

**Spiritual Journeying with 'A New Zealand Prayer Book: *He Karakia
Mihinare o Aotearoa*': Perspectives from Three Tikanga.**

By

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ABSTRACT

This thesis begins by exploring the varied spiritual backgrounds and current practices of people of the three Tikanga Anglican Church within the Province of Aotearoa, New Zealand and Polynesia. It focuses on the New Zealand Prayer Book¹ (1989), looking back to what I call two crucible moments in the Anglican Church's history. The first resulted in the development of the *Book of Common Prayer* (1662 & 1928 – and variations) and the second produced the current prayer book being used in this Province.

Interviewees from across the three Tikanga, lay and ordained and of varying age groupings, were asked to reflect on the ways the Prayer Book is helpful for mission and ministry in their contexts and in what ways it is not. I then asked whether this is another crucible moment in the life of twenty first century Anglicans in terms of the Prayer Book. If so, what are the implications for the Prayer Book's collection of resources that fall under canonical law in terms of when, where and how they may be used and by whom. Put simply I asked, has it seen its day?

Exploration of new, but ancient, practices such as new monasticism and pilgrimage were included for these seem to be filling the book shelves and conversations of many who are asking how we need to be church in this liminal space. The rich diversity of spiritual expression is applauded as each Tikanga aims to contextualise their spirituality in these times, some more successfully than others. It needs to be noted that the place of something like new monasticism is probably more an issue for the more fragmented societies of Pakeha than the more communally-focussed *whanau*, *iwi* and *hapu* of Maori or the centrality of the village community in Polynesian communities. In the latter contexts, regular prayer and relationality are often the norm, albeit now somewhat challenged by urbanisation and globalisation and the fragmentation that has resulted.

The thesis concludes with a critique of the current text of the Prayer Book. It reflects on the need for language options for others within the Province and reflects on the missional appropriateness of the Prayer Book. It asks whether, amidst our focus on the three tikanga, we are missing missiological opportunities with migrant cultural groups who do not find a

¹ Throughout this document this term the 'New Zealand Prayer Book' or simply 'The Prayer Book' will be used for the Church of the Province of New Zealand's Prayer Book, *A New Zealand Prayer Book - He Karakia Mihinare O Aotearoa* (Auckland: Collins, 1989). This is not to be confused with '*The Book of Common Prayer*' which has as its most common iterations versions published in 1662 and in 1928.

place within the current tikanga definitions nor within a prayer book that can often be very foreign to their culture and experience; a tome that offers them little place to stand.

Finally, as a result of this research and writing I feel challenged to be Principal of this College in a different way and so as this thesis came to an end, for me it was but a beginning of exploring the concept of Principal as Abbot.

ABBREVIATIONS

Church Missionary Society	CMS
Church of England	CoE
New Revised Standard Version	NRSV
St John's Theological College	SJTC
United Kingdom	UK

Maori Terms

Atua	God
Hui Amorangi	Diocese
Io	Supreme Being
Karakia	Prayers or services
Kawa	Custom
Kete	Basket
Kamokamo	Eye
Mana	Authority, prestige
Marae	Meeting house and associated buildings
Maunga	Mountain
Moana	Ocean
Pihopa	Bishop
Tangihanga	Funeral
Taonga	Treasure
Te Hahi Mihinare	Missionary Church/aka Anglican Church
Te Kotahitanga	Board of Governors
Te Kaunihera	Delegated governing body
Te Pou	Night
Te Reo	Maori language
Te Tiriti	The Treaty (of Waitangi)
Tikanga	Custom, manner, way
Waiata	Song/hymn

Whakapapa

Whenua

Genealogy

Land, placenta

Other terms

Missio Dei

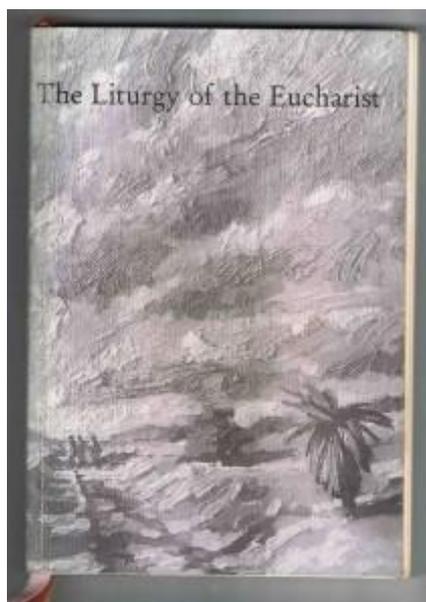
Ecclesia

Mission of God

Church

FOREWORD

In 1984 the Provincial Commission of the Anglican Church in New Zealand prepared a version of a liturgy for the Eucharist, components of which would become, in a far more expanded form, *A New Zealand Prayer Book; He Karakia Mihinare o Aotearoa* (1989). This 1984 edition had a cover page that I assumed was just an abstract design. However, some years later I noticed that the three figures represented the two travellers who met Jesus on the road to Emmaus (Luke 24:13-31). When unfolded the back cover shows the town of Emmaus in the distance.



For the two² who had spent much time discussing recent events with an unknown fellow traveller, they recognised Jesus in the breaking of the bread, at the end of the journey. It was my hope that in the midst of this thesis I would find not only Jesus but new insights from my fellow pilgrims within the Anglican Church in Aotearoa, New Zealand and Polynesia as to who God is and how we may see the Divine Three-in-One in varied, but complementary ways. I hoped that the stories, the *korero*, the *talanoa*³, would enhance my understanding, and that of the reader, of God in the varied ways God is perceived by diverse cultural groups. And so the pilgrimage into the spirituality of three Tikanga journeying with *A New Zealand Prayer Book: He Karakia Mihinare o Aotearoa*, began.

² Cleopas and probably his wife.

³ *Korero* and *talanoa* are Maori and Pacifica terms respectively for story telling or talking.

INTRODUCTION

The New Zealand Prayer Book remains the Anglican Church's prime resource for worship and Anglican spirituality. As Principal of New Zealand's Provincial Anglican Theological College, I wished to determine whether it is still serving us well within a college consisting of three streams, namely Pakeha, Maori and Polynesian, and within them upwards of ten different ethnicities. To address the best way forward within the College I interviewed and examined varied voices to see how well the current Prayer Book acts as a resource for the transformation of students who come from very varied contexts.

To explore this I asked the question, 'In what ways does *A New Zealand Prayer Book: He Karakia Mihinare o Aotearoa*⁴ continue to offer a valid framework for spiritual formation in a three Tikanga residential theological college in the 21st century and in what ways does it need to be supplemented with other resources and practices?' I pondered whether one might liken the Tikanga differences to a three cord rope (using the analogy from Ecclesiastes 4: 8-12). At times the three cords are very close, but at others more separated. All three cords are important and when understood and equally valued the union produces something richer and stronger. Additionally, each of these three cords is then made up of separate finer strands, other spiritual nuances. From a Western/Pakeha perspective that includes such elements as Celtic and Monastic spiritualities along with the charismatic movement's influence and beyond this the influence of some Eastern strands of meditation and contemplation. From the Pacific perspective, the diverse traditions from the various Pacific Islands create a variety of strands including the ethnic groups of Tongan, Samoan, Fijian and Fiji Indian Christians who bring their own cultural perspectives. Within Tikanga Maori, diversity results from the engagement on marae of various denominations and religions in a complex and inclusive way and pre-Christian Maori and Polynesian spiritual practices that are often just below the surface, or running in parallel with, what one might call the implanted Christianity of the early missionaries.

I spent time addressing the huge diversity within Pakeha including analysing what the term 'spirituality' means and the challenges around defining it in any acceptably inclusive manner. This diversity comes not only from the different cultural groups that make up Pakeha, but

⁴ Church of the Province of New Zealand, *A New Zealand Prayer Book: He Karakia Mihinare O Aotearoa* (Auckland: Collins, 1989). From now on referred to simply as the Prayer Book or NZPB.

also the varying foci around positions held theologically and in terms of churchmanship. However, even with this diversity of the strands within cords (and of the cords themselves), this Province's Anglicans hold to the three Tikanga structure, inaugurated in 1992, and so the relevance of the Prayer Book for the Church at this time is a salient question. The College's Graduate Profile statement outlines that students must be 'Bicultural partners growing in their understanding of...tikanga and the mana of different cultural expressions of the faith.'⁵ This project assists in that being more fully realised.

Western, Maori and Pacifica conceptions of Spirituality

A term that can be challenging to define is spirituality. One only needs to *Google* the term 'spirituality' to see that it covers the gamut from 'Free reading of the angels', to positive intuition, blissful nirvana, esoteric traditions, ascetic monasticism to human psychology, to list but some. Philip F Sheldrake, Professorial Fellow at Durham University, writes, 'Despite the fuzziness of the contemporary use of the word spirituality, it is possible to suggest that the word refers to the deepest values and meanings by which people seek to live life. In other words "spirituality" implies some kind of vision of the human spirit of what will assist it to achieve full potential.'⁶ Sheldrake helpfully outlines the different strands of spirituality from the consumerist market place of many spiritualities that were often highly individualistic and focussing on what it will do for 'me', through to an expanded understanding of spirituality in discussions around public values and the transformation of social structures.

Having noted that the term 'spirituality' had its genesis within Christianity, and has since been adopted by other faith traditions, Sheldrake writes that a basic notion of Christian spirituality 'refers to the way our fundamental values, lifestyles and spiritual practices reflect our understandings of God.'⁷ He goes on to add, 'Christian spirituality, when it is true to its foundations, has a positive view of the material world and of the human body.'⁸ And finally, 'While Christian spirituality affirms the value of creation and history, the trajectory of spiritual transformation is beyond history into an eschatological future. In that sense,

⁵ St John's College Handbook <https://www.stjohnscollege.ac.nz/study-programmes-1> (21 February 2017)

⁶ Phillip Sheldrake. *Explorations in Spirituality: History, Theology, and Social Practice*. (New York: Paulist Press, 2010), 4.

⁷ *Ibid.*, 5.

⁸ *Ibid.*, 12.

authentic spirituality responds to everyday life yet, at the same time, subverts our tendency to settle on what we can see, grasp, and control as the measure of existence.’⁹

Within a Maori context, spirituality has roots in the land (*whenua*) and genealogy (*whakapapa*). In the Winter 2013 edition of *Taonga* Rev Dr Hirini Kaa, an Anglican Maori historian, talks of those who are able to ‘speak powerfully into a Maori worldview – straight from the source of Scripture...speaking about *whenua*, putting it into a Maori context.’¹⁰

With the strengthening voice of Maori in this country I have certainly heard, over the last few decades in the media, of the spiritual significance of Maori artefacts or how land is seen as more than a commodity. Contextual theology and a spirituality that honours the past experiences of a people are some of what is important for Maori, and this is explored in the interviews in later chapters. Is there a pure Christian spirituality devoid of culture that can be distilled from the pages of Scripture and seen in current expression? The simple answer is ‘no’, as all expressions will be culturally nuanced.

It was helpful to get an understanding of pre-Christian Maori spirituality from an historical perspective and to then hear how the Maori interviewees understood spirituality, pre and post-Christianity (discussed in Chapter 5). Allan Davidson writes in *Christianity in Aotearoa*,

Pre-contact Maori society was holistic in its world view, holding together the past and the present, the spiritual and secular, life and death. The divisions between *Te Ao*, light, and *Te Po*, darkness or death, were not closed, but allowed for a coming and going between the two. Similarly the gods were not distant from the world of people. *Nga Atua* (*atua* is usually translated as ‘god’ and ‘*nga*’ the plural form) are not to be confused with the gods of the Greco-Roman pantheon. Greco-Roman gods were more distinct, although involved in the realm of nature. They tended to become abstract deities. In contrast *Nga Atua* were involved in and part of the created order in a much more dynamic relationship. It does not do justice to *Nga Atua* [to understand them] as being embodied in all areas of the physical world.¹¹

⁹ *Ibid.*, 120.

¹⁰ Clarke-Morris, Julianne. ‘The Prophets: a Journey of Faith.’ *Anglican Taonga*. 22 July 2013. <<http://anglicantaonga.org.nz/News/Tikanga-Maori/The-Prophets-a-journey-of-faith>> (29 September 2015).

¹¹ Allan K Davidson, *Christianity in Aotearoa: A History of Church and Society in New Zealand* (Wellington, N.Z.: New Zealand Education for Ministry Board, 1991). 3.

Eldson Best writing in *Maori Religion and Mythology* outlines how there was for Maori one Supreme Being, *Io*, and then ‘departmental gods’¹²; it was a very polytheistic environment in which the spiritual life of Maori was fostered. Davidson outlines the nature of many of these ‘gods’, but also comments on how all aspects of life were framed in a religious context. Davidson writes: ‘Concepts of: *mauri*, or the life principle of the individual; *tapu*, the sacred force controlling behaviour; *wairua*, the spiritual dimension of life; *mana*, the power or prestige which is part of a person’s identity born, given and gained; and *noa*, the ordinary or acceptable in which people were free of *tapu*; were intertwined in Maori society.’¹³

Bergin and Smith affirm this. ‘For Maori the treasures (*taonga*) are the language (*te reo*), *tikanga* (culture), *Matauranga* (knowledge), and *tapu* (sacredness) and *mana* (spiritual power and authority).’¹⁴ The latter two are intrinsically related. When *mana* (authority) is ignored then so also is *tapu* (the sacred). Similarly, Henare Tate outlines how if the sacredness of something is ignored then the authority and power of it is diminished. This is not a concept that Pakeha necessarily find easy to understand and as the dominant cultural group in Aotearoa for over a century, Maori have been disempowered through cultural difference and ignorance of the other.

‘Spirituality’ is so much more for Maori than the sometimes compartmentalised religious aspects of Western life, and the resulting world-views are consequently disparate. This has extended into Maori feeling not only disempowered by their cultural spiritual roots being denigrated by the early missionaries, but also dominated by a very Western spiritual approach. The use of language is the access to a culture, and in 1903 Maori usage was outlawed in schools.¹⁵ Such an act added to a devaluing of Maori spirituality, which is so intricately entwined with its language, and also saw the journey toward the extinction of *Te Reo*, the language itself. Fortunately, a renaissance of the *reo* has begun to stem the tide and

¹² Ibid., 142.

¹³ Davidson, *Christianity in Aotearoa*, 4.

¹⁴ Helen Bergin and Susan E. Smith, eds., *Spirituality in Aotearoa New Zealand: He Kupu Whakawairua: Catholic Voices* (Auckland, N.Z: Accent Publications, 2002), 42.

¹⁵ The Native School Act 1867 decreed that English should be the medium of instruction in these schools, and from 1903, when William Bird introduced the “direct method”, Maori was banned from both classrooms and playgrounds. In many schools, this was enforced by the punishment of children speaking Maori. New entrants came speaking only Maori. They were immersed in a language they did not understand from day one, a bewildering, frightening experience. If older children spoke Maori to them to help them in their distress, those children were punished. A small child would take from this that there was something wrong with their language: speaking Maori was bad, like fighting or stealing. When these children became parents there were two down-stream effects of these educational experiences: firstly, they did not wish their own children to suffer as they had, and that led to them using English to their children before they started school. Source: <<http://salient.org.nz/2006/09/why-are-maori-not-speaking-maori-anymore>> (15 December 2015).

within St John's College all Pakeha and Maori students are required to do a full year of *Te Reo Maori* [Maori language].

In an article by Bishop Muru Walters entitled 'The Future of Christianity in the West', he writes of what he refers to as the subjugated status of Maori. This premise influences many Maori people who see themselves, as the Israelites did during the Babylonian captivity of the 6th Century BCE, as captives in a strange land, albeit the one for which they are the *tangata whenua*. Walters writes,

Liberation for them [Maori] requires an examination of the human condition that allows domination by colonial power to be challenged. Subjugated people tend to see their oppressors as having divine power which seems to belong to a discriminating God. This God offers grace to the privileged and blesses them. It also withdraws grace from the discriminated against and punishes them. This God appears to be a resource for the powerful that mediates unfairness in the world for building the Kingdom of God.¹⁶

Thus, the Christian God could be seen by Maori as an oppressive, disempowering and subjugating presence. In the interviews, I heard Maori speaking of close associations between themselves and the Hebrew people who were captives in Babylon in the period 597-538 BCE. The Old Testament is a document that many Maori align very closely with and one Maori interviewed, reflecting on his early life as a Ringatu, noted that he knew nothing of the New Testament for all the stories that aligned with that group's reality were from the First Testament. It was in these documents that they saw something of their own reality as a marginalized people 'in a strange land', albeit their own.¹⁷

Inculturation is the reality of the Gospel meeting a culture, explains Philip Cody in *Seeds of the Word: Ngā Kākano O Te Kupu: The Meeting of Maori Spirituality and Christianity*. It is the 'dynamic relation between the Christian message and culture or cultures; an insertion of the Christian life into a culture; an ongoing process of reciprocal and critical interaction and assimilation between them'¹⁸. Thus as Cody outlines,

¹⁶ Muru Walters, 'The Future of Christianity in the West', *Colonialism and Christianity*, (Wellington: Tamihana Foundation, 2003), 4.

¹⁷ Te Waaka Melbourne interview, 28 September, 2015.

¹⁸ Philip Cody, *Seeds of the Word: Ngā Kākano O Te Kupu: The Meeting of Maori Spirituality and Christianity* (Wellington, N.Z: Steele Roberts, 2004), 29.

Inculturation is important because it implies a true meeting and partnership of Maori spirituality and Christianity. A proper understanding of inculturation provides a basis for Maori to carry on the process. Maori are free to start in an area where they know and understand Maori spirituality. It is not as if they have to put aside being Maori to be a Christian — not at all. Rather, they can embrace who they are and nurture that in the light and critique of the Gospel and the person of Jesus Christ.¹⁹

Christianity came as an addition to Maori spirituality rather than a complete discarding of it. Davidson explains the Maori world into which missionaries came: ‘It was a world in which people were very aware of the interrelationship of *whenua* and *wairua*, of land, life and spirit. This interdependence expressed itself in ritual, seen above all in *tangihanga* (funerals) and the ceremonies surrounding death.’²⁰ The twin outriggers of the canoe become a metaphor of this assimilation of Christian spirituality into Maori spirituality, the two outriggers being the inherited Christianity of the missionaries on the one hand and traditional Maori spirituality on the other.

The concept of spirituality in the islands of Polynesia has similarities with Maori perspectives, but there are also differences. In *Talanoa Rhythms: Voices from Oceania*, Dr Ilaitia Sevati Tuwere highlights that there are three strands in Fijian social organisation namely: *vanua* (land), *lotu* (church) and *kei na Matanitu* (state/government). He reflects that these have often been referred to as the ‘three legged stool’ of Fiji; they are ‘the three closely related strands that govern village life’.²¹ In his book *Vanua; Towards a Fijian Theology of Place*, he writes words that I imagine few Christian Pakeha would articulate, ‘As we say in Fiji: *na vanua na tamata, na tamata na vanua* (land is people, people is land).’²² Further, Tuwere is clear in outlining how the pre-Christian traditions are intermingled with the Way of Jesus. ‘Fijian cosmography embraces gods and spirits and their relationship to mankind

¹⁹ Ibid., 30.

²⁰ Davidson, *Christianity in Aotearoa*, 4.

²¹ Nasili Vaka’uta, Richard M Moyle, Jenny Te Paa, Winston Halapua, Melenaite L Taumoefolau, Ilaitia Sevati Tuwere, Massey University, and Office of the Directorate Pasifika@Massey. *Talanoa Rhythms: Voices from Oceania* (Auckland: Wheelers Books, 2011), 30.

²² Tuwere, Ilaitia S. *Vanua: Towards a Fijian Theology of Place* (Institute of Pacific Studies, University of the South Pacific, 2002), 121. The only place I can see this being used in a Pakeha context is in the Imposition of Ashes on Ash Wednesday, when the priest as s/he signs the person with the ashen cross says, ‘Dust you are and to dust you will return.’ Beyond this liturgical act relating back to Genesis 2, Pakeha would not equate with this close land association of the Polynesian peoples.

where sacred and secular, Christian and pre-Christian, are rarely separate.²³ Again there are pre and post Christian characteristics living together like the two outriggers of a canoe.

For Maori and Pacific people interconnectedness is a non-negotiable aspect of who they are. The current Archbishop of Polynesia places a focus on the *moana* (ocean). Halapua uses the image of the many oceans that inter-relate through tidal movements, all the oceans distinct, but interconnected and mutually dependent. Using a different analogy to others he speaks of the movement of these oceans and implicit is the ‘we’ of Pacifica and not the ‘I’ of the West. So Halapua is aiming to find a unique way of expressing Pacifica spirituality.

I feel compelled to write from a great need to be authentic, to give heed to inner stirrings, to articulate that God is to be encountered in experience within this immense and pulsating universe. I write because I believe that concepts and values from Oceania have a wider relevance. Theology has in a sense been landlocked – I write using metaphors arising from the different aspects and waves of the ocean. I write with a deep oceanic sense of interconnectedness with creation, with others and with the mystery of the God who calls into being all things.²⁴

Halapua goes on to outline how the ‘ocean is not a great empty space’. It holds mystery and life; Pacifica peoples are in essence embraced by it. There is also a close connection between land and ocean. ‘*Fonua*²⁵ and *moana* belong together because experience of the land and the ocean cannot be separated. People in different parts of the world who have lived with less of the ocean-land connection may have less of a sense of the mystery of the vast ocean and its relationship to humanity.’²⁶ The interconnectedness of all things is central to his thesis and the same theme is heard also in the likes of Brooking speaking from a Maori perspective,

If I don’t know who I am, how can I know any of the rest? How can I be any of the rest if I don’t know who I am? I am the mountains, I am the rivers, and I am the Marae that I stand on. I am my hapu, I am my Iwi, and I am me. This is me.²⁷

Thus, an interconnectedness to land and ocean is common to both Maori and Pacific peoples. For Polynesians the ocean is a source of life, food, cleansing and a place to frolic. The

²³ Ibid., 135.

²⁴ Winston Halapua, *Waves of God’s Embrace: Sacred Perspectives from the Ocean* (Norwich: Canterbury Press, 2008). 3.

²⁵ ‘Land’ in Tongan.

²⁶ Halapua, *Waves of God’s Embrace*, 7.

²⁷ Presentation to the College, 2 March 2016.

interpretation of the nature of the ocean varies. For some it is a benign force giving life, as outlined above, and at times it is a tsunamic force. For others it has been anthropomorphised as occurs in the course outline for one of the papers delivered at the Centre of Theology and Natural Sciences, Berkeley, California:

The *Moana* is often taken for granted. She is perceived and treated as a passive agent of God to be scientifically invaded and inhumanely exploited by mismanaged developments. For us, Oceanians, *Moana* is our home. It is our root and the stronghold of life. We claim the great *Moana* as a place where we live, move and find our being. Inevitably however, *Moana* is constantly being violated of her own integrity.²⁸

For those such as Tuwere, God is in the Ocean, but the Ocean is not God. So we have panentheistic attributes to this classification. For others there is a divergence from orthodox theology. Halapua, for example, talks of God as ‘God the Ocean’ using his unique expression *theomoana*. Having put forward the case for the centrality of the ocean, he writes,

The word *theomoana* – ‘God the Ocean’ – *moana* is used to express the world – encompassing, interconnecting nature of God. The use of *moana* points to the God of flowing unity, whose being is ever life-giving, dynamic and embracing. The use of *moana* provides a way of expressing the power of God’s loving embrace which Christians have experienced throughout the ages. The use of *moana* is gender-free and inclusive and with *theo* is a new way of expressing the dynamic being and nature of God whom we experience as the Creator God, Jesus Christ the Son and the life-giving Spirit.²⁹

Some Christians will be faced with the question of where the incarnate God is to found in this description, the God who came in the form of a man, Jesus the Nazarene. Addressing the issue of accommodation of cultural spiritual beliefs into Christianity, Dr Melanie Anae in *Talanoa Rhythms* highlights that,

Conversion for the majority of Samoans was not because of spiritual enlightenment per se. And I would venture to say that this was because our ancestors still maintained their traditional spirituality and (re)acted in tandem with, and in spite of, the new

²⁸ Centre of Theology and Natural Sciences <<http://www.ctns.org/srcp/Syllabi/tofaeono.htm>> (2 May 2016).

²⁹Halapua, *Waves of God’s Embrace*, 92.

Christianity. Since 1830 this traditional spirituality has gone underground where it appears to remain today.³⁰

She reflects that while an older generation may need to live with two spiritualities, namely Western Christianity and traditional spiritualities (the two outriggers of the faith canoe), for younger Polynesians they are both ignorant of and oblivious to these traditional spiritualities.³¹ For Anae awareness of these traditional roots and the mystery of them are important for Samoan youth to reclaim, rather than simply assenting to an imposed western brand of Christianity.

A Tongan view presents additional issues to consider. In conversation with Dr Nasili Vaka'uta, Principal of Trinity Methodist College, Auckland, he outlined four pre-Christian Tongan principles, or values, as pillars for maintaining good relations (*tauhi va*). The first is *faka'apa'apa* which requires that people must show unreserved respect for each other. The second principle is *fua kavenga* which is about fulfilling one's duties and obligations to families, neighbours and to those within the *kainga*. Events like funeral and weddings are the responsibility of the *kainga*. It is about bearing each other's burden and showing that you care. It is about acknowledging the fact we are interdependent. The third principle is *mateaki*. In addition to the above, it is important to show that you are committed to *kainga* and care about the well-being of the whole household. A degree of sincerity and devotion must accompany whatever we do, rather than just acting for acting's sake. *Mateaki* is about sharing with others our very being without attempting to dominate and dictate their lives. The fourth principle is *loto-to*. This principle encourages humility. It acknowledges the fact that we do not know everything, we are not better than others, and we are not always right.³²

Vaka'uta's emphasis on pre-Christian values is complementary to some of what Maori and Samoans would value from their pre-Christian past, but notably there was no comment from him about the place of land, genealogy or *moana* in the way that Maori and Halapua spoke of their pre-missionary days. While expressed in different terms Tongan concepts of humility and obligation can align, albeit with less hierarchical language, to Maori concepts of *mana*, position in the tribal grouping and how members relate to each other. Spirituality for the Polynesian is an awareness of the values associated with human connectedness, family relationships, place, the forces of nature, the centrality of land, ocean and the spiritual

³⁰ Vaka'uta et al., *Talanoa Rhythms*, 43.

³¹ *Ibid.*, 47

³² Conversation with Dr Nasili Vaka'uta, 23 March 2016, an interviewee later in this thesis.

connection of all aspects of creation. Into this the missionaries brought Western understandings of Christianity and these, as will be outlined in later chapters, become the twin outriggers of the Pacific's *waka*.

I now turn to the third group, Pakeha, and their spirituality. But first who are Pakeha? From *The Raupo Dictionary of Modern Maori* the term Pakeha means 'non-Maori, European, Caucasian.'³³ Some struggle with a term that can appear to define a group as what it is not, i.e. not Maori, rather than what it is. In an article on *Pakeha Identity and Whiteness: What does it mean to be White*, the contributors, quoting various sources, posit this:

Ballara (1986:203) defines the word Pakeha as the 'Maori name for Europeans'. This is also supported by a number of contemporary Maori sources which translate the term as white or New Zealander of European descent (Moorfield, 2011; Ngata & Ngata, 2010). Despite its origin being contested in the popular imagination, the most prevalent academic argument for its derivation is that it originated from *pakepakeha* meaning fantasy creatures with pale skin (Hepi, 2008; Hiroa, 1922; King, 1991). It was often used by Maori to describe those settlers with white skin from the time of European contact. Adoption of the term Pakeha as a self-descriptor began to gain popularity in New Zealand during the 1970s and 1980s and its usage has continued to grow since that time.³⁴

Further on in their article, they highlight that Pakeha themselves have grown to own the term not seeing it as derogatory, but rather as an appropriate, contextualised descriptor of non-Maori in this land. For many Pakeha surveyed their identity embodied an expression of national belonging: 'a desire to both locate themselves geographically and to articulate their commitment to New Zealand.'³⁵ The relationship between Maori and Pakeha in the survey was seen as positive and the term Pakeha seen as being gifted by Maori. Moreover, it was seen that by identifying as Pakeha, rather than European, there was an implicit association with Maori, rather than some northern hemisphere people. None of the afore-mentioned in any way denies the very rocky journey that has been experienced by Maori in their

³³ Ryan, Pā Mikaere. *The Raupō Dictionary of Modern Māori*: 4. ed., rev. and updated (North Shore: Raupō, 2012), 209.

³⁴ Claire Gray, Nabila Jaber & Jim Anglem, "Pakeha Identity and Whiteness: What does it mean to be White?", *Sites: New Series*, Vol 10, No2, 2013, 84.

³⁵ *Ibid.*, 88.

relationships with Pakeha from the earliest settler encounters, and in many spheres Pakeha dominance, privilege and status are still a reality in 2016.

While many non-Maori in New Zealand have aligned themselves with the term Pakeha, this cannot be said for many other non-Maori groups. One example is Asians, whether new immigrants or fifth generation Chinese, who remain a unique group and seldom identify with the descriptor ‘Pakeha.’ I also doubt whether other immigrants – including blacks and whites from Africa, people from the Americas and recent immigrants from many European countries – would be comfortable calling themselves ‘Pakeha.’ Throughout this thesis when I use the term ‘Pakeha’, I am referring to people associated with Tikanga Pakeha parishes.

So what is Pakeha Anglican spirituality? If one is to look at essentially European origins then Celtic and Benedictine strands are apparent. More recently the rise of the charismatic movement of the 1970s and 80s in New Zealand brought a different kind of spiritual awakening to many Anglicans. In the twenty first century there are moves to new monastic communities as outlined in books such as *A New Monasticism* by Ian Mobsby and Mark Berry.³⁶ As the authors say, when reflecting on census classifications, ‘Spiritual, not religious’ is the fastest growing religious identification. People are seeking new solutions to the spiritual and existential questions they face, and many are not finding answers in traditional churches.³⁷ This is leading to varied new monastic orders world-wide. The Moot community in London being but one example, while Taize in France, Urban Vision in New Zealand and the Northumbria Community in north east England are other variations on the desire for simplicity, a rule of life and a depth of engagement with others lived out in community. Contemplative Fire, 24-7, Sojourners, Safespace, Soul Spark and so many more add to the list of those looking for a new, but ancient way of being Jesus followers. ‘The Moot community grew out of a commitment to build an ecclesial community aimed at spiritual seekers in London who did not relate to traditional or contemporary expressions of church.’³⁸ Their evening sessions often focus on Christian spirituality along with ‘arts-as-mission events in clubs, bars and art galleries.’³⁹ The new monastic ‘attempts to hold together the spiritual and missional life in the crucible of community.’⁴⁰

³⁶ Ian Mobsby and Mark Berry, *A New Monastic Handbook: From Vision to Practice*, 2014.

³⁷ *Ibid.*, 2.

³⁸ *Ibid.*, 178.

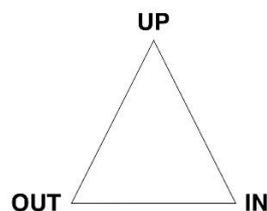
³⁹ *Ibid.*, 179.

⁴⁰ *Ibid.*, 199.

Within this, and essentially foreign to Maori and Polynesians, is the concept of a rule of life. There is nothing new in the practice of determining a rule of life, from a European Christian perspective, for it is the essence of ancient monasticism dating to the 5th Century CE. Harold Miller writes in *Finding a Personal Rule of Life* that, ‘Rule is a means whereby, under God, we take responsibility for the pattern of our spiritual lives.’⁴¹

One cannot leave Pakeha Christian Spirituality without reflecting that it too has two outriggers. One is what has been outlined above (monastic and Celtic heritage and a rule of life), while the other is in varying ways individualism, seen in a focus on personal salvation, often partnered with materialism and consumerist tendencies – and at its worst a prosperity Gospel message.

Attempting to describe Christian spirituality within a three tikanga context in a singular manner is challenging. Stepping above cultural variations, I would suggest that Christian spirituality is a response to a deep desire for God, which Scripture often compares to hunger or thirst⁴²; Augustine described this state as ‘restlessness’⁴³. For the Christian, only Jesus Christ can truly slake or assuage this thirst. This imagery grounds both our present actuality, and our anticipation of a certain future outcome. As Donald G. Bloesch writes in *Spirituality Old & New*, Christian spirituality ‘is not so much an upward progression or an inward possession⁴⁴. Instead it is an outward succession – following Christ into the darkness of the world, letting the light of the Gospel shine in our words and our actions.’⁴⁵ While I agree with Bloesch’s description above, Christian spirituality is more than he suggests. In graphical terms it can be seen in the three points of an equilateral triangle as depicted:



⁴¹ Harold Miller, *Finding a Personal Rule of Life* (Bramcote: Grove Books, 1987), 4.

⁴² But one example, Is 26:9. ‘My soul yearns for you in the night; in the morning my spirit longs for you.’

⁴³ This is the famous passage from St. Augustine's Confessions he states "You have made us for yourself, O Lord, and our heart is restless until it rests in you." It is used in the Roman Office of readings for the Ninth Sunday in Ordinary time with the accompanying biblical reading of Job 28:1-28.

⁴⁴ The search for ‘the spirituality of the inner life’ was as William Purcell put it, ‘a concern of Evelyn Underhill and many others in the twentieth century.’ William Purcell, *The Anglican Church Today*. (Mowbray, 1988), 2.

⁴⁵ Donald G. Bloesch, *Spirituality Old & New: Recovering Authentic Spiritual Life* (Downers Grove, Ill. : Nottingham, 2007), 14.

The **UP** component is our relationship with God, the **IN** our relationship with other believers in robust, vulnerable community life and the **OUT** emphasises our engagement with the world beyond the *ecclesia* by way of loving service. The spiritually ‘whole’ person has a dynamic interchange of the three and aims to have a triangle that remains equilateral.⁴⁶ For most of us it gets distorted often into a flat line with one aspect having minimal life. With different wording this is what Mobsby and Berry posit as the essence of healthy, new monastic ways of being.⁴⁷

Christian spirituality at its best is holistic. As David Runcorn writes, ‘When Christians use the word they are really talking about the whole business and experience of living and how it relates in every part of the life and will of God. It is therefore a spirituality that is concerned with the integration with the whole of life, not a separation from it.’⁴⁸ It is about living in community, it is lived out in the midst of life, not separated from it. It ‘is a pilgrimage into our true identity restored in Christ.’⁴⁹ This is a concept offered by Allan Davidson later in this thesis when I look at the role of pilgrimage in Christian spirituality.

The word *spirituality* is challenging. It is challenging because of the cultural influences that have shaped the varied ethnic peoples of this Province over centuries. These are deeply engrained values, as Vaka’uta outlined. They are the influences of deep associations with land and ocean for Maori and Polynesian and they are ways people relate to each other, that cannot simply be peeled off and replaced with a new coat of Christian spirituality. We end up with some degree of syncretism described as two outriggers of the Christian canoe. Then for Polynesians and Maori the focus is often on the communal ‘we’, while from a Western Pakeha perspective we will hear more commonly the individualism of the ‘I’. I have outlined the kaleidoscope across this Province of cognitive descriptors, traditional imperatives, cultural mores and experiential variants. But one thing all Anglicans in this Province share in common is *A New Zealand Prayer Book; He Karakia Mihinare o Aotearoa* as our prime liturgical means of worship.

⁴⁶ Breen, M. Lifeskills 1, Session 3, Leadership Notes. St Thomas’ Church, Sheffield, UK. Unpublished notes.

⁴⁷ Mobsby and Berry, *A New Monastic Handbook*. 199.

⁴⁸ David Runcorn and Society for Promoting Christian Knowledge (Great Britain), *Spirituality Workbook: A Guide for Explorers, Pilgrims and Seekers* (London: Society for Promoting Christian Knowledge, 2011), 4.

⁴⁹ *Ibid.*, 5.

Varying influences on the current Prayer Book

As new forms of the *Book of Common Prayer* have evolved across the Anglican Communion there has been a proliferation of options. Additionally, some evangelical and charismatic expressions of Anglicanism have, in some instances, resulted in a simplifying of the Eucharist to its 'bare bones'. With much of Anglican liturgical practice now presented on power point it is easier for individual clergy to create their own alternatives. New Zealand Anglicanism has few (some would say no) specialist tertiary level liturgical educators⁵⁰. On the other hand there are those who hold fast to the detailed recitation of the words as outlined in the orders of service and are arguably critiqued for using the Prayer Book not as a resource, but as a straitjacket.

Since the mid-1970s new monastic communities have arisen and these have developed their own forms of service, often drawing on many and varied sources.⁵¹ Therefore old and new monastic spiritualities need to be investigated as a theoretical base for critique of the Prayer Book's appropriateness to a 21st Century context. This will be explored in Chapter 4.

Additionally, the proliferation of options has resulted in 'amateurs' developing liturgical services that may miss the essentials of the Eucharist passed down through the centuries and held in tight form from the 16th Century until just a few decades ago. By 'amateurs' I mean those ministers, lay and ordained, who lack knowledge of the theory and practice of liturgical change over the centuries. That said, I note that Luther, as one of the reformers in his own time, was very open to liturgical diversity and experimentation.⁵² Thus, in what ways is an experimental spirit, such as the one encouraged by Luther, appropriate in our time? In what ways do some experimenters go too far? Is diversity of liturgical expression a move of the Spirit to meet the needs of new and vibrant ecclesial communities, or is it something of deep concern as the ancient structures are lost to well meaning, but ill-informed liturgical

⁵⁰ When talking of specialist liturgical educators I am meaning those with a Masters or Doctorate in liturgics. One would look to people with the academic background, but who also are practitioners offering both the historical perspective and who are grappling with the current trends in liturgical thinking and practice.

⁵¹ See for example: Andy Freeman and Pete Greig, *Punk Monk: New Monasticism and the Ancient Art of Breathing* (Ventura, Calif: Regal Books, 2007). Also Croft, Steven J. L, and Ian Mobsby, *Ancient Faith, Future Mission: Fresh Expressions in the Sacramental Tradition* (Norwich: Canterbury Press, 2009), which outlines new expressions of sacramental worship.

⁵² Thompson, Bard, *Liturgies of the Western Church* (Philadelphia: Fortress Press, 1980), 102.

architects? As Nadia Bolz Webber emphasises, ‘You have to be deeply rooted in tradition in order to innovate with integrity.’⁵³ Is this integrity being lost?

Research Methods

Thematic, qualitative analysis through interviews within the different broad ethnic groupings (Tikanga) present at the College was undertaken. I interviewed three broad groupings of people and the questions asked are to be found in Appendix 4. The first were older members of each Tikanga who could look with a long lens over the life and history of their Tikanga and offer perspectives on the development of the current Prayer Book. A second group from each Tikanga were those under 35 to gain insights as to how younger Anglicans use and value the Prayer Book as a spiritual tool. A member of the Prayer Book commission and a cohort of students at the College rounded off the investigative input.

This thesis now outlines the unique place that St John’s Theological College holds for forming men and women for ministry within the Anglican Communion (Chapter 1). I will then do an analysis of the ways that both crucible-like events and monastic spirituality have affected the development of the Anglican Prayer Books through to those of 1662 and 1928. Attention will then turn to the development of the Anglican Liturgies, post the Lambeth Conference of 1958, through to the early 1960s exploring how the Church arrived at the 1989 Prayer Book⁵⁴ (Chapter 2). A critique of the New Zealand Prayer Book in terms of its appropriateness for a 21st Century context will be part of this investigation (Chapter 3). What follows in Chapter 4 will be an exploration of the many factors that are challenging its effectiveness at this time, not least of which are new monastic movements. I will then assess the effectiveness of the Prayer Book based on this theoretical undergirding through the interviews in Chapter 5 and following.

Interviewees

1. Five people from each Tikanga perceived to be appropriate spokespeople for that Tikanga. This was generally two younger and three older people.

⁵³ Tippet, Krista. ‘Seeing the Underside and Seeing God: Tattoos, Tradition, and Grace.’ *On Being*. 23 October 2014. <<http://www.onbeing.org/program/transcript/nadia-bolz-weber-seeing-the-underside-and-seeing-god-tattoos-tradition-and-grace>> (15 October 2015).

⁵⁴ Brian Carrell, *Creating a New Zealand Prayer Book: A Personal Reminiscence of a 25 Year Odyssey 1964-89* (Christchurch, N.Z.: Theology House Publications, 2013).

2. One member of the NZ Prayer Book Commission from the years 1963 to 1989.
3. Twenty five students of St John's Theological College reflected on the Prayer Book using an Appreciative Inquiry model of reviewing its helpfulness in the context of a College Spirituality class.

Ethics approval was sought and obtained from the University of Otago. Each participant received a participant information form (Appendix 2) and filled out a consent form (in Appendix 3). On the consent form, participants had choices about anonymity, and two of the participants chose to remain anonymous while the rest agreed that I could use their names. For those who chose anonymity, I have created pseudonyms for them.

In research such as this I am aware how difficult it can be for commentators to present something that is unbiased as it is processed through the personal cultural and experiential filters of the researcher. Thus, I attest to being a Pakeha of Dutch and Danish heritage, born in Aotearoa, who has served for four years in the Pacific Islands of Tonga, but has essentially led a middle-class life in very 'white' parts of Aotearoa. I am aware I have my own filters. As Avril Bell concludes in *Tangata Tangata: The Changing Ethnic Contours of New Zealand*, 'without critical self-reflection, the words and actions of white people can sustain the continued dominance of the majority through the avoidance of engagement and responsibility.'⁵⁵ It has been my intention in this research to engage with, and listen to, the varied voices offering wherever possible their perspectives, noting that the analysis is mine with the caveats outlined above. Thus, the challenge of this research was to listen to what was said and not said, to be open to alternate truths and realities and to be prepared to have my own preconceptions shaken.

⁵⁵ Avril Bell. 2004. "Cultural Vandalism and Pakeha Politics of Guilt and Responsibility" in Paul Spoonley and David G Pearson, *Tangata Tangata: The Changing Ethnic Contours of New Zealand* (Southbank, Vic.: Dunmore Press, 2004), 90.

CHAPTER 1: BACKGROUND HISTORY OF ST JOHN'S THEOLOGICAL COLLEGE (SJTC)⁵⁶

No piece of writing has its source in a vacuum. This thesis arose from my desire to explore how to transform men and women for lay and ordained ministry in a twenty first century context. The challenge is not small. Central to being Anglican is the liturgical use of the Prayer Book, and for 170 years the training of men and women for stipendiary ministry has primarily occurred on this campus using either the current book or its predecessor the *Book of Common Prayer*. Thus a little of the College's history and present reality provides a launching pad for this study. All colleges have their unique characteristics and this one is particularly unique, so herewith some of the background story.

The College of St John the Evangelist was founded by George Augustus Selwyn, Bishop of New Zealand from 1841 to 1868. As the College website outlines,

Selwyn's original intention was that St John's College would include not only a theological college, but also schools for Maori and European girls and boys together with a hospital, a hostel for newly arrived immigrants and a farm, the produce of which would enable the scheme to be self-supporting. This grand vision was never fully realised, and since 1859 the present site has been used for theological training, except for a period of twelve years when it became St John's Boys' School and the theological students were trained at Parnell⁵⁷.

Over the intervening years the College has undergone many changes to meet the needs of a changing context. In his autobiography Bishop Richard Randerson comments that from the years 1962-64, 'Life at St John's had a semi monastic flavour. Most of us were young and single, but a few older married students were required to "live in". Daily worship in the chapel was scheduled at 7am, 12.15pm, 5.15pm and 9pm. Attendance was compulsory and silence observed overnight.'⁵⁸ That pattern, albeit somewhat reduced in service attendances,

⁵⁶ Note: some of the content of this chapter is a paraphrase of Chapter 2 of my Master's thesis which focussed on an Aotearoa-appropriate paradigm for theological education in this Province. See MA Gerritsen, "Determination of an Aotearoa-appropriate Paradigm to Train 21st Century Priests" (MMin thesis, Otago University, NZ, 2015).

⁵⁷ History St John's College <<http://stjohnscollege.test.socialaccelerator.com.au/college-history>> (24 July 2016).

⁵⁸ Richard Randerson, *Slipping the Moorings: A Memoir Weaving Faith with Justice, Ethics and Community*, (Wellington: Matai House, 2015), 8.

was both the reality when I was here as a student (1982-4) and now as principal of the College.

During the 1980s the place of Maori being subjugated to Pakeha within the Anglican Church became a more public issue. The College, like other theological institutions in the country, was operating from a Pakeha cultural perspective. Giving a perspective on this, in her Master's thesis Susan Healy (1988) wrote:

The education system accepted by the theology colleges is based on competitive individualism. As such, it is counter-productive in terms of what it sets out to achieve. It isolates people rather than helping them to establish community and communication. It places the person's worth on their output rather than on who they are. It puts staff and students under pressure and diminishes their capacity for reflection and critical thought. Since the norms for 'success' in this system have been set in place by Pakeha they favour Pakeha individualism and the continuation of Pakeha power. The system is structured to be alien to Maori interests and the exercise of Maori *mana*.⁵⁹

That consciousness among both Maori and Pakeha in New Zealand resulted in major structural changes in both the Anglican Church in this Province and the College with a new constitution being established at the General Synod of 1992.⁶⁰ Despite the structural changes mandated in the new constitution, the essence of Healy's observations describe a continual challenge for the College as three different Tikanga each tries to find its own place, representation and pedagogy to meet very different cultural needs and aspirations. The journey has not been an easy one.

The structural change mandated in 1992 resulted in the Anglican Church of the Province being divided into three self-governing Tikanga⁶¹. The three were Maori, Pakeha and Polynesia. This new structure relies on consensus between the Tikanga and between the

⁵⁹ Susan Healy, "The Theology Colleges and the Maori", MA Thesis, University of Auckland, 1988, 131.

⁶⁰ The Anglican Church in Aotearoa, New Zealand and Polynesia, is a constitutionally autonomous member of the worldwide Anglican Communion. The Anglican Church in Aotearoa, New Zealand and Polynesia encompasses the area described by its title. The 1992 Constitution of this Church provides for three partners to order their affairs within their own cultural context. Within Aotearoa New Zealand, Tikanga Pakeha comprises seven Dioceses, Tikanga Maori comprises five Hui Amorangi, the boundaries of which differ from those of the dioceses. Tikanga Pasefika encompasses Fiji, Tonga, Samoa and the Cook Islands, and is known as the Diocese of Polynesia. Source: <<http://www.anglican.org.nz/News/General-Synod/What-is-the-General-Synod-te-Hinota-Whanui>> (18 August 2015).

⁶¹ A Maori term which in this context means 'way' or 'manner'.

houses of laity, clergy and bishops. Following the revision there began a process of resource sharing from the legislative requirement that ‘each partner and its constituent parts shall seek to ensure adequate provision and support is available to the other partners’⁶². Now the way was open for each Tikanga to determine its own unique identity, ideally three separate *waka* but paddling in the same direction.

Following this constitutional change the College was transformed into three Colleges. The first two were known as Te Rau Kahikatea for Maori students and the College of the Southern Cross for Pakeha students. The College of the Diocese of Polynesia was added later to serve the needs of Tikanga Polynesia and complement the Suva-based College of St John. Bishop John Bluck expressed the hopes of many when he wrote, ‘The hope of the new arrangement was to model treaty/tiriti partnership for the whole church and to anchor the learning of Christian theology in a common community of faith.’⁶³

However, for a variety of reasons beyond the scope of this document, the College became dysfunctional and resulted in General Synod (2008) appointing Sir Paul Reeves and Kathryn Beck to do an in-depth review of the College prior to General Synod in 2010, which received their report. The report brought a very critical eye to the realities of the time. The College governance structures had become overcomplicated and dysfunctional. Reeves and Beck commented, ‘The required definition and direction for the College has not been forth-coming from Te Kotahitanga’, and ‘the perception that there was no shared vision for the entity of the College of St John the Evangelist was a significant criticism that emerged from our enquiries. This was exacerbated by the view that there was a lack of synergy and/or cooperation between the College of the Southern Cross, Te Rau Kahikatea and the College of the Diocese of Polynesia.’⁶⁴ Bluck’s commentary of the time sums up the reality as ‘governance structures, though still viable, were producing more Tikanga protectionism than partnership, and calling for a single commissary to discover a more effective operating model.’⁶⁵

Following the meeting of General Synod in 2010 it was agreed to bring the three Tikanga colleges together under the College of St John the Evangelist with a single leader, a commissioner, Mrs Gail Thomson, who was appointed to oversee the transition until I was

⁶² Anglican Constitution 1992 < <http://www.anglican.org.nz/About/Constitution> > (15 August 2016).

⁶³ John Bluck, *Wai Karekare :Turbulent Waters: The Anglican Bicultural Journey 1814-2014* (New Zealand: Anglican Church in Aotearoa, New Zealand and Polynesia, 2012), 64.

⁶⁴ Anglican Church in Aotearoa, New Zealand and Polynesia. *Proceedings of the Fifty-Ninth General Synod/Te Hinota Whanui*, Gisborne, 8-13 May 2010, A-61.

⁶⁵ John Bluck, *Wai Karekare: Turbulent Waters*, 64.

appointed as the first Principal/Manukura in 2013. In the following year, Bill number 11, which had its genesis in the Reeves-Beck Report was passed unanimously at the 61st Synod in Paihia, May 14, 2014, providing a new model of governance and direction for the College.⁶⁶

The challenge for the College now is to provide quality theological education to men and women, primarily as ordinands, within a three Tikanga structure, but living with the bicultural realities of the Treaty of Waitangi. It is complex. Allan Davidson notes that in 1843 Bishop Selwyn, founder of the College wrote, ‘I am fettered by no usages, subject to no fashions, influenced by no expectations of other men: I can take the course which seems to be the best, and pursue it with unobtrusive perseverance. When we have been strengthened in our entrenched camp (if it be God’s will), we will sally forth.’⁶⁷ So not unlike Selwyn’s time we stand again with a new College structure in what is a liminal space⁶⁸; there is no set map, an unsure path and a need to listen to the Spirit so that we can ‘sally forth’ as a Provincial College⁶⁹.

The vision from the strategic plan of the current governing body (Te Kaunihera) is:

Recognising the changing paradigms of ministry faced by the three Tikanga church, and the missional challenge to be relevant and effective in engaging with our constantly changing culture our vision is to establish St John’s College as a centre for excellence in bicultural theological and ministry education that responds to these challenges by capturing the imagination and enthusiasm of the students while also inspiring the confidence and encouragement of the wider church.⁷⁰

⁶⁶ Anglican Church in Aotearoa, New Zealand and Polynesia. *Proceedings of the Sixty First General Synod/Te Hinota Whanui*, Gisborne, 11-15 May 2013. See also <<http://www.anglican.org.nz/News/General-Synod>> (18 August 2015).

⁶⁷ Allan K. Davidson, *Selwyn’s Legacy: The College of St John the Evangelist, Te Waimate and Auckland, 1843-1992: A History* (Auckland: The College of St John the Evangelist, 1993), 24.

⁶⁸ ‘Liminality describes the transition experience of a group as it is shifted into a place where its status and way of working in a given context are radically changed to the point where the group loses its sense of how to function in this new situation.’ Alan J. Roxburgh, *Missional Map-Making: Skills for Leading in Times of Transition*, 1st ed. Leadership Network (San Francisco, CA: Jossey-Bass, 2010), 52.

⁶⁹ The Province being the Anglican Church in Aotearoa, New Zealand and Polynesia. This consists of seven Pakeha dioceses, 5 Maori Hui Amorangi (dioceses) and the Diocese of Polynesia. The latter includes the Islands of Fiji, Tonga, Samoa, Cook Islands and Western Samoa. The Pakeha Diocese of Christchurch also includes the Chatham Islands. The College will often have two Melanesian students here with the support of the Melanesian Trust.

⁷⁰ New Strategic Plan, Te Kotahitanga documents, June 2015.

Central to the formation of people for ordained ministry is a desire to develop their spirituality, for at the heart of the Christian faith is a deep and personal relationship with God seen through the lens of the birth, death and resurrection of Jesus Christ. The priest is called to be the spiritual midwife of the people to whom they are called to minister. There is a need to have a depth of spirituality that both nurtures the priest and provides them with the ‘fuel’ they need for mission and ministry in this challenging time. It is challenging because we are now in a post Christendom era when the Church is not only foreign to most, but seen as irrelevant by many. In the context of this reality, how does the Prayer Book assist in the development and on-going spiritual development of the church?

CHAPTER 2 – SPIRITUAL JOURNEYS TOWARD A PRAYER BOOK

The College forms Anglicans in training, primarily for ordination, who wish, or are required, to express their spirituality through many media, but in particular through a specific book, *The New Zealand Prayer Book: He Karakia Mihinare o Aotearoa* (NZPB). In the Preface to the NZPB the late Archbishop Brian Davis wrote a brief summary of how the book developed,

One of the treasures of Anglican spirituality has been its authorised *Book of Common Prayer*, helpful both for personal devotion and public liturgical worship. The Prayer Book of 1662 has served Anglicans well and for longer than its English authors might have imagined. Now, all over the Anglican world, prayer books more suitable to local and contemporary needs are finding favour. Though new in language and content *A New Zealand Prayer Book, He Karakia Mihinare o Aotearoa*, preserves the ethos of Anglican spirituality and incorporates the best liturgical insights modern scholarship provides. [It] has been created in our own Pacific cultural setting, and shaped by our own scholarship. It belongs to our environment and our people.⁷¹

The New Zealand Prayer Book comes out of monastic traditions which are not themselves, nor their practices, specifically cited in Scripture. However, the Prayer Book contains large percentages of Scriptural material.⁷² It is a book of its time. During its inception New Zealanders as a societal group became very aware of creation and the need to care for it. This included the rise of the Campaign for Nuclear Disarmament, the bombing of the Rainbow Warrior, and the rise of organisations such as Greenpeace. This awareness is reflected in parts of the liturgy as the fifth mission statement of the Anglican Communion⁷³ became embedded in its mission focus. This strong creation emphasis is seen not only in canticles such as the *Benedicite Aotearoa*⁷⁴, but also in a whole Eucharistic Liturgy given the subtitle *Thanksgiving*

⁷¹ Church of the Province of New Zealand, *A New Zealand Prayer Book: He Karakia Mihinare O Aotearoa*, 1989. ix.

⁷² One estimate suggests that 95 percent of the 1928 BCP “is in the words of Holy Scripture”. Jones, Bayard Hale. *Dynamic Redemption: Reflections on the Book of Common Prayer* (Greenwich, Conn.: Seabury Press, 1961), 50.

⁷³ Anglican Marks of Mission <<http://www.anglicancommunion.org/identity/marks-of-mission.aspx>> (16 July 2016).

⁷⁴ Church of the Province of New Zealand, *A New Zealand Prayer Book: He Karakia Mihinare O Aotearoa*, 1989, 457.

*for Creation and Redemption*⁷⁵. Issues of gender equality and non-gender specific references to God were other factors that played into its development.

The Anglican Church is by its very nature liturgical. Our current Prayer Book in its introduction reflects,

Liturgy describes the People of God. Liturgy expresses who we believe we are in the presence of God. Liturgy reveals the God whom we worship. Liturgy reflects our mission. Since the earlier experimental orders, the imagery describing God has become vivid and more personal.⁷⁶

Each iteration of the Prayer Book whether that be 1662, 1928, 1970 or 1989 reflects something of the issues of the society of its time. As I explored spirituality and our liturgical emphasises I became aware that we are in another crucible time. The question of whether the 1989 text really expresses who we are at this time and whether this is still an appropriate model in a 21st Century context is the issue. This is explored in Chapter 3, the report on the interviews, and forms a major part of the conclusion of this thesis.

For Pakeha, monastic traditions continue to affect our spirituality. Benedictine and Celtic traditions are two of the stronger influencers for this Tikanga. From the Benedictine strand comes an emphasis on a way of living associated with prayer, useful industry and hospitality. ‘The spirituality of St. Benedict has offered those who follow its path a way to faith-filled living through work, prayer, learning and living in community. This is not a spirituality that requires a departure from everyday life, but rather a way of being that embraces and becomes fully engaged in the holiness that permeates our daily existence and the call to follow Christ in all that we do.’⁷⁷ From Benedictine spirituality comes the prayer form of *lectio divina*, a daily recitation of the psalms and a liturgical content that is very much rooted in Scripture. The daily office of the monks in community⁷⁸ has influenced much of the form of the *Book of Common Prayer* (1662 and 1928) and then into the New Zealand Prayer Book with its

⁷⁵ Ibid., 456-475.

⁷⁶ Church of the Province of New Zealand, *A New Zealand Prayer Book: He Karakia Mihinare O Aotearoa*, 1989, xii.

⁷⁷ Benedictine Spirituality < http://www.explorefaith.org/livingspiritually/benedictine_spirituality/index.php > (18 October 2015).

⁷⁸ Chittister outlines that there are over fourteen hundred Benedictine and Cistercian communities of men and women who live under the Rule of Benedict. See Joan Chittister, *The Rule of Benedict: Insights for the Ages*, The Crossroad Spiritual Legacy Series (New York: Crossroad, 1992), 17.

emphases on the daily office with many forms available⁷⁹, a fully reworded Psalter and more than four variations of Eucharistic rites. From its earliest inception St John's College has used the monastic tradition of daily services, albeit in a condensed form from that used by the monastics of the centuries before its inception. Brian Cummings writes, 'These services were based on the medieval hours said every day in monasteries, but translated into a vernacular post-Reformation context they became the staple of unexceptional life, a verbal (and musical) rhythm repeated once a week, a background to the thought processes by which a person addresses the trials of work or family.'⁸⁰ Adding detail to the development of the BCP, in *Using the Book of Common Prayer: A Simple Guide*, Paul Thomas outlines the transformative process, referring to Cranmer, the primary author of the *Book of Common Prayer*:

Cranmer drew heavily on the medieval monastic services of his time when composing Matins and Evensong. Matins was a skilful knitting together of three of the nine daily services (Matins, Lauds and Prime), which took place in the early morning. Evensong was made up of the last two services of the monastic day (Vespers and Compline). By editing, simplifying and translating the tradition of monastic daily prayer into two services, Cranmer hoped to instruct and 'edify' the laity and give them much greater access to worship than ever before.⁸¹

This rhythm of life has certainly been a central part of the life of most western Anglican seminaries ever since they were established in the middle of the nineteenth century. Benedictine spirituality lives on into the twenty-first century not only in the New Zealand Prayer Book and the many monastic communities world. As Joan Chittister highlights, 'Benedictine spirituality is the spirituality of the twenty-first century because it deals with issues facing us now – stewardship, relationships, authority, community, balance, work, simplicity, prayer, and spiritual and psychological development.'⁸² Chittister goes on to highlight another aspect of its relevancy for today in that its 'currency lies in the fact that Benedictine spirituality offers more a way of life and an attitude of mind than it does a set of

⁷⁹ For example Morning Prayer on a Friday can come from services beginning on pages 35, 84, 130 or 147. Church of the Province of New Zealand, *A New Zealand Prayer Book: He Karakia Mihinare O Aotearoa* (Auckland: Collins, 1989).

⁸⁰ Church of England and Brian Cummings, eds., *The Book of Common Prayer: The Texts of 1549, 1559, and 1662* (Oxford ; New York: Oxford University Press, 2011), xi.

⁸¹ Paul Thomas, *Using the Book of Common Prayer: A Simple Guide* (London: Church House, 2012), 15-16.

⁸² Chittister, *The Rule of Benedict*, 15.

religious prescriptions.’⁸³ It is consistent with the wisdom tradition firmly established in the Bible for its inspiration. Chittister adding that Benedictine spirituality saved Christian Europe from the Dark Ages and so ‘in an age bent again on its own destruction, the world could be well served by asking how’⁸⁴it did that then and can do it today. It is a rule of life that focuses on a life lived well in Christ. The Rule itself is very simple and straightforward. Continuing to discuss the Rule of St Benedict, Chittister notes, ‘To readers who have inherited the mysticism of the Middle Ages, the treatises of scholastic philosophers, and the theology texts of the centuries, it is almost incomprehensible that this brief document, almost fifteen hundred years old, is now enshrined as one of the greatest spiritual handbooks of all time.’⁸⁵ And what does Benedict believe his rules of life will produce? Chittister summarises,

We will be disposed to the will of God, attuned to the presence of God, committed to the search of God, and just beginning to understand the power of God in our lives. Why? Because Benedictine simplicity gentles us into the arms of God. Benedictine community supports us on the way to God. Benedictine balance makes a wholesome journey possible. Monastic prayer, rooted in Scripture, lights the way. It is a way of life, a spirituality that makes the humdrum holy and the daily the stuff of high happiness. It is a way of living that leads us to pursue life to its fullest.⁸⁶

As Principal of St John’s College I couldn’t ask for more for graduates of this seminary. But we are affected by other traditions, and so I turn to one of the main ones that affected British spirituality from the north, that of Celtic Spirituality.

Rev Dr Lynne Baab offers a helpful, condensed summary of this form of spirituality. She writes,

Celtic culture was monastic and communal. Villages centred on small monasteries, and prayer and devotion of the monks contagiously spread into village life. Ordinary village people often prayed the daily offices – the liturgical daily prayers at set times – with the monks or at home with their families. The pattern of each day was punctuated with calls to prayer at specific times. This created a rhythm in each day, as

⁸³ Ibid.

⁸⁴ Ibid.

⁸⁵ Ibid., 18.

⁸⁶ Ibid., 180.

well as a rhythm over the course of the year as the prayers changed to reflect the church calendar.⁸⁷

In this respect Celtic and Benedictine ways of life have considerable similarities, but the difference with the Celtic stream is that some of their foci are on silence, artistic expression, creation, the inclusion of women and ‘thin places’. Baab writes,

Celts’ ‘thin places’ reflected their awareness of the ways the supernatural realm touches the physical realm; the angels and saints, to the Celts, were close-by at certain times and in certain places. This gave them a sense of community with the angels and saints, and that sense of community spilled over into community with the people around them.⁸⁸

This should not be seen as pantheism (all is God), but rather panentheism. Panentheism holds that God is beyond all persons as their Source, and within all as their essential Substance. As Bloesch puts it, the new metaphysical stance of panentheism is ‘God in the world and the world in God.’⁸⁹ Matthew Fox puts it this way, ‘The cosmos can and needs to be imagined as a cosmic womb, a cosmic soup, in which all creation swims. The cosmos is God’s womb, the divine womb.’⁹⁰ This appeals to many modern day Pakeha who, while not church attendees, can speak of a spirituality found in nature⁹¹. There are synergisms between Maori spirituality and Celtic spirituality and the question can be posed as to what extent Maori spirituality can be considered panentheistic. I wrote earlier about Polynesia’s focus on the *moana* (the ocean) and the Maori emphasis on *whenua* (land). An emphasis on place and creation are not foreign to Maori, Polynesian or Celt.

Students within St John’s College have found the liturgies from *Celtic Daily Prayer* to be a wonderful additional resource to complement the NZPB, especially in the context of Compline. As the Celtic prayer book highlights,

In the same way as the liturgies emerged from lives actually lived in community, so has the Community’s Rule. It is a response to that insistent question: ‘How then shall

⁸⁷ Lynne M. Baab, *A Renewed Spirituality: Finding Fresh Paths at Midlife* (Downer’s Grove: InterVarsity Press, 2002), 61.

⁸⁸ Ibid.

⁸⁹ Donald G. Bloesch, *Spirituality Old & New: Recovering Authentic Spiritual Life* (Downer’s Grove, Ill. : Nottingham, England: IVP Academic ; Apollos, 2007), 107.

⁹⁰ Matthew Fox, *Original Blessing: A Primer in Creation Spirituality Presented in Four Paths, Twenty-Six Themes, and Two Questions* (Santa Fe, N.M.: Bear, 1996), 284.

⁹¹ Czerwonka outlines this well in a later interview.

we live?’ It is a call to *risky* living: it is not a comfortable or easy solution to life’s problems. Whilst we welcome any who wish to walk with us in seeking God, we ask that those who wish to become Companions with us in Community say ‘YES’ to Availability and Vulnerability as their way of living. This involves availability to God and to others – expressed in a commitment to being alone with God in the cell of our heart and to being available too for hospitality, intercession and mission. Intentional vulnerability is expressed through being teachable in the discipline of prayer, saturation in the Scriptures and being accountable to one another, often through soul friendships. It also means ‘embracing the heretical imperative’ (challenging assumed truth), being receptive to constructive criticism, affirming that relationships matter more than reputation, and living openly among people as ‘church without walls’. This is not something to be entered into lightly!⁹²

Again in these words the three aspects of the *IN-Up-Out* equilateral triangle depicted earlier are apparent.

Benedictine and Celtic spiritualities have both had an impact on the NZPB’s development; the former especially in the area of the daily office and the latter in terms of a high emphasis on creation. The Daily Office has been a mainstay of monastic communities over the centuries and is still central to the community life of most Anglican Theological Colleges world-wide, particularly those that are residential. The Bishop of Wellington, Justin Duckworth, summed up one of the values of the Office in the Anglican *Taonga* magazine,

The Daily Office is a rich and beautiful foundation for our prayer life. Having been involved in Urban Vision’s grass roots ministry for many years in exhausting contexts, we realised that often when we came to prayer, we were just too tired, or too overwhelmed to find words to pray. We needed to find a spirituality that offered a daily resource that would feed us. The daily office carried us through those seasons, allowing us to pray even when we no longer felt we could.⁹³

⁹² Andy Raine and Northumbria Community, *Celtic Daily Prayer* (London: HarperCollins, 2005), 10. Italics in the original.

⁹³ Lloyd Ashton. ‘Prophets of the New Order.’ *Anglican Taonga*. 29 April 2012. <<http://www.anglicantaonga.org.nz/Features/prophet>> (3 November 2015).

Perhaps too the words of Michael W Smith's song *Ancient Words* offer a complementary perspective to those of Bishop Duckworth. These are the ancient words of scripture that form the basis of our liturgies.

Holy words long preserved
For our walk in this world
They resound with God's own heart
Oh, let the ancient words impart

Chorus
Ancient words ever true
Changing me and changing you
We have come with open hearts
Oh, let the ancient words impart

Many of those ancient words are found in our liturgies, in the NZPB.

During this century, as in most before, hundreds make pilgrimages to places like Iona, Lindesfarne, Taize, Assisi and many cathedrals and churches to be still and allow the ancient words of liturgies, that are sourced in the scriptures and monastic traditions, to nurture their souls, give them food for the journey and allow them to nurture themselves spiritually. Nadia Bolz Webber says in her autobiography that 'the greatest spiritual practice isn't yoga or praying the hours or living in intentional poverty, although these are all beautiful in their own way. The greatest spiritual practice is just showing up.'⁹⁴ I know something of that reality in my own spiritual journey as I came to evening compline⁹⁵ in my own years of seminary life and now thirty years later as principal to say the same ancient words night after night. However, I think there is a way in which this 'just showing up' can be given greater spiritual value and ways to achieve this I heard amidst the following interviews. How do Anglicans maximise the impact for those who 'show up', those from so many varied cultures in Aotearoa, New Zealand and Polynesia?

I now turn to the *New Zealand Prayer Book: He Karakia Mihinare o Aotearoa* to look at its development and current usage as a tool for spiritual formation, itself made up of large portions of scripture and resonating with ancient words, formulae and invocations made 'new' in 1989.

⁹⁴ Nadia Bolz-Weber, *Pastrix: The Cranky, Beautiful Faith of a Sinner & Saint*, 1st ed (New York: Jericho Books, 2013), 198.

⁹⁵ Compline or Night Prayer is: 'The offering of prayer late in the evening, by laity, religious orders or clergy, often called compline, has sometimes been described as the 'goodnight prayer of the Church'. It rounds of the day and prepares us for a quiet night.' From Church of the Province of New Zealand, *A New Zealand Prayer Book: He Karakia Mihinare O Aotearoa*, 1989, 167-186.

CHAPTER 3 THE NEW ZEALAND PRAYER BOOK: A JOURNEY INTO A THREE TIKANGA CONTEXT

In this chapter I look at the development of the NZPB from the origins of the *Book of Common Prayer* through to an analysis of some of the issues post its publication in 1989.

The Journey towards the *Book of Common Prayer*

The Prayer Book, originally known as The *Book of Common Prayer* (BCP), had its genesis in what I have called a first crucible of societal realities present in the early 16th Century and was influenced by monastic spiritualities. As Diarmaid MacCulloch writes in his biography of *Thomas Cranmer*, ‘It is impossible to disentangle Cranmer’s career from the confused manoeuvres which led to the birth of one strand of world Christianity, the Anglican Church’⁹⁶, and when considering the *Book of Common Prayer’s* genesis it is thus important to recognise the ideological forces that shaped both the BCP (1549, 1552, and 1559) as well as 1637 [Scotland]⁹⁷ and 1662 [post-restoration England]⁹⁸. This thesis is not the place for a detailed exploration of these issues, but MacCulloch provides a good summary: ‘The English Church reached a watershed when parliament ended in March 1549. It was now on the verge of adopting a fully vernacular liturgy, its clergy could legally marry, and its metropolitan had openly declared his allegiance to an unmistakably Reformed Eucharistic theology.’⁹⁹ That theology was influenced by ‘the leadership of such men as Calvin in Geneva, Zwingli in Zurich and Luther in Saxony.’¹⁰⁰

Officially, the new prayer book was not compulsory until the Pentecost of 1549 (9 June), however it was in public use in St Paul’s Cathedral, London, from earlier that year. The 1549 book was soon succeeded by a more reformed revision in 1552 under Cranmer’s editorial hand. This was used for a few months as after Edward VI’s death in 1553 his half-sister Mary

⁹⁶ Diarmaid MacCulloch, *Thomas Cranmer: A Life* (New Haven, CT: Yale University Press, 1996), i.

⁹⁷ Following the accession of King James VI of Scotland to the throne of England his son, King Charles I, with the assistance of Archbishop Laud, sought to impose the prayer book on Scotland. The book concerned was not, however, the 1559 book but very much that of 1549, the first book of Edward VI. First used in 1637, it was never accepted, having been violently rejected by the Scots. MacCulloch laments the fact that the sacramentalists ‘had the chance to create an entire new liturgy for the Kingdom of Scotland’ they wrongly went back to the 1549 version not the 1559. *Ibid.*, 626.

⁹⁸ This edition was developed two years after the restoration of the monarchy. It was this edition which was to be the official *Book of Common Prayer* during the growth of the British Empire and, as a result, has been a great influence on the prayer books of Anglican churches worldwide. It remains in use in both English and Maori throughout Aotearoa to this day, albeit in somewhat muted ways, i.e. primarily at the occasional 8am Eucharist or mid-week celebration for older Anglicans.

⁹⁹ *Ibid.*, 409.

¹⁰⁰ Thomas, *Using the Book of Common Prayer*, 7.

I restored Roman Catholic worship. Mary died in 1558, and in 1559 Elizabeth I reintroduced the 1552 book with a few modifications to make it acceptable to more traditionally minded worshippers.

In 1604, James I ordered some further changes, the most significant of these being the addition to the Catechism of a section on the Sacraments. Following the tumultuous events leading to and including the English Civil War, another major revision was published in 1662 and was ‘modernised’ in 1928. When speaking of the 1662 version Cummings notes that ‘even its most enthusiastic proponents would have been surprised to find that it was now to remain in force for more than 300 years.’¹⁰¹

The reality of the BCP’s genesis in monastic spiritualities is affirmed by MacCulloch (and, as described in the previous chapter by Thomas¹⁰² and Cummings¹⁰³). The ‘strategy which would characterize Cranmer’s career as a reformer was that he appealed to the past, in this case “the rule of our Religion” (that is, the Benedictine rule)’¹⁰⁴. While many factors came into play we cannot shy away from the monastic influences which were shaped by the Daily Office, and so the BCP contained the many services of the day along with the Eucharist. Those few years during and following Cranmer were certainly crucible-like in their intensity and produced a radical book that still has importance over four hundred years later. ‘Furthermore, the *Book of Common Prayer*, at a more intimate level, has supplied a system of personal devotion which has had lasting effects on Anglican spirituality.’¹⁰⁵

Additionally, as Purcell outlines there was a new emphasis on reading the Bible.

In Cranmer’s new system, the Bible was no longer to be read selectively or in piecemeal. In the calendar Cranmer devised, *lectio continua* (continuous reading of scripture) was chosen in favour of *lectio selecta* (selective reading of scripture). This was achieved by a simple system that meant that the Old Testament was divided up in such a way that it was read in its entirety once each year, the New Testament three times a year, and the Psalter once a month.¹⁰⁶

¹⁰¹ Church of England and Cummings, *The Book of Common Prayer*, xvi.

¹⁰² Thomas, *Using the Book of Common Prayer*, 15.

¹⁰³ Church of England and Cummings, *The Book of Common Prayer*, xi.

¹⁰⁴ MacCulloch, *Thomas Cranmer*, 128.

¹⁰⁵ Purcell, *The Anglican Church Today*, 4.

¹⁰⁶ Thomas, *Using the Book of Common Prayer*, 15.

Anglican spirituality was itself shaped in the early years by Richard Hooker. His major work *Treatise of Laws of Ecclesiastical Polity* laid out a foundation on which Anglicanism could stand. Arguably the most accomplished advocate of the Anglican way, Hooker developed an attitude of mind of the *via media*; ‘a general attitude of tolerance and avoidance of extremes’, as Purcell puts it.¹⁰⁷ Hooker celebrated mystery and saw in the Eucharist a need to meditate in silence on the mystery of the sacrament rather than dispute issues around what might or might not be occurring during the prayer of consecration. Maybe the Gen Y and Z cohort of our younger Anglicans would find a kindred spirit in Hooker, for the sociologists point to a valuing of mystery by these younger Jesus followers.¹⁰⁸

Cranmer was determined to bring reform to worship for what Thompson sees as four main reasons. Firstly, it aimed at getting the people of God engaged in the totality of Scripture not just a few selected passages. Secondly, it was offered in English as opposed to Latin so that it would feed the hearts, minds and spirits of the people in an edifying manner. Thirdly, he aimed to produce simplified liturgical services that were ‘fewe in nombre....plain and easy to understood.’ Finally, he aimed to reduce the great diversity of English usage to a ‘wholesome unity’.¹⁰⁹

However, change in ecclesial settings is seldom rapid and Thomson notes,

When the *Booke of the Common Prayer* was sent down upon England at Pentecost 1549, it had a bad reputation all around. The laity mocked it as a frivolous novelty. The parish priests took every means to make it a Mass, even though it was of necessity celebrated in English. Foreign divines charged that ‘the book speaks very obscurely’, while home-grown reformers pronounced it ‘inadequate...ambiguous...impious.’ Cranmer himself indicated that it was a temporary arrangement.¹¹⁰

However, ‘On May 19, 1662, [King] Charles gave assent to a Bill for Uniformity, which required the book to be used by St Bartholomew’s next (August 24) and affixed penalties for nonconformity.’¹¹¹ The 1662 edition remained the official prayer book of the Church of England until a further edition was published in 1928 and this remained the book used by

¹⁰⁷ Ibid., 6.

¹⁰⁸ My own work with Anglican and Presbyterian secondary school reviews has highlighted that the students valued mystery, retreats and silence.

¹⁰⁹ Bard Thompson, *Liturgies of the Western Church*, 1st Fortress Press ed (Philadelphia: Fortress Press, 1980), 231.

¹¹⁰ Ibid., 236.

¹¹¹ Ibid., 380.

Anglicans in Aotearoa/New Zealand through until the early 1960s. The modifications were considerable and these are well outlined by W. K. Lowther Clarke in *The New Prayer Book Explained* (1927).¹¹² The changes include the following: shortening of the Litany, an enriching of the intercessions, a shortened form of the Ten Commandments, changes to the Prayer of Consecration, a greater distinction between the services of Matins and Evensong, the removal of the word ‘obey’ in the marriage liturgy and inclusion of reserved sacrament for services taken to the sick.

The seventeenth century was seen as the golden age of Prayer Book Spirituality. CJ Spanks, quoted in J. Robert Wright’s book *Prayer Book Spirituality*, remarks,

It was round the Prayer Book that the main body of Anglican piety was made to centre. England was to become a nation of churchmen once more. It was felt that if only people could be got to understand the nature and purpose of the Church’s services they would come to love them and find them in every way sufficient.¹¹³

I hope for some of this to develop in current students at the College since Anglicans are a liturgical denomination, and the Prayer Book has been a proven source of spiritual formation for men and women both collectively and in private devotion. That said, 21st Century Christians would not hold to the point of the services being ‘in every way sufficient’ for the spiritual nurture of priests in training nor their future congregations. They need to draw on many sources of personal strength and resource as they become spiritual midwives within the ecclesial communities to which they are called and so be agents of fractal-edge activity and growth.

Spiritual formation, as is explored through the interviews, is far more than just the regular use of Prayer Book services, even in light of Wright’s comment that, ‘Prayer Book Spirituality that flows even into modern Prayer Book revisions ... possesses a renewed foundational significance for our own time.’¹¹⁴ We will see that the debate sits around the words ‘foundational significance’. Whether all Anglicans would agree with Hooker, in respect to the Prayer Book (albeit the *Book of Common Prayer*) ‘that from God it hath proceeded’¹¹⁵ is another issue. Hobart (1804) rightly comments that the use of Prayer Books ‘prevent the

¹¹²The Prayer Book Explained

<http://justus.anglican.org/resources/bcp/CofE1928/prayer_book_explained.htm> (22 June 2015).

¹¹³ Robert J Wright, *Prayer Book Spirituality*. (London: Church Publishing, 1989), 17.

¹¹⁴ *Ibid.*, 19.

¹¹⁵ *Ibid.*, 59.

particular opinions and dispositions of the minister from influencing the devotions of the congregation; they serve as a standard of faith and practice; and they render the service more animating by uniting the people with the minister in the performance of public worship’.

¹¹⁶That said it still leaves the sermon slot, and sadly sometimes the intercessions, for the ‘particular opinions and dispositions of the minister’ to come to the fore.

The prayer books, in their various iterations, draw us back to Scripture. In the prayer books, modern and traditional, we find the Psalter, for as Hooker says (1597), ‘What is there necessary for man to know which the Psalms are not able to teach? They are to beginners an easy and familiar introduction, a mighty augmentation of all virtue and knowledge in such as are entered before, a strong confirmation to the most perfect among others.’ He goes on to say, ‘Let there be any grief or disease incident into the soul of man, any wound or sickness named, for which there is not in this treasure house a present comfortable remedy at all times ready to be found.’¹¹⁷

Whether someone of strong evangelical persuasion would hold to the all-sufficiency of the Psalms in terms of salvation is another matter. The Gospels and Epistles are important from a Christian perspective, as evidenced in their centrality within the Eucharist. In terms of the Prayer Book there is a strong historical voice for its efficacy in the spiritual formation of men and women and as a tool to meet their needs and draw them closer to God.

The move to varied prayer books, Communion-wide

By the twentieth century society was changing and many provinces of the Anglican Communion had started to develop their own versions, including Canada, West Indies, India, Pakistan, Burma, Ceylon and Japan. All these nations were poised to authorize new forms of the Eucharist.¹¹⁸ The 1958 Lambeth Conference requested the Archbishop of Canterbury to appoint a body whose role was

to prepare recommendations for the structure of the Holy Communion service which could be taken into consideration by any Church or Province revising its Eucharistic

¹¹⁶ Ibid., 94.

¹¹⁷ Ibid., 140.

¹¹⁸ Lambeth Conference 1958, Resolution 76.

https://books.google.co.nz/books?id=XdmxDDMsRSIC&pg=PA41&lpg=PA41&dq=lambeth+conference+1958,+resolution+76&source=bl&ots=3PLZ14DluS&sig=41yRkFWG3mWpXvwuddkA__aKTA&hl=en&sa=X&ei=uzQnVYOoEc7m8AWN0oG4AQ&redir_esc=y#v=onepage&q=lambeth%20conference%201958%2C%20resolution%2076&f=false (3 November 2015).

rite, and which would both conserve the doctrinal balance of the Anglican tradition and take account of present liturgical knowledge.¹¹⁹

Thus, the gate was opened for new initiatives. In his book *Creating a New Zealand Prayer Book*¹²⁰, Brian Carrell outlines the early stages of revision in Aotearoa which began in 1963 and culminated some twenty five years later in the 1989 book, *A New Zealand Prayer Book: He Karakia Mihinare o Aotearoa*.¹²¹ Early options included a diglot version in Maori and English called *Te Tikanga Karakia ara Te Whakawhetai Nui o te Hahi o te Porowini o Niu Tireni* (1966). This was a most impressive text with the Eucharistic liturgy, sentences, collects and readings in both languages. Further iterations occurred in 1970 and 1984 before the final version was printed in 1989.

Many factors played into the development of the book we now have, some of them being theological. One of the changes, along with societal affects (covered earlier), is a very different theology of the Eucharist. One could say that the older version was wedded to Jewish concepts of the priest in the sanctuary, back to the people, making supplications on their behalf to a God who was arguably perceived as above and beyond the altar, and then turning to offer absolution and, later, the Eucharistic elements and blessing. The earlier *Book of Common Prayer* (1662/1928) had parishioners worshipping, albeit by virtue of the ‘hidden curriculum’ of what occurred, an omnipotent and distant God. With the current liturgy the altar is usually pulled away from the east end of the church building and brought closer to the people. Priests are often not robed in the way they were, sometimes wearing just a stole with everyday attire or no liturgical garments at all. The people may gather around the altar and the exchange of the peace creates a very different feel to the service. The experience is less of a distant, omnipotent God and more the presence of Jesus the fellow companion on the journey in the midst of the people. It is no wonder that writers such as Dennis C. Smolarski, SJ, writing in *Sacred Mysteries: Sacramental Principles and Liturgical Practice* has entitled a chapter ‘Obfuscating the Mystery’.¹²² In this Smolarski, admittedly speaking from a

¹¹⁹ Anglican Communion. ‘Resolution 76 - The Book of Common Prayer – The Holy Communion Service’. <<http://www.anglicancommunion.org/resources/document-library/lambeth-conference/1958/resolution-76-the-book-of-common-prayer-the-holy-communion-service.aspx?author=Lambeth+Conference&year=1958>> (4 November, 2015).

¹²⁰ Carrell, *Creating a New Zealand Prayer Book*.

¹²¹ Church of the Province of New Zealand, *A New Zealand Prayer Book: He Karakia Mihinare O Aotearoa*, 1989.

¹²² Dennis Chester Smolarski, *Sacred Mysteries: Sacramental Principles and Liturgical Practice* (New York: Paulist Press, 1995), 161ff.

Catholic perspective, lists numerous ways in which the liturgy can be stripped of its mystery therefore diminishing people's experience of the numinous. He highlights everything from baptisms conducted outside the ecclesial community's normal services and casual greetings (e.g. about the weather) instead of the set liturgical rite, to poorly constructed informal practices and non-integration of the components of the service, the lack of appropriate music, accepting all-comer volunteers thus neglecting the appropriate callings people have, an acceptance of mediocrity and not realising that liturgy is work. He concludes the chapter by saying, 'Nevertheless, liturgy that is celebrated according to the best of Christian traditions can help open ourselves up to the mystery of God and of Christ's body, the Church. This is a goal well worth our efforts.'¹²³ Clearly Smolarski perceives this as worrying fractal change. As an Anglican clerical historian and liturgist commented in an e-mail to me,

I think we have in many ways become too casual with God. It is all so chatty. Full of words directed almost entirely at the congregation - to the extent that God is consigned to a kind of benevolent sponsor of the event. You know - named in passing, but never truly addressed, and certainly not with any sense of mystery or awe. I'm not talking about being ponderous or precious here. But when [name removed] leads the liturgy we are all conscious of the fact that these are words spoken in the name of the community to a God who is clearly present in the sense of being addressed with respect as though God were listening.

The writer offering support for Smolarski's perspective on the obfuscating of mystery.

Other factors added to the creation of this crucible time. One could add to Carrell's list other realities that were affecting the 'environment' as the Prayer Book moved into its latter years of formation. The charismatic movement had brought with it a new energy and freedom to worship along with an emphasis on prayer ministry and more lay engagement in the church as people were perceived to have specific gifts (e.g. pastoral, prophecy, healing, and teaching).

The rise of feminism meant the Prayer Book compilers were careful to ensure the use of inclusive language. As they say in the introduction, 'We have gradually been compelled in our pilgrimage to start searching for ways to address God in language which is other than

¹²³ Ibid., 178.

masculine and triumphal.’¹²⁴ So as the Introduction to the Prayer Book itself says, ‘In the last twenty-five years the fabric of New Zealand society has changed. We live in a different, and to many, a strange world.’¹²⁵ Additionally, the constitutional change, only three years after the new Prayer Book was printed, saw a change that rendered it almost out of date immediately as the Province now contained three equal partners using a book that was primarily compiled by a team from just one. As Carrell writes, ‘Even within three years the title had become a misnomer’¹²⁶ and as already stated ‘It was the recognition of Pacifica as an equal partner in this Church that brought the greatest difference.’¹²⁷ However, Carrell’s comment that ‘When the Constitutional change came, the new Prayer Book presented no problems in serving the vehicle for worship of all three Tikanga’¹²⁸ is the main focus of this thesis as it critiques that claim, especially as we move on together in a 21st Century context. As the Prayer Book’s *Introduction* itself says, ‘What we present is one fragile moment in the relentless on-going process of liturgical change.’¹²⁹

While Carrell asserts that ‘Maori appointees served on the Commission from shortly after its inception.’ And, ‘behind them stood an increasingly productive Translation Committee – in effect, also creating new liturgical forms and feeding them into the Commission’¹³⁰, one is still left wondering to what extent this Prayer Book was genuinely inclusive of a Maori perspective in its genesis and cultural identity or was this purely a translation into *Te Reo* of a very western, Pakeha document. This is explored in the interviews.

As Carrell outlines, the resolution of General Synod to establish the Prayer Book Revision Commission gave as the end goal what appeared at first sight to be a simple task ‘to plan and prepare a Revised *Book of Common Prayer*, either in stages or as a whole, in the light of the needs of the province and of contemporary liturgical developments’. It took 25 years before the commission was achieved with the compilation of *A New Zealand Prayer Book, He Karakia Mihinare o Aotearoa*. But in the course of the resolution there occurred the words ‘in the light of the needs of the Province’. What General Synod and, for the most part, our

¹²⁴ Church of the Province of New Zealand, *A New Zealand Prayer Book: He Karakia Mihinare O Aotearoa*, 1989, xii.

¹²⁵ *Ibid.*, x.

¹²⁶ Carrell, *Creating a New Zealand Prayer Book*, 113.

¹²⁷ *Ibid.*

¹²⁸ *Ibid.*, 114.

¹²⁹ Church of the Province of New Zealand, *A New Zealand Prayer Book: He Karakia Mihinare O Aotearoa*, 1989, xiii.

¹³⁰ Carrell, *Creating a New Zealand Prayer Book*, 115.

Commission, had in their minds as ‘the Province’ was the Anglican Church on these shores as they knew it then and needs as they existed then.¹³¹

That left out the many islands, cultures and languages of Polynesia. Polynesia receives only fleeting, indirect reference in the 1989 Prayer Book. There are only two alternative versions of the Eucharistic Liturgy in Fijian and Tongan. Polynesia has several other languages not offered in the Prayer Book, two of which, Hindi and Samoan, are used in worship services in New Zealand Anglican churches. In this regard it is not inclusive document.¹³²

We need to assess how church life was at the time of the development of the 1989 Prayer Book. It was a time of Christendom, well at least in the minds of some, maybe most, of the clergy of the period, in spite of the fact that congregational decline was certainly well established.¹³³ There were many other factors that were part of the Church’s reality over this twenty five year period as the NZPB was being developed from 1964. The Church was predominantly Pakeha in how it operated and English was the prime language used. My own experience of this college in the years 1982-4 was of a monolingual community with but a small number of Maori students and none from Pacifica. Additionally, the clergy were totally male¹³⁴ until the middle part of the period of Prayer Book development, and they were formed in the realities of the monastic discipline of the Daily Office. Parishioners were familiar with the Psalms and Canticles and understood something of the liturgical seasons and colours ascribed thereto. Fixed denominational loyalties were handed on from one generation to another and clergy held to the idea of parish boundaries and most transitory rites (e.g. baptisms, marriages and funerals) were held in churches. This was the context into which the Commission was called to develop a new prayer book.

Issues during the development of the NZPB

Carrell highlights the many changes in society and the church that occurred as the Commission underwent their creative task and those changes are worth listing for it was a pivotal time on many fronts. Carrell lists:

[T]he opening of ministry [ordained] to men as well as women.

¹³¹ Ibid., 110.

¹³² Church of the Province of New Zealand, *A New Zealand Prayer Book: He Karakia Mihinare O Aotearoa*, 1989, 442-455.

¹³³ See for example: <<http://www.teara.govt.nz/en/graph/26200/religious-affiliation>> (5 May 2016).

¹³⁴ The ordination of women not occurring until 1977 and most of them as self-supporting priests who did not attend St John’s College.

...the disconnection of society at large with the Church as the place to turn at key points of life.

...increasing mobility of people, bringing with it also a sense of liberation to worship wherever one wished with an easy conscience, or even not to worship at all, and to transfer church membership from one denomination to another as suited one's situation.

...a generation of Anglicans accustomed to holding a Prayer Book in their hands, and sleeping with the *Book of Common Prayer* by their bedside, giving way to service sheets and overhead/data projected prayers and songs.

...Communion firmly restricted to confirmed Anglicans steadily opening up to the acceptance of all baptised Christians, including children, whatever their church denomination.

...kneeling in church as the norm replaced by remaining seated.

...a revolution in music tastes, with the organ nudged aside by keyboards, guitars and drums.

...robed choirs giving way to casually dressed music groups.

...growing awareness of other cultures within our midst; above all realisation of fellow Maori and Polynesian Anglicans with their different worship aspirations and styles.

...a new sensitivity as to how language of worship can subtly influence human attitudes and has the power to either affirm or disempower people.¹³⁵

Thus, as the years of prayer book development progressed huge change occurred within New Zealand society and the assumption that the need would simply be to tweak the services of the *Book of Common Prayer* into a more user-friendly, contemporary language edition proved to be far from what eventuated. As Carrell reflects, 'What began as mild tampering with the language of received Anglican worship ended with the creation of a slate of virtually new services, and an almost unrecognizable reformation of others as the enormity of the project became more and more apparent.'¹³⁶ By 'mild tampering' Carrell is referring to the

¹³⁵ Carrell, *Creating a New Zealand Prayer Book*, 112.

¹³⁶ *Ibid.*, 111.

original expectation of both the General Synod of 1964 and the commission members that there would simply be mild modernisations to the inherited *Book of Common Prayer*. The result was something ‘virtually new’ in terms of the language, style and format of the services produced, yet still holding to the basic framework and essentials of a Eucharistic service.

Issues when the NZPB was received

The final version of the Prayer Book was generally well received and literary critic and self-confessed irregular liturgical consumer, Michael Wright’s critique of it concluded with the comment that ‘much of the book continues a tradition of the liturgy in a plain but dignified language that accords with modern (if not post-Modern) tastes. And at its best it is both new and powerful.’¹³⁷ Within it is a huge library of resources spanning material that is a modern adaptation of the Prayer Book of 1662/1928, to services in Maori, songs from two cultural groups, poetry from some of New Zealand’s own (such as James K. Baxter) and a modern version of the psalter, to give but a small selection. Additionally, it removed services now considered out of date such as the churching of women. It is a most helpful book. That said there is a sanitising of some psalms by leaving out what one might call the awkward passages and the lack of services in all the languages of a three Tikanga Church. Some are upset with its inclusion of collects that do not have a Trinitarian ending or content¹³⁸. Motion 13 at General Synod of 2016 aimed to rectify that ‘wrong’.

Additionally, the NZPB is of a form that is similar to other versions across the communion, albeit somewhat unique. At a recent chapel service a current student began Morning Prayer with these words:

We have sat together, over the last eight weeks, reciting the words of Morning Prayer. The danger may be that we are simply reading these words without thinking, or that they have become stale to us.

Today, I encourage you to think carefully about the words you say in response. They are carefully crafted, powerful, words contained in our *taonga* of A New Zealand Prayer Book.

¹³⁷New Zealand Prayer Book

<<http://www.kinderlibrary.ac.nz/files/documents/prayerbook/Wright%20A%20NZ%20prayer%20book.pdf>> (23 October, 2015).

¹³⁸ Church of the Province of New Zealand, *A New Zealand Prayer Book: He Karakia Mihinare O Aotearoa*, 1989. See for example collects on pages 550-690.

As we say these words we are holding hands with others in New Zealand who say the same words and pray the same prayers with us. We are holding hands with others, across the globe, who will say the same, or similar, words and prayers (according to their tradition). We are holding hands with centuries of Christians who have said the same words and prayers, as we do today.¹³⁹

It is a hugely impressive document for its time and anecdotes suggest that it is widely used in other parts of the Anglican Communion as a valued resource. It is a compilation of liturgical resources of a Benedictine type with more than a nod to Celtic creation-spirituality. The NZPB is Celtic in style especially in terms of some of the Maori referenced prayers that are creation-centric. Later this was expanded. Some examples include the *Benedicite Aotearoa*¹⁴⁰ or sections of the Eucharistic Liturgy beginning on page 476.

Issues post 1989

Following the publishing and usage of the NZPB attempts were made to get Pakeha to use the Maori strands in their worship. Booklets like *Tui, Tui, Tuia: The Use of Maori in Worship in Te Tikanga Pakeha*¹⁴¹ aimed to give Pakeha insights into the Maori *taonga* present in the liturgies and some basic understanding of correct pronunciation. The challenges for those wishing to integrate Maori into the Pakeha services are summed up by Joan Metge: ‘The English speaking congregations of Te Tikanga Pakeha have in general been slow to accept and use this gift. The main reasons given are lack of understanding of the Maori language, fear of making mistakes which give offence and rejection of tokenism.’¹⁴² Moreover, Maori too were not completely happy with the content. Eucharistic Liturgies such as the liturgy entitled ‘Thanksgiving and Praise’, a diglot version in English and Maori later had the Maori version translated back into English, by the now Pihopa (Bishop) of Upoko o Te Ika, Muru Walters, with some delightful metaphors apparent in the re-translation that would not be apparent in the original English version. One example shows the richness in the Maori version that is completely missing in the English version:

English: We shall all be one in Christ, one in our life together.

¹³⁹ Comments by a Tikanga Pakeha student prior to the Morning Prayer service 31 March 2015.

¹⁴⁰ Church of the Province of New Zealand, *A New Zealand Prayer Book: He Karakia Mihinare O Aotearoa*, 1989, 456.

¹⁴¹ Joan Metge et al., *Tui Tui Tuia: The Use of Māori in Worship in Te Tikanga Pākehā*. (Christchurch [N.Z.]: Bicultural Education Committee, Diocese of Christchurch, 2005).

¹⁴² *Ibid.*, 5.

Translated into Maori: *Ko te Karaiti te pou herenga waka.*

Back into English: Christ is our canoe-mooring post.¹⁴³

That said, there is more to worship and spirituality than the words spoken, as important as they may be. Equally important is the ‘performance’; the manner in which the priest/liturgist/president conducts the service. The role of a priest encompasses the creation of liturgical acts of prayer and praise that create a truly corporate worship experience of the community. It also includes things such as public speaking (or perhaps better, speaking in public – the use of the voice, stance, pause, pacing, and the like)¹⁴⁴. Many issues are clearly on-going.

Then further issues following constitutional change

The 1989 Prayer Book as a liturgical tool was published by the Anglican Church in New Zealand just three years prior to the constitutional changes of 1992 that saw the establishment of a three Tikanga Church¹⁴⁵. This new arrangement with three equal partners in the context of the bi-cultural nature of the Treaty of Waitangi gave each an equal status and a requirement, at least at the General Synod level, of all parties agreeing on any major changes to Provincial life. There is little in the book that is uniquely Polynesian and that diocese has seven different cultural groups, and therefore diverse languages. It is interesting, therefore,

¹⁴³ The first two from the NZ Prayer Book, the third an unpublished version by Pihopa Muru Walters.

¹⁴⁴ To ensure better ‘performance’ by students of both Tikanga Maori and Tikanga Pakeha, classes in Te Reo (at level 5, currently 30 credits, with the possible extension into a further level 6 programme) is now compulsory for all students in the ordination strand. Standing resolutions 31 and 32 require a specific level of competence in Te Reo.

31. INCLUSION OF MAORI LANGUAGE AND CULTURE IN ORDINATION TRAINING PROGRAMMES

That training for ordination requires Maori language and cultural studies of sufficient rigor, intensity and depth to ensure that candidates for ordination have the capacity to conduct fluently all of the important tikanga karakia in Maori, and to be able to perform ably on Marae and in other Maori settings. [1986]

There is some difference in opinion on what the word ‘fluency’ means in this context, but it is most pleasing to see the level of competency students have in conducting services in Te Reo after this year of instruction.

¹⁴⁵ The General Synod/Te Hinota Whanui adopted a revised constitution in 1992, which provides an opportunity for each of the three partners, *tikanga* (A Maori word for way, style, or cultural model) Maori, tikanga Pakeha (European), tikanga Pacifica, to express its mind as an equal partner in the decision-making process of the General Synod 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 became The Anglican Church in Aotearoa, New Zealand and Polynesia/ Te Hahi Mihinare ki Aotearoa ki Niu Tireni, ki Nga Moutere o te Moana Nui a Kiwa. The seven dioceses in New Zealand and the Diocese of Polynesia remain unchanged, but within Te Pihopatanga o Aotearoa five *Hui Amorangi* (regional bishoprics) were established, and four bishops have been ordained to serve those areas in conjunction with the Bishop of Aotearoa. See <<http://www.anglican.org.nz/About/History>> (22 August 2015).

that the Introduction to the 1989 version has these words, ‘A Prayer Book for the Church of the Province of New Zealand, including as it does Te Pihopatanga o Aotearoa, and the island nations of the South Pacific in the Diocese of Polynesia, must be a deliberate attempt to allow a multitude of voices to speak.’¹⁴⁶ Clearly it does not achieve this intention from a Polynesian perspective and later I will present comments from the interviewees which indicate that many Maori and Polynesians are frustrated with aspects of its content, language and perspective.

The Prayer Book Commission consisted of thirty eight Pakeha, nine Maori, few women and no Pacifica members over its twenty five year development period. Additionally, the four chairmen and nine secretaries were all Pakeha, so it is very much a skewed group in terms of cultural background or Tikanga.¹⁴⁷ But having said that, it is important to remember that the Prayer Book (1989) was a document with its genesis in a time when there was not equality with, nor inclusion of, the three Tikanga in the way that evolved following the 1992 legislation. That it is a document of its time is true; that it is appropriate for this time in a Three Tikanga context is another matter.

Summary

The NZPB had a lengthy genesis over twenty five years and was generally heralded as a very creative and new document when published. It is currently used as a resource across the world and denominations, being highly applauded for the factors mentioned. However, post the 1992 constitutional and parallel societal changes there are major questions around its on-going appropriateness. Would the General Synod Office, for example, fund a further reprint? I would be most surprised if it did. The question I now explore is whether this book which is the centre, or at least a springboard, for most of our Anglican Provincial worship is meeting the needs of a three Tikanga church when there appear to be new, but often ancient, practices occurring cross the Communion. I now focus on some of these which appear to be complementary to, rather than exclusionary of, Prayer Book usage.

¹⁴⁶ Church of the Province of New Zealand, *A New Zealand Prayer Book: He Karakia Mihinare O Aotearoa*, 1989, x.

¹⁴⁷ Carrell, *Creating a New Zealand Prayer Book*, 119.

CHAPTER 4: NEW INITIATIVES FOR 21ST CENTURY ANGLICANISM

I have explored cultural and historical factors that affect how different Tikanga understand and live out their Christian spirituality, looking at the way each often has two outriggers to their Anglican canoe. I have considered the unique nature of St John's Theological College and outlined the journey towards the NZPB that ordinands will be canonically required to use in their ministry. It became apparent during the interviews that there is a multiplicity of ways in which people engage with the Prayer Book and that other factors impinge on the spiritual journey of Anglicans at this time. I now explore some of those including new monasticism, liturgical initiatives and pilgrimage, beginning with a brief overview of how new initiatives arise, often drawing us back to ancient practices.

In an address to an Anglican symposium in 2012, Archbishop Sir David Moxon reflected,

Scientific studies have identified a development known as the fractal. This a repeated unfolding of infinitely complex patterns that are self-similar across different scales, however they are not always the same structure at all scales, even though they are of the same type. Developments occur on the edge of patterns like the way a cloud changes shape or a sponge expands or a crystal grows. There is no central hierarchical nervous system forcing the emerging pattern's shape, but rather development at the edges, which nevertheless retain a strong family resemblance to the centre and origin. This kind of phenomena has been used as a model for describing Anglican ecclesial development. At its best Anglican ecclesial development across the globe has shaped itself per its local cultural and missional environment, yet retaining a strong family resemblance to its origin in terms of scripture tradition and reason, in terms of the Chicago quadrilateral¹⁴⁸, in terms of a similar over all approach to pastoralia,¹⁴⁹ liturgy and mission. This means that the future for Anglican Christianity is impossible to predict exactly, but that its development will be recognisable and yet diverse as a form, or as an adaptation of a form, at the edges. This appears to be most like the way

¹⁴⁸ This was a determination in 1886 of the four essential elements of the Anglican Church, namely:

1. The Holy Scriptures of the Old and New Testaments as the revealed Word of God.
2. The Nicene Creed as the sufficient statement of the Christian Faith.
3. The two Sacraments,--Baptism and the Supper of the Lord,--ministered with unfailing use of Christ's words of institution and of the elements ordained by Him.
4. The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

This was sourced from the Anglicans on Line website,
<http://anglicansonline.org/basics/Chicago_Lambeth.html>

¹⁴⁹ Here meaning 'pastoral care'.

the early church developed in the first century from its base in Jerusalem, Antioch and then Rome.¹⁵⁰

Often work at the edges changes us in fractal-like ways. As Carrell outlined, the New Zealand Prayer Book Commission experienced just that over its twenty-five-year life.

Thus, in the midst of different understandings of spirituality, declining church attendances, New Zealand census figures of Christian affiliation falling below the fifty percent mark, yet a resurgence in Cathedral worship in the United Kingdom, and amidst all the ‘posts’ (post-Church, post-Christendom, post-Christian, post-Modern) what new initiatives are developing and how ‘new’ are they in reality? What are these new fractal edges? Why are people heading on pilgrimages to places like Taize, Lindisfarne, Assisi, and Iona and, in New Zealand, monasteries such as Southern Star Abbey or the Ngatiawa River Monastery? Are there monastic rhythms for contemporary life that sit alongside/around Prayer Book spirituality? Among the interviewees two had an association with new monastic movements. One is a member of the Urban Vison community based in Wellington, while another is a member of the New Zealand-wide Order of St Stephen. Others spoke more generally about rhythms of life that are essentially Benedictine in nature. These will be explained in detail during this next Chapter and in the interviews. Additionally, at St John’s College we have four students who are already associated with the Urban Vison communities, with three recent alumni thereto affiliated and more students preparing for variations on this newer way of being Anglican. I begin by going back to ancient practices that now have formed new-edge fractals within the Province.

Monasticism and New Monasticism

Monasticism is ancient and found in many religions and philosophies. In the centuries immediately before the life of Jesus the religions of Hinduism, Buddhism, and Judaism all developed alternative styles of life which involved renouncing the world in some way, in order to seek liberation or purification or union with God, sometimes as a solitary ascetic and sometimes in community.

Early Christian monasticism drew its inspiration from the examples of the Prophet Elijah and John the Baptist, who lived alone in the desert, and above all from Jesus’ time in solitary struggle with Satan in the desert, before his public ministry began, setting his compass for the

¹⁵⁰ David Moxon, unpublished paper, 2012.

task ahead (Luke 4:1-13). Beginning with the Exodus and through Old Testament times, the desert was regarded as a place of spiritual renewal and a return to God. Although there were ascetics, especially women ascetics, among the first generations of Christians, they generally lived in the towns and cities.

St. Anthony the Great (ca. 251-356) was the first well-known Christian to withdraw to the desert. Anthony appears to have retreated to the wastelands of Egypt to lead an intensely ascetic life with the sole purpose of pursuing God in solitary prayer. He remained alone until his holiness and evident wholesomeness attracted a growing circle of followers. So deep was his influence that he is considered the father of the entire Christian monastic family, albeit that Paul the Hermit is the first known person living as a Christian monk in community.¹⁵¹

In the 6th Century CE, St Benedict identified four types of monks, effectively creating a hierarchy of preferred religious states:

- coenobites - a community of monks under an abbot superior and a rule;
- anchorites - hermits within the authority of an abbot;
- sarabites - monks living as two or three without an abbot or rule;
- gyrovagues - wandering monks or hermits.

Over recent decades some people have and are turning to a monastic way of life, primarily coenobitic in nature, because they want to step aside from busyness and consumerism. There is a search to be silent and reflective. For some it is to care for creation and to leave a lighter environmental footprint on the planet. For others it is to live in community and reach out to the last, the lost and the least. Others are religious hermits who focus primarily on their relationship with God, and the Ngatiawa River Monastery, a ministry of Urban Vision, has its own hermitage on the slopes above the main buildings. One such modern-day hermit is Stafford Whiteaker who grew up in California and began as a hermit in 1998, in the High Pyrenees of France.¹⁵² He is one of the new breed of people engaging with the many iterations of what can best be called new monasticism.

New Monasticism is a diverse movement, not limited to a specific religious denomination or church and includes varying expressions of contemplative and prophetic life. The notion and

¹⁵¹ Catholic Online <http://www.catholic.org/saints/saint.php?saint_id=5280> (12 February 2016).

¹⁵² Adam Lusher, 'Life Lessons from Modern Day Hermits.' *The Telegraph*. 19 September, 2012. <<http://www.telegraph.co.uk/lifestyle/wellbeing/9539104/Life-lessons-from-modern-day-hermits.html>> (23 August, 2015).

terminology of Protestant ‘new monasticism’ was developed by Jonathan Wilson in his 1998 book, *Living Faithfully in a Fragmented World*¹⁵³. Wilson was building on ideas of theologian Dietrich Bonhoeffer, who said in 1935: ‘The restoration of the church will surely come only from a new type of monasticism which has nothing in common with the old, but a complete lack of compromise in a life lived in accordance with the Sermon on the Mount in the discipleship of Christ.’¹⁵⁴

In their book *A New Monastic Handbook*, Ian Mobsby and Mark Berry reflect on the beginnings of new monastic traditions in this way:

From the time of the Franciscans onwards, expressions of the Christian religious life have bubbled up as renewal movements around the world in all traditions of church. It could be argued that the protestant Evangelical tradition itself was created out of the carnage of the Reformation drawing on an interpretation of Benedictine spirituality. After all, Luther was a monk. However, the language of a new monasticism finds a number of roots that have grown into a world-wide network and, in some ways, a disconnected movement.¹⁵⁵

They go on to reflect on other new movements that brought life to the church including the Oxford movement of the 19th century and the post-war new monastic communities such as those instigated by Dietrich Bonhoeffer and his friends. The writers add, ‘After the Second World War the Iona Community began out of a desire for a more integrated Christian spirituality that included eco-spirituality and justice and set up a new intentional community on the island and has grown into an international family. On Lindisfarne a similar community birthed the ‘Aidan and Hilda’ new monastic community network, which is now global.’¹⁵⁶ I had the privilege of visiting these two communities in 2015 to better understand the Celtic traditions that are at the centre of these new monastic fractals.

Some communities identified with new monasticism have been in existence since the 1970s in the United Kingdom and Europe. For example, the Taizé Community is an ecumenical monastic order in France. It is composed of more than one hundred brothers, from Catholic and Protestant traditions, who originate from countries across the world. This one was founded in 1940 by Brother

¹⁵³ Jonathan R. Wilson, *Living Faithfully in a Fragmented World: Lessons for the Church from MacIntyre’s After Virtue*, Christian Mission and Modern Culture (Harrisburg, Pa: Trinity Press International, 1997).

¹⁵⁴ Skinner, John. *The Prayer Foundation*, 2002.

<http://www.prayerfoundation.org/dietrich_bonhoeffer_on_monasticism.htm> (23 August, 2015).

¹⁵⁵ Mobsby and Berry, *A New Monastic Handbook*, 30.

¹⁵⁶ *Ibid.*, 31.

Roger Schütz, a Reformed Protestant. The community has become one of the world's most important sites of Christian pilgrimage. Annually, over 100,000 young people from around the world make pilgrimages for varied reasons. The foci are to live in a spirit of kindness, simplicity and reconciliation.

The proliferation of these communities resulted in 2004 with a gathering of such groups in North America to affirm what they called the *Twelve Marks of New Monasticism* and are fully outlined on Josh Anderson's website.¹⁵⁷ While not specifically stated, 'the rule of life' implies the common use of the offices of the Church. By focusing on prayer, praise and worship these new communities are drawing on the Benedictine inheritance and this can be equally seen in Aotearoa at Ngatiawa where daily the call to prayer rings three or more times a day as the community gathers in the Tarore Chapel¹⁵⁸. The value of this rhythm of life has been outlined earlier in this document, using the perspective of Bishop Justin Duckworth. Like all new monastic communities (and those of the past) there is accountability. In the case of Ngatiawa that is to the Bishop of Wellington. In the case of the Moot community it is to the Bishop of London,¹⁵⁹ and then within the community there is a standing committee to oversee the daily running of its office and staff and a written constitution that defines its rhythm of life around food, prayer and study. This pattern is very Benedictine and the website cited in the footnote gives the specific details of that form of new monasticism along with their spiritual practices and rhythms of life.¹⁶⁰ Communities such as *Contemplative Fire*¹⁶¹ hold to just two elements namely, travelling light and dwelling deep, while the *24-7 Boiler Rooms*¹⁶² have six practices,

¹⁵⁷ Anderson, Josh. *The 12 Marks of New Monasticism*. *Sojourners*. 2007.

<<http://sojo.net/magazine/2007/01/12-marks-new-monasticism>> (24 August, 2015).

¹⁵⁸ The chapel is named after Tarore. In 1835, the Bible Society published 100 copies of the Gospel of Luke in Maori. In 1836, missionaries gave one of these Gospels to a young Maori girl, Tarore, at a mission school near Matamata. Tarore's subsequent acceptance of the Christian faith and her murder at a young age had a great impact upon the Maori people with many coming to faith as a result.

¹⁵⁹ Church of England <<https://www.achurchnearyou.com/st-mary-aldermary>> (4 March 2016).

¹⁶⁰ Moot Community <<http://www.moot.uk.net/about>> (24 August, 2014).

¹⁶¹The contemplative fire website describes their commitments: 'As our name suggests, we seek to integrate the opposites, the paradoxes that have been felt, lived, wrestled with and reflected upon since the time of the earliest Christian communities. The contemplative call is to make time in the everyday flurry of things for reflection and stillness. The fire is the energy and vitality of God's Holy Spirit as we open ourselves to the creative and re-shaping power of God's life in us.' Source: <<http://www.contemplativefire.org/index.htm>> (24 August 2015).

¹⁶² According to the Boiler Room's website: 'The Boiler Room network is a worldwide family of missional and monastic communities committed to a shared life of 24-7 prayer, mission and justice. The first Boiler Room was established in a derelict pub in Reading, England in 2001. Today there are 34 Boiler Room communities of varying sizes on 4 continents, all centred on a rhythm of prayer whilst seeking to make a measurable difference amongst the poor and the lost.' <<https://www.24-7prayer.com/communities>> (24 August 2015).

not dissimilar to others, but first comes ‘The Practice of Prayer (daily, rhythmic, individual and in community)’.¹⁶³

Most monastic communities create their own services to offer both variety and space, albeit set within the structure of liturgical worship much of which has its genesis in Benedictine and Celtic practices, as does the New Zealand Prayer Book. Mobsby and Berry write, ‘New monastic groups such as Iona or the Northumbria Community have developed their own forms of daily prayer which we highly recommend exploring.’¹⁶⁴ As mentioned, some students at the College are certainly using forms of service from the Celtic Daily Prayer book finding it to be a helpful alternative and creative resource to complement our daily offices and are valuing new liturgical resources from the Urban Vison community.

Diversity and creativity are present in the liturgies of new monastic communities across the world and I heard of this diversity from some of the interviewees. Mobsby and Berry go on to summarise some of this diversity in the UK and USA.

In the Moot community in London, Anglican Common Worship is followed, but the community has written their own Eucharistic Prayer chants, where the community sings the main prayer, and the note is held by the community. At the Crossing New Monastic Community, at Boston Episcopal Cathedral¹⁶⁵, most of the service is orientated to ‘call and response’, making the liturgy very participative, and where the various ritual movements of blessing are celebrated by the whole community sharing in this ritual action.

In summary, new monasticism seems to be meeting the spiritual appetite of a younger generation. With it there is a mixture of spiritual practices, often in the form of Prayer Book usage, or variations on it, that ascribe to the ancient practices of the Daily Office. Many new monastic communities are developing their own resource material for worship. At the Moot community in London, my wife and I experienced worship on a self-developed, printed sheet

¹⁶³ Mobsby and Berry, *A New Monastic Handbook*, 60.

¹⁶⁴ *Ibid.*, 95.

¹⁶⁵ The Crossing website defines itself as: ‘an emerging church community that seeks to walk in the life-changing, world-changing Way of Jesus, sharing the love, hope, beauty and justice of God in the city of Boston. The worship style fuses the wisdom and mystery of ancient traditions with that of urban mystics, artists and activists. The community was started by a group of young adults and while most of the community are in their twenties and thirties, all are welcome to join the weekly worship service. The Crossing is an inclusive community, and we celebrate those who are grounded in the Episcopalian tradition and those who are simply looking to join a group of people asking big questions.’ <<http://www.stpaulboston.org/ministries/thecrossing>> (25 August 2015).

with Taize style music coming from a cell phone to assist our chanting. Meanwhile the Ngatiawa River Monastery¹⁶⁶ has developed a set of prayer books which are a compilation of varied resources including the NZPB, resources from the Taize community in France, New Zealand poets and original material from community members. Clearly new monasticism is impacting the use of the NZPB and is engaged in inventing new liturgies that have spread far beyond their communities in terms of general usage. At St John's College we have recently purchased copies of the Ngatiawa offerings and often use the Celtic Prayer Book to provide students with alternative liturgical options to engage them with some of these world-wide trends.

Liturgical Change: the Case for Quality

From the reviews I have undertaken of the Religious Studies Departments of two large private girls' schools I am aware of the value the girls place on silence, contemplation, mystery and something beyond themselves. Thus, I was not surprised that with three interviewees the phenomenon of cathedral attendances in the United Kingdom arose. Statistics show that many people in the United Kingdom are returning to Cathedral worship. In some parts of England they are coming in their hundreds and it is interesting to note that they are being drawn to liturgies that often focus on mystery and the numinous. The English report *Anecdote to Evidence* summarises the rise in Cathedral worship in this way:

Overall weekly attendance (based on 42 cathedrals) grew by 35 percent between 2002 and 2012. Especially significant is that weekday attendance has more than doubled in ten years (from 5,600 in 2002 to 12,400 in 2012). The rise in weekday attendance is linked to social shifts including the change in religious significance of Sunday in society, and the wider choice of activities now available on Sundays, including Sunday shopping and sport.

Sunday services appear static but weekday attendance for children and adults has increased by 13 percent in Canterbury since 2007 and by 19 percent in York. There is an overall growth rate of 8 percent over the last six years and this reflects many comments made by deans in the survey about their experiences of quite modest yet persistent growth. When asked about reasons contributing to growing services, the Deans' comments clustered around varied themes: quality of worship – the liturgical

¹⁶⁶ Ngatiawa River Monastery, *He Taro Ma Tatou/Daily Prayer*, Reikorangi, 2017. Self-published.

tradition and user friendly service sheets along with quality of music – especially at choral evensong and in congregational worship.¹⁶⁷

For one interviewee, Bishop of Dunedin, Kelvin Wright, some of this is due to the majesty, mystery and anonymity in Cathedrals.

If you have some spiritual issue you can go to this Holy place and nobody is going to ask you to be on the flower roster or sing in the choir. And you can just sit quietly in the back row and be as involved or as uninvolved as you want to be. But I think too there's all that an ancient Cathedral represents about a tradition that is far bigger than any of us are and far deeper and older, and I think people are yearning for that.

What appears to be important is authenticity and doing worship well. Ensuring there is opportunity around the liturgical service for building community (for those who desire it) and an obvious generous and inclusive hospitality are important. Central to the Report's findings is the importance of quality, liturgical worship.

Speaking at St John's College in June of 2015, Rev Dr Anne van Gendt, Director of the Anglican Schools' Office, spoke of the teenager's way of seeing the world.¹⁶⁸ For them what matters most are three things: integrity, depth and connection – connection with others and the past. She spoke of the importance of 'myth' and mystery often aligned with story. Paul Ricoeur, she reminded us, speaks much of mystery and the power of imagination. We need to use imagination in our liturgies and worship as we help people experience the God of the unknown, of mystery and imagination, the God of the infinite, the awesome God.

Karen Armstrong in *The Case for God* writes,

In most pre-modern cultures, there were two recognised ways of thinking, speaking and acquiring knowledge. The Greeks called them *mythos* and *logos*. Both were essential and neither was considered superior to the other; they were not in conflict, but complementary. Each had its own sphere of competence and it was considered unwise to mix the two. *Logos* ('reason') was the pragmatic mode of thought that enabled people to function effectively in the world. It had, therefore, to correspond accurately to external reality. People have always needed *logos* to make an efficient weapon,

¹⁶⁷ Church Growth Research Programme.
<<http://www.churchgrowthresearch.org.uk/UserFiles/File/Reports/FromAnecdoteToEvidence1.0.pdf>> 20-21, (15 July 2015).

¹⁶⁸ Address to the Ministry Formation class, St John's College, 3 June 2015.

organise their societies or plan an expedition. Logos was forward looking, continually on the lookout for new ways of controlling the environment, improving old insights or inventing something fresh. Logos was essential to the survival of our species. But it had its limitations; it could not assuage human grief or find ultimate meaning in life's struggles. For that people turned to *mythos* or 'myth'.¹⁶⁹

As an essentially modernist institution the Anglican Church has applauded *logos* (reason, rationality), but now in this post-modern climate there is a call to accentuate myth. Armstrong goes on to define myth in this way, 'A myth was never intended as an accurate account of a historical event: it was something that had in some sense happened once, but that also happens all the time...from a very early date people re-enacted their myths in stylised ceremonies that worked aesthetically upon participants and, like any work of art, introduced them to a deeper dimension of existence.'¹⁷⁰ So the mystery of myths is part of what appears to be drawing younger people to new and ancient rites and spiritualities of all varieties. While this appears to be the case for many in the UK, who would arguably fall under the Pakeha label were they to come to this Province, I also heard from Maori and Polynesian interviewees of their valuing of ritual, symbolism, metaphor and story. I heard of their desire to be caught up in something bigger than themselves. Liturgy, when done well, meets this wish, this yearning. The interviews help determine whether the NZPB is achieving this in ways that participants find life-giving and God-meeting. Now I take a walk, joining another new and ancient practice.

Pilgrimage

Pilgrimage came up in varied ways during the interview process. It is impacting the lives of people in deep ways. From the earliest of times people have been engaged in pilgrimage to ancient or historical sites, to a person in the form of a guru, shaman, witchdoctor, fortune teller or priest or to places such as Iona and Lindisfarne, considered to be 'thin places', i.e. places where the sacred and secular come with only a gossamer veil between them, places where we experience God in a real, close and intimate way. The Hebrew people knew the value of pilgrimage and if we journey back centuries the psalmist writes, 'Blessed are those whose strength is in you, who have set their hearts on pilgrimage' (Ps 84:5).

Pilgrimage and monasticism in the medieval church were powerful forces. Additionally, holy relics were a great attraction for medieval pilgrims. The belief was that through the saints and

¹⁶⁹ Karen Armstrong, *The Case for God: What Religion Really Means* (London: Vintage, 2010), 3.

¹⁷⁰ *Ibid.*, 4.

their intercession on our behalf one could get closer to God. People went on pilgrimage as a penitential journey to seek forgiveness or as a way of seeking healing for themselves or others. The period of the Crusades was an example of pilgrimage *en mass*. However, the Reformation brought a halt to pilgrimage for Protestants with Luther declaring that all pilgrimage should stop. For him the Spirit does not come through fasting, praying, pilgrimages, running to and fro through the country, but only through faith. In 1520 he declared, ‘All pilgrimages should be stopped. There is no good in them, no commandment enjoins them, no obedience attaches to them. Rather do these pilgrimages give countless occasions to commit sin and to despise God’s commandments.’¹⁷¹ This statement of Luther’s is one with which many of the interviewees, and I, would strongly disagree.

In an article on pilgrimage Allan Davidson speaks of pilgrimage being both an inner and an outer journey, both equally apparent. One goes to ancient sites as an observer, but also something inside changes. As Davidson says, ‘Faith is deepened and enriched, horizons are broadened through the opportunity of experiencing the way that other people down through the centuries have worshipped and witnessed, how they have believed.’¹⁷² We are changed in this process. In his book *Waves of God’s Embrace*, Winston Halapua reflects that pilgrimage is about making a journey to a source of life. In this process of journeying we are not so much journeying back, but rather we are opening ourselves to ‘challenges ahead and to receiving and sharing new life-giving gifts.’¹⁷³ Perhaps when we come home from a special pilgrimage the real pilgrimage begins.

Places like Iona and Assisi are not only places of retreat but also places of renewal that prepare us to enter back into the world. For Bonhoeffer, the call to take up his cross in 1939 meant leaving the security and safety of a position at Union Seminary in New York and returning to Germany where he became part of the resistance and struggle against the evils of Nazism. Later in this thesis, Hirini Kaa outlines pilgrimage as something of the struggle for Maori amidst post-colonialism. We go to places and people, open to the challenges that God may place upon us, as we enter into conversation with the faith that is imbued in the place, the people and the history that encounters us.

¹⁷¹ Pilgrims and Pilgrimage <<http://www.york.ac.uk/projects/pilgrimage/content/reform.html>> (15 February 2016).

¹⁷² Davidson, *Christianity in Aotearoa*, 2.

¹⁷³ Halapua, *Waves of God’s Embrace*, 34.

In modern times, we see people going on pilgrimage to sacred or special places with people attending in their thousands occasions like ANZAC Day commemorative services, travelling to Gallipoli or *Oihi*, where the Gospel was first preached in Aotearoa, or to their *maunga* (mountain) as I heard from Maori interviewees. Additionally, in the twenty-first century we have seen a resurgence in pilgrims journeying on the *Camino de Santiago*. Known also as the ‘Way of St James’ it has been one of the most important Christian pilgrimages since medieval times and has existed for over 1000 years. Since the late 1980s the *Camino* has attracted a growing number of modern-day pilgrims from around the globe, a new fractal to use Moxon’s image. One of the interviewees has walked the *Camino* twice. He spoke of the profound way it affected him spiritually.

There is only one reason for a Christian pilgrimage and that is to meet God, and surprisingly we often meet ourselves. Patricia Kasten quotes Kathy Spaar, former pilgrimage coordinator at the Washington National Cathedral (Episcopalian), ‘The outer journey of walking leads the pilgrim inward to that deep place of stillness where one’s innermost-self flows into divine life.’¹⁷⁴ Kasten concludes with,

Pilgrimages are not just about sacred journeys. They can be journeys of discovery and may include a sight-seeing element, but they always retain a sacred element. As pilgrims, we must be open to God’s presence and activity in our lives before, during and after the pilgrimage. The result of the pilgrimage will not be the amount of souvenirs brought home or the number of places visited, but the transformation that has taken place inside the person.¹⁷⁵

The varied dimensions of all pilgrimages should remind us of what our entire lives are meant to be: a journey, with others and for others, to meet God.

In 2015 I travelled to the Northern Hemisphere for three weeks. While I journey as a pilgrim to sacred places, going open-hearted with the Spirit, often looking for silence and to be alone, I am aware of a statistical reality. The numbers of those travelling to the small 3km by 5km Island of Iona number around 130,000 per annum while the equally small Island of Lindisfarne, off the coast of North East England, attracts over 600,000 per annum. Consequently, they are not necessarily quiet places. The reasons for these pilgrimages are very varied. I encountered Christians like myself who were following in the footsteps of many who came to find God,

¹⁷⁴ Ibid.

¹⁷⁵ Ibid.

bask in the history of the place and reflect. Others came because they had seen the television series *The Vikings* and wanted to come and see this place for themselves where the Nordic invaders first landed in 793CE. St Cuthbert, the Abbot of Iona was a hermit, prior, and bishop and one to whom many pilgrims came for counsel or blessing. The island where he led his eremitic lifestyle, in later years, is pictured below, just off the Island of Lindisfarne.

In the same way that pilgrims came in the seventh century, men and women still come to experience something of the Divine. After the Viking invasions monks carried St Cuthbert's remains throughout Northumberland looking for a safe-haven to bury him. Eventually, after nearly a hundred years, his remains came to rest in Durham Cathedral. Two sculptures of this now exist, one in Durham and one on the island of Lindisfarne. For my wife, just touching that wooden carving in St Mary's, Lindisfarne, was something quite profound. We go, as the Foreword of this thesis began, hoping to experience Christ on our journey. Often that happens as we 'break bread' together with other pilgrims, but also we go to find God and in so doing find ourselves.



The smaller island off the coast of Lindesfarne where Cuthbert lived the hermit's existence.



Inside St. Mary's Church on Iona is this wonderful wooden sculpture by Fenwick Lawson. A bronze of this sculpture has been made for Durham Cathedral.

I reflect on my own journeys to both these islands, thousands of kilometres away, and to the Southern Star Monastery at Kopua in New Zealand and wonder again why I take these journeys. As I travelled to the latter monastery and entered a totally different rhythm of life, spending time in relative isolation, joining in the simple Benedictine prayers, finding direction from the Abbot and there reflecting on my journey with God, I am aware that this is a deeply spiritual thing to do. It is not easy to define what happens, but I return changed, not necessarily in a dramatic way, but something is nuanced differently. Has it been as dramatic as for Bonhoeffer? Well, yes and no. Has it cost me my life? No, but it has certainly been a place where twice clarity came as to God's call on my life. It has been a place where God surrounded me, affirmed me, shook me or sent me back simply refreshed for the task at hand. Davidson is right that pilgrimage has an inner and an outer dimension.

For many new monastic communities pilgrimage does not simply mean going to a place where we believe God is present; a shrine or holy place. It means fostering a sensitivity and awareness of the presence of God in all the world. This may not be a comfortable experience, it may be hard to encounter God in pain and struggle; a ship is safest in port, but that is not what ships are made for.

As I sit writing this section, I look out at a group of young Anglicans from the Waiapu Diocese who have just completed a pilgrimage north to Oihi and have now spent an hour wandering the grounds of this College with its own history, containing some of New Zealand's oldest buildings and the burial site of many including Archbishop Sir Paul Reeves, once Primate and Governor General of this country. Pilgrimage is a new fractal structure of Anglicanism in this Province, growing from ancient 'crystals'.

This chapter brings into focus the dynamic nature of liturgical practices to meet the changing needs of individuals and ecclesial communities. The rise of new monasticism has seen a diverse use of liturgies beyond those of the set prayer books of the countries in which they are found. Many interviewees spoke of the value of alternative liturgical resources and outlined what they are doing to achieve a contextually appropriate mix in their worship which are detailed in later chapters. Meanwhile cathedral worship appears, at least in England, to be drawing younger people to worship amidst the numinous that is offered by both the buildings and the rites that have their roots in ancient liturgical practices. Finally, in this chapter, I focussed on the ancient practice of pilgrimage that continues to find new expression in places ranging from Spain and Iona to north of Auckland. I now listen to varied voices from across the Province who speak

of their journey to find God; their pilgrimage as Anglicans with varied spiritualities and the NZPB.

CHAPTER 5: MAORI PERSPECTIVES

An introduction to the interviewees

As with all three Tikanga I aimed to obtain a cross-section of people to respond to the focused questions, younger, older, ordained and lay. For Tikanga Maori the interviewees were:

1. Rev Dr. Hirini Kaa, Anglican priest and historian, currently lecturing at Auckland University, 10 September 2015.
2. Archdeacon Te Waaka (Sonny) Melbourne, Maori Diocese of Te Manawa o Te Wheke, 21 October 2015.
3. Bishop George Connor, retired bishop who has very close links with Tikanga Maori, 9 September 2015.
4. Bishop Muru Walters, Pihopa o Upoko o Te Ika, 10 December 2015.
5. Rev Tony Brooking, ex-student of St John's College and Missioner of the Maori parish of Holy Sepulcher, Auckland, 2 March 2016.
6. Ruihana Paenga, Youth facilitator, Maori Diocese of Te Tai Rawhiti, 21 January 2016.

Before beginning an outline and analysis of the interview material, I need to make it clear why there is a strong emphasis in all the interviews on spirituality. To understand the impact of the Prayer Book, it is important to lay out the patterns and practices of spirituality for each of the three groups, the Three Tikanga. The first focus of the interviews was to do that. In each case I ask about the spirituality of the grouping and what practices are bringing life to them at present and then, finally, I focus on the role the Prayer Book plays in supporting their spiritual growth, or otherwise.

As I begin this section on Maori spirituality I am very aware that I am an interpreter of another culture's story. There are dangers here. As Kaa commented, 'We need to be telling our own stories. Not having others tell them for us.'¹⁷⁶ I hope that I can represent as honestly as possible the results of my listening to Maori voices. Thus, may their story speak for itself in what follows.

I am a modernist and one with a scientific, rational undergraduate training so I am conscious of the filters through which I process material. The danger for rational analysis is summarised by Maori Marsden when he writes,

¹⁷⁶ Bluck, *Wai Karekare: Turbulent Waters*, 22.

Abstract rational thought and empirical methods cannot grasp the concrete act of existing which is fragmentary, paradoxical and incomplete. The only way lies through a passionate, inward subjective approach. Only a few foreigners alien to a culture, men like James K. Baxter with the soul of a poet, can enter the existential dimension of Maori life. This grasp of a culture proceeds not from superficial intellectualism but from an approach best articulated in poetry. Poetic imagery reveals to the Maori a depth of understanding in men which is absent from the empirical approach of the social anthropologist.¹⁷⁷

With that warning I continue. The Maori interviewees confirmed the perspectives on Maori spirituality outlined earlier in the thesis, primarily in Chapter 2. These included the importance of the land, genealogy, the language and *mana*, or authority. Additionally, I heard a more holistic approach to faith than is the case for Western Christianity with the use of the inclusive ‘we’ (*whanau* and *iwi*), as opposed to the ‘I’ of individualistic Western Christianity, the importance of the Old Testament and the interconnectedness of creation that aligns with Celtic spirituality and pantheism. I heard resonances of these throughout what follows now from the interviewees. This chapter will give some more general coverage of spirituality from the interviewees’ perspective, outline their experience of the nature of God, address the issues of *whakapapa* and land before moving into the place of pilgrimage and then finally how all this impacts on a Maori valuing of the NZPB.

How Maori see themselves is very different to European understandings of self. For Brooking, who he is as a Maori is a non-negotiable. To know who he is and where he is from are core. In an address to students at the College during a spirituality class he said,

The person that stands before you is part of the mountains. The person that stands here before you believes that I am part of the water, the rivers that run beside these mountains. I am part of the Marae that sits amongst these rivers and hills. I am a part of a wider family grouping that we call a *hapu*. I am part of a wider *iwi* or people that I call *Ngapui* or *Ngati Puro* depending on which side of Auckland I am on. This is me. I say that because I believe that my ancestors are buried in this soil.

The Maori ancestral stories of the god *Tane* coming from the land align with the Genesis stories of Adam being formed from the soil. The sacredness and interconnectedness of Maori to the

¹⁷⁷ Maori Marsden, ‘God, Man and Universe: A Maori View’, *Te Ao Hurihuri: The World Moves On*, ed, A. King, Hicks Smith/Methuen, 1977, 163.

land, the *whenua*, is strong, as I heard from many Maori. There is an interconnectedness of people, of the use of the word ‘we’, of the centrality of *whanau* and *iwi*; of family and tribe.

In the Introduction, I outlined Allan Davidson’s description of Maori pre-Christian spirituality being holistic in its world view, holding together the past and the present, the spiritual and secular, life and death. The gods were not distant from the world of people.¹⁷⁸

Maori spirituality today is far from an easy topic to traverse, let alone define. When asked for his description, Melbourne responded,

It took me seven years to try and describe it and you want me to do it in a few minutes! It would need to be based on how you see yourself as a Maori, and extend to your understanding of what being Maori is all about. Spirituality would come as you go into the social life of people, your relationship with them and your relationship with everything around you, the environment.

Equally, Connor spoke of the impossibility of defining Maori spirituality in a concise manner as it varies so much from *iwi* to *iwi*.

Melbourne talked of his earlier investigations that were prompted by a song he heard younger people listening to and from it he concluded that it was to do with their understanding of the modern world, a world that they were finding difficult to live in. He heard them saying, ‘Let us get back to the old world of the Maori because it looks simpler than what it is now – it [life] is too complicated for us.’ It seemed to Melbourne that for Maori, it would be easier if the Pakeha took away the God of Christianity and left Maori alone with their ancient gods. Having heard this, he pondered whether ‘they know what they are talking about in terms of their gods or their understanding of their spirituality. Because you have to go back before pre-European times and then when you get the mixture it gets more confusing. We probably have to look at *minitanga* [the way of ministry] because that would be the beginning of Christianity itself.’

These pre-Christian concepts, as we will see for Polynesians, often sit as one of the two outriggers of the Maori spiritual canoe. Cody wrote, as outlined in the Introduction, ‘Inculturation is important because it implies a true meeting and partnership of Maori spirituality and Christianity’.¹⁷⁹

¹⁷⁸ Davidson, *Christianity in Aotearoa*, 3.

¹⁷⁹ Cody, *Seeds of the Word*, 30.

Using different words to Cody, Melbourne spoke about the two streams that come together. The first is the seed that was sown from *Rangiatea*. *Rangiatea* was the top most heavens according to the old Maori and then you have beside it the seed that came from Jerusalem - Christianity. That seed, said Melbourne, was brought in by Samuel Marsden and experienced growth that came amidst the political scene that followed. Maori spirituality is thus, for Melbourne, a blending of the two as it is for Brooking, who simply said, 'I don't have a conflict with Maori Spirituality and Christianity, and I believe they can sit together.'¹⁸⁰

To give an example outlined by Connor,

Bishop Bennett used to say I am a Christian first and a Maori second and we would say, no Bishop you are wrong. You have got to be a Maori Christian. Christ must transform your Maori-ness, and you are a Maori Christian, not a Maori first or a Christian first, you're a Maori Christian. Oh no, no, I am a Christian first and a Maori second, said the bishop. Anyway, when he retired he became a bit freer and eventually he reached the point and said, I think I am a Maori first and a Christian second. Bishop you're still wrong, you can't be a Maori first and a Christian second. You have to be a Maori Christian.

It may have been helpful for the Bishop to have read Cody's perspective. He talks of *he pounga hourua* [the two hulled canoe]. He writes, 'Christianity needs the hull of Maori spirituality if the Gospel is to be inculturated in a Maori way. Maori spirituality needs the hull of the Gospel if Maori are to be truly Christian'.¹⁸¹

The place of land and genealogy are also important ingredients in the world of Maori spirituality, but the prime difference is found in the person of Jesus Christ. For all Christians there is the task of determining the Jesus of history and aligning that with the Christ of faith. Melbourne reflected that,

When the missionaries first arrived in Taupo they went to the chief to ask for permission to preach. He said no, stop for a bit. Go up and see my priests, and you talk to them and, if they say yes, I will say yes. Apparently, they went and they talked for two or three days. They went through the scriptures and eventually they came to the story in the Book of Revelation of Christ being the bright morning star (Rev 22:16) and the old

¹⁸⁰ Brooking, 2 March 2016.

¹⁸¹ Cody, *Seeds of the Word*, 87.

Maori priests said: ‘Ah, we have been waiting for the enthusing star, your Christ is the enthusing star, and we have been waiting for it – yes we agree. *Te Whitu Marama Te Ata* [bright morning star] for that *hapu* and for that *iwi* this was a very significant name because Christ was answering something that they had been looking for.

As Cody summarises, ‘True enculturation takes place when the Gospel infuses the culture and the culture receives the Gospel fully.’¹⁸²

Finding a culturally appropriate image of Jesus, Connor spoke of the time when he was Vicar of St Faith’s church in Rotorua where there is a Maori Jesus depicted walking on the water in a large etched glass window. When you sit in the pew and look through the etched window Christ appears to be walking on the water, but what of the nature of this depicted Jesus? Connor outlined how he had searched through the vestry minutes of the time when the window was commissioned and read of the challenges Maori faced in how they would depict Jesus in the window.

Some members of the vestry wanted to have a Maori with a full *moko* [face tattoo], while others wanted a Jew. He was a Jew, he wasn’t a Maori. No, He was a Maori. No, He was a Jew. So in the end they agreed. He would have a cloak with a border, but He would be whatever the viewer thought He was. He had a little beard but you had to decide whether He was a Jew or a Maori or both somehow. So, you might think He is a Maori or you might think He is a Jew, or you might think He is a Jew honoured by the Maori if He happened to turn up in Aotearoa.¹⁸³

¹⁸² Cody, *Seeds of the Word*, 113.

¹⁸³ *Ibid.*



The image of Christ walking on water in St Faith's Anglican Church, Rotorua.

In St Mary's Church in Tikitiki we can be either horrified or delighted at this beautiful church which is full of Maori carving and Maori motifs. However, there is a very pale, blonde Christ hanging on the cross in the stained glass in the east window because Maori hadn't quite got to the point of presenting a contextualised Jesus. For in this image he is not a Jew or a Maori, he is European.

The challenge is to find a contextualised Christianity that honours the Christ from a Maori perspective for all 'Christianities' are culturally influenced. James K. Baxter attempted to contextualise Jesus in his poem *The Maori Jesus*,¹⁸⁴ but I wonder if all he has done is to present a somewhat caricatured image of Maori people of Baxter's time. Is it one that others may find offensive for is not the Maori Jesus seen here a 1970s flower-power-druggie-protesting-revolutionary? Connor's perspective on the poem was that, 'It's not about what He looked like or what He wore, but what He said. So it is profound in some ways.'¹⁸⁵ The revolutionary aspect of Jesus' message to free the captive, give sight to the blind and to proclaim the dawning of a new age (the Kingdom of God) are themes picked up by Maori Christians, often through an Old Testament lens. Some Maori find considerable resonance with the Israelites exiled in Babylon during the 6th Century BCE. The oppressive 'colonial powers' in Aotearoa are the Babylonians and Maori see something in those texts of liberation for a people from an invading people who took them captive. Melbourne and Kaa both saw some truth in this proposition as outlined in the Introduction of this thesis from Walters' perspective. In fact, Melbourne was

¹⁸⁴A Poem a Day <<http://nzpoems.blogspot.co.nz/2011/07/maori-jesus-james-k-baxter.html>> (15 March 2016).

¹⁸⁵ Connor interview.

‘dumbstruck’ one day when the New Testament was read as it was foreign to the Old Testament-centric Ringatu faith in which he grew up.

Beyond a close association with the Old Testament there seem to be some similarities between Maori spirituality and that of Celtic and Franciscan spirituality. Melbourne commented that Maori spirituality is also very nature-focussed. He added that the natural world is the ‘spiritual essence of what nature gods are all about. It is the same thing with the Celtic and the Aborigines and the Red Indians, in-fact throughout the world – we have these wonderful sacraments because it is human understanding of themselves in terms of the environment.’ For example, Walters concludes his article, referred to earlier, with a very Celtic-like blessing.

Kia hora te marino,

May the calm be widespread,

Ia whakapapa pounamu te moana

May the sea glisten like the greenstone,

Kia tere te karohirohi i mua i tou aroaro.

May the shimmer of light dance before your pathway.¹⁸⁶

But is this panentheistic spirituality? Connor believes that there are similarities. He tells the story of how he led a weekend retreat for the Wellington Diocese and covered three spiritualities: Maori, Hebrew and Irish. During that he postulated that the three are woven together. ‘What is common about them is the closeness to nature I suppose, closeness to God in nature. If you think of the tradition in the Psalms of addressing the created world and telling the created world to praise God and then we will praise God with you, then that’s certainly an aspect that I think Maori would have found very easy to understand because they saw God in the created world.’

It appears that Maori see everything as having God indwelling, but not making everything God, as pantheism would ascribe. Everything is part of God’s created world and God has breathed into everything, not just human beings as we read in Genesis 2. Connor responded to my question with, ‘I think if someone had invented panentheism at that time and said, do you people (i.e. Maori) believe in panentheism? They might have said, yes that is exactly how we see things.’

¹⁸⁶ Muru Walters, *The Future of Christianity in the West*, 12.

There is some discussion within Maoridom over the naming of God. Trying to untangle the pre-Christian gods from the God of the Jewish and Christian faiths is not easy. The names of God vary and I am left wondering how many are pre-Christian and how many align more with the God of the Bible. Melbourne seemed somewhat unsure when asked about this, naming a variety. ‘We would say *Ihoa*. *Ihoa* is God and God has lots of names. *Atua* is God, *Io* is God. As far as I know, most if not all Maori will believe, unless they are atheists (which is not Maori) that God is supreme.’ As Henare Tate explains, ‘[T]he Maori naming of the Divine has been the subject of some controversy. At issue are two competing names: *Atua*, which was the name given to God by the early Christian missionaries; and *Io*, the name that arguably goes back to pre-European and thus pre-Christian Maori tradition. However, a further issue is whether the name *Io*, as we have received it, is influenced by Christian tradition or is a creation by Christians.’¹⁸⁷ That said, Tate argues for the fact that it is a traditional name for a distant Supreme Being of pre-Christian times.

Melbourne talked of many gods under the one name. ‘*Io* to my knowledge has got different flavours, different things that he does, different behaviours. *Io te Pou* which is the god of the night and *Io te Kamokamo*¹⁸⁸ and there are so many. I don’t know them all so I can’t speak too much on it. I am wondering how much of this is pre-Christian spirituality and how much is purely Christian.’ As said earlier, all religion passes through a cultural sieve. Melbourne continued,

I’m not so concerned about what the name of the God is in Maori, I’m concerned about the credits I’m lodging when I’m trying to practice to the full extent our Tikanga Maori values, which come from spiritual origins and purpose for doing things. It’s like an invisible debit and credit ledger, you can also debit. But praise God, Lord Jesus helps us.

Some may argue that this is a confused mingling of Christian and pre-Christian spiritualities, but the interviewees were clear that they view their perspective as a form of biblical Christianity that is firmly contextualised for the Maori setting.

¹⁸⁷ Henare Tate, *He Puna Iti I Te Ao Mārama : A Little Spring in the World of Light* (Auckland, N.Z.: Libro International, 2012), 231.

¹⁸⁸ One of the meanings is ‘eye’ and it is possible that it is a metaphorical allusion to an attribute of *Io* – One who sees.

Whakapapa [genealogy]

Whakapapa for Maori is important spiritually for as Paenga, a younger member of *Te Hui Amorangi o Te Tairawhiti* put it, ‘*Whakapapa* encompasses our history and who we are as Maori.’ Paenga mentioned Maori culture, genealogy, language, the attachment to land, the collective components of family and tribal groups as all being important aspects of Maori spirituality. Few evangelical Western Christians would name any of these in describing their spirituality. Additionally, one major difference between Maori and European culture is the understanding of self and the collective group. Individualism is not central to Maori tikanga from Paenga’s perspective, albeit that some Maori who have joined Pentecostal churches may have a clearer focus on individual salvation, but presumably find conflict with their Maori traditions and practice in doing so. I did not ask that question, so I can only presume.

When asked about the place of *whakapapa* in Maori spirituality Melbourne spoke of its centrality: ‘Because without your *whakapapa* you don’t have anything to align yourself with, the world, the earth or the sky. That is the difficulty of Westernised thinking, or for want of a better word, Pakeha.’ He goes on to stress the importance of this:

Maori say continuously that it is for my grandchildren that I must live. My children are okay but I need to live for my grandchildren. So, the *whakapapa* is very, very, very important. I suppose in a sense that is why Matthew [in his Gospel] begins by putting out Jesus’ pedigree – he wasn’t a slave, he was a descendent of a king.

There is an important spiritual attachment to *whanau* and *iwi*, but spirituality and health, that is well-being, are seen to be like a house with four uprights or four main pillars. Brooking spoke of this in his discussions with College students.

Te Wharetapu Wha is a concept introduced by Dr Mason Dury and championed by Walters in my conversation with him. It is not a new concept, but it came out in a holistic health model that Dury presented in 1992. It offers an image of four sides of a house. Unless the four sides of your house are stable, what happens? The roof falls in. So, four areas are important to us a:

- Good spiritual health
- Intellectual health
- Physical health
- Relational health

For Maori everything is inter-related, unlike the compartmentalising that Pakeha are often prone to do in say Platonic dualistic understandings of body and soul.

The place of land – *whenua*.

When interviewed for *Taonga* magazine in the Winter of 2013, Kaa outlined how Maori look to the land for their stories of spiritual sustenance. ‘I think we need to be grounded in the soil of Aotearoa. We need to relate Scripture directly to this context. We can’t keep looking to Europe or North America for answers on each new thing that comes up.’¹⁸⁹ Speaking as the *Pihopa* [Bishop] of the southern regions of the North Island, Walters reflected that, ‘Those who carry out ministry for *Te Upoko o Te Ika*¹⁹⁰ are called *Minita a Iwi* [Minister of the People], ministry by the blood, flesh and bones. This is why the land is sacred. These are sacred spaces where blood, flesh and bones live and die.’¹⁹¹ Brooking when speaking at the College began with the Genesis creation story where God creates Adam from the soil (Gen 2:7) and outlined how we came from the soil and to the soil we shall return. For him he is the soil (the *whenua*), he is the mountain and he is the river, they are one. It is not surprising then that another Maori student could not understand how the Trust Board of the College was now selling land that it owned; it was a totally foreign concept for her. How could you sell that which is so intrinsically part of you, from which you have come?

Speaking of her own family, Paenga recalled how they have recently experienced a reclaiming of the lease on their family land and how this affects them both physically and spiritually. For her the association with the land has a major interconnected effect ‘on health for the land and for the people through being disconnected and therefore being in deficit in a spiritual form.’ She spoke of the vast areas of unused Maori land in the East Coast region and said, ‘This is largely because of the multiple owners who are disconnected from the land itself. I believe there is a big spiritual deficit here for the people and the land.’

There is too a centrality of the *marae* as a place of gathering for varied rites. For Maori, unlike Pakeha and Polynesians, the parish is often less a focus of worship than the *marae*. As Melbourne says, ‘For Maori it’s the *marae* that’s the life of the people. The religion doesn’t really matter...Anglicans will be left alone to do their thing and the Ringatu will do their thing, but when there is a *hui*, a *tangi* or something they all come together there on the

¹⁸⁹ *Taonga* magazine, 23.

¹⁹⁰ This is the Maori name for Walter’s *hui amorangi* [diocese].

¹⁹¹ Unpublished address.

marae.’ It means that there is a more expansive inclusiveness of different religions and denominations, but with that comes a challenge for Maori Anglicans to know who they are in a distinctive sense. They are people attached to the land and so returning to significant places is important. I now turn to the Maori understanding of *hikoi*, or pilgrimage.

Pilgrimage

Pilgrimage is important for Maori. Walters writes that ‘places are linked historically and traditionally to ancestral mountains which are climbed, ancestral waters which are swum, ancestral plains which are walked over, and the main towns with Maori and European names... which are visited regularly in the name of *Karaitianatanga*, Christianity. The spirituality of enjoying these sacred spaces, God’s creation and the world are special to Maori and is captured fully in Maori chant.’¹⁹²

Kaa reported that he found himself moved just by being in the places where visionary leaders had walked. ‘I had heard about all these people, I had read about them, I knew about them, but then going there, to their holy places, and meeting their followers... what I didn’t know, was how it was going to feel.’ Parihaka, a place of massacre and injustice, for example, lived up to everything he’d expected – and more. He saw pain, still keenly felt, for the relatives who had suffered the 1881 sacking of that place. He heard the intimate way Te Whiti and Tohu’s followers talked about their prophets. There was within him a spiritual inner movement.¹⁹³

Melbourne included this Maori proverb in terms of pilgrimage. *Hokia ki ō maunga kia purea e koe i ngā hau o Tāwhirimātea*, which means ‘Return to your ancestral homes to be cleansed by the winds of *Tāwhirimātea*’. He added:

It is basically asking you to return back home, do pilgrimage now and again and remember who you are. Within that wind are all the past notions of how you became what you are. It is a pilgrimage also to go back to where your people are buried and remember their stories. So, if you are part and parcel of Christianity, then that also is part and parcel of your pilgrimage.

¹⁹² Muru Walters, ‘The Future of Christianity in the West’, *Colonialism and Christianity*, (Wellington: Tamihana Foundation, 2003), 6.

¹⁹³ *Taonga* magazine, 23.

To go deeper I asked Melbourne, ‘So are you going back to the mountain to hear God speak to you or are you going back just to remember?’ And he responded, ‘Well that is where God is. God is found on the mountain, where you’ve come from.’ Then speaking personally about his own mountain he gave colour to what is done there:

I am the Chairman of the Trustees so I have to go up there often – *Maungapohatu*. It is my job to look after it. We go and do. Not so much as to go and think. There always has to be something for the people there. Because there are people there, and they have a life to live and living to look forward to, and we have to try and be practical as to what the mountain wants them to do.

And the practical nature of this is around cleaning up opossums, fencing sections off from wild cattle and generally tending the *taonga* (treasure) they are custodians of, a practical spirituality perhaps in the pattern of Martha (Jn 12:2).

However, Henare Tate, writing in *Spirituality in Aotearoa, New Zealand: Catholic Voices*, offers a perspective in respect to the pilgrimage of the dead during and prior to the *tangi* (funeral). His specific example relates to Maori returning the remains of Bishop Pompallier to Aotearoa. This was not just about disinterring his body in France and returning and burying it in New Zealand. This was something of huge spiritual significance for the Maori people involved. After formal processes of disinterment, they needed to address and acknowledge spiritual links in France with God, family, the Church in France and the place where he was born and buried. Tate outlines what then happened here in Aotearoa.

The Hikoi (pilgrim) Group then escorted the remains of Bishop Pompallier throughout Aotearoa-New Zealand travelling from marae to marae, from town to town. For them, encounter and relationships were of great importance. The escorting group would entrust the remains of Bishop Pompallier to the *hunga kainga* (home people) in each place. Then followed the need to encounter and re-ignite relationships, the relationships their *tupuna* had with Pompallier. There was need too to tell the stories of what had happened since then. They renewed their present relationship with God, one another, the Church, and with the Hikoi group who likewise would tell the stories of journey, and the peoples whom they – and

Pompallier – had encountered.¹⁹⁴ The pilgrimage (*hikoi*) prior to final reinternment was an example of Maori spirituality in action.

Paenga became effusive about the place of pilgrimage for young Maori. ‘We totally believe this is necessary for our kids because they have to take these pilgrimages to know who they are as part of their identity – especially in their local settings. There are many sites – old *Pa* sites, battle sites, sites that they are named after and don’t know the story behind. They need to go to these places and understand the history – their history.’ She then offered a local story of two youths in her group to make her point in respect to the value of pilgrimage.

The best one [pilgrimage] we would have done was on the heart of these two young guys from here which was to do with a run, so it was very physical at that age. One was aged twelve, and the eldest would have been seventeen at that time, and they ran from church to church through Ngati Porou which is about 112kms. They ran like a relay, and at the same time they were learning from the local people the history of each church and the stories of that place. It was a lot for them to take in, and I’m sure they didn’t take half of it in. But I think it was ten churches they stopped at, and even more Marae they stayed at. We had Morning Prayer which was very quick, probably wasn’t your normal Anglican morning prayer, and then we would have compline in the evening. I thought it was too much for them. I thought a *karakia* and a time of sharing would have been sufficient, but it was a wonderful event; a *hikoi* or pilgrimage.

Clearly the place of the Daily Office amidst this pilgrimage was important for Paenga’s group of young people and in the NZPB we have some well-used options for Maori usage, but are they being well utilised and valued by this Tikanga? I now reflect on what I heard from the interviewees in respect to the NZPB.

The Prayer Book

When talking about the ‘new’ Prayer Book of 1989 Melbourne spoke with real enthusiasm.

I was excited when it came out, with the Maori communion because of the images that it portrayed, the meaning that came through – it was truly Maori – page 476, and

¹⁹⁴ Helen Bergin and Susan E. Smith, eds., *Spirituality in Aotearoa New Zealand: He Kupu Whakawairua: Catholic Voices* (Auckland, N.Z: Accent Publications, 2002), 39.

even 499. It was based on Maori thinking - beautiful imagery. I was so thrilled when it came out, I told them they need to throw away the old one and they have.¹⁹⁵

Having said that he did reflect on the fixation Maori have with the Eucharistic Liturgy of *Thanksgiving and Praise* that begins on page 476 of the NZPB and added that for training of lay people it's 'a bit too much, a bit too theological.' The rich imagery of this form of the Eucharistic liturgy has been helped by those who have retranslated the Maori (itself translated from the English), back into English again. Walter's version of this, outlined earlier, highlights the beauty of the metaphors used. As a Pakeha it offers me new ways of understanding the Trinity and I appreciate why Maori value it so much.

Melbourne gave some helpful background to the place of the prayer books for Maori. He spoke of the early missionaries such as Williams and Colenso who translated both the Bible and the *Book of Common Prayer* into Maori. Melbourne's understanding is that prime emphasis was given to translating the *Book of Common Prayer* into what is called the *Rawiri* (now found on p499-509 of the NZPB) and so the Prayer Book rather than the Bible became the focus of early Maori Christian faith. According to Melbourne, 'It was the Prayer Book that changed lives' and 'they knew it off by heart.' It is not surprising then when I asked him if Maori became people of the Prayer Book rather than of the Bible that he gave a very emphatic 'Yes'. Kaa would temper this somewhat. In the *Taonga* article talking about early Maori prophets he says, 'One common point is a foundational relationship with Scripture. Each of the Maori visionaries were versed in both Old and New Testaments and were deeply influenced by them. In fact, the power of Scripture runs like a golden thread right through the entire television series [on the Maori prophets]'.¹⁹⁶ Of course, as noted earlier much of the NZPB is a compilation of multiple scripture passages interwoven throughout the text and it is interesting to hear, unlike Melbourne's first testament emphasis from his Ringatu upbringing, that Kaa sees the second testament receiving equal weighting within Maori Anglicanism.

Paenga has mixed feelings about the Prayer Book. She values parts of it, including the good *Te Reo* used therein, but reflected on the value of the data projector to offer creative ways of worshipping, some of which could/should come from the Prayer Book. Her emphasis then was that 'the main highlight is the *Te Reo*. And one of our strengths would be that our church honours *Te Reo*, which is a critical part of Maori identity and having the Maori identity in our

¹⁹⁵ Ibid.

¹⁹⁶ Julianne Clarke-Morris, 'The Prophets: A Journey of Faith', *Anglican Taonga*, Winter 2013, 22.

church.’ I’m reminded again that to understand a culture we get there primarily via its language.

It was heartening to hear Paenga speak of the importance of young people ‘experiencing God’. She was at pains to highlight the need for this dimension and not just to do something because parents or grandparents did; personal faith matters. She spoke of offering fun, Bible study and games all interwoven and, in her context, much of the teaching is done in Maori. ‘So as much as you can you’ve got to deliver it in Maori, the message that is, because that’s the bit that they actually take away’, she said. Language matters as does the mentoring of the young people in their faith development, albeit that they are under-resourced to offer this to more than a handful of teenagers. As for Anglican congregations across Tikanga, Paenga spoke of the challenges of innovation and change amidst older parishioners who resist this, wanting the familiar, wanting the Prayer Book.

Within New Zealand the use of *karakia* and *waiata* in many secular settings due to the renaissance of Maori language, *tikanga* and *kawa* has made prayer a more acceptable, in some cases expected, aspect of activities outside the church. This is something to give thanks for and use in the apostolic/entrepreneurial sense of making the best of the moment to interpret a secular situation or reality through a Christian lens as mission is multi-faceted. Paul did this contextualising well in Athens taking the image to the unknown god and reframing it to tell of his Jesus encounter and the Christian message (Acts 17:22-24). The public expectation for *karakia* has meant that for one Maori woman I spoke to, the Prayer Book is an invaluable resource for any occasion that she may be called on to offer a simple service. She never has it far from her. For her it is a *taonga*.

I come to the end of listening to six voices on Maori spirituality and the place of the NZPB. Clearly *Te Rawiri* and the NZPB, especially the third Eucharistic Liturgy on pages 476-490 are seen as *taonga*. For some, like Kaa, the liturgies take them into the depths of Maori spirituality, for others it is an excellent resource. However, as I heard from other Tikanga, for the younger generation interviewed, it is a good resource, but they would want to add many additional resources to an act of worship to make it generationally appropriate. It is a book that has *mana* and so there appears to be a cultural reticence to ‘play’ too much with what is presented on the page and canonically authorised by the Church. Anecdotally, I have heard of older Maori being deeply upset when the order is changed or sections omitted. The critique here would be that it has become more of a straitjacket than a resource for worship for some.

It is certainly seen as a way of helping the faithful Maori Anglican to worship God in appropriately reverent ways, but no one applauded it as a missional tool for a 21st Century context.

CHAPTER 6: POLYNESIAN PERSPECTIVES

As with the Maori interviewees, I chose a cross section of lay and ordained respondents along with an age variation. The research included a trip to Samoa to interview the three Samoans mentioned and to get a broader feel of Christian life in that country. Having lived for four years in Tonga I had some deeper understanding of the Anglican realities in that country.

Pacifica Interviewees included:

1. Rev Peter Unavalu, Fijian, 26 August 2016
2. Rosa Filoi, Samoan Anglican youth, Apia, 13 January 2016.
3. Guliano Bryce, Samoan Anglican youth, Apia, 13 January 2016.
4. Archdeacon Taimalelagi Tuatagoloa, Samoan, 12 January 2016.
5. Rev Dr Nasili Vaka'uta, Principal Trinity Methodist College, Tongan, 12 September 2016.
6. Anonymous Tongan woman, interviewed at the College 23 November 2016.
7. Also included are other encounters with Pacifica Anglicans in less formal settings than the formal interviews outlined above.

As this investigation turns to the peoples of the islands of Polynesia it must be noted that there are many strands within the cords of this Tikanga as outlined in the Introduction. The diversity begins with the Islands of Tonga where there is still a feeling of Christendom and a strong presence of the inherited Christianity of the early missionaries, that were primarily Wesleyan. Samoa is in a similar, but fragmenting state of Christendom and Fiji is a very multi-cultural, multi-denominational and multi-faith cluster of islands. Thus, it is impossible to speak in a cohesive way of the Anglicanism of these island states except that they are currently overseen by one diocesan bishop. The varied cords are heard in the interviews that follow.

There are, however, some similarities between Pacifica and Maori. Both share a focus on communal aspects of faith in contrast to the individualism of the west and are deeply aware of the challenges that face them environmentally, but there are two differences to Maori. Firstly, the focus is moving from the *whenua/vanua/fonua* (the land) to a focus on the *moana* (the ocean) as these small island nations look to it not only as a prime source of food, but also with a foreboding of the looming catastrophe of global warming. Polynesians in this milieu become very focussed on their literal survival as a people as the small atolls look towards ever-rising tidelines. I have already noted how Archbishop Winston Halapua focusses this

maritime aspect through his emphasis on ‘Moana Leadership’ and ‘Moana Theology’, albeit that some interviewed do not necessarily warm to this imagery. How much is this syncretism and how much is this, as for Maori and Celts, a panentheistic spirituality? Secondly, I note that Polynesia is made up of many different ethnic groupings and within Anglicanism those who have come from other faiths, e.g. converts from Hinduism. I have heard how the move into Christianity has come at a huge personal cost to some and so the perspective of these ‘new’ Christians is different to those brought up in say a third or fourth generation Christian Tongan or Samoan home.

Issues of hierarchy

For Maori and Pacifica there is the concept of *mana* and the respect/prestige associated with age and role in the culture and church of these peoples. One young Fijian woman at College when sharing her spiritual story said that it was only the second time she had ever done this for she had no right, no *mana* to do so¹⁹⁷. From a European perspective that can appear very sad, possibly ‘wrong’ for is not our testimony of who Jesus is so important? Christian Schwartz, in his book *Natural Church Development*, puts ‘I often tell people of my experiences of God’ as one of the hallmarks of a healthy church¹⁹⁸. In Polynesia, the culture may stifle the younger voice, name it as irrelevant, and thus subdue an important part of sharing what Jesus is doing in the Pacific. Healthy Christians and churches, says Schwartz, place testimony/personal story-telling as essential to the life-blood of mission. It appears that a hierarchical society can stifle the voices of the young Jesus-enthusiasts. That said, European (or at least English) approaches to young people a couple of generations ago also held to a ‘children should be seen and not heard’ approach. Additionally, Pakeha still give deference to bishops of the church, often using their title at least in public, but probably giving less credence to their dictums than Polynesians might. *Mana* and social position are honoured in the Pacific.

Concepts of God

There appears to be an interconnectedness of land and ocean for both Maori and Pacific peoples. In the Introduction, I outlined how for Tuwere from a Fijian context, God is in the Ocean, but the Ocean is not God; a panentheistic stance. For Halapua it seems to be a move

¹⁹⁷ A 25 year old Fijian ordinand in a small group meeting, May 2016.

¹⁹⁸ Christian A Schwarz, *Natural Church Development: A Guide to Eight Essential Qualities of Healthy Churches* (Carol Stream, IL: ChurchSmart Resources, 1996), 72.

towards pantheism with his *theomoana* construct, but for one Fijian interviewed there are strong concerns in respect to the place given to the ocean. One of the interviewees, a young priest from the hilly interior of Vanua Levu (one of the northern Fiji Islands) spoke of those within his congregation who struggle to live beside the sea because of fear. The anxiety levels associated with getting into a boat are such that the image of the ocean is one of nervous anxiety and dread; a challenge when as Christians we speak of a God of embracing love¹⁹⁹. For these people an emphasis on *moana* is not helpful. Finally, as mentioned earlier, for the Hindu convert, there is a very strong focus on Jesus, as Saviour and Son of God. Any watering down of a personal, life-changing redeemer, is an anathema to those who have made a major sacrificial move into Christianity from a Hindu religious context with consequent disowning by family and friends.

However, as will be seen later the prime energy of the two younger Samoan interviewees at present is around the move of the Spirit in their lives, in the charismatic sense. Both Filoi and Bryce spoke excitedly of what was happening for them in terms of their engagement with the Holy Spirit, albeit outside the Anglican Church.

Other Samoan Perspectives

The younger Samoans outlined that they see themselves as a chosen people, a holy nation. They spoke of the Samoan people as something analogous to the chosen tribes of Israel and see their nation's conversion to Christianity by the early missionaries as relatively easy. Samoans were prepared for the coming of the early missionaries and so their ancestors had an easy engagement with the Christian God. In the Introduction, I outlined how Tuwere is clear in explaining how the pre-Christian traditions remain intermingled with the Way of Jesus. The result being that pre and post Christian characteristics live together like the two equal outriggers of a canoe and this resonates with similar comments from the Maori interviewees.

Filoi reflected that while an older generation may need to live with two spiritualities namely Western Christianity and traditional spiritualities (the two outriggers of the faith canoe), for younger Polynesians they are both ignorant of and oblivious to these traditional spiritualities. Tuatagaloa affirmed their perspective and when asked to make some comparisons with Maori spirituality, said that for Polynesians, 'We know that we also have a creator and our creator is the same as the Maori God. Ours is *Tagaloa*, which is endless being or endless actions.' She

¹⁹⁹ Example: 'Absolutely *nothing* can get between us and God's love because of the way that Jesus our Master has embraced us.' (Rom 8:39), The Message version.

spoke of three aspects of Samoan culture and tradition, the pillars of which are land, the chiefly system and the language. She outlined this in the following way.

The three talk about relationships. Human beings are not isolated from the land, nor the plants, nor the animals. In the past, all these things were sacred. In fact, whenever we harm something, for example if we cut down a tree in the past you would have to apologise for cutting the tree down. We Samoans are spiritual beings as well, which means that when the missionaries arrived Samoans were already worshipping their own gods. Everything has a god. So, they maintain that sacredness of all things.

The Samoan sacredness of the land, or *fonua*, is present as for Maori and Fijian. Again, the Maori word *whenua* can mean both land and placenta and the Samoan word for soil *aliali* also means blood. Both younger Samoans interviewed spoke of the concerns they have for their environment as island-living people (for the *fonua*), of the negative effects of climate change, the *moana* as a life-giving presence and of the inter-connectedness of all things.

Beyond the land and ocean is the place of the chief (*matai*) in Samoan culture. Listening to Tuatagaloa I wondered how this aligned with Paul's assertion that all are equal in Christ. I was wondering if pre-Christian Samoan cultural traditions were trumping Biblical precepts. Tuatagaloa responded that it is a case of love or *alofa* which governs all things. The love of a father would be translated to loving all without boundaries despite the levels of authority. Hence a *matai* or chief would allow differences of opinions by saving relationships through constant dialogue and discussion. Perhaps the *matai* function is one of role, like that of a bishop as one chosen by a community to oversee it. 'We would say yes, we are all equal, but some are more equal than others, because of our culture', Tuatagaloa commented.

When asked how Christianity affected cultural practices Tuatagaloa responded, 'For us to accept Christianity we didn't say that Christianity would take over our culture, it is that we integrated our culture into it, in a lot of things.' Again, I note how no Christian expression is ever 'pure', but always culturally nuanced or contextualised. As Cody wrote, 'It is the dynamic relation between the Christian message and culture or cultures; an insertion of the Christian life into a culture; an ongoing process of reciprocal and critical interaction and assimilation between them.'²⁰⁰

²⁰⁰ Cody, *Seeds of the Word*, 75.

The two younger Samoans reinforced much of Halapua's positional emphasis on the land, ocean, and creation. They supported the concept of Samoans being a chosen people and agreed with the three aspects of Samoan spirituality, which are the land, the *mana* associated with title and the place of family. They stressed the importance of genealogy, but also outlined how ordination surpasses the title system. Once ordained you become 'the top dog', said Bryce. As for all cultures, there is a cultural hierarchy and there is a religious one. The Gospels show this craving for prestige as being rebuked by Jesus. His own disciples were clamouring for the places of privilege (Mk 10:37) and on one occasion a pushy mother (Mt 20:21) aimed to get 'good seats' for her sons, but Jesus was not impressed by this kind of behaviour. Certainly, we each have roles to fulfil in the Church, but ideologically they are functional rather than hierarchical. See for example Ephesians 4:11-13.

Tongan Realities

For Fijians, the three pillars of their culture are land, church and government and for Samoans it is land, the chiefly system and family/language. However, for Tongans it is not about such tangible things, but rather about four prime ways of being, or values, that were the pre-Christian inherited foci and detailed in the Introduction from an interview with Vaka'uta, Principal of Trinity Methodist College. These were respect for each other, fulfilling family obligations, sincerely ensuring the well-being of the household and operating with humility.

The first missionaries arrived in Tonga from London in 1797. Methodism is the predominant denomination with approximately seventy percent of Tongans being Wesleyan (of varying forms), while Anglicans make up less than one percent of the population. Church attendance is the norm and even in our time there in the late 1990s, only the bread shop was open on a Sunday in line with keeping the Sabbath holy. Police would require Tongans to come out of the sea if caught swimming on a Sunday. Tonga is arguably caught in the latter stages of Christendom with most people still attending church on Sunday as the norm. Samoa even though not too distant from a Christendom paradigm, offers a feeling of something much looser and is moving, albeit tentatively, into the space of post-Christendom fuelled by many factors including rural depopulation, tourism and the influences of increased westernisation. Finally, Fiji is a multi-faith country with a strong presence of both Hinduism and Islam. Their religious realities are very different to the other two island nations. Thus, there are similarities amidst diversity for the peoples of Polynesia as they reflect on their spirituality, pre and post the arrival of Christianity to their shores.

Prayer Book

The NZPB as the prime medium of liturgical rites was written prior to the constitutional changes of 1992 and lacked a full engagement by Polynesia in its genesis and contains limited Pacifica-specific resources. However, people in that diocese are producing liturgical resources to meet their needs and contexts as outlined in my interview with Tuatagaloa.

‘Ana, a Tongan lay woman,²⁰¹ spoke of the prayer book used in the four parish churches in Nuku’alofa as being similar in form to the service option beginning on pages 449 of the NZPB. The NZPB is only used with the English-speaking congregation at the 8am service at St Paul’s Church in Nuku’alofa and so for most Tongan Anglicans it is not known. She spoke of her ‘addiction’ to church attendance, something that is drummed into young Tongan children from birth. ‘Ana said that ‘Life just does not feel right if you miss Sunday observances’ and she spoke too of the weekday services on Mondays, Wednesdays and Fridays which she chooses to attend when in Tonga.

Tuatagaloa expressed sadness that the NZPB has not been more fully translated into Samoan.²⁰² After the publication of the current Prayer Book the Liturgy of the Eucharist beginning on page 404 was translated into Samoan, along with the Eucharistic Service beginning on page 476, but Tuatagaloa spoke of how Samoans now should make it relevant to their spirituality and context. When I asked her what she meant by that she responded,

It means doing the translation like Maori did it; they didn’t translate word for word. They had to think of their own culture, what is acceptable, what is easier for people to see, what is relevant. Some of the things that are in the Prayer Book are mostly for Pakeha and Maori. So, those are the things we should change. For example, when I do my morning prayers on Monday, when you talk about glaciers and the *tui*²⁰³, I need to change it to fires and I must make it relevant to my situation here in Samoa.

She is looking for contextual liturgies that ring true to the Samoan ear, concepts that speak into a different reality to that of Aotearoa. She commended the work of Archbishop Halapua for doing just this with his earlier-mentioned focus on *moana*, the ocean, but the concern of

²⁰¹ An informal conversation.

²⁰² Church of the Province of New Zealand, *A New Zealand Prayer Book: He Karakia Mihinare O Aotearoa*, 1989. Liturgies beginning on pages 442 and 449 offer two liturgies in Fijian and Tongan only.

²⁰³ A reference to the *Benedicite Aotearoa* beginning on page 457 of the Prayer Book.

the Fijian priest around fear of the ocean needs to be heard in the conversations that help people experience the God of love.

The two younger Samoan interviewees, Filoi and Bryce, expressed concern at the way the NZPB can lead to ritual observance, based in those thousand pages and a religiosity that did not reflect for them ‘the reality of following Jesus’. They were valuing experiences of being ‘baptised in the Holy Spirit’ and were energised by the charismatic aspects of their faith journey, their engagement with the gifts of the Spirit. Bryce spoke effusively of his engagement in things of the Spirit and about being ‘overwhelmed by it’ – in a positive way. Filoi wanted her faith to be alive and real. ‘We need to mean what we sing when we sing songs like *Come Holy Spirit*, otherwise we’re just teasing the Holy Spirit!’ she said. She was concerned that the Sunday Anglican Samoan congregation didn’t focus on the empowering, externalised charismatic gifts, but rather only on a more internalised experience of the Spirit and that within the wording of the NZPB.

While Filoi expressed a love for the Prayer Book, there was some frustration from both her and Bryce with an over-use of it at the exclusion of charismatic realities and a hope for the services to be adapted to meet the needs of youth. One way that this could be done was through the medium of youth-appropriate singing, they said. Bryce expressed some concerns with services, say funerals, coming straight from a book, read by the celebrant. ‘It’s hard to connect with someone who is just reading a book’, he said. When probed more he spoke of the content of the NZPB often being very good, but it was ‘what you do with it that counts.’ Both he and Filoi spoke of the need for education around the Prayer Book, so that young people understand why it is used, but it was easy to see that their energy lay more in the excitement and reality of their experiences of the Holy Spirit in action.

Unavalu spoke in a similar vein from his Fijian context. The NZPB is helpful, but he uses it more as a resource putting in times of free worship and testimony, often in place of a sermon. For him the words and concepts in the NZPB are often too complicated and, like Tuatagaloa, he needs to make it speak into his congregation’s context. Like Filoi and Bryce, he is engaged with the charismatic movement and very aware of the pull that other charismatic churches are having on younger Fijian Anglicans. Aware of the younger people’s desire for the charismatic and older parishioner’s focus and love for the Prayer Book, he aims to offer both. In animated conversation, he spoke of the ten or so young people who join him on a Sunday morning at 4am to pray and worship, share breakfast, and pray some more before the

morning service. It was encouraging to hear of his work with people in his area in respect to drug abuse, teenage pregnancy and ex-inmates. This reflects the practical aspects of the *Out* behaviour described in the *In-Up-Out* triangle of faith explained in the Introduction.

The Church into the future. Tuatagaloa spoke of the positive emphasis that Archbishop Halapua has brought to youth in Polynesia with his ‘Moana Youth’ branding and strong focus on the under thirties in Pacifica.

In his first charge as Archbishop he addressed this; that a lot more focus and attention be given to our young people to express themselves. It is going on right now and it’s amazing. It’s amazing with the youth leadership team because they are very interested in the baptism of the Holy Spirit. It is very strong in our church right now; the gifts of the Spirit. A lot of our young people are into it, speaking in tongues and so on.

Beyond this emphasis on the work of the Holy Spirit, Tuatagaloa emphasised the value of orders such as the Franciscans (of which she is a member). Her perceived value here is the Franciscan’s emphasis on the environment, a simplicity of life and caring for the poor. It is encouraging to see the role of some of the monastic traditions being present and contextualised in Samoa.

For the younger Samoans, as said, they look for an experience of the Holy Spirit in the form of charismatic gifts and worship. They felt, as Anglicans, that they were too ‘churched up’ to use Bryce’s expression. They were looking for authentic experiences of living in community, valued the way the early disciples lived in Acts 2:42-47, believe holding camps to be a good way to encourage young people in their faith and wish that ‘we would stop saying words so much and just listen to God’s Spirit’. They are searching for real experiences of God and not wanting to be simply caught up in ‘religious observances’. They see a place for the Prayer Book as a resource, but only when used in a limited, life-giving way. From a Fijian perspective, Unavalu expressed similar sentiments.

For older Pacifica people there is an adherence to and love of the Prayer Book whether it be the one in focus here or the local option that may contain little more than the Eucharist in the language of the people. There is clearly a need for sections of the New Zealand Prayer Book to be translated into the remaining languages where that has not fully occurred and for appropriate sections to be contextualised to make it ring true in the Polynesian context. It has been a source of spiritual sustenance, but is far from the only source of Anglican life in the Islands amidst the many forces that are making Pacifica people reflect on who they are (in

contrast to the very Western book they have inherited), the realities of global warming, the apparent move of the Spirit in a charismatic sense and some concerns over the move from a more orthodox understanding of the faith to theologies that may be considered more pantheistic than panentheistic and thus moving over the orthodox line. The boundaries are being pushed, as the *moana* is pushing at the coastline. One could say that Andy Raine's concept of 'embracing the heretical imperative'²⁰⁴ is occurring as some Polynesian Anglicans aim to find a Jesus-way that helps them meet God in the ever-changing seas of Pacific life. Meanwhile for others in Tonga there is almost, from a Western perspective, a time-warp back to a Christendom situation where most attend church on a weekly basis sustained by reading of the Bible and services that have changed little over the decades. There is certainly variety in these Island nations.

²⁰⁴ Raine and Northumbria Community, *Celtic Daily Prayer*, 10.

CHAPTER 7: PAKEHA PERSPECTIVES

As with the other two Tikanga a variety of people, lay and ordained, and of varying ages were chosen to interview.

Pakeha interviewees:

1. Rev Martin Robinson, Urban Vision Community, Wellington, 12 October 2015
2. Rev Alex Czerwonka, Vicar of Rotorua, 28 September 2015
3. Bishop Kelvin Wright, Dunedin, 21 October 2015
4. Benjamin Brock-Smith, Youth Facilitator, Dunedin, 21 October 2015.
5. Rev Spanky Moore, Youth Ministry, Christchurch, 20 September 2015
6. Two younger Anglicans, Christchurch, Christie and Jordan, 20 October 2015.

In the Introduction, I outlined the challenges around the term *Pakeha*. The variation is considerable. For some their Pakeha identity is embodied in an expression of national belonging: a desire to both locate themselves geographically in, and to articulate their commitment to, New Zealand. From the literature and surveys conducted it appears that the term Pakeha is seen as being gifted by Maori. Pakeha of a European extraction appear happy to be defined by the term. Moreover, by identifying as Pakeha, rather than European, there is an implicit association with Maori, rather than some northern hemisphere people. This in no way denies the very rocky journey that has been experienced by Maori in their relationships with Pakeha, and vice versa, from the earliest settler encounters. In many spheres Pakeha dominance, privilege and status are still a reality today.

I also outlined that the term Pakeha is a catch-all phrase that doesn't honour all the groupings that are neither Maori nor Polynesian, e.g. those of Asian, African and Latin American descent. While not directly related to this thesis, this is a missional challenge for the Anglican Church. Has the time come for the Province to think again about the Constitution of 1992? I will return to this in the conclusion of the thesis as an area for further investigation and thought. Thus, with a less than precise description of the term Pakeha we move to hear the voices of this group.

Pakeha Spirituality: is there one? All Pakeha interviewed struggled to define something specific. Czerwonka spoke of the place that Anzac Day dawn services are having in the public psyche. In this case it is not just about national identity but personal identity and meaning, with Anzac Day arguably accruing all sorts of values and qualities which are being

attributed to the soldiers. These were qualities which they never had by virtue simply of being conscripted or volunteering; values such as honesty, loyalty and bravery. Adding to this Wright spoke of the place of festivals such as *Matariki*²⁰⁵, mid-winter Christmas celebrations and the Chinese New Year.

I think that is because the Christian festivals don't fit the seasons in which we hold them and that there is a deep drive to try and find some way of celebrating the passing of the seasons and the passage of life and great events which our important northern hemisphere festivals don't give us. I think Pakeha spirituality is nothing agreed, but there is a common search that probably won't be over for a century or two yet.

He spoke too of a 'folk spirituality' which is seen in secular funerals where statements like, 'He's gone to a better place' or 'It was meant to happen' come from assumptions that have not been well thought through. Brock-Smith, an Anglican Youth Enabler in the Diocese of Dunedin, affirmed this perspective as well and added that rugby, science and materialism (often associated with individualism) are things that define Pakeha. There is clearly a grouping together of lots of bits and pieces from movies, popular books, the internet, concepts picked up when attending funerals and the like which are put in the pot of Pakeha spirituality. All these are pieced together in a somewhat incoherent grouping that would not stand critique, but represents something of the spiritual beliefs, and possible practices, of the majority grouping in this country.

When asked this question Robinson, who is part of the new monastic Urban Vision Community, ministering in both the prison and parish settings, agreed that Pakeha spirituality is hard to define. He outlined how it is related to socio-economic status (one of Brock Smith's points), family influences and educational background. For him an Anglican focus meant that these were the cultural practices of a part of New Zealand society, namely the middle and upper classes of privilege and wealth. Shaped by this, Robinson asserted that, Pakeha spirituality may be little more than being 'aware of a higher power somewhere, through to actively and intentionally following the teachings of some group or organisation whether that is Christian or some other form.' He posited that there is always worship happening of some idol or another. 'We might even be able to call this being enthralled with

²⁰⁵ 'Twinkling in the winter sky just before dawn, Matariki (the Pleiades) signals the Māori New Year. Traditionally, it was a time for remembering the dead, and celebrating new life. In the 21st century, observing Matariki has become popular again. Heaven-bound kites, hot-air balloons and fireworks help mark the occasion.' < <http://www.teara.govt.nz/en/matariki-maori-new-year> > (5 March 2016).

something. We might call this addiction, but there is from my observation always worship going on.’ The dangers of Christianity from a higher socioeconomic stance is that it can be about, ‘Looking good, powerful and glorious as expressed through the architecture and culture of the time. Pomp and ceremony are wedded strongly to the power of the throne and therefore its imperialism and colonialism’, said Robinson. Others like Kaa and Walters have affirmed this from a Maori perspective when critiquing the imported English Anglicanism of the nineteenth century.

Czerwonka comes at Pakeha spirituality from a different perspective. For him it is a spirituality that’s grounded in this place, in New Zealand. ‘It draws its sources both from the European Christian heritage and from Maori and the indigenusness of being part of this land and this place in the South Pacific...the mountains, the sky, the sea, the rivers, the lakes, the vegetation and animals of this place.’ Czerwonka went on to talk about people who may have an association with the church, but their deepest spiritual experiences are when they go into the bush, when they go climbing mountains or kayaking in the sea. For him there is a ‘non-human source for Pakeha Spirituality, a kind of environmental spirituality, something that’s latent to the place that we live in’. Many Maori would align with this description of spirituality, but Maori and Pakeha spirituality differ, with Pakeha being more individualistic while Maori are communally focussed; the ‘I’ verses the ‘we’ discussed earlier. Czerwonka offers a little more middle-ground:

I think that although Pakeha Spirituality is characterised by an individualism, it’s not at the polar extreme. There is an aspect of Pakeha Spirituality that is communal, and it’s derived to some extent from the Eucharist itself, but it is also derived from broader concepts like the Universal Declaration of Human Rights. So, I think it is derived from a sense of common humanity and it’s grounded in concepts of Western democracy and common humanity.

Meanwhile two younger Anglicans from Christchurch spoke of non-Christians who may not believe in God *per se*, but certainly ‘in something bigger, but are quite set against naming it as something Christian’. They also reflected that Pakeha, with less attachment to land or water, lack a spiritual connection that Maori or Pacifica may have; something two of them were envious of, but also holding to some nervousness about an over-emphasis on natural things with one person naming it as ‘quite funny and strange and almost evil’. When pressed it was around cultural practices of exorcism rather than just a move to a pantheistic

understanding of God. There was for this group a challenge in trying to name what described Pakeha Anglican spirituality, although God and service to others were mentioned and Jordan said that Pakeha were often very egocentric, being worried primarily about what was going on 'in their bubble'.

Brock-Smith spoke of how young people often look to the older generation as those who have not left a great legacy. Reflecting a younger perspective, they might say to an older generation, 'Your generation screwed up and look at the mess the world is in! Now look, we are going to have to fix this. We are going to have to decide what happens, so sit over there and be quiet and let us solve this.' With everything from global warming to rising sea levels, one can appreciate this perspective.

Robinson outlined how there is a huge diversity of Christian spirituality which is often associated with the context in which we find ourselves. He said, 'I was ushered into the gifts of the Spirit and the charismatic renewal. They were key formational and foundational things for me'. He spoke of how there was considerable difference within his congregation over the place of things charismatic. He concluded, 'Within Pakeha Anglican spirituality I think there is a real, tangible broadness.' Robinson went on to speak of how narrow this early phase of Pentecostal Christianity was for him and how his life experiences since have given him a deeper awareness of what can be subsumed within the diversity of Anglicanism.

Picking up on this, Wright offers the thought that current Anglican spirituality is influenced by the life stage of the majority of the population. 'I think the charismatic renewal hit when many of us were in our twenties and late adolescence, so we had that late adolescent form of spirituality which tended to capture the whole church. Now most Anglicans are in their declining years and we have a second life spirituality which is a growing emphasis on contemplation and silence, all those things which people past their mid-life crisis naturally gravitate to.'

The interviews have demonstrated that there is a non-specific spirituality of Pakeha, a sort of folk spirituality that defies definition and would not stand critique, and then within Anglicanism a breadth of expression that is very wide. The umbrella of Anglicanism has many spiritual perspectives and practices sheltering under it. However, there does appear to be a resurgence of monastic practices as outlined earlier and these align with the influence of the Celtic strands from communities such as Iona and Lindisfarne in the United Kingdom, of

Taize in France, or the Urban Vison communities here in New Zealand. Robinson, Moore and Christie all spoke in varied ways of these life-giving strands within Anglicanism.

Twenty First Century Christianity as Anglicans

What engages Robinson and his ministry as a priest is to be a risk-taker with God. For him it is about the excitement of being part of God's own creativity, creating something new that wasn't; enabling others to vision something new that isn't and being a part of God's outworking of that. He says, 'It includes a missional aspect of crossing barriers and boundaries, of establishing a new community of folk so the communal aspect, the missional aspect, the engagement aspect are prime.' For him much of the task is to ensure the reality of faith in action and of trying to take literally the words of Christ about aligning with the poor and the oppressed as outlined in Matthew 25. It is about living the authentic, balanced Christian life that I outlined in the equilateral *In-Up-Out* triangle of faith in the introductory chapter.

For Czerwonka, it is about allowing an open canon where there is freedom to add and modify, to stop the anaesthetising of familiarity; the boredom of repetition. Into the future he reflects on a dilemma.

Do I as an older person create liturgy for younger people? Or do I say here, this is your stuff now. You create liturgy for yourself. Personally, I think that is what has to be done. You almost need a liturgical commission composed of people under 30 or people under 25 and say here are some building blocks, have a play, see what you can create.

As outlined earlier, Brock-Smith agrees with him. When I asked Christie how she would configure 'her' 21st Century church it would be a Prayer Bookish, Taize-type affair, maintaining that the combination of the two brought a 'kind of spiritual energy', but this was all amidst a community of people who want to intentionally be Church for the whole of the week. She stressed the need to be open to new things, some will grow in value, others fade, but the testing of these against what the Bible says and what the Small-Voice whispers is the key. Jordan spoke of the music in churches often being of a poor quality and not attractive to younger people, but, like Christie, he stressed the value of developing a depth of genuine community as an essential ingredient to being Christian at this time.

Maybe implicit in the above is Moore's assertion that the big issue for Anglicans is discipleship as we do not do it well. For him this is where he focusses a huge amount of time and commitment of energy and resources. He spoke warmly of Mike Breen's writing²⁰⁶ around building a culture of discipleship, something few Anglican churches prioritise. He reflected on Jesus' own emphasis on this with his twelve disciples.

Wright saw the way forward being found in the rediscovery of the ancient practices such as contemplation, the daily office, pilgrimage and almsgiving. 'I think that we have got to be unapologetically confident in what we stand for as a denomination,' he said. He spoke of the way the church is often portrayed as being against things, but that Anglicans represent a different type of Christianity which would be more attractive if people knew what it was. 'Why don't they know what it is? We don't tell them!' He also expressed sadness at the way people often have great stories of spiritual significance, but that they don't see the Church as a place that would welcome what had happened to them. This insight was reinforced from chatting to people as he walked his diocese for a month. He reflected on a Bible study where a vicar had closed-down a discussion on the miraculous involvement of God in people's lives with, 'No, no, no! People in our church don't have that sort of experience!' Wright was deeply saddened by this.

He also added in terms of what the Church now needs, 'I think the church lacks the sort of evangelical fervour I had in my 30s and 40s. If I was being quite frank, I'd say that what we are lacking is a lot of testosterone.' I would agree that there is a feminising of the church and a bit of testosterone is maybe just what is needed, often in our choruses, but also in what we do together outside of Sunday worship. Brock-Smith when speaking about the Prayer Book said, 'The language feels very formal and the language is very flowery. It's quite feminine; it feels like that.' He spoke of it as a 'feminine vibe'.

How can there be more adventure in the Church's message, something to engage those with a Y chromosome? Clearly the Jesus of the gospels was no limp, ethereal or feminised man, but rather a risk-taker, revolutionary, adventurer and gatherer of people, men and women. His was a life-style that cost him his life. The younger Anglicans I interviewed from Tikanga Polynesia see some excitement in the charismatic aspects of worship and Christian life, but maybe a different kind of 'adventure' to what these Pakeha interviewees were focussing on.

²⁰⁶ Mike Breen, *Building a Discipling Culture: How to Release a Missional Movement by Discipling People like Jesus Did*, 2014.

Wright, speaking as a man in his sixties reflected, 'That entrepreneurial, energetic, evangelicalism is something that the church needs and I can't offer it anymore.' Harsh perhaps, but the danger here is to enter into a false dichotomy. There is a vital place for what Wright offers in a contemplative manner and there is a need for a robust masculine Anglicanism that can engage the young warrior. Brock-Smith suggested that mission was the thing that could excite and engage the younger set. 'God is sending us on a mission with him and we [men] want to be "that knight in shining armour"', he said.

When asked what would help younger people to grow in the faith and what the Church needed to focus on, Brock-Smith named three things which are no different, albeit with different descriptors, to the triangle of *In-Up-Out* mentioned earlier. He described them as personal spiritual practice, relational intimacy and faith in action. He says,

When I look at churches, I can't help but think our church is deficient in those three areas. And church itself becomes the one spiritual practice that we do and that's the limit. So, church and God become a box on a Sunday, contained, rather than a whole of life reality.

He talked about a group of eight people in the church who were feeling somewhat underwhelmed by everything Christian, 'We white-boarded what they were doing and they were already on every roster of the church. What were they missing? They were missing being disciples.' That insight allowed them to action more of the latter two aspects of the three points above. By connecting deeply with each other and God they could listen to where they needed to go missionally. Finally, he mentioned two other things. One was the need for a spiritual director or mentor in personal spiritual growth and secondly that Anglicans need to stop using the line that, 'We don't have big numbers, so we tell ourselves it's about making quality, doing quality. Are we real?' His concern for the Church and its lack of focus on discipling and mission was apparent.

Pilgrimage

Wright is a great sponsor of pilgrimage. He has walked his diocese over the course of a month and walked the *Camino*. He speaks of the importance of the journey, not the destination, of people encountered on the journey and of self-encounter, let alone the possibility of the 'Road to Emmaus' aspect of pilgrimage. He summarises:

A way of looking at pilgrimage is where the destination in some ways doesn't matter. You walk to Santiago. But I've never met anybody on the pilgrimage who'd say *why are you walking to Santiago?* I've never met one person who said *I am going there to pray before the bones of St James.* The holiness of a place actually isn't the factor. It's the journey which is important. And I think that as a spiritual practice, a practice for living a disciplined and simple life and of continually being in that state where you are saying goodbye to where you have just been and welcoming where you are just arriving to...and never owning any of it, you'll never have a place which is yours, you are just moving through. And as a metaphor for life and a sacrament of life it's very profound.

For Czerwonka, pilgrimage 'is going to be huge'. He sees it as a wonderful rediscovery of recent years. He spoke of his early reticence at being involved, but now reflects, three pilgrimages later, on just how enriching they were. A prime gain for him is the ability to understand your place better and your continuity with the past. Christie also spoke of the value of doing a pilgrimage in the Gisborne area travelling from one historic site to another; following the path of the spread of the gospel in that area, but did reflect that for her it was not her land, her place, so there was less spiritual impact and more just some interesting history.

Czerwonka adds that pilgrimage enriches. 'It helps me as a Pakeha person to get out of that straitjacket of individuality and to realise I am part of a continuity of faith that has been passed on from past generations and I am only a carrier for that into the next generation.' He spoke of his own feelings of anxiety and failure at having not done this particularly well. One wonders if his family and congregations would be as hard on him. But the anxiety is noted and a fair challenge for all Christians; to have confidence in our faith and to speak about it; to make a personal account of who we are and why we operate as we do, which is hopefully discernibly different. As he reflects, 'Maybe Christianity hasn't been rejected, it's simply being dismissed as irrelevant.'

Jordan has not done 'traditional pilgrimages' in the past, but sees them as something he does when he goes into a new job, or engages daily in the commercial world. How will he relate to others and where will he find God? It is an important insight and one that other Christians, financially unable to do a *Camino de Santiago* type expedition, can see each day as a pilgrimage; a pilgrimage, as Wright said, of saying goodbye to where you have just been and

welcoming where you are just arriving. For are we not people ever being transformed by Christ through our daily contacts with others and Him?

Interestingly, Wright reflects on the manner in which Oihi Bay, where the Gospel was first preached in 1814 in Aotearoa, is becoming for him a thin place. He reflected,

Is it my projection, or is there something happening there [at Oihi]? Maybe a little bit of both, but it is becoming a thin place. And the hopes of lots of people who journey there will make it thinner and thinner as the years go by. For me, we went up there Christmas Day this year and didn't intend it to be, but the journey turned into a pilgrimage. Because we took the caravan and we drove slowly and stopped at places. And suddenly realised, my wife and I, as we drove there that we were going through all sorts of places that were important to our past. So, we went to our first parish and the diocese of Waikato and all of this. So, the journey became very significant for us, as well as being in that place [Oihi] on Christmas Day. I could see that in terms of the fuss that is made of Anzac Day, that Oihi Bay could become a thing for the Christian church. Christmas Day at Oihi could be a very powerful thing.

Expanding the concept of pilgrimage, Moore wished to add annual youth camps as a way in which younger Christians could get away to be with others and God in an intentional manner.

The Prayer Book

Having looked at factors impinging on Pakeha spirituality, I now focus on the observations of my interviewees of the Prayer Book. One of the younger Anglicans interviewed sees the NZPB as an important part of her spiritual practices. 'I like that it has a structure and the structure is based on tradition and liturgy. It is biblically based and it keeps accountability in the church and the way we do services. I've been involved in the past with some different churches that were all over the place and sometimes you didn't hear the Bible mentioned once.' Reflecting in a similar way to Duckworth earlier, she spoke of the value of being able to 'flop into it' at the end of a long day and spoke warmly in particular of the service of Night Prayer or Compline²⁰⁷. She just uses it 'raw'. As a member of the Order of St Stephen²⁰⁸ she admitted to being a 'bit odd', among her peers, in her regular use of the Prayer Book as a spiritual tool. She spoke of how members of the Order keep in contact through Skype

²⁰⁷ Church of the Province of New Zealand, *A New Zealand Prayer Book: He Karakia Mihinare O Aotearoa*, 1989. 167-186.

²⁰⁸ Order of St Stephen <<https://www.facebook.com/OSS.AotearoaNZ>> (22 October 2015).

sessions to maintain some sense of community. She added that her spiritual life was enhanced by reciting Taize services and chants that she used in conjunction with the Prayer Book.

Jordan, another young Anglican, said that while he is essentially positive towards the NZPB, his age group had mixed responses to it. When asked to explain further, he spoke of its verbose nature, a common theme in all ages interviewed, and the fact that the language was very 1980s, so it sometimes failed to connect with his generation. He did see it as a very helpful service resource when presenting services on a data projector or in a service pamphlet, but reflected on the barrier that nearly a thousand pages presented to his friends.

For Moore there is a degree of ‘cultural cringe’ in some of the services, while others lend well to contemplative spiritual practices, e.g. Night Prayer. In respect to the Eucharist he felt that many struggle to make it flow, and brevity would be nice, but not in the sense of making the content ‘lite’ – authenticity is paramount. The services do have some profound words, but it smacks of being ‘uber institutional’. There is for him a need to contextualise the services to speak into the world of the worshipper. He gets concerned when Anglicans, bound in the rules, become constrained by them. That said, he sees the use of the Prayer Book as a wonderful way to frame ancient rhythms for a community gathered, but soberly added that he doesn’t have lots of young people wanting to get into ‘that impenetrable Prayer Book’.

For Czerwonka, the Prayer Book gives Anglicans a sense of identity and in particular a sense of community enshrined in the very words that begin the service, ‘(Presider) The Lord be with you. (Response) And also with you.’²⁰⁹ He spoke of the way that from the start we are establishing ourselves as a group of people not just a group of individuals gathered together. ‘We are a community gathered around our Lord. I think the way liturgy works is often unconsciously.’

Robinson spoke of Anglicans’ preparedness ‘to read a key text like the Anglican Prayer Book as full of good and rich resources.’ Expanding this he offered,

I believe that with good liturgy we can grow into it. The Anglican Prayer Book has lots of good liturgy. It incorporates, at various points, the idea of a suffering spirituality. There is the wonderful journey of travelling with Christ. So, it has

²⁰⁹ Church of the Province of New Zealand, *A New Zealand Prayer Book: He Karakia Mihinare O Aotearoa*, 1989, 420.

celebration, and it has failure and suffering in there and Christ is wonderfully revealed in it all.

That said, he reflected that as a journalist and writer the words often cease to express what he is trying to communicate. Robinson, Wright, Czerwonka and others spoke ardently of the fact that at times it is too verbose. ‘Far too many words!’ said Robinson as his audiences, who are often less academically able, struggle with the verbal overdose. ‘I think it can have a pomposity about it that is possibly not helpful anymore’, said Robinson. He did counter this somewhat with the reality that some of the inmates were being given a new language, a spiritual language, and through that repetition they start to hold onto some of the new words and concepts. He added:

Thus, in that sense I am aware we are giving, we are bequeathing and receiving words that can help us to name certain things and there is beauty in that, a beauty and truth that draw us to Christ. But I think in other parts there are words that seem to not belong anymore and feel too removed from our experience and seem to come from a different system.

Robinson highlighted how members of both his church and the Urban Vision community²¹⁰ continue to find it a helpful resource, but not an exclusive way of engaging with God. For those he deals with in prison, the task is one of presenting the content of the Prayer Book in parts either in booklet form or via power point, often using a wide diversity of resources. ‘Guys coming out of prison for the most part can’t engage with it [the Prayer Book]’. Robinson certainly doesn’t see the bulk of the Prayer Book as a missional tool, but seeing some possible use missionally through the funeral or house blessing liturgies which can assist people in their grief. Again, he stressed adaptation of the Prayer Book to the people and the context as being essential.

Czerwonka further reflected that,

It is easy for it to have an anaesthetic effect on people who become over-familiar with it; it can be as though everyone is on autopilot. You start with your opening hymn or greetings and then suddenly you are at the dismissal. I think you have the freedom to mix and match it a bit and you could have surprising encounters along the way. You

²¹⁰ A new monastic order outlined in: Jenny Duckworth and Justin Duckworth, *Against the Tide, towards the Kingdom*, New Monastic Library 8 (Eugene, Or: Cascade Books, 2011).

could also gain new insights that you might not get otherwise and even encounter different people along the way.

Czerwonka made some helpful distinctions between older and younger Anglicans. For him the linearity and sequential nature of worship is not something that younger Pakeha are accustomed to in the same way as he was when growing up.

I have experimented with different styles of worship and I have participated in others. In arts' terms you would call them installations where people walk in and get into a total environment. Or in spirituality terms you could call it perhaps a labyrinth or stations where people can move from place to place and experience different things, different places. Worshippers can choose their own order for exploring those stations, and I would say that older folk find it intriguing, but unsettling. Young people love it and really get into it. But it means you do away with all sorts of things that you would expect in traditional worship – the verbal presentation of the readings, the to and fro of exchange, the verse and response aspects of liturgy, the formation of community, authoritative teaching of a person ordained or licenced to preach. It is less dogmatic in its style, and it is more trustful of people's own capacity to learn and to follow their own initiatives. And that is why I think younger people are more comfortable with that, whereas older people find it unsettling and unsatisfying because they haven't been preached at, they haven't been taught, they haven't gone through a process. I think older folk like to go through a process, which they feel satisfies something and then they have been through a process and ticked all the boxes and fulfilled their duty and obligation. Younger people tend to be less driven by a need for process and a need to fulfil a duty and obligation, but they do want to explore. I guess the challenge is, how do you make that kind of experience of freedom to explore, authoritative and community forming? In traditional worship it is the liturgy that is important, the cup of tea afterwards is just an afterthought. In the more holistic, enquiring kind of worship, the hospitality becomes almost like the Eucharist where people can interact and fellowship together. It has to be recognised as the community forming part of worship rather than the Eucharist itself.

Clearly there are challenges in the form of the rubrics of the Prayer Book on the one hand along with an honouring of the tradition that has brought us such a *taonga* and on the other hand the 'anaesthetic effect for people' of the same words said regularly.

Wright outlined how, like any resource, the NZPB can become stultifying and blasé if you use it for long enough. He spoke of a liberal middle-class capture, which is shown in the Prayer Book.

It's shown most particularly in the way it presents the Psalms, where all the naughty bits have been cut out with a subtext that there are things that are not suitable for worship. That we only like the nice bits and if you've got anything too dark, deal with it somewhere else. Which I don't think is a helpful attitude.

For him we have a sanitised document that doesn't speak into the realities of the lives of a broken people who come to find in the worship experience synergism with other real, fallen people of Christ.

Summary

As I concluded the Pakeha interviews, I heard many voices expressing their experiences of God, of spirituality, of what it means to be Christian, of new monastic realities, the importance for many of pilgrimage and the value, or otherwise, of the Prayer Book. There are a potpourri of spiritual practices within Pakeha Anglicanism, many ancient, but made new for a very different context.

I heard two components in my conversations with the interviewees. One was a sadness at the state of the Anglican Church which for many was lacking confidence and direction, being a Church in decline and struggling to maintain inherited practices that were not speaking to a world that essentially see the Church as invisible and irrelevant. However, on the other hand there was an energy for new things, an attempt by all to try something different, to make God real and the Christian life of the *In-Up-Out* more of a reality. Discipleship is needed and this is best fostered through practices which are often foreign to this denomination. Those engaged in trialling new/ancient ways of engaging with God are energised by this and, while they look to the inherited practices within Tikanga Pakeha as having value, the interviewees strongly affirm that they need to be reshaped to speak to a different generation to those for whom the NZPB was written. The interviewees are deeply aware that their context, the 1992 Constitution and the very nature of language have all changed since it was written. For some, the NZPB is now a dated resource. It is, thus, not surprising that communities such as Urban Vision have developed their own prayer books that have material taken from the NZPB, but equally large segments from other sources or developed by their own members.

The interviewees are all people soldiering-on amidst the challenges they articulated. There is an optimism which needs to be fanned into life-giving ways, but that will need new kinds of leaders as Pakeha move into the next decade. These leaders will be found among those training for ordination at St John's College and so it is to this group that I turned to hear their perspectives.

CHAPTER 8: ORDINAND'S PERSPECTIVES

Having interviewed those from across the Tikanga, both lay and ordained and of varying ages, I now turn to a rather unique group, namely those who are training for ordination now. This group is usually completing the Bachelor of Theology degree through Otago University or Laidlaw College, or about to embark on it, but are also engaged in thinking about how to do mission and ministry in a post-Christendom context and are reflecting theologically on their practice in varied settings from parishes to prisons and from the City Mission to schools and hospitals. They are reflecting in the seminary environment, with a large cohort of others, on how to engage in the *missio dei*. Thus, how is the NZPB a helpful tool/resource and in what ways is it less than helpful in this quest; the focus of this thesis?

The group canvassed were all part of the College's Level 6 Spirituality class, Semester 1, 2016, and responses were written, so the initial responses were anonymous, but class discussion and prioritising did occur later. Twenty-five of them participated and the questions were:

1. What has been your best experience of the Prayer Book?
 - What was the occasion?
 - Who was present?
 - Why was it so good?
2. What are two things you value most about the Prayer Book?
3. What are two things you find most challenging about the Prayer Book?
4. Please rank its effectiveness first as a tool for ministry and then as a tool for mission.

The rankings in each case are:

1. Is an exceptional resource
2. Is an adequate resource
3. Is a less than adequate resource
4. Is a very unhelpful resource

The make-up of the twenty-five in the class by Tikanga was Pakeha (19), Maori (4) and Polynesian (2).

Results:

From the questionnaires, the answers to the question about the best experience of the Prayer Book were quite diverse. The largest group wrote of the Compline or Night Prayer service, of its special prayers particularly appropriate to the end of the day²¹¹. For many, coming to College was the first time they had experienced Night Prayer and reflected on the mood at this later hour of 9pm when the words took on a different nuance due to the time, the end of the day. Others spoke of the words touching them in some of the Morning Prayer services and one said how helpful it was when the priest didn't turn up to preside at the Eucharist and he could simply pick up one of the Morning Prayer services and offer an act of worship in this 'emergency' setting. Another found the Funeral Service²¹² a very helpful tool for conducting such an event.

While one or two reflected on its use for personal prayer, most had their best experience of the book during acts of corporate worship. Two Maori students echoed something of Kaa's comments about the depth of the Eucharist on pages 476-490 as something that rings true for Maori; 'it is of Maori and for Maori', said one. And in a different way two students reflected on how good it was to have the accents for Maori vowels added to the online version of the Prayer Book.

One student applauded the three versions of the Marriage Service²¹³ available to create a personalised service for their wedding. Another spoke of the value of the Baptism Service²¹⁴, but there were negative comments about the initiation rite later in the session. People spoke of it being confusing, complicated and inappropriate for guests who wouldn't understand the meaning of many of the 'churchy' words being spoken.²¹⁵ However, amidst all these responses there was an appreciation of the Prayer Book as a 'good' to 'exceptional' resource and this is more clearly articulated in the responses that follow.

What is valued and what is a challenge?

Students listed the two things they valued most about the Prayer Book in the questionnaire. These were later placed on the whiteboard and then, having considered all the options offered

²¹¹ Church of the Province of New Zealand, *A New Zealand Prayer Book: He Karakia Mihinare O Aotearoa*, 1989. Especially the prayer on 184.

²¹² *Ibid.*, 826-846.

²¹³ *Ibid.*, 777-808.

²¹⁴ *Ibid.*, 377-400.

²¹⁵ Interestingly a Pakeha bishop at General Synod commented on how unworkable the baptism service had been from the beginning. May 11 2016.

by the class, the students came forward and ticked the two most valued by them. The results in prioritised order were:

What we value most	Number of respondents
A great resource for worship	7
A sign of unity across the Province when we pray, i.e. all doing it together	5
Provides a daily rhythm	5
Contains a lot of scripture	4
Beautiful prayers	4
Contains <i>Te Reo</i> and two Pacific languages	4
Able to be used flexibly	4
Appropriate to the Aotearoa context	2
Plenty of choice	2
It's our identity	2
Ordinariness	2
Linked to the past traditions of Anglicanism	1
Gives information and formulae for working with it	1
Offers prayers for different occasions	
Illustrations are good	
Highlights the seasons of the year	
Good that the online version has <i>Te Reo</i> accents	
It was/is a world leader in the Anglican communion as a prayer book	

Using a similar process, the most challenging aspects about the Prayer Book were listed privately then publicly. The prioritised responses were:

Challenges in using the Prayer Book	Number of respondents
Complacent or rigid use stifles creativity	9
It is inauthentic in how we connect to God	8
Inaccessible to a non-Christian or non-Anglican	5
Clunky, cringe-worthy, awful writing	3

Creates an idolatry	3
Produced pre the 1992 Constitution therefore out of date since then	3
Lack of challenge for discipleship and mission	3
Psalms have been sanitised	2
Verbosity	2
Apathy towards it by worshippers/us	2
An emphasis on the Prayer Book and not Scripture	2
Too many different words for God and many non-scriptural	2
Creates a difference between people and their culture.	1
Gives permission for clergy to be lazy in offering worship	
Very constricting	
Doesn't promote the use of different learning styles	
No Hindi, Samoan or Asian languages in it	
Doesn't celebrate the seasons well	
Needs more riding instructions	

The group was then asked to rank the Prayer Book as a tool for both ministry and for mission, by choosing between the four options below in the questionnaire. The responses were:

For Ministry

Is an exceptional resource	9
Is an adequate resource	10
Is a less than adequate resource	6
Is a very unhelpful resource	0

The class later discussed the results of this aspect of the questionnaire. In terms of ministry the students clearly see it of value. It provides an outline of what it means to be an Anglican and 'connects us with the Church that has been', commented a student. The Prayer Book contains a huge array of services to cater for all occasions and 'gives us access to spiritual language', said one. Another said that 'its quality is remarkable'. Students spoke of it as a wonderful resource of Maori and Pakeha poetry, prayers and readings that were from an Aotearoa context, reflecting life in these islands, but tempered some of that with comments

about the style and nature of some of the content being ‘very 1980s’, therefore dated, and there was considerable support for the fact of it being too verbose; ‘Words, words, words, we drown in words’, said one student. Can we not give space for God to speak?’

There were some who saw it as inaccessible to those with a lower reading ability, which aligns with Robinson’s comments from a prison ministry perspective, and a few outlined that it was not reflective of the whole of Anglican expression. Here, in discussion, the student was referring to more Charismatic/Pentecostal expressions of the denomination.

For Maori and Polynesian students there isn’t enough of the material presented in their own language, and three students commented about the lack of Hindi, Samoan and Chinese in the book, let alone the myriad of other ethnic groupings now in New Zealand. Two students reflected that had the Prayer Book been written after the constitutional change of 1992 it would probably look very different and be more inclusive of the groups within the Province as it is now. Many of the comments from the students reflect the same ideas that were heard in the interviews.

The questionnaire produced the following results in terms of the value of the Prayer Book for mission.

For Mission

Is an exceptional resource	3
Is an adequate resource	4
Is a less than adequate resource	8
Is a very unhelpful resource	10

From the results of the questionnaire and in the discussion later, it was evident that the Prayer Book is seen as a good resource for ministry, but seen to have limited value as a missional tool which echoes comments made by respondents in the earlier interviews. As one student reflected, ‘The NZPB is a good servant, but a lousy master’. This comment was given assent to by the class as a summary of similar descriptors of the Prayer Book being a good resource, but one that should not become a straitjacket. Related to its value as a missional tool, ordinands expressed many opinions: some used expressions like ‘it perpetuates the idea of mission being about bringing people to church’, ‘it doesn’t push us to look outward’, it’s a very in-house book, large and inaccessible with nearly 1000 pages’, ‘you’d need to modify it

a lot to make it a missional resource’, ‘it’s a death to creativity’, ‘it’s apathetic to moving outwards’, ‘it doesn’t address the issues people are facing’, ‘I can’t relate to it so how can others!’.

That said, some did highlight that there is now a generation of younger people who are wanting to connect with God in more traditional ways, and this I outlined in some of the things happening in the United Kingdom including a return to cathedral worship and use of the Daily Office in its many forms. One student saw the Prayer Book as an exceptional resource and had used it when thrown into unexpected liturgical situations. ‘There is something there for all occasions’, he wrote. One student very clearly articulated that the Prayer Book was never intended to be a missional tool, so the missional question had a dubious base on which to be asked. Reading Archbishop Brian Davis’ preface to the collection of services there is certainly no mention of mission, but rather a very ‘in house’, ministry-focussed comment to conclude: ‘As we use it in our homes and in the congregations of our churches, we will find the spiritual nourishment for our journey with Christ.’²¹⁶ It would be fair to say that in respect to their experience of the book and its use as a tool for ministry the students would have said *Amen* to the Archbishop’s statement. Clearly the group have other thoughts in respect to its value as a missional resource.

²¹⁶ Church of the Province of New Zealand. *A New Zealand Prayer Book: He Karakia Mihinare O Aotearoa* (Auckland: Collins 1989), ix.

CONCLUSIONS

St John's College is the Provincial seminary for a three Tikanga Church bound by the 1992 Constitution changes. There is no other Anglican College within the Communion that is structured to offer ministry and mission training, on the one site, as one College, to three broad cultural groups with such varied needs and aspirations. As the first principal under this new one-College model, determined in 2012 by the General Synod of the Province, it is my role to form people in a worshipping environment for the liminal realities and challenges of missional ministry in a post-Christendom, post-modern context. No one suggests this is easy. To better equip myself for this leadership role I embarked on this thesis to better understand the spiritual diversity of and within each of the Tikanga. To achieve a focus for this I entitled the thesis: *Spiritual Journeying with 'A New Zealand Prayer Book: He Karakia Mihinare o Aotearoa'*: Perspectives from Three Tikanga.

With the literature in one hand and the stories of the interviewees in the other, I began by exploring the different expressions of Anglican spirituality in the Province. I then set myself the task of critiquing the place of the NZPB in its on-going ability to spiritually nurture people and provide an appropriate platform for their worship of God in Trinity. So the second task was to answer the question, 'In what ways does *A New Zealand Prayer Book: He Karakia Mihinare o Aotearoa*²¹⁷ continue to offer a valid framework for spiritual formation and liturgical practice in a three Tikanga Church in the 21st century and in what ways does it not?'

Having set the context of the historical and present realities in which St John's operates, the thesis looked at the term spirituality from an Anglican perspective and observed a variety of ways in which that can be defined and experienced. I explored pre-Christian expressions of spirituality from the different Tikanga within the Province and asked how those cultural influences permeate Anglicanism today. The research looked at ancient and modern ways of being spiritually nurtured through varied modes of worship, the rise of new monastic orders and the place of pilgrimage. Then turning the focus to the NZPB, interviewees were asked to offer robustly critique.

Those interviewed were a delight to engage with. They shared candidly of their present realities and dreams for the future. Most brought a combination of deep spiritually and

²¹⁷ibid.

critique to the interviews. Some talked of fresh expressions and many of practices that can loosely be labelled as new monasticism. Younger Anglicans in Christchurch talked of the Order of St Stephen and engagement with 'The Kiln'.²¹⁸ In the Wellington the impact of Urban Vision was outlined. During these conversations, I pondered whether the new monastic movements, primarily in the West or among Pakeha, indicate that the individualism of these cultures has resulted in people searching for something communal, and that maybe the need for community is already met for Polynesians and some Maori in their focus on *whanau* and *iwi*. However, it is also probable that the new monastic focus is also about a desire to return to the essence of a simple/basic Christianity that revolves around the components of life seen in the early Church (Acts 2:42-47) and in Breen's earlier mentioned triangle of *In-Up-Out*.²¹⁹

For Pakeha and Maori, pilgrimage to sacred sites remains a spiritual practice that has found new impetus both within religious and non-religious communities, while for the Samoans interviewed it was more to their place of birth, than pilgrimage to religious sites. It is encouraging to see a renaissance of pilgrimage to places as varied as those spoken of by interviewees. I heard of pilgrimage in New Zealand from rail trails to that planned by the Director of Vaughan Park retreat centre for a twenty five day pilgrimage trail following many of the sacred sites between Auckland and Oihi Bay. Maybe this will become Aotearoa's *Camino*.

I am in awe of the manifold ways in which God relates spiritually to and through people in such different ways. What motivates a Maori Christian in their engagement with things spiritual can be almost diametrically opposite, say, to how a conservative evangelical Pakeha might define what it means to be a Jesus follower. For the Maori Anglican, there are the strong cultural dimensions of *whanau*, *iwi*, *mana*, *whakapapa* and *whenua*. Amidst these deeply imbedded realities I heard them speak of a deep reverence for the NZPB; clearly it is a *taonga* for Maori. The imagery of the third Eucharistic rite speaks of, and to, who they are and their relationship to God. For Maori it should not be quickly dismissed.

Pakeha Anglicans interviewed are as diverse as one could imagine. It is challenging to encapsulate their varied desires for liturgical worship. However, that the NZPB is a valuable resource is universally held provided this is for ministry, but not if used as a missional tool.

²¹⁸ Anglican Life <<http://anglicanlife.org.nz/within-our-diocese/youth/events-training>> (7 June, 2016).

²¹⁹ Breen, *Building a Discipling Culture*, 67-84.

Pacifica Anglicans find a degree of frustration with a book that was published in 1989 before they were part of the Province (1992) and lacks liturgies that express their culture, story and language. They are looking for something that they can feel a similar affinity with as I heard from Maori interviewees. One of the Samoan interviewees outlined how she is embarking on doing just this to gain some of her own Samoan texture and depth to the Eucharist in the way that Maori use the third Eucharistic rite in the NZPB valuing its imagery and depth of theology that aligns with Maori spirituality as outlined in Chapter 5.

More generally, I heard the NZPB named as a wonderful resource, a *taonga*, but heard people also refer to it as boring, modernist and full of language of a 1980s flavour, one commenting on its cringe factor, or that they feel stultified by its rubrics and verbosity. Young people spoke of both valuing the Prayer Book as a resource, but also of being somewhat frustrated at often feeling ‘churched out’ when it is used ‘religiously’ and wanting more ‘real’ experiences of God in varied ways from silence and contemplation to the spiritual gifts and manifestations associated with charismatic expressions of the faith.

Demonstrably from the interviews, this is not another crucible time for general prayer book development. None of the respondents want another iteration cast in the format of the current thousand-page tome. They would wish for more flexibility in the use of liturgies, the ability to insert resources from various stables and to innovate, hopefully with the integrity that Bolz Webber spoke of. For many the use of data projectors and a ‘copy and paste’ approach to creating worship services positively offers an internet-full, arguably overflowing, *kete* [basket] of options. If we add into the mix that more priests are coming from non-Anglican backgrounds, then the challenges of a single resource suiting all become even greater. In a three Tikanga environment the challenge of offering a variety of languages and culturally nuanced resources in one book is probably insurmountable and impractical. That communities of faith be given permission to construct their own contextually appropriate resources is arguably the best way to proceed in this multi-cultured, multilingual reality that is this Province.

Clearly there is a huge challenge in determining how one holds this diversity together in a Church with such breadth. In many respects St John’s College is the three Tikanga Province in microcosm. If we can get it right here, then there is hope for the wider Church. The differences seem huge and with it the ever-present challenge of all being one, ‘so that the world may believe’ (Jn 17:21). However, my hope is that we can learn through the processes

of *talanoa* (conversation/story telling) to hear of the different ways God is working in our midst and see that there is no one way. The Spirit, as James K. Baxter said, ‘moves inside and outside the fences’,²²⁰ the fences of human construct.

Anglicans are not worshipping in more or less one way, with the same book as might have been the case one or more generations ago. Some hold to old practices hoping that it will all come right, one day. Lack of confidence in who we are as Anglicans and in our faith was spoken of by three interviewees. Many are experimenting with new ways of being Anglican, and this thesis has outlined many of these both in Aotearoa and overseas.

Is this another crucible time in the Anglican Church’s life in Aotearoa, New Zealand and Polynesia? I believe it is, but not one to produce a new prayer book. No longer will Anglicans commit to a one-thousand-page summation of liturgical practice. Time has moved on and the printed page is challenged by alternative technologies. The digital age and varied ways of presenting liturgy in worship, from data projectors to cell phones, means that variety is everywhere, congregations will not wish to invest in expensive missals and flexibility makes sense. The NZPB will remain a treasured resource, but slavish adherence to its rubrics and close alignment with the text are not the practiced-reality in parish churches across the Province, nor at St John’s College. People now experiment with ‘copy and paste’ resources from across denominations and continents to create vibrant worship that presents ‘the ancient words’ in new ways. This is untidy and can result in amateurs developing liturgical worship that lacks the wisdom of the Church over the ages. Will the liturgical police feel upset with some of what is produced? Yes, they will and are. Will the Spirit triumph despite us all? Undeniably, provided people experience something that is authentic, connecting them with God and each other in deep ways, ways that impact them and the world of which they are a part. If these characteristics are present I believe the seeker will delight in being part of such a community of Jesus followers.

Anglicans as a denomination are in a new and challenging time, one of accepted, statistical decline. Flexible ways of operating, that meet contextual needs and are open to the Spirit, are part of the new terrain. The writer of Ecclesiastes reflects that, ‘There is a time for everything, and a season for every activity under the heavens’ (Ecc 3:1). There has certainly been a time for the NZPB, a time when it met ministry needs well, but arguably never quite

²²⁰ Church of the Province of New Zealand, *A New Zealand Prayer Book: He Karakia Mihinare O Aotearoa*, 1989, 157.

met the missional needs of a church in decline, albeit a decline often not fully embraced. Holding to the biblical imperative of the *missio dei*, we need to observe and respond to the varied, Spirit-inspired fractals that are developing at the edge of the Church. Some of these were outlined in Chapter 4.

Finally, and also needing analysis beyond the constraints of this thesis, is the challenge for Anglicans missionally constrained by the 1992 Constitution. This places its focus on three broad categories (Tikanga), but by its very nature does not consciously look to the missional opportunities with other groups outside these Tikanga descriptors. How do we, people of the NZPB, people of a three Tikanga church, engage with new immigrants such as the high percentage of Asians in Auckland? Where do they fit within a Tikanga structure? Is the descriptor 'Pakeha' one that they would find affinity with? I doubt it. This is a missional and spiritual challenge for a Province that may be operating in an unintentionally exclusionary way by virtue of its structures, including its canons around Prayer Book usage. Has the time come for the Province to think again about its Constitution? That is a topic for another to research.

Postscript

For me this work has made me ask of myself, how shall I now be as Principal/Manukura of this College? It may be something like moving from the concept of Principal as academic and formational leader to something more akin to that of abbot. The pilgrimage with Christ, among many things, offers new daily insights into how we should be. This thesis has also achieved that.

AFTERWORD

I began with the image from the cover of the 1984 *Liturgy of the Eucharist* that was an artist's representation of the Road to Emmaus story from Luke's gospel. On the journey the travellers suddenly saw and experienced Jesus in a new way. In that revelation they experienced the risen Christ. For them it was dramatically life-changing.

None of the fences of the Prayer Book, of *theomoana*, of new monastic orders, of charismatic experience, of God in the ancient words, of God found in community and on the road of the pilgrim, can contain the triune God because the perichoretic dance of the Holy Three is expansive and ever new, and yet ever ancient.

In the end, does it matter how we do our relationship with God and each other? Surely whatever we do must simply resonate with the Emmaus experience: 'Then their eyes were opened and they recognized him.' (Lk 24:31a). May all our mission and ministry, with or without the Prayer Book, be such that we and others recognise and worship the Risen One as we journey together outwards and inwards.

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Appendix 1: University of Otago Ethics Committee Application Form: Category B.



Form Updated: May 2015

**UNIVERSITY OF OTAGO HUMAN ETHICS COMMITTEE
APPLICATION FORM: CATEGORY B**

1. University of Otago staff member responsible for project:

Baab, Lynne Dr

2. Department/School:

Theology and Religion

3. Contact details of staff member responsible (always include your email address):

Department of Theology and Religion

University of Otago

PO Box 54

Dunedin

lynne.baab@otago.ac.nz

4. Title of project:

Spiritual Transformation within a Culturally Diverse Context of Priestly Training: a Critique of the New Zealand Prayer Book

5. Indicate type of project and names of other investigators and students:

Staff Research **Names**

Student Research **Names**

Level of Study (e.g. PhD, Masters, Hons)

External Research/ **Names**

Collaboration

Institute/Company

6. When will recruitment and data collection commence?

As of 1 September 2015

When will data collection be completed?

By 28 February 2016

7. Brief description in lay terms of the aim of the project, and outline of the research questions that will be answered (approx. 200 words):

The New Zealand Prayer Book remains the Anglican Church's prime resource for worship and Anglican spirituality. As Principal of New Zealand's Provincial Anglican Theological College, I wish to determine whether it is still serving us well within a college consisting of three streams, namely Pakeha, Maori and Pacifica, and within them upwards of ten different ethnicities. To address the best way forward within the College I will interview and examine varied voices to see how well the current Prayer Book meets the transformational needs of students.

Open-ended questions to be asked of the interviewees will include:

Please describe Maori/Pacifica/Pakeha Spirituality as you understand it.

Where did/does this align with and conflict with Christianity?

What do you understand as Maori/Pacifica/Pakeha Anglican Spirituality?

To what extent do you think there has been syncretism occurring as Maori/Pacifica/Pakeha Anglican Spirituality has evolved?

In what ways does the Prayer Book express Maori/Pacifica/Pakeha Anglican Spirituality well and in what ways does it fall short?

Is the Prayer Book meeting current Maori/Pacifica/Pakeha Spiritual aspirations?

In what ways does it meet your needs as a Maori/Polynesian/Pakeha Christian and in what ways does it not meet your needs?

Does the Prayer Book work as a spiritually appropriate missional tool in the 21st century?

If you had something of a clean slate to see Maori/Pacifica/Pakeha Anglicanism flourish at this time what would you like to see happen?

8. Brief description of the method. Include a description of who the participants are, how the participants will be recruited, and what they will be asked to do:-

Proposed Interviewees

- 1. Five people from each Tikanga perceived to be spiritual icons/spokespeople for that Tikanga (Two would be older members of the group and three under 45)
- 2. At least two members of the NZ Prayer Book Commission from the years 1963 to 1989
- 3. Six ex-students from the College; two from each Tikanga.

Selection: I will aim to have people who would express varying perspectives on the issues being asked and have sought advice on who these people might be from within their Tikanga.

What they will be asked to do: Answer the questions above and expand on areas that they believe are relevant in our discussion.

9. Disclose and discuss any potential problems:

There are no known issues related to disclosure, conflict of interest, or medical/legal problems. No interviews will be conducted with minors, prisoners, hospital patients, or anyone whose capacity to give informed consent might be limited. No personal questions will be asked apart from name, ethnic identity, church role, and contact information. In any publication resulting from the research, all names and identifying details will be changed so anonymity will be preserved, if the participant chooses that option on the consent form. Participants may stop the interviews at any time if they are uncomfortable. Discomfort to participants is not anticipated because in the interviews participants will be requested to give only their opinion about various topics; they will not be invited to give personal information or discuss personal matters. Participants will be able to contact the researcher afterwards if they want to follow up in any way. The researcher and the supervisor are the only persons who will have access to the personal information and the interview data. Participants will be informed if a book or article results from this research

***Applicant's Signature:**

Name (please print):

Date:

**The signatory should be the staff member detailed at Question 1.*

ACTION TAKEN

Approved by HOD

Approved by Departmental Ethics Committee

Referred to UO Human Ethics Committee

Signature of **Head of Department:

Name of HOD (please print):

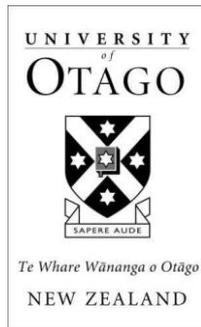
Date:

**Where the Head of Department is also the Applicant, then an appropriate senior staff member must sign on behalf of the Department or School.

Departmental approval: *I have read this application and believe it to be valid research and ethically sound. I approve the research design. The research proposed in this application is compatible with the University of Otago policies and I give my approval and consent for the application to be forwarded to the University of Otago Human Ethics Committee (to be reported to the next meeting).*

IMPORTANT NOTE: As soon as this proposal has been considered and approved at departmental level, the completed form, together with copies of any Information Sheet, Consent Form, recruitment advertisement for participants, and survey or questionnaire should be forwarded to the Manager, Academic Committees or the Academic Committees Administrator, Academic Committees, Rooms G22, G23 or G24, Ground Floor, Clocktower Building, or scanned and emailed to either gary.witte@otago.ac.nz. or jane.hinkley@otago.ac.nz

Appendix 2: Information Sheet for Participants (Interviewees)



TITLE OF PROJECT

Spiritual Transformation within a Culturally Diverse Context of Priestly Training: a Critique of the New Zealand Prayer Book

INFORMATION SHEET FOR PARTICIPANTS

Thank you for showing an interest in this project. Please read this information sheet carefully before deciding whether or not to participate. If you decide to participate we thank you. If you decide not to take part there will be no disadvantage to you and we thank you for considering our request.

What is the Aim of the Project?

The New Zealand Prayer Book remains the Anglican Church's prime resource for worship and Anglican spirituality. As Principal of New Zealand's Provincial Anglican Theological College, I wish to determine whether it is still serving us well within a college consisting of three streams, namely Pakeha, Maori and Pacifica, and within them upwards of ten different ethnicities. To address the best way forward within the College I will interview and examine varied voices to see how well the current Prayer Book meets the transformational needs of students.

What Types of Participants are being sought?

Proposed Interviewees

1. Five people from each Tikanga perceived to be spiritual icons/spokespeople for that Tikanga (Two would be older members of the group and three under 45)
2. At least two members of the NZ Prayer Book Commission from the years 1963 to 1989
3. Six ex-students from the College; two from each Tikanga.

Selection: I will aim to have people who would express varying perspectives on the issues being asked and have sought advice on who these people might be.

Participants have been chosen based on suggestions from key diocesan people and/or because they represent varied Provincial perspectives.

No remuneration will be offered to participants.

Participants will be welcome to receive a full copy of the research when completed.

What will Participants be asked to do?

Answer the questions above and expand on areas that they believe are relevant in our discussion.

Should you agree to take part in this project, you will be asked to:

Answer the questions outlined below which will take approximately one hour with the interviewer.

Please be aware that you may decide not to take part in the project without any disadvantage to yourself.

What Data or Information will be collected and what use will be made of it?

Each interviewee will be taped and that information transcribed. Sections of it may be recounted verbatim in the thesis report. Each participant will have the opportunity to choose whether their quote is attributed to them or not and whether it will be recounted in a manner that it can/cannot be tracked back to them.

The raw data will be accessed only by the researcher and his administrative assistant.

The data collected will be securely stored in such a way that only those mentioned above will be able to gain access to it. Data obtained as a result of the research will be retained for **at least 5 years** in secure storage. Any personal information held on the participants may be destroyed at the completion of the research even though the data derived from the research will, in most cases, be kept for much longer or possibly indefinitely.

The results of the project may be published and will be available in the University of Otago Library (Dunedin, New Zealand) but every attempt will be made to preserve your anonymity if that is your wish.

On the Consent Form you will be given options regarding your anonymity. Please be aware that should you wish we will make every attempt to preserve your anonymity. However, with your consent, there are some cases where it would be preferable to attribute contributions made to individual participants. It is absolutely up to you which of these options you prefer.

Participants will have the opportunity to correct or withdraw the data/information should they request that.

Participants are welcome to receive a copy of the research findings should they so wish.

Nature of the Questions:

This project involves an open-questioning technique. The general line of questioning has been outlined above. The precise nature of the questions which will be asked have not been determined in advance, but will depend on the way in which the interview develops. Consequently, although the Department of Theology and Religion is aware of the general areas to be explored in the interview, the Committee has not been able to review the precise questions to be used.

In the event that the line of questioning does develop in such a way that you feel hesitant or uncomfortable you are reminded of your right to decline to answer any particular question(s).

Can Participants change their mind and withdraw from the project?

You may withdraw from participation in the project at any time and without any disadvantage to yourself.

What if Participants have any Questions?

If you have any questions about our project, either now or in the future, please feel free to contact either:-

Tony Gerritsen	and	Dr Lynne Baab
Department of Theology & Religion		Department of Theology & Religion
095212475 (St John's College)		University Phone 03 479 5358
Email Address gerritsens@xtra.co.nz		Email Address lynne.baab@otago.ac.nz

This study has been approved by the Department stated above. However, if you have any concerns about the ethical conduct of the research you may contact the University of Otago Human Ethics Committee through the Human Ethics Committee Administrator (ph 03 479-8256). Any issues you raise will be treated in confidence and investigated and you will be informed of the outcome.

Appendix 3: Consent Form for Participants

TITLE OF PROJECT
Spiritual Transformation within a Culturally Diverse Context of Priestly Training: a Critique of the New Zealand Prayer Book

CONSENT FORM FOR PARTICIPANTS

I have read the Information Sheet concerning this project and understand what it is about. All my questions have been answered to my satisfaction. I understand that I am free to request further information at any stage.

I know that:-

1. My participation in the project is entirely voluntary;
2. I am free to withdraw from the project at any time without any disadvantage;
3. Personal identifying information including audio tapes will be destroyed at the conclusion of the project but any raw data on which the results of the project depend will be retained in secure storage for at least five years;
4. This project involves an open-questioning technique. The general line of questioning includes comments around cultural perspectives on spirituality and Anglicanism along with reflections on the role of the New Zealand Prayer Book (1989). The precise nature of the questions which will be asked have not been determined in advance, but will depend on the way in which the interview develops and that in the event that the line of questioning develops in such a way that I feel hesitant or uncomfortable I may decline to answer any particular question(s) and/or may withdraw from the project without any disadvantage of any kind.
5. I will not receive any reimbursement or payment for my interview.
6. The results of the project may be published and will be available in the University of Otago Library (Dunedin, New Zealand) but every attempt will be made to preserve my anonymity.
7. I agree to take part in this project and in any publications resulting from this research (tick one response)
 I desire that my name and any identifying information be changed so that I can be anonymous.

OR

- You may use my name, the name of my church/organisation/body, and my position in that church/organisation/body.

.....
(Signature of participant)

.....
(Date)

.....

Appendix 4:

Questions of the Interviewees. The interviewees consisted of three main groups each comprising a variety of people from each of the Three Tikanga, being made up of younger and older members, some clergy and some laity. The questions below indicate an initial framework, but often the conversation moved to broader areas, or those raised and extrapolated by the interviewee.

Questions:

Please describe Maori/Pacifica/Pakeha Spirituality as you understand it.

Where did/does this align with and conflict with Christianity?

What do you understand as Maori/Pacifica/Pakeha Anglican Spirituality?

To what extent do you think there has been syncretism occurring as Maori/Pacifica/Pakeha Anglican Spirituality has evolved?

In what ways does the Prayer Book express Maori/Pacifica/Pakeha Anglican Spirituality well and in what ways does it fall short?

Is the Prayer Book meeting current Maori/Pacifica/Pakeha Spiritual aspirations?

In what ways does it meet your needs as a Maori/Polynesian/Pakeha Christian and in what ways does it not meet your needs?

Does the Prayer Book work as a spiritually appropriate missional tool in the 21st century?

If you had something of a clean slate to see Maori/Pacifica/Pakeha Anglicanism flourish at this time what would you like to see happen?

In what ways does your Tikanga find pilgrimage an important spiritual practice?

Questions of the Second Group

This was a Spirituality class of twenty five St John's College students in March 2016. The details are more fully outlined in the final chapter of the thesis. These participants completed an anonymous questionnaire and then followed some general class discussion.

Questions:

What has been your best experience of the Prayer Book?

What two things do you value most about the Prayer Book?

What would be three wishes you would have for the prayer Book into the future?

Rate the effectiveness of the Prayer Book as a resource for ministry and for mission.