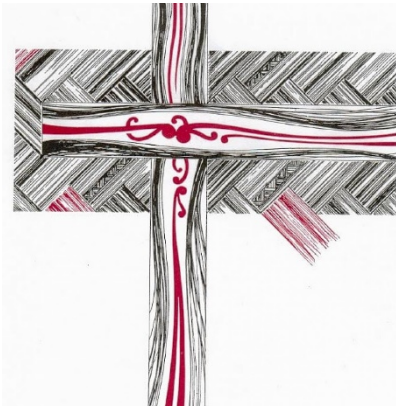


# 6 Being Anglican Here



Here in Aotearoa New Zealand we are Anglican in a special way, because of the relationships between the three Tikanga within our Province of Aotearoa New Zealand and Polynesia, relationships which are founded on our history and our Constitution / te Pouhere. (More about Te Pouhere later.) The woven flax cross which appears on the title page of *A New Zealand Prayer Book / He Karakia Mihinare o Aotearoa* functions as a symbol or logo of the Anglican

church here.

## The Woven Flax Cross

This is a stylised cross with Māori motifs, set against a background which reflects traditional flax weave patterning of the peoples of Polynesia. Archbishop Sir David Moxon writes

The artist, Ross Hemara, was asked by the Anglican Church to design an indigenous cross, picking up strands from all three Tikanga of the church in these islands. The woven flax cross, Te ripeka whiringa harakeke, was chosen as the first work of art in our prayer book and has become a sign of being Anglican in these islands. At the centre of the woven cross pattern is the koru, a sign of life. The koru is presented in red, a sign of life blood, of the life giving love which flows through the heart of the Christian message and Christian mission. The design presents the flax strands moving outwards, symbolising the life patterns of the Gospel being formed in a new creation.

The woven flax cross takes up the idea of weaving as a symbol of the way things are knit together, evolving and growing, into new shapes and forms. There is a spirituality inherent in this which speaks of love being given and received. A kete, or woven flax bag, is used for carrying and sharing food, and therefore exists to serve a common good. This is what lies behind the use of this image as the logo of our province here in the South Pacific.

- ❖ ***How do you react to this explanation of our logo?***
- ❖ ***Think about how weaving ties different materials together to make a new pattern: what does this say to you about our church here?***

## How we began here

The Anglican church in Aotearoa New Zealand began in 1814 with the relationship between the Rev'd Samuel Marsden and the Ngā Puhī chief Ruatara (things do tend to begin with relationships!). Marsden and Ruatara had met in Australia, and when Marsden came to New Zealand Ruatara agreed to protect a party of three missionaries and their families at Oihi in the Bay of Islands. The first service held on New Zealand soil was on Christmas Day 1814, with Marsden preaching on the text "Behold, I bring you glad tidings of great joy" (Luke 2:10) and Ruatara interpreting. Missionary activity spread around the country, guided by the Church Missionary Society under the leadership of the Rev'd Henry Williams from 1823, with Māori evangelists playing an important part.



George Augustus Selwyn (pictured) arrived in 1842 as Bishop of New Zealand, as people looked to form a church in the new colonial settlement. With the 1857 Constitution the church became an autonomous province and in the years following a number of separate dioceses were created, including Waiapu in 1858 under Bishop William Williams. The Anglican church here was never "established" as the Anglican church in England is, being recognised by law as the official church of the state and supported by civil authority.

The second-half of the 19th and much of the 20th century saw developments in the relationships between Māori and Pākehā within the church and also between men and women. Amongst the Māori people the church suffered from fragmentation caused by the Land Wars and by a policy of assimilation to European structures and practices. Requests for a Māori bishop were met in 1928 with the appointment of a Bishop of Aotearoa who acted as Suffragan to the Bishop of Waiapu. Although women have had the vote since 1893, they were not permitted on vestries and in synods until 1922. Women were first ordained to the priesthood in 1977, and in 1990 the Rev'd Dr Penny Jamieson was ordained as Bishop of Dunedin, the first woman diocesan bishop in the Anglican Communion.



- ❖ *Samuel Marsden has a good reputation in this country, but a worse one in Australia where he served as a magistrate: what might this teach us about the people we honour?*
- ❖ *The Anglican church here isn't "established": do you see this as a good or a bad thing? What are the advantages of not having such a close relationship with the state?*

## The Constitution / te Pouhere

In 1992, General Synod/Te Hīnota Whānui adopted a revised constitution which provides an opportunity for each of the three partners, Tikanga (= way, style, or cultural model) Māori, Tikanga Pākehā (European), Tikanga Pasefika, to be equal partners in decision-making and to exercise mission and ministry to God's people within the culture of each partner. With the adoption of this constitution, the Church of the Province of New Zealand (the previous name for this province) became The Anglican Church in Aotearoa, New Zealand and Polynesia / Te Hahi Mihinare ki Aotearoa ki Niu Tirenī, ki Nga Moutere o te Moana Nui a Kiwa.

The seven dioceses in New Zealand and the Diocese of Polynesia (which had become a separate diocese in 1990, after a season as an associated missionary diocese since 1925) remained unchanged,



but within Te Pīhopatanga o Aotearoa five Hui Amorangi (= regional bishoprics) were established. The current Pīhopa o Aotearoa, the Most Rev'd Don Tamihere (also Pīhopa o Te Tairāwhiti) serves as one of the three primates of this province, along with Archbishop Philip Richardson for Tikanga Pākehā and Sione Ulu'ilakepa, who was elected as Archbishop of Tikanga Pasefika in late 2022. Other Anglican provinces only have one primate (senior archbishop): we have three! The Sunday after Trinity Sunday has been designated by General Synod as Te Pouhere Sunday, celebrating our life as a Three Tikanga Church.

The principles of partnership and bicultural development in the Constitution require the Church to organise its affairs within each of the tikanga (social organisations, language, laws, principles, and procedure) of each partner; be diligent in prescribing and in keeping open all avenues leading to the common ground; and maintain the right of every person to choose any particular cultural

expression of the faith. This means that clergy and lay people can choose which Tikanga they belong to. There are six official languages of this province: te Reo Māori, English, Fijian, Hindi, Samoan, and Tongan. We see this most clearly in our prayer book, which includes liturgical material in languages other than te Reo and English.

❖ *How do you see the Constitution / Te Pouhere operating?*

❖ *Have you been part of any Three Tikanga occasions, such as services, committees, or General Synod / te Hīnota Whānui? If you have, what was it like?*

## **A text for Being Anglican Here**

### **Psalm 65, A Version for New Zealand (ANZPB p171)**

Praise is your due O God in the holy city;  
promises made to you shall be fulfilled;  
prayer you always listen to.

You accept all who come to you with shame;  
sin would overwhelm us, but you wash it away.

Blest is anyone you choose to live with you;  
your house is an inspiration, a hallowed place.

You spread your justice, God our Saviour,  
across the world to the farthest oceans.

You have laid down the mountain ranges and set them fast;  
you make the seas calm and the sounds peaceful;  
you reconcile the peoples who dwell here.

So in this corner of the earth we wonder at your deeds;  
at the meeting of east and west we sing your praise.

You water the land and make it flourish,  
from your own bursting river.

To provide our crops, you plough and irrigate the land,  
softening it with rain to make it fruitful;  
a record harvest is achieved, and the stores are overflowing.



The tussock land becomes pasture  
and the brown hills turn green;  
the paddocks are crowded with sheep  
and the plains thick with wheat:  
the world itself a canticle of praise.



You may like to compare this with standard versions of Psalm 65, either in *ANZPB* (p267-68) or in your Bible.

This is a song of praise to God which is grounded in both the psalmist's city (Jerusalem) and in the surrounding countryside of an agricultural people. The psalm concludes with an acknowledgement that the paddocks and the plains, covered with abundance in the form of sheep and wheat, sing for joy; the very creation is worshipping God. We meet this same idea in the *Benedicite Aotearoa*, the song of praise in the Eucharistic Liturgy of Creation and Redemption (*ANZPB* p457), which is a reworking of the original *Benedicite* "A Song of Creation," the traditional canticle *Song of the Three Young Men* (*ANZPB* pp102-103).

- ❖ *What difference does it make to you to read a text, indeed to pray a text, that is set so clearly in the landscape of this land?*
- ❖ *What might these texts be saying to us about being Anglican here?*

## THOUGHTS / QUESTIONS

## Meet the Family

### **Marianne Williams** (1793-1879), Missionary



Marianne Williams came to Aotearoa New Zealand in 1823, the wife of the CMS missionary Henry Williams. She taught her own and other missionaries' daughters and settlers' girls and began a school for Māori girls to whom she taught reading, writing, arithmetic, household tasks, and the Christian faith. She frequently acted as nurse or midwife, and she herself had 11 children, all of whom grew to healthy adulthood. When Marianne lay dying hundreds of Māori came and squatted round the house, waiting to pay their last tributes to the one they called

“mata” or mother. She is remembered on 16 December, the day of her death.

### **Mother Edith** (1861-1922) Founder of the Community of the Sacred Name

Edith Mary Mellish was born in 1861. She became active in parish work, and was ordained deaconess at St Andrew's Deaconess Community in London in 1891.

When Bishop Churchill Julius wanted to establish a religious community of women in Christchurch Edith was chosen for this task, and arrived in Christchurch in August 1893. The members of the community, originally named The Sisters of Bethany, were involved in ministry to women in Christchurch and beyond, working with unmarried women, caring for orphans, teaching, doing church embroidery, visiting hospitals and prisons and developing a community life of worship. In 1911 the name was changed to the Community of the Sacred Name, and it was from then that Sister Edith was called Mother Edith. From 1966 to 2016, the Sisters ran a children's home in Fiji, and still look after a retreat house there.



### **Paul Reeves** (1932-2011) Archbishop and Governor-General

Sir Paul Reeves, Ta Pāora, Archbishop and Primate of New Zealand (and



previously 10th Bishop of Waiapu) was the first Māori to hold the office of Governor-General. After this, he was Anglican Observer at the United Nations in New York for three years, amongst other roles, and also served as Chancellor of the Auckland University of Technology. Ta Pāora died in 2011 aged 78 and is buried by the chapel at St John's College – a rare

honour indeed. He spoke of “having one leg in the Pakeha world and one leg in the Māori world and was beginning to feel the stretch.”

## Being Anglican Here

This series of studies has focused on some of the values, the history, and the people of the Anglican church in England, here in Aotearoa New Zealand, and elsewhere in the world. Once “being Anglican” almost certainly meant being English – but that is no longer the case. The Anglican world is far wider than Britain and the British Commonwealth, and as we have seen, being Anglican in this land has a depth and a richness all of its own.

My hope is that this opportunity to engage with our identity as Anglicans can strengthen in us a sense of confidence in who we are.

- ❖ *Some of this material may be familiar to you, other aspects will have introduced you to new things. What were the surprises?*
- ❖ *Each of the studies introduced several members of the Anglican family who lived in different times and in different countries (and there were many others I could have chosen). Do you have a favourite?*

A useful source of further information is *For All the Saints: a resource for the commemorations of the calendar*, compiled by the late Rev'd Dr Ken Booth. In hard copy (two volumes of the full biography version, and a separate one with liturgical resources) and online [www.anglican.org.nz/Resources/Worship-Resources-Karakia-ANZPB-HKMOA/For-All-the-Saints-A-Resource-for-the-Commemorations-of-the-Calendar](http://www.anglican.org.nz/Resources/Worship-Resources-Karakia-ANZPB-HKMOA/For-All-the-Saints-A-Resource-for-the-Commemorations-of-the-Calendar)

In the Eucharistic liturgy of Thanksgiving and Praise, the response to the declaration of absolution in English begins, “we shall all be one in Christ, one in our life together.” (ANZPB p 479) The parallel phrase in te Reo Māori is “Ko te Karaiti te pou herenga waka” which is a reference to Christ as “the hitching post for the canoes” – the thing that stops them drifting away from one another.

- ❖ *What might this say to us about what “being Anglican here” means?*

**How does being Anglican here shape your life, your ministry, and your mission?**