese the next week. Regarding our other research, our analysis of the Clerical directory data demonstrates how over the last thirty years, the educative resources of St John's College have essentially been replicated thirteen times over in each of the dioceses and hui amorangi. We consistently heard that funds were limited and educators were busy. Why not share elements of learning, using technology to avoid duplication of learning?

Three factors seemed to contribute toward replication. First, a diocese-focused outlook rather than a Tikanga or Province-focused outlook. Second, the proliferation of educational pathways by which a person can be ordained. We heard frustration from Post-ordination training participants, who felt valuable time for formation was being spent learning about things covered in a prior educative experience. There is a lack of clarity about what is taught at St John's College, which leaves Ministry Educators struggling with where to start and what knowledge can be assumed. Third, inconsistent educational approaches around ordination. If ordination is a charism shared across the church, it should be supported by shared educative outcomes. If a person is being ordained into the ministry of the Anglican Communion, there should be a Province wide agreed set of outcomes. These can be designed to affirm the discernment of flaxroots, in the context of alignment across educational pathways, guide educational providers and enhance collaboration in educative resources. The aim would not be to impose a centralised control, but to clarify the unique features of ordination in the Province.

Somewhat contented participants

Towards the end of interviews with key educators and participants, we offered a visual of six pieces of toast. Each piece of toast had a different face, suggesting a scale from most unhappy (1), to delighted (6). Participants were asked which toast "face" best sums up how you feel about the effectiveness of this learning experience in forming ministry and mission participants for changed and changing times. It was a playful and engaging way to gain an overview of participant experiences and invariably generated laughter and increased engagement.



Overall participants expressed a slightly above average (4.3) sense of satisfaction about the effectiveness of this learning experience. This is lower than we expected, given that for participants, this education is essentially free.

The "toast" is a tool that has the potential to become a Province wide baseline. Te Kotahitanga could ask recipients of funds to use it as part of their annual reporting. It would allow comparison over time and also against the Province wide average.

6.6 Summary of case studies of current Anglican educative practice

One of the ways we responded to the question of how to form ministry and mission participants for changed and changing times was to immerse ourselves in current experiences of Anglican education. We were privileged to undertake ethnographic research of among so many of the dioceses and hui amorangi. We are grateful to Anglican educators who opened the doors and participants who agreed to us participating with them.

This chapter has presented current educative practices in three ways. First, through a gathered table and patterns that invite adaptive change:

- Draw on the richness of mihinaretanga and moana theologies to nurture love of God and neighbour through changed and changing times.
- Elevate talanoa and ako in educative praxis and between educational providers.
- Construct a woven and charism-based approach to ordinand formation.
- Amplify informal education in ministry formation

Second, through a survey of Marks of Mission which suggests work is needed, especially in Marks of Mission of "Treasure" and "Tell". Third, from particular experiences, gathered into twelve key learnings. Looking toward 2040, we offer some possible voyaging strategies, including an adaptive change:

- Create an educational vaka to train in new mission voyages.

We also suggest some technical changes, including central repository of evaluation forms, communities of practice across Tikanga, intentional resourcing in the charism of educating and Province wide agreement on educative outcomes in relation to ordination pathways.

Chapter 7 - Changing Winds: Faith formation in Church Schools

Ko te pae tawhiti whāia kia pae tata
Ko te pae tata whakamaua kia tīnā
Look to the horizon, and take hold of the challenges it has for today.
As we respond to today, do not lose hold of what is precious.

Te Pae Tawhiti 2040 asks how the Anglican Province can form ministry and mission participants for changed and changing times. In Part II, we reflect on te pae tata, the realities and challenges of today of the Anglican Church in Aotearoa, New Zealand and Polynesia. Chapter 4 considered changing weather. Chapter 5 examined the changing crew and Chapter 6 reflected on current educative practices.

This chapter considers the changing nature of faith formation. The need to explore the role of Anglican schools in the future of Christian education was highlighted during the Co-design of Te Ara Poutama Tuatahi. We appreciated conversations with a former Anglican Schools Officer as we sought to design research strategies to understand faith formation in church schools. In Chapter 4, data from Diocese A noted that the decline in parish attendance could well mean that by 2040, the majority of next generation ministry will occur in Anglican schools not Anglican parishes. Hence we wanted to research Anglican schools, believing that as we did so, we would gain insights into faith formation amongst young people.

7.1 Approaching the research

We held initial conversations with two chaplains, one from Tikanga Māori, another from Tikanga Pākehā. Having explained the research, we then interviewed these two chaplains. "Every school is just so different," commented one chaplain (2) as they began their interview. Given these differences, we wondered if inviting all chaplains to complete a questionnaire might provide a richer picture than just interviewing selected chaplains. We designed survey questions after transcribing and coding the two interviews.[55] Links to the questionnaire were sent to school chaplains across the three Tikanga and at the time of writing this report, we had received 10 responses.[56]

This chapter will draw on the data from 4 conversations, 2 interviews and 10 survey responses. Several things are clear. First, history, chapel and religious instruction all shape the identity of Anglican schools. However each school engages with history, chapel and religious instruction differently. Second, amid the decline in parish youth groups, schools provide opportunities for faith formation at a significant time in the life of a rangatahi. Third, chaplains have a strategic role, as they offer pastoral care and share Anglican practices of worship and faith formation. Fourth, the chaplains we interviewed showed great skill and creative wisdom in responding to social changes. Fifth, resourcing the training and formation of school chaplains remains a strategic way the church can continue to contribute toward faith formation. Sixth, recent initiatives by the Pīhopatanga have been

[55] The interviews and survey gained University of Otago Ethics approval. I am grateful to Dr Lynne Taylor for her partnership in this piece of the research.
[56] Our thanks to the Anglican Schools Office for their affirmation of this work and practical help in resourcing. The survey remains opens and we welcome more responses from Anglican school chaplains.

experienced very positively by chaplains as bringing a far greater sense of connectivity and partnership.

7.2 Faith formation in church schools

History, chapel and religious instruction shape identity differently for different chaplains and schools

Chaplains were asked how they would describe the religious identity of their school and named different dimensions of being distinctive and being Anglican. These included history, tradition, spiritual practices, values and bicultural identity. One chaplain noted the "beauty of Elizabethan Reformation" (Survey J), while another felt that what was distinctive about their school was "an appreciation of tradition" (Survey A). History included Aotearoa's bi-cultural identity: "Our Anglicanism feeds our Bi-Culturalism in this way," one said (Survey A). For one participant it was the "Anglican rhythm of the church" which gave "a framework for the discovery of a spirituality" (Survey E). For another, "Anglicanism's history … means that a number of people apply to the school hoping for 'values' and 'morals' and 'christian principles' without engaging with a living faith" (Survey F). Later in this chapter we will use two illustrative examples from the interviews to understand how these dimensions of religious identity can interact in different and creative ways.

Despite defining religious identity in different ways, every chaplain (n=10) said that spiritual practices of chapel and religious instruction were compulsory. This indicates chapel and religious instruction are shared common identity markers in Anglican schools. Karakia and Māori cultural connections were described as compulsory by 70% (n=7) of chaplains and voluntary by the rest. A range of other voluntary practices were noted, including young people leading chapel, chaplains offering hospitality, tactile prayer practices, baptism, and pastoral care. Confirmation was provided voluntarily by five participants but not provided by five others.

The interplay between respect for diversity in the student experience, alongside the compulsory practices of chapel and religious instruction is a key element in the nurture of faith formation of young people in Anglican schools today. At chapel "what we pray (do in chapel) is what we are expected to believe" (Survey J). This interplay between faith as lived, both in worship and the chaplain's life, is central to faith formation. "Knowing and seeing Anglican faith being acknowledged and celebrated allows young people a chance to see Christian faith in action" (Survey B). A living faith is being demonstrated through the experiences of chapel and religious instruction.

Schools provide opportunities for faith formation at important times in the life of rangatahi

Chaplains were united in seeing significant opportunities in Anglican schools for faith formation. It is "most likely the only Christian formation most of the students have ever had" (Survey A). "Not many students are church going" (Survey E). "We have a pivotal role to play as more and more people are secular in the[ir] lives and experiences" (Survey B). "Students in my school mostly have no belief in God and so 'tolerate' the compulsory aspects of faith based activities" (Survey D). "There's a huge ministry opportunity – it's a pleasure and privilege to talk about Jesus with them" (Survey J).

Changes in society are having significant impact on faith formation among young people.

When asked whether there were any external pressures for students to not explore spiritual practices, one chaplain noted how “the secularisation of society … means adjusting my expectations of what a church school looks like. The chapels …[are] a challenging, missional space - not like a Sunday church service where everyone holds the same Christian belief” (Survey J). Young people are “reflecting the families and culture they come from, in one of the world's most secular countries” (Survey A). Several chaplains mentioned the negative impact of perceptions of Christianity in wider society and increased fears of proselytization. Other external pressures impacting on young people included “family and time pressure on students“ (Survey J).

However, these wider changes in society had a varied impact on students. Chaplains were asked to think back over their time as a chaplain and consider whether young people today are more or less interested in faith journeys. Answers were varied. Three participants (33%) felt young people today are a little less interested in faith journeys. Two (22%) felt they were a little more interested and another two (22%) felt they were much more interested. One chaplain wrote that “to be fair, most of the time they are so open they don't even know how hungry they are for God … so spiritually open, they are hungry for purpose and depth and authenticity. They are intrigued that someone would waste their life in the pursuit of Jesus and they are desperately seeking hope” (Survey C). Another chaplain wrote that young people are “certainly interested in hearing about Religious Experiences; learning the myths/legends/parables of our faith and others; learning of rituals of worship and initiation” (Survey H).

Chaplains were asked about the main factors that cause young people to be interested in faith formation and described a range of factors. The role of lived faith was a major theme. This included role models like chaplains and Christian staff at the School as well as “the power of community” (Survey J). Others who demonstrated lived faith were family, friendship groups and others who were Christian. Such relationships were “Normalising – [providing] participation before understanding” of Christian faith (Survey J).

Participants named various elements of faith exploration as important for young people. The person of Jesus Christ created interest for young people. “Jesus is forever captivating and I invite curiosity about him” (Survey J). This chaplain also noted “the experience of the transcendent - music, liturgy” (Survey J). A third chaplain mentioned the opportunity to explore existing beliefs (“deconstructing Christian speak/practices/dogma” (Survey G)). A fourth chaplain noted the value of social justice experiences (“seeing how faith can be lived out in matters of justice and equity” (Survey E)).

Chaplains recognised that participating in spiritual practices could form faith. “Participation often precedes understanding” (Survey A). “Faith is caught AND taught. You can't catch something you don't know exists” (Survey C). These responses indicate that compulsory practices of chapel and religious instruction can play a role in faith formation. But compulsion needs to be handled responsibility. The fusion of school rules, religious power and teenage maturation requires care.

A recurring theme was the importance of agency in faith formation. “Allow choice when it comes to communion, baptism and joining Chapel team” (Survey B). “Use inquiry model in RE to help students take ownership of their learning contextual to a 'big idea'” (Survey D). “I invite curiosity in my Christian Education classes” (Survey J). “Conversation Is my primary ministry” (Survey A). These comments demonstrate that chaplains have a strategic role, one

that needs to be exercised with integrity. The interviews gave insight into how chaplains navigate these tensions and respond to faith formation among young people.

7.3 Illustrative examples of chaplaincy in action

While the survey responses from ten chaplains described the particularity of each school, all shared compulsory spiritual practices of chapel and religious instruction. Chaplains saw chapel and religious instruction as places in which a living faith could be demonstrated.

The responses described ways in which faith formation is changing, with young people raised in secular environments, negative perceptions of Christianity and increased pressures on time. Chaplains reported that these wider changes in society had a varied impact on students. However, faith formation remains a reality, even for secularised young people. Chaplains were responding to these changes by respecting individual agency and offering faith as a lived and participatory experience.

What it means to offer ministry in schools today was illuminated in the interviews with chaplains serving in two different Anglican church schools, one in Tikanga Māori, another in Tikanga Pākehā. Each provided windows into faith formation amongst young people today, and demonstrated how they connect with inherited identity, respecting agency and nurture participatory practices.

7.4 Chaplaincy in a Tikanga Māori School

Inherited identity in a Tikanga Māori School

In the Tikanga Māori School, it was clear that Christian education was not understood as teaching a set of doctrinal beliefs. Rather Christian education involved a vital three-way dialogue between the lived realities of individual student experience, a taught religious curriculum and the shared experiences of a set of spiritual practices strongly shaped by a founding identity. “We were founded on the faith of te rongopai” (Interview 1). A story that was shared, of finding a first edition *Te Paipera Tapu,* with the name of the school written in the cover, is illustrative:

> Now what I’ve done with it is that I’ve take it into my senior classes and I have been able to say, “You know how I’ve talked with you about the hāhi in the first 40 years, you know Māori was the primary language, people worshipped in Māori, all of that. Here is a Bible from your school. Look at it.” “Oh, it’s all in te reo.” “Yes” I said. So to help them really see that it’s … a living, present reality (Interview 1).

The first edition *Te Paipera Tapu* shown to students as a material object draws attention to the realities of a school embedded in a church shaped by Māori language. Here, the experience of Christian education is vitalised by a founding story.

This chaplain works creatively to connect formal religious instruction with the offer of spiritual practices.

> They know about cairns [from the classes on] other world religions. I’ve described cairns that I’ve seen in other places in Asia and they understand a stone that they can hold, they can put somewhere and leave it knowing that what’s in their heart is left safely with God. So it’s that kind of imagery, for good or for ill, [that] is in my heart for them really (Interview 1).

Formal instruction, in this case a world religions class, provides conceptual resources that inform understandings for students later invited to participate in the spiritual practice of praying through holding and/or placing stones. This demonstrates the vitality that is present

in the dialogue between the lived realities of individual student experience, a taught religious curriculum and shared spiritual practices.

Nurturing participatory practices in a Tikanga Māori School

Another interview question sought to understand why young people might be interested in faith formation and what might draw them toward a spiritual search for God.[57] The chaplain described how in each student there is a "part of themselves that really wants peace, that wants a really good life" (Interview 1). This results in a desire, sometimes subconscious, at other times difficult to articulate, to search for meaning. "I'm not thinking about them becoming Anglicans in particular. I'm thinking that the search for meaning and their desire must come from their own inner wairua connections" (Interview 1). The use of the word "becoming" points to a faith understood as dynamic and unfolding, "part of them finding a pathway for what is going on in them" (Interview 1).

The school provided an environment in which students could experience a shared set of spiritual practices.[58] These practices emerge in relation to the school's founding identity. "We are on this path, learning about hāhi, we are experiencing it" (Interview 1). These spiritual practices include chapel that utilises waiata and hīmene, hospitality and a range of tactile spiritual practices. The chaplain sought to offer these practices in ways that could be drawn upon throughout a person's life. "I trust that when stuff goes down for [this particular student], these practices, [they are] going to reach for [the spiritual practice of prayer through holding a stone]" (Interview 1). The chaplain interpreted these participatory spiritual practices in relation to Te Whare Tapa Whā, and the valuing of wairuatanga as one of the four dimensions of health and well-being.[59]

Respecting agency in a Tikanga Māori School

The experience of Christian education is vitalised by a founding story, as illustrated above. Equally, it is vitalised by a changing context.[60] The chaplain was aware of different religious traditions from which students come and they sought to be respectful of this diversity. The chaplain recognised that within wider society, wairuatanga "is not popular" (Interview 1) and this changing context shaped their interactions with students.

Spiritual practices were offered in an invitational manner, conscious of the need to respect privacy, anticipate individuality and make clear the right not to participate. "This becomes a very personal time in a space that we all share. And I guess that's where I feel encouraged that some of the [young people] are making their connections" (Interview 1).

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[57] Interview chaplain 1 question: Your understanding of why might young people might be interested in faith formation? Or what might draw them toward a spiritual search for God?

[58] Interview chaplain 1 question: What do you think might be going on, that helps people move from that inner world to that outer practice?

[59] Developed by Mason Durie, the model values taha tinana (physical health), taha whānau (social health), taha hinengaro (mental health) and taha wairua (spiritual health). M. H. Durie, "A Māori Perspective on Health." *Social Science and Medicine* 20, no. 5 (1985): 483-86.

[60] Interview chaplain 1 question: "What are the pressures - positive and negative - that might be at work in the school environment that impact on students exploring faith and searching for meaning?

7.5 Chaplaincy in a Tikanga Pākehā School

An interview with a second chaplain provided further insight into faith formation in Anglican Church Schools. The location was distinct, a different tikanga, with students drawn from different ethnic and socio-economic environments.

Inherited identity in a Tikanga Pākehā School

The Christian education of this particular school is defined and vitalised in relation to a founding Anglican identity. "It is our identity … we are talking about ourselves. We are sharing who we are" (Interview 2). The Chaplain introduces the Anglican character of the school to new teachers as "our Anglican way … it's very much via media, the middle way. And that Anglicanism is really very broad" (Interview 2). Connecting with this "broad Anglicanism" is essential because of wider cultural perceptions of religious identity. People new to the school often assume all religion is "evangelical American theology which they see in the newspaper … they assume that's what the School's going to be" (Interview 2).

The school draws on the five Marks of Mission "quite extensively," the chaplain said. "We went through a process of review … and we used the five Marks of Mission to kind of look at who we wanted to be as a community" (Interview 2). The school has added a sixth Mark of Mission, naming chapel worship as essential in providing a "lived experience" of Anglicanism (Interview 2).

Nurturing participatory practices in a Tikanga Pākehā School

Individual students want to belong. In response to the question of what motivates young people's desire for spiritual connection and spiritual care, the importance of this desire for belonging was described.

> All humans have a … desire for relationship and to belong. That is part of our Anglicanness as a school, is that the [students] want to understand what that's about and they want to understand what the God stuff is about (Interview 2).

Chapel as a "lived experience" is central to nurturing this search to belong and it was approached through a distinction between connecting-to-participate and connecting-to-commit. As noted in the surveys, societal patterns are changing. There is a decline in commitment to organisation. Chapel is offered not as a connect-to-commit, but as a connect-to-participate. This provides connections for students who "want to be part of" belonging. They can participate in shared practices, expressing their desire to belong, while they explore believing. Students are not being asked to "buy into" the beliefs and values that are being offered (Interview 2).

> We not signing up to a system of beliefs. We are not expecting that. If that happens great but we are more trying to open to kids a view of what it means to walk in the footsteps of Jesus and why that might be amazing for your life and what it can contribute to the world (Interview 2).

Chapels as places of connecting-to-participate provide young people with a lived experience of "putting together who they are as people" (Interview 2). This raises the question as to how, in contexts where students want to belong and need to grow in independence, individual faith is encouraged, without manipulation or indoctrination?

Respecting agency in a Tikanga Pākehā School

The chaplain shared how they approached chapel aware that because attendance is compulsory, “sitting in front of [the chaplain] is such a huge range of understanding, religion, ethnicity” (Interview 2). This chaplain is conscious of their power and works hard to avoid emotional manipulation and indoctrination. “There’s not peer pressure related to it. This school is very open … each student gets to make up their own mind about this stuff” (Interview 2).

A concrete example of the shared practice of communion in chapel was illuminating. First, the chaplain has a role in teaching. An introductory chapel is set aside to introduce and explain communion: “What it is. Why you might choose to participate in it. It is generally talked about as the family meal of the church. It’s part of us receiving nourishment from God for our lives. That kind of thing. Receiving the body of Christ” (Chaplain 2). Teaching with explanation also occurs through instructional moments built into the prayers that are said during every communion service. Second, the chaplains shared personal testimony during the introductory chapel.

> So the sermon is all about yeah, why receiving holy communion might be a good thing to do. Like how it might nourish you, the strength it might give you and [that] it has given people throughout the centuries … Which is a bit more personal … what it means to us. So that’s more of a personal connection thing with the kids. So rather than just talking about it, it’s about our experience (Interview 2).

This indicates the importance of the chaplain modelling personal faith. Third, students are provided with options. “Everyone is welcome to come forward. To the altar rail. But you don’t have to. You can stay in your seat if you want to” (Interview 2). This example suggests a chaplain’s role includes teaching (explaining communion), modelling (personal sharing in the sermon) and holding (individual agency).

7.6 Ministry in Tikanga Pasefika Schools

> The children playing on the shore
>
> The sounds of laughter which we hear
>
> Their love increasing more and more
>
> Remind us God is near. (Pasefika hymn)

The observation that "every school is just so different" certainly holds in Tikanga Pasefika. The governments of the nation-states of Fiji, Tonga, Western and America Samoa have different educational policies that impact Anglican church schools differently in the Diocese of Polynesia. Despite these differences, in Zoom interviews and face-to-face talanoa, we heard a distinct theology of educational mission. A three Tikanga church must understand the current realities and aspirations around church schools in the Diocese of Polynesia.

First, schools are central to a vision of education for the whole people of God for the whole of life. Schools instil values from a young age and underline the importance of children and young people. Schools have children all week and this increases the opportunities for value formation than weekly gatherings on Sunday. Education provides whole-of-life developmental pathways. Vocational training offers pathways toward employment. Schools are crucial to theological education as a life-long journey.

Second, in Tikanga Pasefika, schools express the church's care for the vulnerable. The schools in the Diocese of Polynesia are often located in low- to middle-income areas and offer education to the marginalised of society. During the Relensing talanoa, one participant shared the wisdom of an elder, that "land is lotu (prayer) and education." For people who have historically been marginalised from land, like Melanesian peoples in Fiji, education provides pathways for empowerment. It is important to appreciate how this distinct theology of educational mission contrasts with the educative mission of many Anglican church schools in Aotearoa New Zealand.

Third, in looking toward 2040, Tikanga Pasefika wants to explore planting schools as a way of planting churches. They note how other mainline denominations, including Catholic and Lutheran, begin schools and offer the chapel for Sunday worship. As the Relensing talanoa looked to 2040, they were enthusiastic about a strategy in which a pre-school is planted, with a long-term vision of growing a primary, then secondary school, in which a worshipping Anglican community meets on a Sunday. In sharing this vision, there was no sense that schools would be instruments of proselytisation. Instead, a theology of educational mission was expressed whereby a church school exposes pupils to pathways through Anglican education and an educational space to explore their emerging identity.

Fourth, schools have historically played a significant role as pathways into ordained ministry. This was a feature of individual Zoom conversations with Tikanga Pasefika participants, who described how they were raised in a denomination other than Anglican, yet an Anglican educational experience was important in their call to ministry. Again, we heard no sense of proselytisation. Instead, it seemed to us as researchers that schools offered a formative place to explore religious identity in cultures where the faith of the family is foundational. Resourcing the spiritual search of individuals within social networks that are professional and have longevity will contributes to a safe and self-sustaining church.

This ministry emphasis in Tikanga Pasefika adds a unique and vital dimension to the possible voyage of prioritising training, pathways and experiences for ministry with children, youth, young adults and families. Initial waypoints could include

- Working with the Anglican Church Schools office to provide professional development training for Principals and staff
- Working with the Anglican Church Schools office to develop chaplaincy training qualifications that meet government requirements in the distinct nation states of Fiji, Tonga, Samoa and Aotearoa New Zealand
- Working with the Anglican Church Schools office to explore pupil and teacher exchanges and immersion experiences that embody 3 Tikanga practices of talanoa and ako approaches
- Funding to undertake a strategic assessment and business plan for a vision of planting schools as church plants
- Developing a religious education qualification that meets government requirements in the distinct nation-states of Fiji, Tonga and Samoa[61]

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[61] "We've got priests and sisters, but not indigenous qualified teachers" (Relensing talanoa, 2024).

7.7 Implications for 2040

The two interviews demonstrated how chaplains respond to changes in society, providing insights into what it means to nurture faith formation among young people today. Both interviews demonstrate a vitalising dialogue between a founding story, shared practices offered as a “lived experience” and respect for the agency of individual student experience.

As society becomes more diverse, the responses from school chaplains suggest that respect for informed choices by individuals alongside respect for integrity of Anglican identity results in creative, thoughtful and sustained educative and spiritual praxis. Communities that connect-through-participation rather than connect-through-commitment offer participatory spiritual practices and provide ways to affirm agency as individual students make informed choices about the relevance and of the spiritual journey to their lives.

While both chaplains shared similar stories of reaching back to a history located in Anglicanism, they also demonstrated different departure points. One worked with the story of hāhi in Aotearoa, the other the story of a broad Anglicanism located in the Reformation. These chaplains seemed to provide a contemporary example of ministry that is consistent with the findings of Chapter 3, where the different departures of different Tikanga were described.

Looking toward te pae tawhiti, responses by chaplains to several other survey questions provide further insight and challenge. These include the vitality of Marks of Mission, the location of faith communities beyond schools, the training of chaplains and what it means for the Province to offer kaitiakitanga.

Marks of Mission

The interview with the chaplain serving in the Tikanga Pākehā church school named the vitality of the Marks of Mission. The questionnaire asked chaplains what factors would be important in shaping the religious identity of their school into the future (see Table 14).

Table 14: Factors shaping school's religious identity

	Not at all	Slightly	Somewhat	Very	Extremely
History	11%	11%	22%	33%	22%
Denominational identity	11%	0%	33%	44%	11%
Relationship with local parish	11%	33%	22%	11%	22%
Marks of Mission	0%	0%	22%	78%	0%
Religious diversity in the student body	22%	11%	44%	22%	0%

The Marks of Mission were considered most important in shaping the future identity of Anglican schools, with 78% of participants (7 of 9) rating the Marks of Mission as very important in future for shaping identity (none indicated they were extremely important). History and denominational identity were considered very or extremely important by 55% of participants (5 of 9). The relationship with the local parish was considered very or extremely important by 33% (3 of 9) of the participants, while 22% (2 of 9) participants

noted the relationship with the local parish as being very important in shaping future religious identity.

Perhaps the Marks of Mission draws attention to the vitality of a Christian faith that is lived. This could connect with Chapter 2, and the vitality of a description of Christian education located in a life-long journey of finding the face of God in present realities. It also could inform Chapter 10 and a way of being and doing theology that is missiologically shaped and praxis-led.

Faith formation beyond schools

The interview with the chaplain serving in the Tikanga Pākehā church school drew attention to the role of social media in their ministry.

> So I have a huge raft of [former students] that I'm connected with on social media and I consider that is quite an important part of my chaplaincy is what I put on Facebook and Instagram. The life affirming kind of stuff, the Scripture, the challenge to ways of living, those kind of things as well. Because they are honestly not going to get it anywhere else (Interview 2).

Intrigued by this response, in the questionnaire we asked chaplains if they kept in touch with students after they left school and 89% (n=8) of the chaplains indicated "yes."[62] The types of contact were evenly spread between life events, social media and personal interactions. It makes sense that chaplains might continue to be involved in funerals, weddings and baptisms. In doing so, this raises questions about students relationships with a Christian faith community. It also raises questions about the importance of digital witness in Christian education. Should the training of chaplains include social media spiritual story sharing? What happens to these old pupil social media relationships when the chaplain concludes their placement?

It is instructive to lay the questionnaire responses alongside responses to other questions which offered indirect understandings of regular parish church life. "Church is not appealing to these students. The idea of church and what they find there is a turn off for their faith journey. My heart cry is that they encounter God in an authentic and real way, that they 'meet Jesus' and the traditional church practices do not really lend themselves to this happening" (Survey D).

Chaplains clearly develop relationships with these young people that extend into adulthood. At the same time, relationships are not formed with existing churches. Should this sense of the school as a life-long faith community be resourced? If so, how and by whom? This would raise questions around proselytization. However, the data clearly shows that the dynamics of power and the importance of voluntary participation are already being processed daily in the ministry of these chaplains.

Training of chaplains

Schools have multiple stakeholders, including existing economic relationships with the Ministry of Education. The research clearly demonstrates that chaplains play an important role in faith formation. It would be strategic for the church as it looks toward 2040 to

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[62] One of the ten surveys was incomplete. Hence some percentages are calculated out of ten, while others are calculated out of nine.

explore ways it could provide training for school chaplains, including within ordination pathways.

The survey asked chaplains what training they had gained. All of the chaplains had formal qualifications as teachers. Eight (of the 9) had formal qualifications in theology. Two had formal qualifications in counselling.

In advocating for the value of resourcing training, it is important to rehearse again the work from chapter 6, including the value of ako – mutual teaching and learning. While the Province through funding can resource training, this research clearly demonstrates that chaplains are experimenting creatively at the centre of cultural change. The church has much to learn from how these chaplains embody a lived faith, nurture participatory practice and connect with the contemporary spiritual search.

The Province and kaitiakitanga

The chaplain serving in a Tikanga Māori school described positive relationships with the wider church through the Pīhopatanga. This provides a window into how the church can enhance the chaplain's educative ministry. "The Pīhopatanga has taken responsibility for [Tikanga Māori schools] again in a very deep way … the church needs to own us like Pīhopatanga has owned me … Really that is so important" (Interview 1). The word "own" needs to be interpreted with care. "Own" can evoke images of possession and suggest approaches to influence at odds with contemporary educative emphases and realities. In the context of mātauranga Māori, "own" can be interpreted in relation to kaitiakitanga, defined as guardianship, stewardship, trusteeship, trustee. This understanding evokes images not of possession but of trusting actions that enhance mana.

The chaplain described specific actions being taken by the Pīhopatanga that were enhancing the mana of their ministry in relation to the school's founding story. These actions involve giving time, articulating inclusive vision and providing resources. First, the chaplain felt "valued" as people from the Pīhopatanga spent time with them (Interview 1). Second, the Pīhopatanga's vision of "oranga ake. John 10:10. I've come that you will have life and have it flourishing, a flourishing life. So that's rongo, hari and aroha" (Interview 1). This vision had been inclusive enough to be embraced by the school. "So we have that going on and I think that's the positive. Because my whole context calls everyone on site to pay attention to what we're creating here" (Interview 1). Third, teaching resources congruent with the founding story were vitalising. "Hirini Kaa the historian who has written the most brilliant book which is now the text for my senior classes. If I call or text him and say can we have a Zoom, (meeting), he will do that. So I feel like I have confidence in what I've been teaching about the Hāhi Mihinare because he's my reference point" (Interview 1). This "brilliant book" (*Te Hāhi Mihinare* (2020)), is a book that makes accessible Kaa's doctoral research and demonstrates the value of investing in resources. These specific actions – of time, shared vision and resources – enhance the mana of the ministry of the chaplain and suggest an owning expressed as kaitiakitanga.

This chapter has used conversations, interviews and questionnaire to understand faith formation among young people in Anglican schools today. Schools are a unique environment. Nevertheless, the research in schools speaks directly to two of our 2040 possible voyaging strategies:

- Create an educational vaka focused on training in new mission voyages.

- Prioritise training, pathways and experiences for ministry with children, youth, young adults and families.

Experiments in locating a life-long faith community in relationship to a school might well require new forms of education for a new mission venture. We note the desire from Tikanga Pasifeka to explore this approach further.

This chapter also speaks indirectly to another strategy:

- Elevate talanoa and ako in educative praxis and between educational providers.

We see this first, in relation to the Province drawing on kaitiakitanga images in nurturing relationships with schools. Second, in the possibility of a teaching and learning relationship with school chaplains, in which the church learns from their insights into contemporary faith formation. Third, with shifts in history curriculum, there is opportunity for educational resourcing to support learning. This applies to Church schools but also schools and churches in general. The story of how Māori adapted Christianity to make it their own is a story that the Tikanga Māori can uniquely tell in Aotearoa New Zealand.

Part III

Te Ngarupaewhenua, the Wave that Lands

Ka mea ia ki a rātou, “Makā te kupenga ki te taha matau o te kaipuke, ā, ka mau ētahi.” Nā, i tā rātou makanga atu, kīhai i taea te kukume i te tini o ngā ika. Kātahi, ka mea te ākonga i arohaina e Īhu ki a Pita, ”Ko te Ariki!” Ā, nō te rongonga o Haimona Pita, ko te Ariki, ka whītikiria tōna kākahu, e tū kau ana hoki ia, ā, rere ana ki te moana. Hoani (John) 21:6-7.

Chapter 8 - Rangatahi voices

Ko te pae tawhiti whāia kia pae tata
Ko te pae tata whakamaua kia tīnā
Look to the horizon, and take hold of the challenges it has for today.
As we respond to today, do not lose hold of what is precious.

Te Pae Tawhiti 2040 asks how the Anglican Province can form ministry and mission participants for changed and changing times. Looking to 2040, it draws on diverse different research strategies. Te Pae Tawhiti whakataukī invites a voyage attentive not only to the far horizon. It also invites a voyage attentive to te pae tata, the realities and challenges of today. Even as a waka voyage looks toward the horizon, there is wisdom in counting provisions, assessing the current health of the crew and checking the condition of the boats.

Part II reflected on te pae tata, the realities and challenges of today of the Anglican Church in Aotearoa, New Zealand and Polynesia. Chapter 4 considered changing weather and Chapter 5 examined the changing crew. Chapter 6 reflected on current educative practices, while Chapter 7 considered faith formation in young people today.

Part III reflects on the far horizon. The Te Pae Tawhiti whakataukī views the far horizon as that yet to be reached. As we consider the future, we find ourselves thinking about what we might need to become to journey toward that far horizon. We find ourselves being invited to transformation in the present. Theologically, Jesus called the disciples to a Kingdom that was coming and yet was possible among them. A far horizon in Christ becomes a present reality as the Spirit works among us for transformation.

Toward the end of the research, we conducted future focused focus groups, hearing from 58 youth and young adults from 5 dioceses and 1 hui amorangi, from all 3 tikanga.[63] Participants were invited to reflect on questions including

- what might the world be like in 2040?
- what do you want the church to be known for in 2040?
- what equipping might you need?

In talking to rangatahi about the future, we found ourselves thinking about change now. Their dreams are an invitation to transformation in the present. Their visions are Te Ngarupaewhenua, the Wave that Lands. We were extremely grateful to those who worked so constructively to help us organise each occasion and to everyone who participated, for their energy and forthrightness.

8.1 Explanation of approach

Initially we envisaged drawing youth representatives together from across each Tikanga. However, as we introduced the project in each Tikanga, the logistics of doing this during a pandemic and with international travel uncertain were emphasised. After reflection, we decided instead to seek connection through local church groups and communities. This provided a window into breadth within local communities, rather than breadth across a

[63] We conducted two future focused groups in the Diocese of Auckland. This was in response to relationships that developed during Te Pae Tawhiti 2040 and as a way of engaging with the diversity within a diocese as well as the diversity across dioceses and hui amorangi.

Tikanga. It also had the significant advantage of working with people who already knew each other, which greatly contributed toward building of trust.

We asked several open ended questions. These included asking what the world was like 18 years ago, what the world might be like in 2040 (in 18 years' time), and what they wanted the church to be known for in 2040. Mutual Invitation works by asking participants to invite another participant to share once they have finished. This approach helps open a space where real communication can occur and has been "especially effective in multicultural communities" (Montenegro nd).

A distinctive approach was used in **Te Ara Poutama Pasefika** to engage younger people. This approach was explained using the phrase vakamalua, which in Fijian can be translated as "go slowly, take your time," and fetu'utu'umuniao, which in Gagana Samoan speaks of throwing caution to the winds in discussing sensitive matters. These phrases speak of repairing relationships that can fray with time. In both phrases, value is given to balancing old and new. These values were applied in the talanoa processes in Tikanga Pasefika. Rather than talk in different spaces, with young people in distinct focus groups, space was made for older and younger to reflect on things old and new together.

Practically, this occurred by inviting four younger people studying at St Johns' College, Auckland, to the second day of the Relensing talanoa in Tāmaki Makaurau in Lent 2024. The aim was to ensure there were links with the next generation of Pasekika leaders in ministry and mission. The second day of this talanoa began with an explanation of the work to date, followed by an exercise weaving themes from Tikanga Pasefika into possible future voyages. The day ended with a question asked in the other rangatahi groups regarding what types of equipping are needed in the future.

Table 15: Rangatahi conversations across 3 Tikanga

Name	Time, date and length	Location	Participants
Taradale Anglican Youth Group	July 29, 90 minutes	Church lounge	5
Blueprint Community, Wellington	August 7, 90 minutes	Praxis kitchen	13
Ordinary Saints, Auckland	August 8, 90 minutes	Neligan House	11
Upoko O te Ika	August 13, 90 minutes	Brentwood Hotel	11
Senior Space for year 12s and above, Diocese of Auckland	October 2, 60 minutes	Neligan House	5
Youth leaders, Diocese of Christchurch	November 14, 45 minutes	Diocesan office	9
Relensing talanoa	February 24, entire day	Heartland Hotel	4

8.2 A 2040 world shaped by…

A word cloud generator was used to identify dominant phrases (Figure 43). Words like "different" suggest a perception of rapid, ongoing change. Words like "climate," "robots," and "digital" indicate changes to face. Words like "hope" and "vibrant" suggest optimism, while words like "trauma," "pessimistic," and "hard" suggest concern about the future.

Many rangatahi saw the world getting worse, with increased pressure and greater cynicism. Looking toward 2040, many were anxious about what it meant to raise children. The place of free speech and an increase in hate crime were concerns.

Figure 43: What might the world look like in 2040?

8.3 Church to be known for

We asked the rangatahi what they wanted the church to be known for in 2040. A word cloud generator visualised dominant phrases (see Figure 44). Words liked “safe,” “everyone,” “community,” “love” and “loving” suggest hopes around being inclusive. Concern for equity and justice are suggested by words like “tikanga, “Māori” and “youth.” The word “different” indicates a hope first in the distinctiveness that comes from being shaped by “Jesus,” and second, awareness of how poorly the church and Christian faith are perceived in wider society.

Figure 44: What should the church be known for in 2040?

We analysed the data more carefully, using the five Marks of Mission, of tell, teach, tend, transform and treasure.

Five Marks of Mission

> "Church that lives out the 5 Marks of Mission and is truly transnational and across the Pacific" (Ordinary Saints).

The five Marks of Mission proved an extremely effective way of analysing the comments. The Marks of Mission are a constellation of stars that is guiding mission across the Province, appearing in numerous hui amorangi and diocese Strategic plans. The Marks of Mission were spoken about in one of the rangatahi focus group and directly related to the life of the Province. Almost all of the data could be analysed using the five Marks of Mission.

> "People connecting to a larger vision of bringing the Kingdom of God here so that church is not about feeding me" (Christchurch).

However, several adaptations to the Marks of Mission were made in the process of coding. First, we included a "fresh Mark of Mission" code. This provided space to include descriptions of mission that did not fit easily in one of the other five Marks of Mission. These participant comments were then gathered, and the code title "being with" used, to define a sense of the church as being present in ways that embodied mission. Second, the fourth Mark of Mission was applied to comments about transformation that focused not only on society, but also the church. This made sense of comments like "a lot of the church isn't safe now and I want it to be more safe. People have been hurt by churches and hurt by

what they've seen online about it" (C). Further, applying transform to the church is consistent with an understanding of mission as including conversion. Missiologist Stephen Bevans (2018:142, 143) describes the church as "the community of the converted" (p. 142), a school in which "conversion is developed and fostered".

Table 16 indicates the spread of comments across the Marks of Mission.

Table 16: Comments relating to the Marks of Mission

	Waiapu	Blueprint	Ordinary Saints	Upoko O te Ika	Senior Space	Diocese of Christchurch	Total	Total %
Tell	1	0	1	1	5	3	11	9
teach	6	3	4	2	6	4	25	21
tend	0	3	1	1	1	0	6	5
transform	0	10	5	11	4	12	42	35
treasure	0	1	1	1	1	0	4	3
Fresh mark – being with	0	3	2	4 - Being with culture, in particularity and ecumenism	3 – Being with local communities	8 – Being with as culture, in local community and ecumenism	20	17
Other	2	6	1	0	2	1	12	10

The most mentioned Mark of Mission was **transform** (35% of comments). "For taking on systemic injustice in a really ethical way that is not judgemental or nasty" (S). This was shaped by a theology of heaven on earth, the church as "forerunners of positive social change in society. A direct outworking of love and bringing heaven on earth" (O). It was also shaped by a discernment around Gospel and culture. "What Jesus taught compared with the politicization in the US" (S). In another rangatahi focus group, the aspiration that the church would be known for being "more committed to Jesus' actual teachings rather than some cultural values" (C) was met with applause from other in the focus group. This was applied to the conversion of the church, "counter our current Christian culture" (C).

"An action to back up what it means to be tangata tiriti in the church … how tikanga pakeha be tangata tiriti and how we can tautoko the tikanga Māori and tikanga Pasefika" (Blueprint).

"A place that people come to for healing from trauma not to be traumatised. Church known for love speech. A place of love not fear speech" (Blueprint).

There were numerous comments in multiple rangatahi focus groups about transformation and Te Tiriti. "Efforts to restore relationships of people we've wronged and return the land" (O). "Where land was gifted by Māori, to proactively invest in Māori church" (B). "Māori, Pākehā, Pasefika relationships" (B). "When I think of the church I think of colonisation. Hopefully the church will be known for helping, especially the Māori and the Polynesian side" (U).

What was instructive were the numerous ways in which the desire for transformation was focused not on society, but the church. “The main image of the church in the secular world is as a judgemental place. It gives to charities but for the average person it’s not a good place” (C). “People I talk to see church as exclusive, violent, hateful, racist, sexist, homophobic and not a place people want to go. [Church needs to be a] place to be their full selves” (O). The church needs to “own its own sh*t and make hard decisions” (O). There was deep concern about the need for the church to be “a place of inclusion and belonging for all people, where all people’s voices are heard. “Where queer people can get married” (B). There was the aspiration that “real connections with people” (C) allow the church to be both inclusive and offering different ways of thinking and living in the world.

> “By 2040 I’d love to see half female bishops” (Christchurch).

Teach was the second most mentioned Mark of Mission (21% of comments). A repeated theme was that the church be known for being intergenerational. “To see loving God, loving others and to see that as intergenerational” (B). Being intergenerational included the meaningful participation of all people and all generations. It was important that the church be known as providing ways to experience God that value authentic encounter and encouraged individuality rather than conformity, so people “can be themselves and that's enough” (W). The teaching ministry of the church needed to recognise that “each of us in our different stage are growing together in Christ” (S). “Accessible for everybody and not just people starting their faith journey but people who have been on their faith journey for a while” (C). In two different rangatahi focus group, this resulted in concern about the current experiences of Sunday worship, which are considered to be mono-generational, for adults. “Equality means having youth be part of things” (C).

> “Letting the kids and the young people decide certain parts of church so it’s not focused on the adults and the usual church stuff” (Senior Space).

> “I feel like there needs to be more ways to be involved. Little bit more opportunity” (Waiapu).

A clarity in discipleship was affirmed. “Offering a different way of thinking and living in the world. Something that is alternate and is really clear about what this is and is different” (C). “We need to make the rules a little more clear because it feels like there are so many but nobody knows what they are” (W), focused on a following of Christ rather than a meeting of religious expectations. Seeing “follower of Christ as something you do rather than the obligation and label” (W).

> “Getting back to the roots of this Anglican church specifically. More worship in te reo. The original worship of these islands” (Christchurch).

Teaching results in the maturation of faith, with the church known for embodying diversity, “not scared to ask the questions and to be challenged” (U) and in so doing providing opportunities “to encounter God on their own terms and recognise people encounter God in different ways and grow in faith and wrestle with hard questions. Love God with heart, soul, mind. We freak out when people deconstruct but it’s part of maturity and allowing them to grow” (O). Diversity was seen as emerging from the Anglican church’s rich history and ancient practices. “There are so many different ways to be Anglican … making diversity more accessible” (C).

An important part of this maturation was that the church be known for the teaching of the history of Te Tiriti and the hāhi in Aotearoa. Knowing the history of this land was seen as important in allowing the church "to create new histories and resilient communities in the face of current climate realities and across cultures" (B). Another important part of this maturation was that the church be known for teaching around sexual relationships "Something that is really needed in the world is better teaching around sex" (C).

"Every church knowing history of this land and … so a responsibility of every single church to incorporate Te ao Māori into how we live and do and be in this country" (Blueprint).

Tell as a Mark of Mission was present in 9% of comments. Participants wanted the "church to be known for the ability to do interfaith dialogue well" (O) and as "people who go out in mission and take God's word out to the people" (U). Participants experience a telling of faith as increasingly complex. "I have to be on edge if I mention God or I'm a Christian. Because people have a negative reaction" (W). There was an unease about a Christian witness that was "pushing the church onto people" (S). The life of the church itself was understood to be a witness, both in relationships and as a counter-cultural alternative. "The church to be known because of the way we love each other … the whole world goes, "What's different? What's happening over there? I want to be part of that" (S).

Preaching is a central way that the church has historically expressed both telling and teaching as Marks of Mission. However, an awareness of giftedness among the whole body of Christ and the value of active learning lay behind calls for change. "Our preaching needs to change. There is knowledge in the room. When we sit and passively listen, we don't necessarily take it in. But when we have to wrestle and engage ... it can do deeper. The key thing to change is the way we preach and teach each other and learn" (S). Participation is increased by drama and dance, creativity and craft (S).

Tend as a Mark of Mission was mentioned in 5% of the comments. The church should be known for "reaching out to last, lost, least" and "supporting the agencies" (B). It should be "known for helping poor people and caring for people" (S). Care needs to be taken in how the church enacts with mercy, so that "people are not shamed and can … come out of those spaces" (B).

Treasure as a Mark of Mission was mentioned in 3% of the comments. "Taking care of the world" (S). The church needs to "do our worship outside the four walls" (U) and "create new histories and resilient communities in the face of current climate realities and across cultures" (B).

It is important to also recognise that implicit in many of the calls for transformation were matters of climate justice. This is particularly so, given the participant comments regarding what the world would be like in 2040. In other words, participants understood climate justice as an intrinsic expression of transform as a Mark of Mission. When combined, transform and treasure were mentioned in 38% of the comments.

A fresh Mark of Mission, which we called **being with** was mentioned in 17% of the comments. The phrase "being with" is used by theological ethicist, Samuel Wells (2018) who argued for the priority and value of "being with" imitating Jesus who spent thirty years "being with" humanity as a child and carpenter. We saw this being with in the hopes for a church that valued humanity and culture. "We can't do these things unless we are permeated through society. Known as the surprise people of creating community"(B). These comments could be applied to all the Marks of Mission, hence our naming **being with** as a separate dimension of mission. Different rangatahi offered different insights into the nature of **being with**, including being with indigenous cultures, local neighbourhoods and ecumenical partners.

Feedback

"The church known for being at the heart of justice issues in the world. Known for activist, outward heart" (Blueprint)

A **being with that embraced culture in mission** was evident in comments from most of the rangatahi focus groups. It was particularly strong among Upoko O Te Ika rangatahi. "All cultural flavours, not individually but together;" "Māori and Pākehā together"; "the church will be known for helping, especially the Māori and the Polynesian side." These affirmations of the church being known for culture seem to capture the fresh beauty of the church in mission at Pentecost, and the ways in which the Gospel is proclaimed through language and culture.

A **being with the local community** was evident in comments from several focus groups. "To be known in the communities that we are in. We have such amazing locations in so many communities in Auckland" (S). "Actively finding out what is needed in the community and be known for that" (B). The church's involvement in social justice needed to embrace partnership, to "include the rest of the community who might not know a lot about the church" (S).

A **being with ecumenical partners** was evident in comments from Senior Space, Ordinary Saints and Diocese of Christchurch. "More unified between denominations and even parishes … one unified both in Christ" (C). Several rangatahi hoped for greater connections with Anglican schools and agencies. "So churches don't feel like they have to make their parish like a social justice unit on its own when there's already stuff the church is doing together" (C).

"Because I'm expecting polarisation, I'd like there to be more unity … the church is unique in that we are multi-generational, multi-ethnic, multi-gender" (Christchurch).

Figure 45: Rangatahi couch conversations

Other comments included a distinct metaphor of the church, as a couch (Figure 45). "We love our tradition … but it's not necessarily very community orientated … couches are more welcome where you are at. Come and sit. Come and be. Come and be put back together because you are welcomed and loved" (S). The church as couch was seen as enhancing welcome and teaching. "The ways the church is laid out is pews but you can't interact with people … [We need] more involvement to do things in church … involving everybody" (S).

Absent friends

What is not said can be as illuminating as what is said. Hence as well as analysing what is present in the rangatahi 2040 visions for the church, it is instructive to reflect on what is absent from the data. One place to gain an broad overview of visions of church is from the work of Catholic theologian Avery Dulles. In *The Models of the Church* (1974), he surveyed the church through history and outlined six distinct models. **Mystical Communion** as a model emphasizes community formed by the work of the Spirit rather than national or familial relationships. **Sacrament** as a model emphasizes the Church is a visible sign of Christ and instrument of grace in the world. **Servant** as a model brings focus to the Church's commitment to social justice and includes both words and actions. **Herald** as a model emphasizes the Church as a messenger of God's saving love in the world and the necessity of constantly calling the world to renewal and reform. **Institution** as a model emphasizes the structure and order of the Church. Drawing from Matthew 16:18, it affirms the value of buildings and the need for hierarchy. **Community of Disciples** as a model emphasizes that the Church as a community of people and promotes strong connections in the following of Jesus. These six models are each drawn from a particular theological perspective.

"A real alternative way of living and church as a place that [being a real alternative] can be practiced" (Ordinary Saints)

Three of these models are present in the rangatahi 2040 visions for the church. Particularly prominent is the church as **servant**, enacting social justice in words and deeds. The church as a **community of disciples** is present, in teach as a Mark of Mission. This model is particularly visible in the themes of being intergenerational and the call for participation and opportunity. It is also present in "being with" as a fresh Mark of Mission with the church as a place to practice alternative living in community. The church as a **herald** is present in a minor way, in tell as a Mark of Mission.

"When I think of the church right now, I don't think of God but a place full of people who are power and money hungry. I hope in the future it is the opposite and is known for peace and love" (Upoko).

Two of the models are absent in the rangatahi 2040 visions for the church. There is not a vision that the church be known as an **institution**. There is no sense in the data of any strong commitments to preserving buildings or the value of structure, order and hierarchy. There was also no sense in the data of need for the church to be an institution of influence through presence at the centre of society. There was also little evidence of the church as **mystical communion**, although one participant affirmed the liturgy as a "a real gift, a space to be still and silent and enter into a bigger dance that is happening" (C).

"Good liturgy education because prayer is so important." (Ordinary Saints).

Finally there is ambiguity as to how the data spoke to the church being known as a **sacramental** model. The church as a visible sign of Christ was certainly present in relation to the Mark of Mission of transform, with the repeated calls for the church to enact heaven on earth as a place of inclusion. However, the specific sacraments of eucharist and baptism were not mentioned.

8.4 Education, training and formation

> "I believe in a God for all people so if we're talking about training it needs to be for all people" (Ordinary Saints).

These rangatahi aspirations for what that the church could be known for have implications for theological education, ministry training and Christian formation. The absence of the church as institution and as mystical communion could reflect the age and stage of participants. However, it also clarifies what models of church these rangatahi are likely to be inspired by, and to give their energies to. Education, training and formation around the church as **servant** and as a **community of disciples**, embodying the Marks of Mission of teaching and transforming will resonate with these rangatahi 2040 visions. The church as **herald** will resonate as it is located not in preaching but in an alternative and intergenerational community that is known by the way it treats each other embodies inclusion and justice.

Some of the implications for education, training and formation were clearly stated by participants. There was time in four of the focus groups for participants to consider what types of equipping they would want into the future. There was requests for training pathways that empowered people, particularly rangatahi. Intergenerational faith formation must be core, rather than optional in ministry training. One result would be an equipped youth worker in every church (W). A more radical request was for a time limit on leadership. "When leaders stay a whole generation is missing out and that's not OK" (O). Theological education needed to be diverse, drawing on a diverse range of voices, "queer, black, womanist, eco" (O). Theology needed to be taught in ways that illuminated how one's theologies impact others. Another recurring theme was regarding access. Education and formation needed to account for different people's learning and "try new learning techniques because everyone is different" (U).

Specific topics were mentioned. These included:

- Knowing your local community and how to engage in collaborative partnerships;
- Online resourcing and social media communication skills, "available for people who may not want to come to church" (S);
- Community organising, for lay and particularly clergy;
- Leading in change and developing adaptability, including in the role of buildings and ensuring the ministry needs of one group with resources are not prioritised at the expense of emerging leaders;
- Seeding and sustained new mission communities;
- Developing church centred around family, with tamariki and mokopuna wrapped around the kaupapa;
- Creating spaces "for Māori, by Māori, that are steeped in tikanga, reo, kawa, wairuatanga" (U);
- Discipling and teaching in ways that multiplied leaders and group, with skills in intergenerational connecting;
- Skills in action-reflection learning, in explaining liturgy and adapting to change.

Specific topics mentioned by Tikanga Pasefika young people during the Relensing talanoa included:

- Formation that is not just academic or intellectual but in spaces where learning happens alongside older people, who provide wisdom on how to look after families
- Learning soft skills and decision-making, including how to manage people and raise a family
- Weaving of the whole of life experiences into theological education and ministry formation
- CIVA programmes around preparedness for disaster, sustainable housing and sustainable infrastructure
- Vocational training, particularly in church schools, to provide employment pathways, affirm whole of life ministry and enhance the sustainability of those called to ministry pathways
- Improved retention by providing supportive pathways to those new in ministry, professional development for all in ministry training and mentoring
- Formational training for spouses and supporters of students and potential priests that is alert to the expectations of local communities and the differences across Tikanga
- Lifelong pathways that provide support during transitions between the seasons of life, beginning with the transitions faced by children and young people
- Succession planning – helping those who are new to the ministry
- Priests trained with mentoring skills to support children and young people and engage the wide range of issues families experience
- Training that equips trainers of trainers
- Experiences that help young people clarify their future direction
- Scholarships that empower people to learn while in the context of ministry

Three themes –pathways, learning across generations and holistic formation – are clearly present. These themes shape two of the the possible 2040 voyages:

- Prioritise training, pathways and experiences for ministry with children, youth, young adults and families
- Amplify the value of informal theological education in ministry formation by training skilled educators, sharing resources and encouraging quality control processes

8.5 Conclusion

This chapter has listened to 58 people who might well lead the church in 2040. Focus groups among Tikanga Māori and Tikanga Pakeha were used to understand what the church should be known for in 2040 and the implications for education, training and formation. Within Tikanga Pasefika, a process of fetu'utu'umuni ao (speaking freely to repair relationships) provided a space for elders to hear younger perspectives on future equipping.

> "Thank you for coming to listen. Being listened to feels really empowering. And keeps us involved in the process. It's really nice to be listened to as young people in the church." (Ordinary Saints)

The Marks of Mission were a highly effective way of analysing rangatahi voices. The two most mentioned Marks of Mission were transform and teach. However, the rangatahi responses provide significant challenges for the church, as they applied the Marks of Mission not to society but to the church. For rangatahi it is the actions of the church, rather than the words of the church that matter the most. The challenge is not so much for the

church to be out there, as for it to be known for its own conversion into a safe, inclusive and justice-making community.

The marks of the mission need to continue to inform education, training and formation. This included education around Te Tiriti and the histories of Aotearoa, along with skills in creating safe spaces. Intergenerational faith formation is essential, as is formation in leading change and seeding and sustaining new mission communities.

The research in this chapter speaks directly to one of our 2040 possible voyaging strategies:

- Prioritise training, pathways and experiences for ministry with children, youth, young adults and families.

Rangatahi voices in focus groups gifted the Te Pae Tawhiti project a koha of passion and time, hope and honesty. The wisdom of fetu'utu'umuni ao (free speaking to repair relationships) offered another way of hearing passion and hope in Pacific contexts. We hope our careful attention to these voices and the way we present them to the wider church honours the koha that we were given by these passionate disciples of Jesus. Koha invites reciprocity and we pray that these rangatahi passions might be taken up as the church moves toward 2040.

Chapter 9 - Funding New initiatives

Ko te pae tawhiti whāia kia pae tata
Ko te pae tata whakamaua kia tīnā
Look to the horizon, and take hold of the challenges it has for today.
As we respond to today, do not lose hold of what is precious.

Te Pae Tawhiti 2040 asks how the Anglican Province can form ministry and mission participants for changed and changing times. Part I explored waves of departure, as the voyage begins. Part II considers the Long Wave and the realities of the ocean voyage. Te Ngarupaewhenua is the Wave that Lands. In Part III, we are exploring future voyages for the Province. We ask what can become of the sacred journeys of learning and formation in the Province? This has a theological horizon, for God's Kingdom is both not yet and how. As Jesus called the disciples to a Kingdom coming, he was inviting them to change in the now.

Chapter 8 gathered rangatahi aspirations for a church transformed. As we listened, we sensed the Spirit of Christ calling us to change in the now.

Chapter 9 analyses how future funding might serve the educational aspirations in the Province. We analyse a St John's initiative between 2017 to 2019, which funded new initiatives. We learn first from the funding allocations, second from ethnographic participation at at New Initiatives Forum for those who were funded and third, from interviews with people in other organisations working to fund educational innovation and equity.

New initiatives that result in sustained innovation are nothing new. There is initiative and innovation in the voyage of Te Arawa.

> Approximately 24 generations ago, around 100 members of a kin-community put their trust in a bold leader and his team who promised to deliver them to new lands: Aotearoa New Zealand. The vessel was Te Arawa, the rangatira was Tama te Kapua (Tama). His leadership team comprised: a wise and eldest uncle (kaumātua), Hei; Tama's revered cousin and navigator specialist (tohunga), Ngatoroirangi (Ngatoro); Tama's expert sailing sons (Tuhoro and Kahu); and their adventurous grandsons (pōtiki), Ihenga and Hātupatu. According to one oral narrative … to realise Tama's vision, the whole kin-community, named Ngā Ohomairangi, first journeyed thousands of kilometres SE from Tahiti to the remote island of Rapanui, Easter Island. There they collected the kūmara (sweet potato, which was core to sustenance in the temperate climate of Aotearoa New Zealand). Thereafter, Tama set sail directly for Aotearoa New Zealand under Ngatoro's expert navigation. They followed the west setting star pillar of Maketū (Sirius), followed other signposts of sea and sky, navigated difficult waters including a major whirlpool crisis (named Te Korokoro o te Parata) and eventually made landfall at Whangaparaoa (Hauraki Gulf) in New Zealand. Ultimately the Arawa vessel and its remaining core leadership team settled at a place today known as Maketū while potiki adventurers Ihenga, Hātupatu and others explored and expanded their settlement throughout the new lands." (Kawharu, Tapsell and Woods, 2017:24)

Learning from this history, Kawharu, Tapsell and Woods (2017:25) suggest that innovation in a Māori context is "characterised by interaction of the young opportunity-seeking entrepreneur (pōtiki) and the elder statesperson (rangatira)". This has been called "interpreneurship" defined as "intergenerational entrepreneurship leading to transformation" (Henare, Lythberg, Nicholson and Woods, 2017:214). Hence innovation-as-

new-start-up contrasts with innovation-as-shareholding for ancestors, living descendants and those yet to be born (Nicholson, Woods and Hēnare, 2012:224).

Initiative and innovation is present in the voyage of Te Hāhi Mihinare. Kaa (2019) introduces that story of the Māori Anglican Church as a dynamic outworking of he ngākou hou (a new heart). He ngākou hou (a new heart) draws from the first verse of the hīmene, "E Te Atua, Kua Ruia Nei" and describes the voyage of Te Hāhi as one of transformation (2019:9). The hīmene evolved over time, with different iwi composing different tunes. Even with the same words, the "Mihinare know instantly where the singer is from, depending on whether they use the Ngāpuhi or Ngāti Porou tune" (2019:9). This indicates the ability to adapt in ways that diversify. It also locates transformation as creating new possibilities and resisting colonisation. For a Province facing the kinds of challenges outlined in chapters 4 and 5, this wisdom from Māori is a significant resource. Within the tikanga partnership is grounded wisdom on what it means to resist dominant cultures, be self-critical about existing practices and create new institutions and liturgies.

"E Te Atua, Kua Ruía Nei" works with metaphors of seeds ō purapura pai (your good seeds). This imagery resonates with the Scripture passage used at the Innovation forum, Matthew 13:1-9. Outdoors, in an agrarian context, Jesus spoke in parables. The mātauranga ki ngā mea ngaro o te rangatiratanga o te rangi (knowledge of the kingdom of heaven) Matthew 13:11. This mātauranga involves giving and abundance (13:13), including in the actions of sowing and growing. What does it mean for funding and new initiatives to emerge from a theological economy of Ko etahi i ngahoro ki te oneone pai (Still other seed fell on good soil)? Ngahoro as a verb in verse 8 means both fall and abundance and offers rich ways to reflect on new initiatives funding as seed that falls to the ground.

9.1 Analysis of New Initiative Funding allocations

Funding innovation in education is stated as one of the key objectives of the St John's College Trust Board. One outcome of this intentionality was the establishing of a New Initiatives Fund between 2017 and 2019. The funding was in addition to existing distributions (*Taonga*, 2017).

The New Initiatives Fund sought to identify and pilot funding to allow new education initiatives to be sustainable. Initiatives needed to demonstrate education in the principles of the Christian faith, align with the strategic priorities as set out by Te Kotahitanga and have defined deliverables around study, participants and outcomes.

Certain limits were named. These included a set time frame beyond which projects would not be funded. Other limits were the excluding of scholarship applications and funding for events, celebrations and conferences.

The Trust encouraged risk and accepted the possibility that not every project would be successful. In promoting this funding, the Trust Board sought to advertise more widely, including through *Taonga*, in the hope of gaining a wider pool of applicants (*Taonga*, 2018).

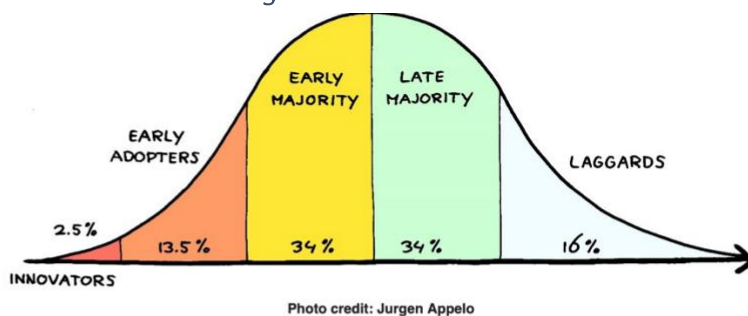
This section analyses the New Initiatives funding by drawing on documents of how projects were initially described and on the funding as initially allocated. The data indicates three dioceses and hui amorangi received the bulk of the funding. The data also suggests that different tikanga have different innovation opportunities - some in training, others in resourcing.

Funding allocations

Thirty-four projects received funding. The majority of projects were funded for either one year (17) or three years (16). Only three projects were funded for two years. The length of funding was variable across the Tikanga. Seven of the eight (88%) Tikanga Māori projects were funded for three years and one project was funded for two years. Six of the eighteen (33%) Tikanga Pākehā projects were funded for three years and two projects were funded for two years. The majority of Tikanga Pākehā projects, eleven of the eighteen (61%), were funded for one year. The two Tikanga Pasefika projects were funded for one year.

Overall, seventeen (50%) projects were funded in 2017, ten (29%) were funded in 2018 and seven (21%) funded in 2019. This suggests a downtrend in the projects funded over the three years. This is curious. A common model of change dynamics used a bell curve (see Figure 46). The suggestion is that change starts among a small number of early adopters and then spreads across an organisation. One strategy is thus to work initially with the willing, and prioritise further communication to encourage the majority to participate.

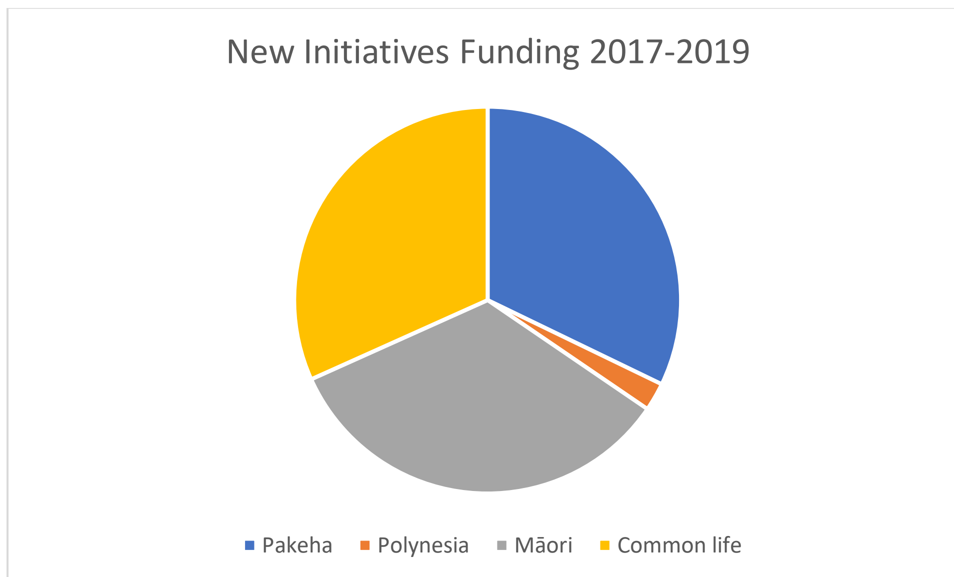
Figure 46: Bell curve change model



Another possibility is that a mutuality between the young opportunity-seeking entrepreneurs (pōtiki) and the elder statesperson (rangatira) did not have time within the three year frame to find ways to work effectively in a takarangi spiral. Perhaps time frames of three years and less work for cultures that work from understandings of innovation-as-new-start-up, but not as well for cultures that work from understandings of innovation-as-shareholding for ancestors, living descendants and those yet to be born.

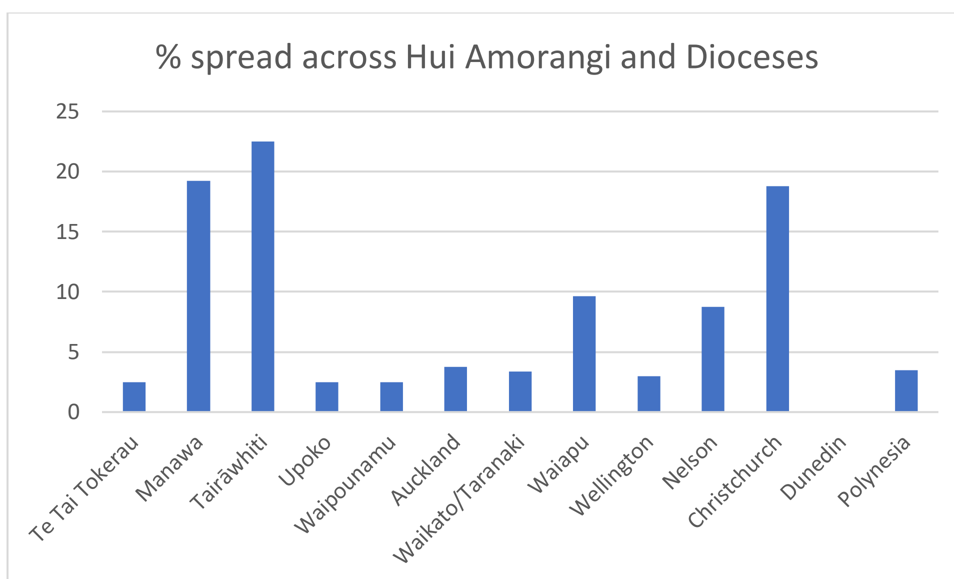
In relation to the different Tikanga, the New Initiatives funding was allocated mainly to Tikanga Māori (34%), closely followed by Common life (34%) and Tikanga Pākehā (32%). Tikanga Pasefika received 2% of the funding. (See Figure 47.)

Figure 47: Funding as a percentage across tikanga and common life



In relation to dioceses and hui amorangi, the New Initiatives funding was distributed unevenly (Figure 48). Three dioceses and hui amorangi received 60.5% of the funding, while the other ten dioceses and hui amorangi received 39.5% of the funding. Eight of the dioceses and hui amorangi received less than 5% of the New Initiatives funding.[64]

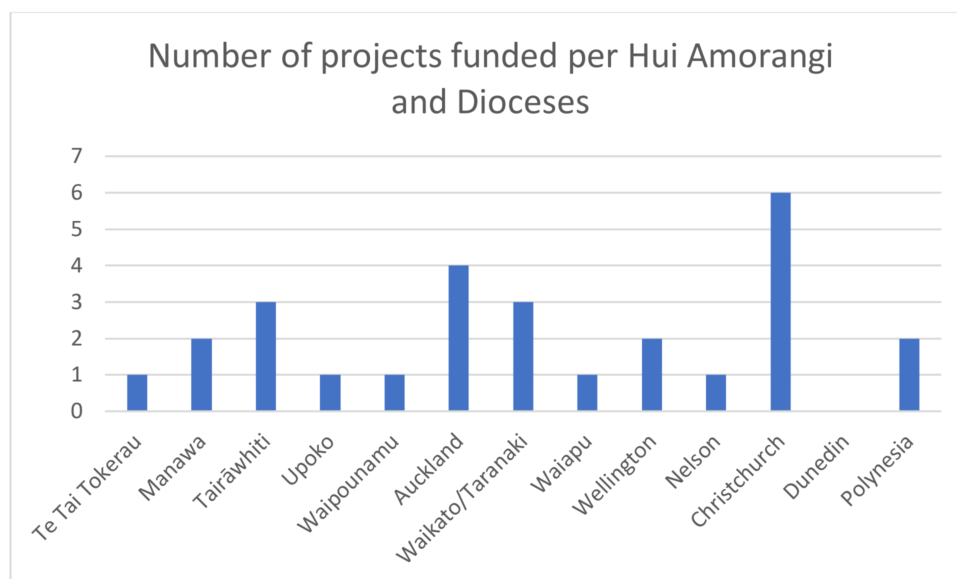
Figure 48: Spread of funding across dioceses and hui amorangi



The number of projects being funded also varied across the dioceses and hui amorangi, as shown in Figure 49. One diocese had six projects funded, while another diocese had none. One hui amorangi had three projects funded, while three hui amorangi had one.

[64] In making the graphs, percentages were used to enhance confidentiality. Also, in order to calculate a percentage out of 100% from an allocation over three years, the common life funding was excluded.

Figure 49: Number of projects funded by diocese and hui amorangi



These numbers indicate projects that were funded.

Types of project funded

We were provided with a brief description of each project. Analysis of the brief descriptions suggested four common areas:

- Resourcing – focused on gathering materials, for example worship songs, digitising prayer and developing educative and discipling materials;
- Training – focused on events and programmes for example first third leadership formation and mental health;
- New local forms –initiatives to offer distinct spiritual resources or forms of gathering, for example in new geographic or sub-cultural settings;
- Communication –promoting existing services and offering information in new forms for example websites;
- Other – for example funding to create a educative role.

Three of the project descriptions seemed to fit in several categories and rather than make an arbitrary allocation, these were doubled coded. (See Table 17.)

Table 17: Type of project funded

	Resourcing	Training	New local expressions	Communication	Other	Total
Pākehā	5	7	5	1	1	**19**
Pasefika	2	0	0	0	0	**2**
Māori	2	7	1	0	1	**11**
Common life	3	2	1	1	0	**7**
Total	**12**	**16**	**7**	**2**	**2**	**39**

This analysis based on the initial description of each of the funded projects suggests that each of the three Tikanga are faced with different innovation opportunities. For Tikanga Māori, training initiatives were the area that was most funded (7). For Tikanga Pākehā, training was also the most funded area (7), but this was closely followed by resourcing (5) and new local expressions (5). The sample from Tikanga Pasefika is small but indicates needs in resourcing (2).

The categories can be used to reflect not only on the type of projects being funded, but also the allocation of funds. Overall, across the Province, half of the funding (50%) went on resourcing. This was followed by training (26%) and new local expressions (17%). Other was 6%.

This section has analysed the projects as initially described and on the funding that was initially allocated. The data suggests significant differences between each diocese and hui amorangi and across tikanga. Three dioceses and hui amorangi received the bulk of the funding. Tikanga Māori were more likely to be funded for projects over two or three years, while Tikanga Pākehā were funded for projects that were shorter in term. Tikanga Pasefika seemed somewhat marginal to the New Initiatives funding, receiving 2% of the funding for two one year projects. Different tikanga seem to have different innovation opportunities - some in training, others in resourcing.

9.2 Learning from innovation in the Province

Ka pū te ruha, kahao te rangatahi. The old net is cast aside, the new net goes fishing.

In September 2022, Te Kotahitanga hosted an Innovation Forum and invited the innovators funded by the New Initiatives Fund. Recipients of New Initiatives funding heard stories of innovation from each Tikanga. They also worked in small groups, reflecting on their experiences of innovation using questions drawn from the Parable of the Sower. We as researchers were able to participate in the forum. This generous invitation from Te Kotahitanga and St John's Trust Board provided an invaluable opportunity to be present among people undertaking new initiatives across the Province. In what follows, first, we share two stories of innovation shared in a plenary context.[65] Second, we participated in a small group and offer reflections on what we heard. Third, we reflect on what was shared in a final plenary around the challenges and opportunities as the Province voyages into God's future.

Learning from Tikanga Māori and the innovation of Ka Hao

> "You must open up your hearts. You must open up your doors to the youth. [Ka Hao] is a great example … This is whakapono, hāhi, waiata come full circle . As long as we give our rangatahi the forum and the space to be involved." (Ka Hao, Mōhau: Live Visual Album)[66]

Ka Hao is a New Zealand youth choir. Formed in 2019, in 2020 they won the Mana Reo Award at the 2020 Aotearoa Music Awards. Ruawhaitiri Ngatai-Mahue shared that the seed was rangatahi, who love singing and want to be creative forces for good. The seed was planted because the old net was worn. Inviting rangatahi to be a choir of composers was a forming of a new net. The name Ka Hao refers to the whakataukī *ka pū te ruha, ka hao te*

[65] A third story from Tikanga Pākehā was shared, but we were not able to take notes.

[66] Listen to this section by clicking on https://www.facebook.com/kahaotirawaiata/videos/459269694771874/ to access Mōhau: Live Visual Album, 2019.

rangatahi (As the old fishing net is worn, a new one is made). The whakataukī refers to youth growing up and entering adulthood.

Reflecting on this story of innovation in Tikanga Māori, Canon Isaac Beach observed how the innovation drew on the rich cultural soil of Tairāwhiti. One lesson was the need for an ecosystem of innovation within the church, particularly relationships to support and nurture. A second lesson was how to respond to unexpected success including holding each other to being honest.

Learning from Tikanga Pasefika and the innovation of seaweed, casava, banana, tomato and palm leaves

Tikanga Pasefika offered a shared presentation, with five participants from four countries working creatively with images of gardening. Each participant began by describing a plant growing in their country, including seaweed, casava, banana, tomato and palm leaves. The role of support was a shared theme, applied to ministry among Pasefika children. Casava leaves are cut off when a cyclone is forecast, in order to preserve roots. Similarly, children need to be trimmed and pruned as part of rooting deeply and growing well. Bunches of bananas require support and can only be enjoyed if they are cut from the tree. Similarly, children need support and they need to "be let go" as they mature. Tomato fruits are heavier than the stem and require support to fruit. Similarly, children need support, and in different ways as they grow. Palm leaves are placed on young seeds to keep the birds away. Similarly, children can be prepared for their life journey by being covered and taught.

A feature of this presentation was the way in which the request for a presentation resulted in different voices, sharing local wisdom. This resonates with what was shared in Chapter 3 about moana relating and the Pacific hermeneutics of Tikanga Pasefika which uniquely partner with humility and respect and embody diversity.

9.3 Learning from sharing of innovation across Tikanga

> "This conversation is helpful. It connects us up. It encourages collaboration.
> It helps us be creative and innovative. It starts things happening" (Forum participant)

In small groups, people reflected on their new initiatives project. These effectively became three 75 minute focus groups reflecting on different dimensions of innovation. Observers were present in each small group. Their role was explained as being one of listening. The observers included Trust Board members and Te Pae Tawhiti 2040 researchers. Each observer produced notes, which were gathered as part of the Te Pae Tawhiti 2040 research project. However, after reflection, for several reasons we chose to draw on Steve Taylor's participation in one small group. First, the values of the research included unique and respectful. The Māori whakataukī, Ahakoa he iti, he pounamu (although small, it is precious) invites us to approach every interview and interaction believing that God is uniquely present. Second there is a difference in the quality of the data between an experience of participation and notes of the experience of another. Third, the data from 225 minutes in one small group was exceptionally rich. In what follows, quotes are all from participants in this one small group.

Describe the soil and climate in which your innovation was planted

Soil is culture. This has benefits. “Pacific soils are rich with culture and tradition.” The work of contextualizing ministry includes studying the Bible from indigenous perspectives, learning with the history of ancestors, exploring “our grandmothers mihinare journey.”

This indigenous learning with our ancestors includes difficult realities. “Colonialism is part of the soil that we have to cultivate.”

The climate includes significant social need. Innovation was a response to this climate, which included suicide, deprivation and limited access to public transport. The climate includes religious realities. Churches are empty churches. Churches are offering Marks of Mission of tell and teach that are not contextualised. For example, existing children’s ministry resources are “not from here.”

Attending to soil means that innovation is asset based. One participant shared how their assets shaped their innovation. They were rich with land and with people. Beginning with these assets they looked to weave replicable models of discipleship.

Soil is people and “the space to share with others.” Just as soil needs to be cultivated, so also relationships need to be cultivated. This is done by “going to their mana, to experience their manaakitanga.”

Theologically, beginning with the soil is a way of affirming that God is already there. This means that innovation is “us catching up,” our response to what God is already doing. This resonates with a theology of missio Dei, of mission being a participation in what God is already doing. “Go where the life is. We had forgotten how to recognise where the life is.”

What seeds were planted?

For several participants, seeds were Scripture and karakia, which through innovation funding were able to planted into whare and onto the marae. For another, seeds were contextualised ministry resources. Indigenising of children’s resources happened through curriculum translated into the vernacular.

Seeds were new skills that were learned during the innovation. One example was skills of advocacy, which can be produce many seeds as these skills are applied in new ways beyond the lifecycle of the existing innovation.

Seeds are the leaders that develop. “They are little seeds.” “People are what flourish … they keep going after the course. People are the seed.” These “little seeds” step into further forms of recognised ministry. Another participant drew on this understanding of soil being people and applied it to young leaders. Young leaders need developing and new initiatives give them space to be cultivated and grow in their discipleship.

Theologically, understanding innovation as working with seeds is empowering. It provided local agency in mission. “Answers in our hands.” Seeds also provided ways to think about mission in new spaces. Funding seeds was a way to build connection with other Anglicans. Connections were enhanced and these new networks remain a resource even as the seed falls to the ground and dies.

What blossoms bloomed? What fruit did you enjoy?

Skill development was a fruit mentioned by several participants. People spoke of the value of learning skills on the way. This is a learning by doing, that is an important dimension of Christian education.

An alternative vision of mission done differently was also mentioned. The invitation to apply for new initiatives funding resulted in people thinking about different types of fruit and blossoms. One participant felt inspired to think about growing “gardens not lawns.”

One ministry has formed itself into an NGO, in order to find further financial resources. Another ministry had formed lots of connections with other communities groups. These community groups recognised that God was present. They respected the church being an active participant in shared initiatives and shared this appreciation verbally.

Theologically, thinking about blossoms and fruit encouraged participants to think more appreciatively about contextualised ministry resources. Curriculum in the vernacular challenges existing perceptions that Christianity is the English way. People have the opportunity to see Jesus and know God more in their own context. These are new blossoms that cultivate alternative visions.

What were some of the surprises and challenges you faced? What would you do differently?

Covid disrupted so many plans. Covid required the participants to think about “making it up as we go along.” While this was difficult and required energy, it often resulted in pleasant surprises. One participant shared their surprise that “film and media were more prevalent than expected.” Another shared how Covid helped them imagine and be creative.

The time required to discern was a challenge. When people and systems are already stretched, then there is not the time to listen, research and the space to create. Innovation requires thinking as well as doing. When there is a pivot in the midst of a pandemic, there can be a cycle of activity in which energy is invested in action, at the expense of relationships and discipleship. Innovation funding needs to include resourcing the time to discern as well as the activity itself.

Thinking strategically about replicability was a challenge. The funding was limited. If the initial project relied on funding, then what were the implications for transferability? Thinking about replicability included the challenge of how to incorporate discipleship so that it is naturally transferred as the innovation spreads.

It was clear that there would be value in offering sustainability and reproducibility workshops. This would give space to think. It could also avoid duplication of resources.

The responses from stakeholders both surprised and challenged. One participant shared about the “heat” they had received at a diocesan level from this national decision to fund. Other participants used the word “politics” to describe responses from others within the church. There was an irony in being told “you can’t do that” when the invitation of new initiatives in innovation was to think outside the box. These challenges drain energy from the work. They invite reflection on what type of support innovators offering innovative activity might need. This suggests that innovation is a way of challenging the ecosystem. In the discomfort, change is invited.

Theologically, thinking about surprises, challenges and doing things differently encouraged participants to be honest. There is a temptation to "pump the tires" to try and gain funding. Yet all projects have struggles that need to be named. There is a temptation to seek funding by branding the same programme with a different name. There is a pressure to make funding bids as cheap as possible, yet by cutting corners, joy in the creating is lost. Lost also is the space to be creative and take risks. Innovation needs honesty.

9.4 The Anglican innovation ecology

The Innovation Forum provided an invaluable opportunity to consider not just individuals, but the Anglican church as an entity. Nicholson, Woods and Hēnare (2012:222) suggest that the whakataukī Ka pū te ruha, kahao te rangatahi points to the net as the innovator. It is the connections between the knots, not the individual knots, that is being renewed. The whakataukī celebrates not the throwing away of one net, but a working together, as new generations are formed in relation to old generations.

Applying the metaphor, the Anglican church is a network. The potential of this net to empower innovation toward the far horizon 2040 is essential for the future of the church. This comes not from throwing away the old, but working together, partnering in "interpreneurship." Hence innovation-as-new-start-up contrasts with innovation-as-shareholding for ancestors, living descendants and those yet to be born (Nicholson, Woods and Hēnare, 2012:224). This section identifies opportunities and challenges drawn from the experiences of this innovators as they undertook new initiatives within the wider Anglican church. These learnings are gathered to consider implications for further initiatives and future innovation in the Anglican "network."

Opportunities

First, theologically God is already there at work in the communities that formed you and in which you serve. Innovation spirals back to God at work and what God is already doing ahead of you can challenge your existing approaches.

Second, cycles and time frames. For some participants, a three year horizon meant that questions about long-term sustainability were considered from the start. The questions around longevity, while difficult, were creative. For other participants, funding for limited periods distorts results. One participant shared about the lack of locally trained people. Working with local leaders takes time and requires a willingness to prioritise local capacity building. This requires long term planning. The temptation of limited time framed funding bids is to use outsiders. But if outsiders are brought in, there is no long term capacity building.

To use a plant metaphor, funding for a limited time periods encourages the planting of annuals and biennials. It does not encourage the planting of trees. Neither kahikatea or apples will bear fruit in short-term funding timeframes.

Third, fund discernment, or what one participant called "deep wānanga." Participants are energised by the possibility of funding educative innovation. But they fear they will not be able to bring the best of their imagination, sense making and strategic thinking because the funding cycles are not aligned with how their communities network, listen and reflect. Cycles of funding that are aligned with local patterns will provide new opportunities. Funding "deep wānanga" contributes essential vitality to the innovation. The call for "deep wānanga" resonates with an understanding of innovation in a Māori context as

“characterised by interaction of the young opportunity-seeking entrepreneur (pōtiki) and the elder statesperson (rangatira)” (Kawharu, Tapsell and Woods (2017:25) and the notion of interpreneurships as intergenerational entrepreneurship (Henare, Lythberg, Nicholson and Woods, 2017:214). Funding time frames are needed that make possible this deep wānanga. This could be by extending the timelines for application. It could also be by allowing flexibility in the design and outworking, so that the deep wānanga can genuinely change the trajectory of the innovation. Either approach would be a step toward an agile governance that seeks community empowerment in ways that genuinely shape localise innovation. There is danger that funding encourages those being funded into behaviours of “ticking reports” and the church finding itself shaped by the funds, rather than by going where the life of God is.

Fourth, collaboration with wider partners. Participants observed the opportunities the Province has to learn from other sectors. The not for profit and advocacy sector have significant resources in generating innovation. Advocacy organisations knows how to undertake research as a foundational task, to build as you go and develop stakeholder relationships. They prioritise relationships and have experience in working with volunteers. The Province is not alone. Participants were nourished by considerable support from outside the church. One participant spoke of how the marae works as a network of relationships and the skills of the whole community are shared. Another participant shared of the “need to let go of our Anglican branding … If we limit to ourselves we have a small, struggling garden.” They spoke of how their innovation, which involved wider partnerships, had resulted in full churches and them articulating their faith commitments in new and lifegiving ways. There is a desire for the common good that is shared by many, not just those in churches or particular denominations.

Fifth, assurance. There is opportunity to support the person as well as the project. Innovation requires confidence. Confidence is shaped by factors including ethnicity, class and role with the church. Innovation has a cost. One participant shared about what could happen if they had been “more confident with thinking.” With reflection, they wanted to risk more, to “go all in.” Support is needed to sustain people, who are of more value than the project. Workshops to cultivate sustainable thinking provide communal ways to add courage. For example Te Ara Hihiri, “The Pathway of Potential” developed by Prof Christine Woods and Kiri Dell offers a 10-step process that explores ideas as potential opportunities from an Indigenous perspective. A second example is the Lighthouse, an innovation incubator run annually between 2017 and 2019 by the Presbyterian Church of Aotearoa New Zealand, which gathered teams from across the motu to workshop innovation (Taylor, Woods, Johnstone 2022).

Challenges

In facing toward 2040, the Anglican “net” must also face challenges.

First, the pivotal role of the Pīhopa/Bishop. Participants spoke of the value of episcopal support, which opens up networks and allows conversations around innovation to develop. However, to rely on a central person places a lot of pressure on individuals in a system. There is a need to develop structures of support for innovators that are woven through the net, rather than structured around one individual. The use of palm leaves to protect new seeds from birds, as described by Tikanga Pasefika, is a metaphor for supporting new

initiatives. One practical possibility is a fellowship of innovators or system guides, people who can connect with networks and access resources

Second, spaces to listen, imagine and explore. Participants shared that the church felt "bogged down" with little energy to give to new initiatives. If people are the seeds, and innovation begins in small ways, then permission giving cultures are needed to encourage dreamers and risktakers. One practical possibility for supporting innovators are communities of practice, a new initiative in the Diocese of Nelson to encourage professional development among clergy.

Third, trust. Innovators are not all the same. Innovation looks different in different cultures. There is a need for advocacy, both for the innovation experiments and for the innovators taking risks.

Fourth, a reimagining of what fruit and flowers of new initiatives look like. Historic views of what success looks like can cripple imagination and hinder experiments. These includes current Te Kotahitanga reporting structures, which feel out of sync with the realities and dynamics of innovation.

9.5 Learnings from other funders of innovation in Aotearoa

> "Fund innovation and new ideas and take the risk and support the transformation of the church into something new that it needs to become" (Interview 2).

Other groups in Aotearoa are also seeking to fund innovation. We sought to contextualise our research and gain wisdom from their praxis by interviewing them about their realities, learnings and aspirations for funding innovation in Aotearoa. We used a snowballing approach to sampling. During the research, Anglicans that we talked with mentioned people they had experienced as knowledgeable in funding innovation. We contacted three of these people. One person worked as a consultant, offering strategic insight in social innovation. A second had chaired a funding body. A third worked for an Anglican agency in designing and evaluating social change. Each was generous in giving time to reflect on processes and practices they experienced as working well in funding for innovation and addressing equity. As with all our interviews, we asked permission to record the conversation. Afterwards, we provided a summary of the conversation to enhance clarity and transparency. The insights from selected fellow funders of innovation in Aotearoa can be summarised in relation to values, processes and learnings.

Values in funding for innovation

Mana – Organisations applying for funds have expertise and insight into the people they serve.

Rangatiratanga – The aim is for organisations to have sovereignty over what they deliver. There is an imbalance of power around funding and historically relationships between funders and those seeking funds have been paternalistic. There is a need for new approaches. These include building trusting relationships, avoiding short-term funding and a shared partnership in seeking success.

Kaitiakitanga – the fund is going to last for generations. Current funders play a defined and limited role in contributing to the guardianship of those funds. Funders have a fiscal responsibility and need to take a long term view, working with a 300 year horizon. "If [an organisation] can only survive through wealth of previous generations, that is not a model

that is going to last. So [an organisation] need to transform and renew else it's not sustainable" (Interview 2).

Equity – if you are funding with a 300 year horizon, then you are thinking not just about those who experience inequity. You can also be thinking about the changes needed for those who might not understand what inequity is. "There is bias [in funding], so [there is a need for] a funding opportunity to build a system that does not allow inequity to happen in the first place" (Interview 3). This deeper work on worldview and institutional bias can result in lasting change. Practically, this might mean a year when funding is focused on a certain area as part of challenging entrenched inequities, "building their understanding in a non-paternalistic way" (Interview 3).

Mana ōrite – There needs to be a range of stakeholders who share the vision. One person was cautious about providing more than 50% of the needed funds, because it offset the balance in the relationship. Organisations need "a bigger family of support" (Interview 2).

Processes in funding for innovation

> "A lot of funders at the moment in Aotearoa are establishing longer term plans and looking to fund into those priority areas" (Interview 1).

Communication – provide clarity on outcomes.

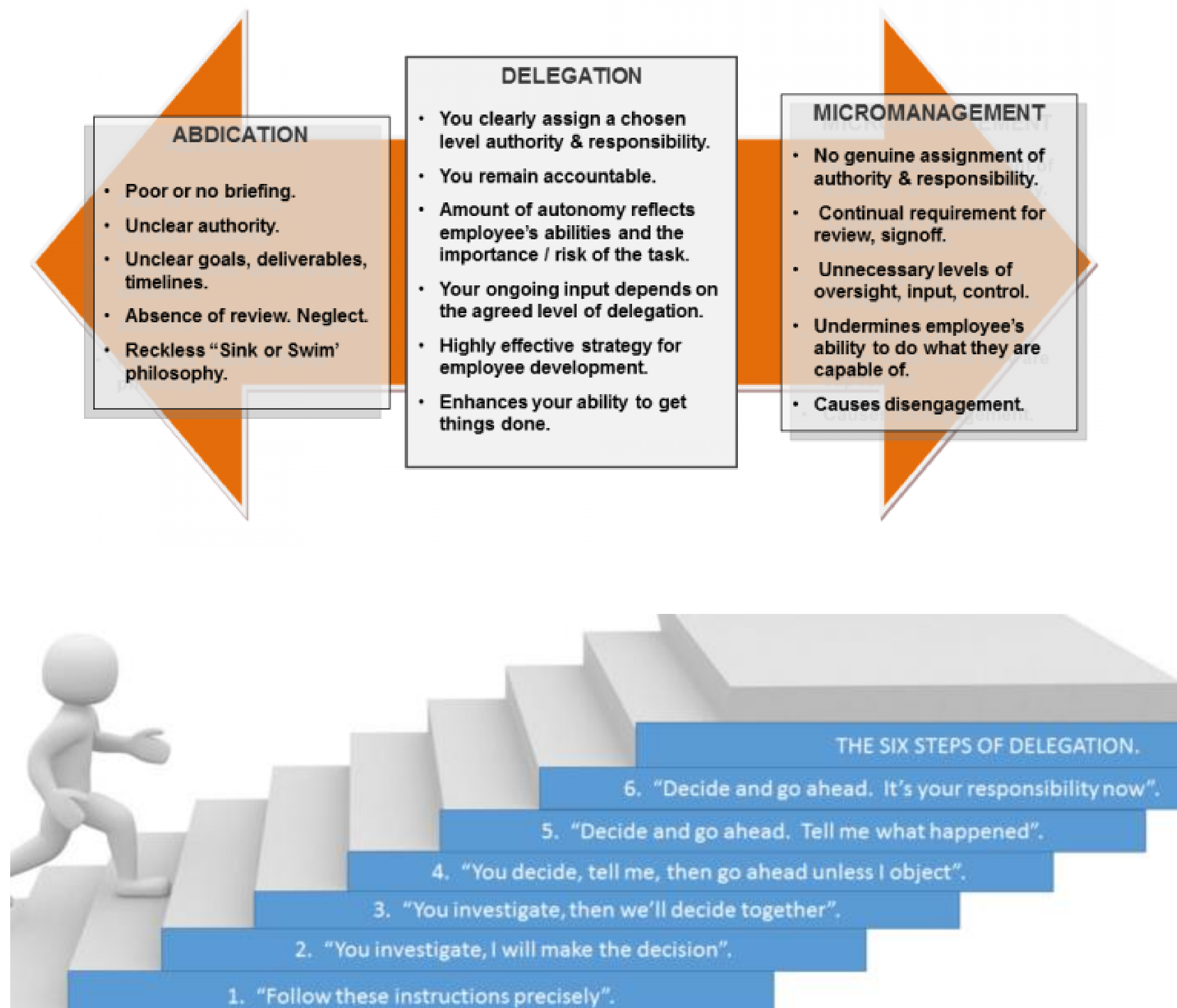
Initiative – there is a need to be proactive, especially when trying to bring change. If the funder is seeking diversity, there are times to shoulder tap, encouraging groups to apply and supporting them through the application process. "When you are funding for equity and inclusion you are trying to fund people who don't know how the funding system works" (Interview 1). So you need to provide next stage support.

Learnings in funding for innovation

Stepped funding – Innovation can be funded by offering steps, with each step requiring more effort from the applicant. This can generate a wider range of applications and allow resources to be allocated to improve the robustness of the project or assign a mentor. For example, a large organisation has recently flipped their funding model. Rather than begin with a detailed business case, they are asking for a half page synposis. If the project is aligned with the desired outcomes, then further information is sought. These approaches can help shift toward equity and inclusion in innovation because they are more initially approachable, with followup resourcing to help coach for success. For example, Movember offered an initial round where the application was a few paragraphs and a 3 minute video to pitch their dream. The second round provided $7,500 to every applicant to help them pitch for $80,000

Scalable funding – provide different tiers of application based around different tiers of decision-making. One approach involves applying levels of delegation to processes of funding. (See Figure 50, (Delegation, nd).)

Figure 50: Delegated funding



Many funder-fundee relationships reinforce a perpetual parent child, power imbalance. This becomes a Level 2 delegated relationship, "You investigate, I will make the decision."

Establishing a base line of funds could enable some annual funding to become a level 4 or 5 delegated relationship "Decide and go ahead. Tell me what happened." The level of reporting is framed not in terms of liability requirements but in terms of educative outcomes: "How well has the Trust acted to set people / churches / community groups up for success?"

Milestone check-in points - to measure progress against initial agreed or self-defined outcomes. The aim is to support projects toward success. As needed, mentoring and linking with people who can help, can empower the relationships.

"We trust you. We like what you're doing" processes can be applied to smaller applications, while larger applications require a more robust business case. It is helpful to use external evaluators for large projects. There are also valuable evaluations tools provided by organisations like ImpactLab (https://impactlab.co.nz/home-impact-lab/impact-lab-goodmeasure/).

Diverse application processes - “An application form paints glowing pictures and can gild the lily” (interview 2). Consider other ways to create relationships than through application forms. For example, interviews or video evidence. A feasibility proposal can be discussed over a meeting with a potential application. This enhances clarity around outputs the funders are looking for, streamlines reporting and builds relationships.

Navigate the necessary tension between audit and empowerment - Having an outcomes framework allows you to co-design evaluation with the funding applicant. Work with them to design evaluation processes that are meaningful for the applicant. Every organisation has struggles and the danger is that evaluation processes tempt people to gild the lily (Interview 2).

For example, have a form that fulfils the audit requirements but share the evaluation through roundtable meeting with those being funded. Facilitate conversation around shared questions about challenges, trends and plans. This builds relationship, including between applicants. It also becomes a form of Christian education as it makes possible learnings being shared between different parts of the Province.

Timing of applications - The timing of applications can be difficult for not-for-profits. Rolling applications are harder to manage for a funder but much easier for the applicant, who can apply at a time of year that suits them better. However, this is an ideal, and many funders in Aotearoa are still working with fixed deadlines.

Alignment of applications - to reduce the work of the applicant, seek to synchronise your funding application processes with other funders. “If you are funding in isolation you are making a mistake. Most of life’s challenges don’t happen in silo. The layering of interventions is where you get the societal change” (Interview 3).

Dependency and funding - if you are thinking long term, then you can work to change the relationships between funder and those applying. Social enterprise funding can be used to empower hui amorangi and dioceses. The initial funder can work with projects to seek longer term sustainable funding by inviting other funders into the journey. The funder has a responsibility to think about the assets that are in disrepair and offer planned transitions that work to reset expectations and empower local communities.

> It’s a lot harder when it’s a livelihood and intrinsically connected to people ... there’s always a challenge of funding wages or salaries. There is a often a cycle of ... having to reinvent in order to gain the funds. Funding business as usual might be a valid approach if there is a ... cycle of innovation for innovation’s sake rather than innovation for community’s sake (Interview 1).

If innovation funding is creating innovation for the sake of innovation, then support is needed so that projects can work on sustainability plans.

Value of strategic allocation of funding - allocate a base line for funding in a region and a contestable national fund for innovative and equity projects. The baseline funding has more of a “We trust you. We like what you’re doing” approach, while the contestable funding has allocated resources to help with building a robust proposal. “The aim is to set a project up for success” (Interview 3).

Funding can be community development - feasibility and scoping work are an investment that locates funds back into the region. This is one way of addressing long-term inequity,

recognising that research and design are an investment that is putting funds back into a community.

Realistic expectations - "Investment bankers know that based on the law of averages, out of 10 proposals, 7 will achieve nothing, 2 will be moderately well and 1 will be a superstar ... If you expect everything you fund will succeed then it's not reality" (Interview 2).

Future funding - "Funding Māori initiatives is about the renewal of the church, the recreation of faith using a different way of thinking about the issues" (Interview 2).

Summary

This chapter has analysed how future funding might serve the educational aspirations in the Province. It has analysed the funding of new initiatives through St John's Trust funding between 2017 through 2019. It has listened to reflections from those who received the funding and launched new voyages of innovation within the hāhi. Their experiences of innovating have been drawn into dialogue with wider literature on innovation and grounded wisdom from people in other organisations working to fund educational innovation and equity. The aim is to provide learnings that might guide sacred journeys of learning and formation in the Province.

The Province has strengths. People who are seeds have been willing to innovate. Churches are locally engaged, close to need and dream of flaxroots experiments in shared love. A trust has significant resources. There are distinct and diverse cultures that provide rich opportunities for fresh thinking. A wonderful example that emerged from the Innovation Forum was a connection between Tikanga Pasefika and a hapū in Tikanga Māori, to experiment with growing Pacific crops in Aotearoa. This was presented as a way for whanau to host the mātauranga of another culture and honour their theology in Aotearoa. "Pacific people are our tuakana. They can teach us."

At the same time, there are learnings and challenges. In naming the need for "deep" wānanga, structures for support and sustainability and reproducibility workshops, this chapter speaks directly to one of our 2040 possible voyaging strategies

- Create an educational vaka to train in new mission voyages.

The learnings and challenges offer a starting place for thinking about educating for innovation and mission.

This chapter also speaks directly to a second 2040 possible voyaging strategies

- Develop agile funding frameworks that encourage local responsiveness.

The grounded wisdom of other funders around stepped and scaleable funding, shifting dependancy and addressing equity can guide Anglican funding agencies as they seek to serve the mission of God in the Province.

Chapter 10 - Honouring Te Tiriti

Te Ngarupaewhenua is the Wave that Lands. In Part III, we explore future learning and formation voyages in the Province. Chapter 8 gathered rangatahi aspirations for a church transformed. Chapter 9 analysed how future funding might serve the educational and missional aspirations in the Province. This chapter considers how an understanding of lex Aotearoa might guide us toward a horizon yet to be reached. As we listened across the Province, we consistently heard a desire to honour Te Tiriti. This chapter brings those desires into conversation with other societal institutions seeking to honour Te Tiriti. Aotearoa New Zealand is engaged in an ongoing and dynamic reflection about how to shift between horizons past of colonisation, through horizons present of inequity, to horizons future of partnership. In legal, cultural and political domains, there is deep, considered and thoughtful reflection about the recovery of mātauranga Māori and the future of tino rangatatiratanga and kawanatanga. We summarise a few of these resources in legal, cultural and political domains. What can the Province learn from their journeys? What can the Province contribute to these journeys?

This is our shortest chapter. First, our research occurred in a period when travel restrictions made three Tikanga kanohi ki te kanohi conversations difficult. Second, our research occurred when internal conversations within each Tikanga needed to proceed at their own pace. Third, this is a chapter the Province needs to write, with prayer and in relationship between the three Tikanga.

10.1 Lex Aotearoa: a legal resource

A helpful way to think legally about shifts between horizons past, present and future is provided by the work of Justice Joe Williams, who develops lex Aotearoa as a third law in Aotearoa.

Justice Joe Williams observes that Kupe’s law was the first law of Aotearoa. This founding law is different from what Justice Williams calls Cook’s law. This was a second law of Aotearoa, shaped by the understandings brought by 19th-century British colonisation. Kupe’s law valued personal connectedness resulting in group autonomy, while Cook’s law valued personal autonomy, resulting in group welfare.

Williams (2013:17) outlines how a third law, which he calls lex Aotearoa, is becoming visible in our present. Williams surveys modern law, primarily the Treaty, native title and Māori custom, but also current law-making in areas like environment, family and crime. Williams observes the "venerable tradition of the common law is that it morphs and adapts to the circumstances and location in which it operates … [Hence] local indigenous custom will usually have some kind of transformative effect on the arriving system" (2013:15).

What Williams observes is fragile (2013:17). Frequently, Māori tikanga and mātauranga are considered optional and thus discretionary. Yet Williams is hopeful and optimistic. He sees a far horizon in which Māori participate as initiators. There will be collaborative and creative engagement in conversation about "differences and mutual interests" (2013, 20) and "partnership-based powers" (2013:22). Māori tikanga and mātauranga will be integrated into mainstream decision-making (2013:33). Williams concludes that “Lex Aotearoa is very much alive … It is demanding that we change to address its challenges. I hope we Aotearoans are up for it” (Williams, 2013, 34).

10.2 Matike Mai Aotearoa: a governance resource

A helpful way to think about shifts between horizons past, present and future in governance is provided by Matike Mai Aotearoa (2016). Matike Mai Aotearoa was established at the Iwi Chairs' Forum meeting in 2010. It asked what governance based on He Whakaputanga and Te Tiriti might look like rather than asking how the Treaty might fit into current Westminister approaches (2016:7). Over 252 hui were conducted between 2012 and 2015, along with 70 rōpū rangatahi. The report considered the meaning of tikanga in governance and the effects of both emigration and immigration on Te Tiriti relationship. It offers an ongoing dialogue grounded in the past 170 years of Māori political debate. A feature is how the report engages with rangatahi voice, particularly how the major topic of all their wānanga was the need for clarity on values before work could be done on governance. A focus on values provides “a conciliatory and consensual democracy rather than an adversarial and majoritarian one” (2016:9). The report outlined six indicative constitutional models, which provide food for ongoing kōrero and imagining of future possibilities.

10.3 Wai 262: a cultural resource

A helpful way to think about shifts between horizons past, present and future and the implications for culture and resource sharing is provided by Wai 262 (2011). Wai 262 was a Waitangi Tribunal report that explored what the Treaty relationship might become over the next 30 to 40 years. It reflects the possibility that a time might come when matters of injustice before the Waitangi Tribunal are concluded. It asks what the future might look like and how partnerships might contribute to Ko Aotearoa Tēnei ('This is Aotearoa' or 'This is New Zealand'). The outworking of Wai 262 is exploring new ways of operating in a wide range of governmental areas – such as health, education, science, intellectual property, conservation, and developments in te reo Māori and revitalisation of other areas of arts, culture and heritage. This report is prompting a fresh exploration of what kaitiakitanga that attends to whakapapa and mātauranga at its heart might look like.

10.4 Horizons past and future

The church is guided toward the far horizon by Christ the Navigator. It does not uncritically embrace frameworks from wider society but uniquely seeks vision, courage and guidance.

Historically, the Anglican Province has offered a significant voice in legal, political and cultural conversations. In Matike Mai Aotearoa (2016), one of the six indicative constitutional models echoes the three Tikanga structure adopted in 1992. Bishop Bennett was acknowledged as a kaumatua for the Wai 262 claim. The ongoing and wider debates allow the church to contribute to how our society will develop towards its 2040 aspirations. The church is one part of the fabric of society. Looking toward 2040, the Province has the opportunity to shape wider conversations about what it means to honour Te Tiriti.

This is both opportunity and challenge. One opportunity is particularly in “Treasure” as a Mark of Mission. The Province is uniquely placed to be led by Pacific partners in this crucial area of global transformation. As the chaplains noted (see 7.6.1), the Marks of Mission will be significant. They offer a way of being and doing theology that is praxis-led yet missiologically formed. The church as three Tikanga has unique resources, including moana theologies and a mātauranga shaped spirituality.

The challenge is that institutionally, many of the patterns, processes and symbols that the church currently uses are associated with settler Anglicanism. The institutional and ecclesial

frameworks are from a Western whakapapa. Hence, the continued existence of these patterns, processes and symbols reinforces the unhelpful message that God came with the missionaries. If God has been in Aotearoa since before the whenua was formed, then the recovery of mātauranga opens possibilities for a richer understanding of God and the Gospel. The ongoing transformation of the church's structures will enhance the church's witness as an indigenous expression of God's grace, woven from the whakapapa of this moana and in this whenua.

Such contributions have direct relevance for theological education and ministry training. The contributions can be understood as a Provincialised form of public theology. Public theology is defined as rooted in religious traditions but strongly in conversation with cultural discourse and public institutions (Graham 2013:xix). Graham argues for public theology shaped by "ecclesial activism" and "community organising," particularly in diverse non-Western contexts (xix-xx). Graham suggests that public theologies need local, national, and global horizons. Adapting Graham, we present a Provincial horizon that draws on the founding aspirations of being a three Tikanga church.

The 2040 invitation for Tikanga Māori includes leading this work, having courage and supplying the vision, trusting that their richness of mātauranga will not be appropriated by Western adversarial and majoritarian ways of being.

The 2040 invitation for Tikanga Pākehā includes committing to settler work of "response-ability" (see section 6.2). This involves entering into a Spirit-led conversation that recognises privilege, laments marginalisation and learns to be better partners.

The 2040 invitation for Tikanga Pasefika is to offer their gifts of moana theology and respectful ways of relating that strengthen interpretive capacity through the embrace of diversity and humility.

While Western ways of being church are under sustained pressure, the Province has the rich resources of mihinaretanga and moana theologies. Mihinaretanga has, over centuries, demonstrated the capacity to maintain identity and nurture the love of God and neighbour through changed and changing times. Moana theologies provide resources for relating and responding to climate change. The Anglican Province, as it lives into being founded on three Tikanga, is uniquely positioned to embrace diverse ways of educating, forming and training.

Lex Aotearoa, Matike Mai Aotearoa and Wai 262 were written for the unique context of Aotearoa. However, as we heard doing our ethnographic participation in the Innovation Forum 2022 hosted by Te Kotahitanga, "Pacific people are our tuakana. They can teach us." Māori use of ako affirms reciprocal non-hierarchical relationships, times to both teach and learn. This willingness to partner and embrace relationships of mutual learning is a precious gift. The Gospel also invites unlearning for those from dominant cultures with settler ways of being.

Returning to Te Pae Tawhiti's founding Prayer of the Moana by former Archbishop Winston Halapua is fitting.

Loving and Embracing God,

We affirm our guardianship of the precious gift of creation,

We have a vision, We have courage, We have Your guidance.

It is exciting to think about a 2040 future in which theological education, ministry training and formation have the vision and courage to be God-guided in drawing from the precious gift of creation, specifically the integration of moana relating and Māori mātauranga alongside Western theological resources.

The research in this chapter speaks directly to two of our 2040 possible voyaging strategies:

- Draw on the richness of mihinaretanga and moana theologies to nurture love of God and neighbour through changed and changing times.
- Elevate talanoa and ako in education and formation

These voyages ways for the Province to continue to honour Te Tiriti o Waitangi.

Chapter 11 - Te Pae Tawhiti 2040

The Prayer of the Moana which introduced this journey of research was prayed as we began multiple co-design conversations. Across many rich diverse research strands, words of gospel and change, identity, education and inequities summarise what was heard.

11.1 Summary of Te Pae Tawhiti 2040 report

We heard **gospel** in the call to love God and love neighbour used in several different contexts. In Deuteronomy 6:5-9; 11:1, 18-20 and Matthew 22:37-39, Christian education provides a holistic transformation, passed across generations in ways that embrace cultural particularities and transform communities. The **gospel** call to love God and love neighbour occurs after the ethnic challenges of the Parable of the Good Samaritan (Luke 10:25-37). Finding the face of God requires humility, including unlearning ways of being for those from dominant cultures.

The **gospel** call to aroha ki tōu Atua, aroha ki tōu hoa tata (love your God; love your neighbour) invites **change**. The data indicates significant future challenges for the Anglican Province. The church today is the same size as it was in 1901. Statistical returns from several Diocese project decline to zero attendance within this generation of rangatahi. However, rangatahi are optimistic that the church has a future as it embodies the Marks of Mission, actively demonstrating inclusive grace and radical justice-making in Te Tiriti o Waitangi partnerships. We hear these aspirations as he ngākau hou (a new heart), offering hope of change for communities and organisations.

The Province has a founding **identity** that aspires to reflect the ways of being of three tikanga and is uniquely blessed with "precious gifts" of mihinaretanga and moana theologies, talanoa and ako. Mihinaretanga and moana theologies offer resources to maintain identity and nurture the love of God and neighbour through changed and changing times. A Māori understanding of ako as reciprocal non-hierarchical relationships is a precious gift as an Pacific hermeneutics of talanoa. Both invite relationships of mutual learning, in which all are both teachers and learners. In an increasingly diverse society, the Anglican Province is uniquely positioned to embrace diverse ways of educating, forming and training as it lives into being founded on three Tikanga.

There are opportunities for a woven approach to **education.** This involves a charism-based approach to formation, with individual dioceses and hui amorangi offering their particular educative strengths, their unique sense of what God is breathing in their rohe. Those training for formation (for any ministry) could remain local yet connect through a mix of intensives and online education with the charisms of other Tikanga and diocese/hui amorangi.

Such weaving would draw on talanoa and ako approaches of reciprocity, partnership and mutuality. The church across the Province has limited opportunities to grow in cross-tikanga relationships. We experienced a duplication of resources which seemed to be shaped by a Diocesan-centric ethos. In what is a hierarchical Anglican polity, talano and ako give dignity to students and encourages educational resource sharing. Theologies of being in communion suggest the need to nurture a matrix of relationships in which education, training and formation occur. Being a guest is a spiritual discipline that should be formed through education, ministry and training.

The research confronted us with significant **inequities** between Tikanga across the Province. We saw considerable variance in facilities, resources and staffing capacities across dioceses and hui amorangi. Increasingly, curacies are only available in certain dioceses. The lack of paid placements for clergy in Tikanga Māori and Tikanga Pasefika impacts ordination pathways. There is much wisdom from other organisations seeking to fund innovation and equity through education, who offered practical suggestions to enable agile funding models that encourage local responsiveness.

In light of the **gospel**, founding Tikanga **identities** and the demographic and clerical data, the Province must prioritise education, ministry and training. Such emphasis should be accompanied by change in providers, educators and Te Kotahitanga. Drawing on talanoa and ako approaches, can ministry formation be the work of the Province rather than a Diocese/hui amorangi? Can Provincial training providers offer technological accessibility and a quality of learning in diverse educational experiences? These challenges are consistent with Te Pae Tawhiti whakataukī, which invites transformation as participants draw the future toward them. Such change returns us to the **gospel** call to embody the love of God and neighbour in educational praxis.

This change can be expressed theologically in the call of Christ the navigator, who provides constellations (kāhui whetū) to guide and calls the Province to seven voyages.

11.2 Christ the navigator

The Prayer of the Moana which introduced this journey of research was prayed as we began multiple co-design conversations. The Prayer calls us to guard what is precious and asks God for vision, courage and guidance.

As the church journeys toward an unknown horizon, may we be guided by Christ the Navigator:

> Who calls people to the task of navigating people to Christ (Matthew 4:18-22)
>
> Who calls already experienced navigators to explore the other side of the boat (John 21:1-6)
>
> Who calls akonga (disciples) to voyage across cultures to the "other side" (Mark 5:1, 18-21; Acts 16:9-11)
>
> Who is with us in the vaka in the choppy waters of life (Mark 4:35-41; Acts 27:1-28:6)
>
> Who is ahead of us, guiding us as the bright star in heaven's constellation (Rev 22:16).

11.3 Kāhui whetū

As the hāhi considers where it has come from and where it is travelling, there are constellations that have (and may continue) to guide the church. While the path that a vaka travels may not be direct as it adapts to the winds and the waters in which it is sailing, constellations provide sustained guidance for the long haul. The following are possible kāhui whetū that we as researchers heard throughout the project, but the hāhi may come together and discern other constellations that exist that may guide these journeys. Perhaps, like the Magi, there will also be new constellations or stars that appear to guide the community forwards. These kāhui whetū may provide frameworks that contribute to the

discernment around funding discussions or evaluation or feedback guides going forward.

Kāhui whetū - Marks of Mission

The Marks of Mission is a constellation that has guided many in the Anglican Communion to this point.[67] In various strategic plans, we see evidence of the marks continuing to give focus to aspirations going forward.

- Tell
- Teach
- Tend
- Transform
- Treasure

Kāhui whetū – The Prayer of the moana

As researchers we find this prayer illuminates our analysis of data.

- *Loving and Embracing God*
- *guardianship of the precious gift of creation*
- *vision*
- *courage*
- *guidance*

Kāhui whetū – Christian education

As researchers we suggest the description of theological education (Chapter 2)

- ✶ *Life-long journey*
- ✶ *Finding the face of God*
- ✶ *Love God, love neighbour*
- ✶ *Present cultural realities*

Kāhui whetū – Tikanga Māori

As researchers we listened for other frameworks that emerged from the korero and the case studies that might point to other constellations that might provide some guidance for

[67] "The Five Marks of Mission try to balance the concerns of the local and the global and to mediate between those who see mission as evangelism or social action … evangelism and mission are not mutually exclusive but are entwined in hybrid relationships … The popular reception of the Five Marks of Mission challenges us not to use simple, binary conceptions of conservatives and liberals to understand the faith and practice of global Anglicanism" (Pui-Lan 2023:196).

the journeys ahead. Another possible kāhui whetū arose from the following common principles from Te Ao Māori that we saw reflected across the research listening:

- Mihinaretanga – the distinct contribution to faith arising from the journey thus far in this land.
- Mātauranga – knowledges that have their origins in this land
- Kotahitanga – the commitment to one other as a hāhi
- Kaitiakitanga – the responsibilities of stewardship of what God has given
- Auahatanga – the creative imagining of old knowledges (pae tawhiti) made new for the context now and ahead (pae tata).

11.4 Te Pae Tawhiti 2040 potential voyages

We do not offer recommendations based on our research. Instead, we offer seven potential voyages. As we said in our ko wai māua in Chapter 1, we understand Te Pae Tawhiti whakataukī as a journey toward the future that is adaptive and transforming, one that is not linear and dictated.

At the same time, we have been graced as researchers to sit through hours and months of rich, passionate conversation. We have heard dreams and visions. We offer in this report a drawing together of potential voyages. In Appendix 4, we suggest a Province wide theological education and ministry training plan, using the seven journeys, three waypoints and four metrics.

1. **Draw on the richness of mihinaretanga and moana theologies to nurture love of God and neighbour through changed and changing times.**

   This possible voyage generally draws on Chapter 2 and how aroha ki tōu Atua, aroha ki tōu hoa tata (love God, love neighbour) in Deuteronomy can be expressed in enculturated forms. Celebrating the diverse departures that are the past horizons of Christian education in this Province also shapes the need for this voyage (Chapter 3). The lack of ethnic diversity in the church and the need for cross-cultural skills (Chapter 4.1.2 and 5.2.1) signal the need for continued transformation. The vitality we witnessed when identity was formed in conversation with distinctive cultural identities (Chapter 6.5.2) also shaped our thinking about this voyage. This voyage may encourage the strengthening of cultural identities of faith (through language initiatives and culturally specific hahi resources) as well as encouraging opportunities of learning from one anothers cultural contexts. Finally, this voyage is at the heart of Te Pae Tawhiti 2040, as it seeks to honour Te Tiriti (Chapter 10) and who the Province could be in 2040 at the 200th anniversary of the signing of Te Tiriti O Waitangi.

2. **Elevate talanoa and ako in educative praxis and between educational providers.**

   This possible voyage draws on Chapter 2 and how aroha ki tōu Atua, aroha ki tōu hoa tata (love God, love neighbour) invites a mutuality in teaching and learning across generations. This possible voyage is shaped by the realities outlined in Chapter 5.2.1 and the possibilities of ordination formation as shared between dioceses and across tikanga (Chapter 5.4). The vitality we observed that was present when formation was shared with multiple educators animates this voyage (Chapter 6.5.3 and 6.5.4). The use of kaitiakitanga images to consider relationships with schools (Chapter 7.6.4) and the possibilities of learning from school chaplains in mutual learning relationships also shape this voyage..

3. **Develop a woven and charism-based approach to ordinand formation.**

This possible voyage draws on the replication of pathways we observed (Chapter 6.5.11) and the possibilities of seeing ordination in relation to the Province rather than Diocese (Chapter 5.4). The vitality possible when identity is formed in conversation with distinctive cultural identities (Chapter 6.5.4) animates this voyage. This journey will require technology to support Province-wide training and a Province wide educational provider able to weave a shared mat and ensure educational quality.

4. **Create an educational vaka focused on training in new mission voyages.**

This possible voyage returns us to the founding missionary identity of the hāhi. This voyage responds to the demographic challenges facing the church and the need for ministers formed to serve outside the church (Chapter 4.1.5, 4.4.20, 4.3.2) and as depicted in the “8 voices” art of Chapter 5.2.1. Training for new mission voyages can draw on the vitality of learning in spirals of knowledge, relationship and ministry practice (Chapter 6.5.1). Training for new mission voyages indirectly resources the possibilities of experiments in locating life-long faith communities in relationship with a school (Chapter 7.6.2). This could begin with a diocese or hui amorangi or existing Anglican ministry provider with a charism in new mission voyages offering Marks of Mission intensives accessible to the Province.

5. **Prioritise training, pathways and experiences for ministry with children, youth, young adults and families.**

This possible voyage generally draws on Chapter 2 and the description of theological education as a life-long journey to find the face of God in present realities. This possible voyage responds to the demographic challenges facing the church, particularly the lack of young people in the church and the challenge for clergy of serving all generations, not just adults (Chapter 4). This possible voyage also draws on Chapter 8 and the rangatahi who seek the church's conversion, particularly in the Marks of Mission of "Transform" and "Teach" through intergenerational learning. The voices of emerging leaders need to be woven into the ordained structures of the church.

6. **Shift resourcing toward agile funding frameworks that encourage local responsiveness.**

This possible voyage generally draws on Chapter 9 and the invitations and challenges made by innovators at the New Initiative Forum. It also draws on the grounded wisdom of those who fund innovation and their insights regarding mana, rangatiratanga, kaitiaki, equity and mana ōrite. It involves weaving metrics, for example measuring around Marks of Mission and other kāhui whetū, into existing application, reporting and evaluation cycles that meet fiduciary responsibility and encourage local responsiveness.

7. **Amplify the value of informal theological education in ministry formation by training skilled educators, sharing resources and encouraging quality control processes**

Informal theological education is an essential element of Christian theological education as a lifelong journey of finding the face of God in present realities (Chapter 2.3). During the Grassroots and Relensing talanoa with Tikanga Pasefika, as people shared what theological education and ministry training meant to them, the importance of exposure,

imitation, mentoring and cycles of action and reflection in developing people for mission and ministry was evident (Chapter 3.1). Of the thirteen current Anglican educative offerings we experienced (Chapter 6), talk was the most common mode of delivery (Chapter 6.3). The energy present when monologue was used sharply contrasted with the vibrancy when learning was embodied, participatory and experiential (Chapter 6.2). Site visits, waiata and karakia were exemplary examples (Table 12, Chapter 6.2). Hence, we called for learning that prioritised a spiral of interactions between knowledge, relationships and ministry practice (Chapter 6.5.1) and attention to pathways beyond events (Chapter 6.5.9). A voyage that recognises and resources informal theological education will enhance the quality of education, formation, and training in the province. Nurturing, training, and ongoing resourcing of non-stipended clergy is essential in Tikanga Pasefika and resonated with kōrero among Tikanga Māori about the importance of pathways to support Minita-a-Iwi and *Minita*-a-*Whānau*. Endorsing informal theological education in a distinct voyage will validate diverse ministry pathways, enhance education quality, and strengthen the church as a safe and resilient learning community. It provides ways to form leaders in contexts with fewer educational resources.

We anticipate a season of conversation generated by this research report. We welcome the opportunity to share relevant findings and deepen insights through further wānanga. In that process, new understandings can emerge and suggested voyages can be tested. Some voyages will be rejected. Others will be refined. New voyages can be added as we collectively journey toward the future.

As we share, pray and dream, may what is precious in the Province be nurtured and may people at all stages of life find the face of God in every present reality - Aroha ki tōu Atua, aroha ki tōu hoa tata.

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Appendices

Appendix 1: The Clerical Directory's data and interpretive assumptions (Chapter 5)

We excluded those aged over 70 years, aware of the impact of ageing and different longevity rates across ethnicities. At the same time, we were aware of people being ordained later in life, for example, some minita-a-iwi, and LSMU. Hence we included training pathway data for anyone ordained (deacon or priest) from 2000, even if they were born before 1950.

We used the year 2000 for several reasons. First, twenty years back mirrors the twenty-year forward to 2040 that is part of Te Pae Tawhiti. Second, it synchronises with many educational reforms, particularly the government's decision in 1999 to uncap the funding system and expand sub-degree provision with certificate and diploma level provisions.

Given that the focus of Te Pae Tawhiti is on the future of theological education in the Province, we excluded data from training done overseas.

When focusing on theological providers, we assumed that a theology degree through Auckland University involved connections with St John's and this made for a different educational experience than the use of providers at the University of Otago, Laidlaw College or Carey Baptist College.

We assumed that the LTh was equivalent to a primary theology degree. Other than that, we only included complete undergraduate degrees under the category of "Theology degree".

We interpreted a BCNZ internship as diocesan based. We assumed that even when a diocese uses an external provider, the culture of the diocese remained a formational influence.

We only noted completed degree qualifications from NZ degree providers. Thus, we did not account for study, including a diploma in teaching or theology. This does not suggest that some intellectual or theological formation has not occurred but is our response to the enormous range of qualifications offered by many other providers.

Appendix 2: Diverse research strategies to address research questions

	What? What is the strategy?	Why? Research question being explore	How? What will this stategy involve?	Who? Who will be involved in this strategy?	Outputs What may come for using this strategy?	Where? Where in the Full Report can I find these results?
1	Haerenga or pilgrimge	1, 2, 4	Appreciative inquiry with diocese/hui amorangi in pilgrimage (real or virtual) to Christian education stories	Local organisers and guides	Build a description of Christian education across the Province.	Impacted by Covid
2	Exploring best practice in Hāhi	1, 2, 3, 4	Observe. Survey Conduct focus groups	Educative facilitators	Some possible tools for ongoing sustainable reflective practice.	Ch 2.1.4 and Ch 6
3	Church Schools	1, 4	Conduct interviews and survey	Chaplains. With permission, young people baptised	Understand faith formation today	Ch 7
4	Exploring funding best practice across Aotearoa	2, 3	Interview selected funders re best practice in funding for equity and innovation	People outside the Hāhi	Results agreed by TK. Evaluative strategies shared with those seeking funding. Short online module developed.	Ch 9.5
5	Exploring best practice across the global Anglican communion	1, 2, 3, 4	Invite providers into a community of practice around best practice in forming ministry agents attentive to context, power, margins	People outside the Province. Eg Global Indigenous Network or other agreed examples	Results brought to TK day. Used as part of ongoing provider self-evaluations.	Shift of focus to more 1-1 conversations with individuals. See Chapter 5.2.1
6	Talanoa Groups	1. 2, 4a	Seek advice from Tikanga Pasefika		Contribute to discussion of Christian education across the Province.	Ch 3 with 1-1 conversations with due to Covid.
7	Exploring Mātauranga Māori	1, 2, 4b	Seek advice from Rūnanganui		Contribute to discussion of Christian education across the Province.	Ch 10 draws on listening from co-design. Timing not quite right within 2022 project timeframes.
8	Rangatahi focus groups	1,2,4c,4d	Creative workshopping	Toru Youth, Youth Enablers	Open to culturally creative expressions of digital outputs.	Ch 8 with individual dioceses and hui amorangi.

9	Archival documents	1, 2, 3	Review of current documents of influence to the research question	Church Archivists	Inform description of Christian education.	Ch 2 Ch 3
10	Te Hunga Karakia	1, 2, 3	Seek data and calculate 2030 and 2040 demographic scenarios	Helpful sources	Inform future 2040 map	Ch 4 Ch 5

Appendix 3: Te Ara Poutama Pasefika and the reshaping of Te Pae Tawhiti Report

The ways in which Te Ara Poutama Pasefika (Advent 2023 to Lent 2024) reshaped the Te Pae Tawhiti April 2023 Report are presented below. The 5 themes unique to Tikanga Pasefika have been written into new sections in chapters 1, 2, 3, 7 and 8. The 6 themes shared with other Tikanga strengthen the voyages of Chapter 11. The strengthening includes some relanguaging in voyage 2, 4 and 5 and an additional voyage 7, which is strengthened by insights from all three Tikanga.

Summary of changes to report

Chapter 1 - Ko wai māua
1.4 The research journey
Chapter 2 - Christian education as loving God, loving neighbour
2.3 A description of Christian theological education
Chapter 3 - Educational genealogies in Christian education
3.1 The precious gifts of moana relating
Chapter 7 - Changing Winds: Faith formation in Church Schools
7.6 Ministry in Tikanga Pasefika Schools
Chapter 8 - Rangatahi voices
8.1 Explanation of approach
8.4 Education, training and formation
Chapter 11- Te Pae Tawhiti 2040
11.2 Kāhui whetū
11.5 Te Pae Tawhiti 2040 potential voyages
Appendices
Appendix 3: Waymarkers toward a far horizon

Themes from Grassroots talanoa, further discussed at Relensing Talanoa

Themes (5) particular to Tikanga Pasefika	Themes (6) present in other Tikanga
A description of theology	Vitality of language, culture, proverb, song, dance, sayings and ways of knowing (affirms Voyage 1)
Talanoa collective life	Hope, and concern, about three tikanga Anglican identity (affirms Voyage 1)
Moana theologies	Essential place of rangatahi, first-third, to'u tupu (affirms Voyage 5)
Whole people of God for whole of life	Safe, resilient and self-sustaining church (affirms Voyage 4 and Voyage 6 and affirms Voyage 7)
Schools, with a theology of educative mission (added during Talanoa)	Visible, relevant and prophetic church (affirms Voyage 4)
	Well-trained priests, **with vital need for educational resourcing of non-stipended in training and professional development (added during Talanoa)** (new Voyage 7)

Appendix 4: A "researcher" suggestion for a Province-wide theological education and ministry training plan toward 2040

As researchers, we were invited to research the shape of theological education and ministry training to advance the mission and ministry of the whole Anglican Church in Aotearoa, New Zealand and Polynesia. The initial brief used the language of a "roadmap for theological education and ministry training." As the research progressed, we increasingly drew on the language and imagery of voyaging, given the importance of moana for Tikanga Pāsefika and Tikanga Māori. To make the seven voyages concrete we as researchers now offer some thoughts on what these voyages in theological education and ministry training could look like. We use the language of **waypoints** and **raraunga kounga** (qualitative data).

Waypoints

A waypoint is an intermediate point or place in a direction of travel. Waypoints provide a place to pause, reflect on progress and gather resources for the next stop of the journey. We work with three way points for the sixteen years between 2024 and 2040. We place dates in italics, aware of how on progress on the sea is shaped by currents and winds, elements beyond the control of those who voyage. In the figure below, based on all our listening we offer some concrete suggestions regarding overall direction. In making concrete suggestions, we recognise that different parts of the Province have different roles and responsibilities. We hope these different parts might discuss their own waypoints and find a forum in which these could be shared in mutual dialogue.

Table 18: Waypoints toward theological education and ministry training in 2040

theological education as a lifelong journey of finding the face of God in present realities			
Voyages	**Waypoint initial (*2026*)**	**Waypoint midrange (*2034*)**	**Waypoints far (*2040*)**
1 – Draw on the richness of mihinaretanga and moana theologies	-Archdeacons of culture in every Tikanga, to resource the development of contextualised tools -Funding of mihinare te reo learning in every hui amorangi -Priority funding and scholarships for developing resources in mihinaretanga and moana theologies	-Books of prayer and hymns in different languages of Pacific -Protocols and frameworks to faciltate mihinare te reo learning from hui amorangi to diocese	-Funded teaching buyouts in existing Anglican theological providers so that all Faculty have context-appropriate qualifications in mihinaretanga and moana theologies -Books, waiata, sayings to resource the Anglican church in creative imagining of old knowledges

			-Significant church roles in honouring Te Tiriti of Waitangi in 2040
2 – Elevate talanoa and ako in educative praxis	-Protocols and frameworks for talanoa and ako educative processes use across other tikanga	-Regular improvements in annual quality survey of mutuality between providers and stakeholders	-A 3 tikanga formation qualification, accessible to anyone in the 3 Tikanga, to enhance cross-cultural capacity across the 3 tikanga
3 – Construct a woven and charism-based approach to ordinand formation	-Hui amorangi and dioceses discerned their charism -Pīhopa/bishops and Ministry educators develop shared understandings of what are 3 tikanga ordination competencies and what are context-specific competencies	-Province wider educator able to resouce shared Tikanga diverse shared online spaces and enhance educative capacity around context-specific learning experiences	-A woven mat of ordination formation, in which every ordinand experiences learning in other Tikanga and in Tikanga diverse shared online spaces
4 – Create an educational vaka to train in new mission voyages	- New vaka Mission formation educator role for the Province. -Hui amorangi and dioceses offer a weekend immersion around a particular Mark of mission -Develop a Marks of mission survey to assess educational offerings provided by each hui amorangi and diocese	-Five weekend Mark of mission immersions structured into a one year 3 tikanga accessible training pathway, supported by educative processes (processes used in Strandz as a resource) -Regular improvements in the teaching of Marks of mission in educational offerings provided by each hui amorangi and diocese	-Marks of mission immersions woven into deacon formation to educate a "community-facing ministry or service … to fulfil Christ's mission and care for others"[68]; to provide a pathway accessible to anyone in the 3 Tikanga -Funding from St Johns Trust allocated toward mission experience internships in new mission ventures (perhaps as curacy experiences), thus seeding mission communities as learning spaces - Regular 3 tikanga gatherings of mission voyagers to share learnings.
5- Prioritise training, pathways and experiences for ministry with children, youth,	-Feasibiliity study and strategic plan with the Diocese of Polynesia for school and church planting -Develop school identity resources as online professional development for principals and teachers in all 3 tikanga	- Plant 1 new school/church in Diocese of Polynesia -Ministry training so that every priest is resourced to mentor children, youth and families	- Plant 2 new schools/church in Diocese of Polynesia -Just-in-time online school chaplaincy training qualification suitable in all nations states of the Province

68 "Ministry and Leadership," https://aucklandanglican.org.nz/ministry-leadership/

young adults and families		-3 Tikanga experience pathways to develop young people in cross-Tikanga settings	
6 – Develop agile funding frameworks	-Redesigned funding application, drawing on kāhui whetū and 7 voyages -Gathering to co-design evaluation processes that empower users and meet objectives of St Johns Trust	-A Province wide educative technology plan that is resilent and self-sustaining -Province wide educator located with land and buildings to ensure a sustainable future in hybrid and mixed-mode learning	-Baseline funding for dioceses and hui amorangi using evaluative processes to grow local fund recievers -Contestable innovation funding in education and training
7 – Amplify informal education	-Ministry educators and colleges create and share a portfolio of best practice - Te Kotahitanga hosted forum to share best practice aroud the portfolios and be resourced by skilled educators in adult education	-Funding and scholarships for educators to conduct action/research on strengthening informal education across the range of ministry formation pathways -Informal education training incorporated into Pīhopa/bishop and Ministry educator induction processes	-A stream of ministry agents formed by intentional and skills informal educators -Adult education qualification in the Province, accessible to all doing ministry training, to develop skills in adult education

Raraunga kounga – qualitative measures

Progress in a voyage can be measured. We suggest four raraunga kounga (qualitative data) to chart progress against the realities of tides, winds and storms.

Annual quality survey of mutuality between providers and stakeholders – a climate survey that invites groups and organisations involved in theological education and ministry training to share past stories of mutual conversation and reciprocal learner/teacher exchanges in educational interactions between and across the three Tikanga and future aims. The results are provided to Te Kotahitanga, in their role as serving the unity of the 3 tikanga in theological education and ministry training.

Marks of mission user survey – an annual survey using the tool developed for this research project, in which learners give feedback on how effectively they are being formed in the marks of mission. The de-identified data is provided to local educational providers and Te Kotahitanga/St Johns Trust

Annual evaluation – A guided set of talanoa prompts are developed to help local fund users reflect and grow in their educative practice. We sense that current annual funding processes are experienced as a tick box exercise to maintain funding. We suggest the material in Chapter 9.5 offers different understandings of evaluation, which enables local users (hui amorangi/diocese and educational colleges to report to St John's Trust about what is being learnt and where programmes are being changed to meet changing times. The Trusts' fiduciary responsibilities are met as this self-evaluation is recorded and reported.

Mission research –It was clear in completing the research that data was invaluable, yet was at times patchy across the Province. This often revolved around capacity issues in different Tikanga. A small fund to gather data and research mission questions would help the Province navigate changing times. Funding could rotate around the Tikanga so that data gathering around a specific research question being asked by a Tikanga happens every three years. Current pleas for research we heard include why young people are leaving Tikanga Pasefika churches for other churches and whether CIVA data sharing can become a tool for all 3 Tikanga.