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|  | Theological Hui 2017 |
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| 19-20 September | Summary Report |
|  | The General Synod Standing Committee (GSSC) convened a Theological Hui that included representatives from each of the Province’s Episcopal Units and three Tikanga educational entities. The chorus of these many voices has helped form a discussion document around the Tikanga definitions and theology of Christian education. This Summary Report offers that insightful kōrero, discussion, and talanoa.  |

# Introduction

The General Synod Standing Committee (GSSC) considered how it might deliver a Theological Hui in 2016-17 and in doing so, theological Christian education became a priority. A Small Working Group was formed and work began on shaping the framework of a Hui.

Aspects of significant importance was that space would be given for each Tikanga to talk freely about Christian education in its broadest sense and to present fully their theology, approaches, and understandings. Tikanga were to bring together their unique cultural perspectives, following which, any common understandings of what theological education is, would emerge.

It was critical to include independent Common Life stakeholders i.e. St John’s College Trust Board (SJCTB), St John’s Theological College (SJTC), Te Kotahitanga (TeK), Anglican Schools Office (ASO), and Tikanga Toru Youth Commission (TTYC), whose Christian educational discourse is inherently connected.

After careful deliberations, the GSSC resolved to convene a Theological Hui to be held on the 19-20 September 2017, at the Heartland Hotel in Mangere, Auckland.

GSSC also resolved to:

* invite a representative from each Episcopal Unit;
* ensure that the purpose is to begin a discussion on the distinctive views of each Tikanga around the theology of Christian education;
* facilitate a process of talanoa between Tikanga and Common Life stakeholders;
* capture, publish, and distribute the outcomes back to the respective Diocese/Amorangi for further consideration and talanoa.
* from what emerged from the Hui then becomes a discussion paper for General Synod/Te Hīnota Whānui.

An invitation was duly sent to each Episcopal Unit inviting up to 5 x Māori, 4 x Polynesia, and 8 x Pākehā. Additionally, an invitation went to SJCTB, TeK, SJTC, TTYC, and ASO, as independent Common Life stakeholders. In attendance were representatives from each of the Common Life bodies and all but two of the seventeen Episcopal Units.

Bishop Te Kitohi Pikaahu opened the Hui with a reading from John 15, the vine and the unity of all its parts. Reflections on the text brought forth, “If we are not doing missional leadership, then we should not be doing it.” “Ephesians 4:11 affirms our part but not without knowing that vines still need to be pruned.” “We can’t be our own little grapevine, we are connected to the vine and each other.” “My sister was devastated when Dad pruned her grapevine to a mere stump, yet, it yielded a ‘double-crop’ the next year. Pruning may be painful but the feeding goes on.” “Theological education is to transform the spaces we live in.”

The introductory ‘round table’ made evident the uniqueness of our three Tikanga whanaungatanga that we share in this province, a virtue maintained throughout the Hui.

*"I am the true vine, and My Father is the vinedresser.*

*Every branch in Me that does not bear fruit He takes away; and every that bears fruit He prunes, that it may bear more fruit."* John 15:1-2

# Setting the scene

The General Synod Staff and Episcopal Unit representatives gratefully welcomed Archbishop Emeritus Sir David Moxon to facilitate the Hui proceedings. Archbishop David offered a powerful biblical reflection – “Discipleship as education, formation on the road”. The delightful plethora of contextual stories, aroha, wisdom, manaaki, discernment, and a little Vatican humour, would set in motion the kaupapa to:

* learn from teaching;
* learn from sharing;
* learn from being together; and
* learn from praying together[[1]](#footnote-1)

We were reminded that “most people come to faith through living day by day with people of faith such as families and friends. People may not fully understand the beliefs involved, but they learn what the Christian life looks like as they see people, to whom they are deeply connected, living out the disciplines of prayer, worship, and service”.[[2]](#footnote-2) This mirrors the early Russian Orthodox practice of grandmothers teaching Sunday Schools in the home, and for many of us here in Aotearoa, New Zealand and Polynesia, this is not a ‘foreign’ context.

We acknowledged the uniqueness of our three Tikanga gathering as being like none other anywhere in the world. We would strive to map out what the distinctiveness and methodology of education in our three Tikanga church looked like as we considered ‘Mathetes’ (disciple), alongside Matthew 28:18-20 and Ephesians 4:20-24, as growing with people, being a disciple, and learning as we walk together. This is not just about learning, but rather it is about relationship. To see and be intuitive. To develop our own reality. To be sharpened, reflect, and go on a journey. If you put these together, you are discipling and discipling is educative, and provocative. Theology is impossible without action. James 1:22-25 is action oriented, like Jesus. You don’t come out knowing a bit more, you come out ‘being a bit more’!

**“Nobody gets too much, nobody gets too little, everyone is welcome at this table.”**

# Tikanga & Common life Caucusing

Hui Representatives were asked to share some initial thoughts and consider the following in caucus.

The Ordinals - “To bring life to the world… I am an agent of…” The church is to be a learning community that warms and motivates. What I learn is what I do every day. Picture the Kuia (grandmother) giving a teaspoon of wine to their mokopuna (grandchild). Koinonia… not by oneself. Ignatian… do not do it alone. “No one has it all together, but together we have it all”.

* what defines your Tikanga approach/understanding/theology of Christian Education?
* what is distinctively Tikanga… what makes it different?
* how does/can the current model cater for Tikanga diversity?

Tikanga reconvened and presented the following.

# Tikanga Māori

Psalm 133

**1**How good and pleasant it is
    when God’s people live together in unity!

**2**It is like precious oil poured on the head,
    running down on the beard,
running down on Aaron’s beard,
    down on the collar of his robe.
**3**It is as if the dew of Hermon
    were falling on Mount Zion.
For there the Lord bestows his blessing,
    even life forevermore.

The gathering was likened to the “four-legged stool” theory, especially ‘reason’. “Nāu te raurau, nāku te raurau, ka ora te iwi”, with your basket and my basket, the people will be well. We are to experience life in its fullness. How does traditional spirituality marry up with our current Anglican outlook? There is an ardent desire to hold on to the reo and the ability to use it more. There is a real need for vocational training for those who go to St Johns College and will have no career path in the church, although, the college has recently introduced a program for young people to train in that area. Could our people do another degree at St Johns within a career path that is not church? The two things that will help our young people is the one-year course and another degree beyond theological education.

How do we apply the learning with social justice in mind? There is no point if you don’t apply what you are learning, to make a difference. With the historical deprivation and colonisation in mind there is a 65% chance, if you are Māori, of being arrested when stopped by police. Our learning must be active in justice, like taking kai to whānau in prison. We do it because they are our whānau. Practical applications. The missionaries were about doing things for one’s neighbour. How do the current models cater to be dynamic, to grow, and to live in the whānaungatanga environment? In teaching we learn, in learning we teach. In other words, practically applying the learning.

We want to transmit the gospel from one generation to another like the Russian model we heard earlier. Some people think that Christians are the coloniser that forces us to give up their ‘cultural-ness’. Māori have a popular understanding that this is what the church is and it is better to return to the Māori God, as it used to be. Not everybody is captured in the net. Some slip through and are given more weight in the organisations they are in. Intergenerational is not necessarily what it was in the past.

Marginalisation has a history and strategies to overcome this have to be biblically based. There is a strategic vision, “Hoea te waka Rongopai, ki te ako, ki te kawe i te Rongopai, ki te whakamana i ngā kaihoe o Te Tai Tokerau kia meinga hei akonga mā te Karaiti”. We need more training for marae discipleship. We are a volunteer church. Minita-a-Whānau training for the whole whānau is empowering laity to take karakia in the home. There is an urgency in the ministry we do. In some marae, there may have been over a dozen suicides. Single parenting, income, drugs, violence etc. Learning is about bringing about transformation and hope. It’s not about ministers going out and doing the mahi it’s about training up the whole whānau. Bearing fruit.

What makes us different? We are bi-cultural. Weaving in the cultures brought here to Aotearoa. We are blessed in the church for native speakers but once they pass away there is a challenge to encourage future programs. The language is endangered. Perhaps our church can be involved in the whole revitalisation of the Māori medium, reo.

A waiata was offered following each presenter.

# Tikanga polynesia

The discussion is divided in two parts. The first to raise the issues that will help explain what Christian education entails. This is needed to construct a definition and out of this arises issues that help formulate the “principles” upon which Christian education may be developed. The second explains how the principles are applied in Tikanga Pasefika.

Christianity is a way of life. Christianity believes God created a relationship and entered the created world through Jesus. Christianity keeps that worldview and belief system in the forefront through her creeds, her worship and her enquiry and teaching of scriptures: but ultimately these serve to remind us of God’s entry into our world and point to a way of life in the way of Jesus. Christian education in this sense, is education that remembers the God-human relationship through Jesus and promoting a way of life in the way of Jesus.

Four general statements articulated below that relate to Christian education may help formulate how Christian education may be defined:

1. The purpose of education is to nurture humanity with values and principles that help promote an ethical world. Education from the Christian worldview is to orient us toward God so to follow the way of Jesus as we take our places in family, Church, and society. In this sense, education in general and Christian education in particular, is lifelong.

2. Since at the heart of Christian education is orientation toward God, faith formation is an integral part of Christian education. We engage in the practices of our daily lives and the rituals of our faith communities—through worship, mission, working for peace and justice, evangelism, and education as part of our faith at work but in turn our faith is nurtured, enlivened, sustained, and formed at the same time.

3. Jesus’ mission was to establish God’s kingdom on earth “Our Father in heaven, …your kingdom come, your will be done, on earth …”

4. Christian tradition explains that baptism conforms us to Christ crucified, buried and risen, so through this Christians receive the gift of the Spirit and into the body of Christ.

Following these points, Christian education can be defined this way:

**Christian education is a process that aims to nurture, sustain, enliven, and form baptized persons to live Jesus’ way, and to develop their gifts in order to build, further, and propagate the mission of Jesus – that is, to bring about the “kingdom of God”.**

Three aspects that arise out of this definition.

1. The Mission statements of our church provide the scope for the aims of Christian education.

2. All the baptized are students for Christian education in its different forms.

3. Christian education for mission will necessarily involve training to be leaders.

Christianity is a religion of the ‘Word made flesh’. God who became incarnate at a particular place and time. The Bible is made up of books written to particular people at particular times; the content is concrete and particular, not abstract and theoretical. We believe God to be present and active in each local context – in the face of neighbour and stranger, and in the life we seek to build as we try to live as community. That is why theology is necessarily contextual. Theology is not just a matter of academic analysis. Rather, it emerges from a life of prayer and practice – in a community that meets with God in Word and Sacrament, that listens to the wisdom of Tradition, and that seeks to discern and respond to God’s presence and action in the world. Christian education therefore seeks to instill this value in individuals as they seek God in their contexts. Holistic paradigm where it can be used where it is done. Archbishop Halapua’s Moana Theology connects reality in oceanic contexts with the essence of the divine.

This gives rise to our second point:

If Christian education aims to nurture, sustain, enliven, and form baptised persons so they develop their gifts in order to build, further, and propagate the mission of Jesus – that is, to bring about the “kingdom of God”, then the WHO, WHAT and HOW questions in Christian education would necessarily take into account where mission and ministry takes place.

A third point follows from this view. This is the interrelatedness of Christian education and mission. This relates to the form which is often called *Theological Education* referring Christian education that trains various groups of people with the goals of:

1. Preparing leaders to lead mission and ministry activities.
2. Preparing ministers of “Word and Sacrament”, the group called to Ordination by the church.
3. Producing leaders and teachers of ministry.

Thus, what comes out below are principles that may be derived from what has been said above.

1. Biblical and theological knowledge and enquiry and how these impact Christian lives is the motivation and valued outcome of Christian education.
2. Christian education in its various forms should engage with society and culture of the context where it is done.
3. Christian education should provide a holistic paradigm where there is integration of learning and life.

**Let us now apply these principles to the development of Ministry training and *Theological education* in Tikanga Pasefika.**

In terms of the first principle, programs developed in Tikanga Pasefika integrate biblical, theological, pastoral, and leadership training in a model that takes seriously a communitarian approach, *Talanoa,* and *Action-Reflection* methods for learning. Moana Children’s ministry follows the same approaches.

In terms of the second principle, issues affecting society and culture dictate what priorities are set for mission and ministry training. The Diocesan Strategic plan prioritises these. For example, domestic violence and violence in general, gender equality, climate change and its effects on the environment, ecumenism and intercultural dialogue, and poverty alleviation, are some of the more prominent areas prioritized. This requires trainers with specific knowledge of the ministry area who can relate these knowledges through the Christian lens. That is, vocational training in these areas with foundational theological and biblical knowledge.

Tikanga Polynesia sees this as the most viable option for mission and ministry in her context for several reasons. The following are some of these:

1. Prospective ministers[[3]](#footnote-3) live and work within their communities.
2. Prospective ministers will have a specific skill set that will enable them to earn a living whilst contributing to the mission of the church. That is, the church will have highly skilled workers for specific fields in mission. This follows St Paul’s example.
3. Prospective ministers will have training in biblical and theological enquiry and reflection.
4. Ministers will be leaders in their own fields utilizing those leadership skills in a mission context.
5. Mission of the church is not depended on stipended ordained workers.

In terms of the third principle, training programs, for example the *Certificate in Lay Ministry*, the *Certificate in Ministry*, the *Certificate in Koro Ministry*, the *Diploma in Theology* and the *Moana Children’s Ministry,* the pedagogy creates spaces for learning by involvement, by doing, and reflecting model.

When asked “what do you think and to what extent has contextual Moana ministries made to learning in the Polynesian context?” Making God real in the islands. The depth of the ocean is about the depth of the God’s love. Connecting oceans that connects the people in the world. No one is alone on an island. The ‘va’ is the sacred in between, the space where we are different bodies, and a space where the divine is. Va is the sacredness between people. Va is the caring of the elderly in a Pasefika context. Grass roots, flax roots, moana… No one is left out. All are important of the ‘ainga’ (family) and we are all part of the whanau.

Moana theology does not negate natural disasters. Moana Theology is a metaphor of understanding God in Oceania and how we relate with each other. The ocean itself, in its depth and interconnectedness, is abundantly the love of God. A language creates the world and each speaks to the context. Moana theology is incarnational. Tacking is now the kōrero which talks about the movement of the moana and the MAST is its sail, shaping theological direction.

# Tikanga pakeha

We recognize that Christian Education functions at different levels that build upon each other, however, with distinct requirements: laity—the people of the church in general, clergy—those who are called to minister specifically in word and sacrament, and academics—those who teach others, all have different, yet interconnected requirements.

How do we form the people of God, that is moving from darkness to light, from where they were to where they are in Christ? How do we equip and release our people to take places in our society and not just cloistered spaces? Deuteronomy 6 – it is ‘life’ that is shaping who we are and we are existing in a very distinct way. How do we equip and free who they are in Christ? How do we lead people to know and engage in the story? Education is a different task for the ordained. They need to understand how they can help the people of God to make that movement and lead the community in Christ’s way. This requires critical reasoning and an understanding of the long tradition. There is a smaller percentage that goes to an academic level. They are called to teach the teachers. But they need to be firmly grounded in the church. Too often theologians are divorced from the parish setting. The ideal would be to have these functions well integrated. In Calvin’s Geneva, for example, pastors and teachers were all functioning in one place at varying levels, creating this one space of movement. Through that everyone can move together and complement each other. All these levels together build on who we are as disciples.

Another aspect of our consideration was to look at the difference between Christian education and the education of Christians. There is a context distinction.

As Pākehā we are part of a culture that left behind a past homeland. An important motivator was to come to something new. This has resulted in the tendency to always look forward and like magpies to go for the new shiny thing, thinking that we are the first to do everything. We are attracted to new programmes and new catch words. With the No. 8 wire mentality. Pākehā often are focused on designing the tool to fix the problem, instead of fixing the problem. In the church, Pākehā often try to find new solutions, rather than considering how these issues were already addressed centuries ago.

The Pākehā way is different to the way Māori express themselves. Māori look to their tūpuna. Pākehā concentrate on the future. Looking forward has somehow severed us from our past. Our curricula show little depth of knowledge of our history and whakapapa. Western engagement of the last 50 years would suggest that anyone is an island unto themselves. The ‘we’ become before the ‘I’ (which is a Pākehā way of thinking). It’s about recognising the diversity within Tikanga. The current model allows the dioceses to each have different approaches to Christian Education. There are differences in approach and the current structure lets us do our own thing. For some it’s about looking forward and back at the same time.

It is acknowledged that we hold very tight to buildings and the stories that they hold of our heritage. Buildings can hold us back from living out the mission into the future and living out our education. Pākehā are talking more succinct, confident, analytically secure, and on a pilgrimage. We are a culture of community transformation. To be a people of God as opposed to buildings. What does it mean on the ground? We will work that out in our context. What does it mean on the ground? We will work that out in our context. One example of not putting buildings first was the decision by the Wellington Cathedral not to restore the organ after earthquake damage. Rather than spending a lot of money on a boutique instrument that only a few people listened to, this money was applied to more urgent causes in the diocese. A disaster can be a movement in journey that really engages our theological thinking. On the other hand, we need to recognise that church buildings are holy and sacred places.

The Symposium for the Pouhere, is this the time when we are reaching a point of reformation? This is very exciting time. The Canons will drive the church and theology will drive education. There has to be an educational basis that is fundamentally missional and transformational. This suggests that we are moving from here to there, and so on. With buildings and what it takes to upgrade them, does this affect one’s ability to do theology? What sort of impact does it have on who you are? An organ not being fixed because of all those zeros to make a boutique instrument that only 50 people listen to. Disaster can be a movement in a journey that really engages our theological thinking. It is not simply the church talking about it but a community also.

# common life

Brochures and an update of St Johns College highlighted the graduate profile and the aim to produce missional leaders. It is a challenge leading a single college but meeting the aspirational mission of three Tikanga. Each Hui Amorangi is in a different space. How do we prepare for a 21st century context? How do we provide quality education in a bicultural college. Bicultural partners in education - no one can give a definition of this. How do we honour different cultural voices speaking into the Old and New Testaments? There is a need to bridge aspiration and reality. Six Young Anglicans - what will they do? Some thoughts are an Internship in USA, one goes to Tonga, one to Laidlaw, another to Urban Vision, and one to nursing. This is resourcing the church in a different kind of way.

The college is a good experience doing the same program with others. It is a joy to listen to all the views on education. Youth say that Christian education is something that is needed more than ever. Many youth are lost. They rely on earthly matters and then fail. Christian education gives life, hope, and sets us free of the things that keep us down. It touches us to be fully human and how to love. It is simply learning about God and the life and works of Jesus. We have to be courageous and radical for the prophetic voice to get out. Discipling is fundamental. It is to be Christ-centred in faith and love from a baby. It is important to have practical mahi that lives out the gospel. Christian education is discipling and sharing the Good News. Māori love mountains. Climb to the mountain top so that we can all see the promised land.

There are 33 Pākehā, two Māori and ten Polynesian schools, all closely connected to the church. They are very, very different. We deal with families that are unemployed and poor. Māori schools are very small and struggling. It is faith that makes a difference in life and the world. They want to find if God can change them so that they can change the world. The next generation is looking to find truth in the people and to be inspired by stories of integrity by people in the church. That is inspiration rather than instruction. Pākehā – a vast majority have had no Christian background so here we have mission fields rather than being institutional. All schools teach religious education. What is this? Secular religious education? Teachers are now developing a Christian perspective and they get asked, ‘what happens when I die’? This is what interests students. Students are becoming more passionate about exploring three Tikanga and making connections. Leadership in the next 35 years will be completely dependent on having bicultural capacity. This is consistent with our Pouhere and now as a nation.

Te Kotahitanga (TeK) is not the same as other functions. It acts on behalf of General Synod and interprets applications. They see the three Tikanga as one single church with a different expression of it. As long as the vision is unfolded, then TeK’s role is to ensure that it is the lens for interpretations, advocacy, and discernment. It is not TeK’s role to dictate to any part of the church. It is a blessing and privilege to do the work which is both diverse and distinctive across all three Tikanga. It is about how we consider the collective versus individual learning and how we see whānau based learning as we gather in common at the communion table.

It is a great blessing to see us all here. We have a responsibility to fulfil the task but to challenge is okay. TeK are there to represent the applicant. TeK is to gather together and talk of the vision of the church. GSTHW in 2012 with Te Aute, Pākehā could not support the motion. You had to say what the Tikanga was saying, even when you did not support it. TeK did support the Motion and received the request for further funding and another Tikanga vote took place. The change in the move to support gave life to the schools. Pākehā in this forum said, ‘let’s put it first and not last’. TeK had to lead the way and is to be prophetic, pastoral, fair, and accountable and if you are not squeaky clean your integrity will be questioned. The Beck/Reeves report wanted assurance that the college would make the changes in the way they did education. TeK, SJCTB, and GSSC have their challenges with the needs of the church. Be bold to initiate them and GSSC can carry it.

# Day One conclusion

The day ended in a reflective prayer by Bishop Te Kitohi Pikaahu. Participants were asked to caucus before the next day’s sessions with these points to consider:

* + from what you have heard, how might the Tikanga respond?
	+ what agreed commonalities are there?

The Hui would reconvene the following morning with their responses.

# Tikanga pākeha – feedback to previous presentations

The changing landscape, or rather the Anglican landscape is in decline but ever optimistic. Christian education needs to respond to that. We see some differences and the different ways in which we are engaging with communities. There is a need to train leaders to make Christian communities. We need leaders to take a community and shape it so that it becomes a community of God. A commonality is to strengthen discipleship. Another side of what Polynesia is talking about is strengthening discipleship in a local context. We need to address the questions that people are asking. We need to answer the questions that people are grappling with. Pākehā has an idea of Christian education at the laity and academic levels.

Making tents? We should be training not just in theology but also in other areas so that they can work in that area. Explore this more fully and the end aim in doing that. We did not all agree on this one ourselves. Whilst the Diocese training is important, the church has to address the question of truth. Māori say what your needs are so now is the opportunity to challenge Pākehā to address that. Do we have the training to come together? To what end is education?

The principle of resourcing discipleship is making spaces. How can we resource, release, and build spaces in our environment to build transformational spaces? Christian education and formation is the building of disciples and of the church. The graduate program at the college helps to gain clarity for creating disciple making spaces and leaders who will create those spaces.

We still have a lot of talking to do in our Tikanga too. Training people to make tents? How does that fit in the puzzle? A drive to do things differently. Some Bishops support the ‘plain vanilla’ vicar. It is old fashioned, but it works in the Diocese. And sometimes that’s all that’s required to turn a parish around. Give me a vanilla minister that won’t wreck the parish, can preach okay, pastor the people, celebrate the sacraments, and teach the basics of the faith.

The word Anglican has dropped out of conversations and there is concern about having a distinctive place in the wider Christian communities. When we talk of decline are we thinking a decline of a model that is no longer producing mission action or are we talking a decline of faith, hope, and love? Is it a model that needs to be responded to with a new model? The form of church is a problem. Formation could be more substantial. Leadership training would address the ego of the ministers. Leadership training at the college would be an appropriate response. Leadership is overrated. ‘Follow-ship’ instead of leadership.

# Tikanga polynesia – feedback to previous presentations

It is the leadership language being used. It should be the form of leadership that should be taught. We use the term minister to identify those the bishop licenses. The lay are ministers or leaders to lead mission. Minister of the Word and Sacrament – ordained. Leaders of ministry and teachers of ministry. Three groups as common levels. Polynesia came open minded, to listen, and to talanoa. For Polynesia, when we come to Common Life forums we consist of different states, countries, and languages. Whatever is referred to in Polynesia is inclusive of Hindi and we work with these diversities. Bush views, bush lawyers, bring to us in HQ and we have to wrestle with this. We want to make sure we have the views of all people. We struggle in our training and theological expectations: Samoa, Tonga, Fiji etc. there are three languages in Tonga alone. The use of appropriate language is in our strategic plan.

# Tikanga māori – feedback to previous presentations

Ministry Education Strategic Plan Documents were distributed.

There were concerns that the SJCTB and TeK were absent this day, as they are the drivers for defining what Christian education is. Yesterday it was said that it is everything that we do. Without them at the table do we end up talking past them? They have to meet their obligations to the Trust deed also. Funds that they provide. Actually, we are all about the same thing and we are in agreement with what we’re doing and saying. What makes us different is what is below that, context, resources, and situations in which we have to work in. We don’t get to share a lot of this. Education is applied in a broad sense. Understanding the context is difficult to express or talk about. One to one… we don’t do it.

Yesterday was the celebration of each Tikanga being indigenous. There is diversity in Māori also. Unique challenges that Māori is practical within the reo. Mihinare in the reo, and in all of us, not just ministers. The reo is the comfort we require. The integral part of our ministry training is the reo. Reo still gives us the theology of the Cross, and leadership in service. Social justice and mission in the communities. Celebration and commonality was a good thing that came out of yesterday.

We gave you snapshots of the strategic approach of Māori. In response to Polynesia and like Pākehā, we needed to have gathered among ourselves first before coming to the Hui. It would have been helpful. Māori had to establish their own commonality first before the three Tikanga. Respect to each Amorangi to deliver in their way. Laity, rather than ordained ministry, is the key to the Pīhopatanga success. A marae context expects everything to be done in the reo. College is not training reo enough so Amorangi have to be resourced as well. The whole prayer book should be diglot. Like Martin Luther’s reform, it is to put the bible into the hands of people. Empowering those in the home, overhauling the church, building mission engagement and partnerships, growing the church, and sharing mission stories are the missional priorities of Te Pīhopatanga. Transforming the church from the bottom up rather than the top down. The Holy Spirit is the leader of the waka. Focus on commonality of all our Tikanga.

The Ministry Education Strategic Plan of the Pīhopatanga state these values: aroha, kotahitanga, rangatiratanga, manaakitanga, kaitiakitanga, whanaungatanga, pukengatanga, wairuatanga, hohou te rongo, reo. Transmitting this information and knowledge is critical. This list is really important to how we think Christian education should be. It is our mātauranga and would ensure that the way we undertake our Christian education, is in the ‘doing’. These values are the essential education principles and methodology. These are common in us all. This is clearly about naming the common ground to trustees and other bodies. Naming it and claiming it.

Some of us have arrived at the hui with an open mind. This has allowed for spontaneity and creativity. We celebrated our uniqueness and welcomed our diversity. Forgiveness is not required. This has already evolved in 1.5 days.

# common life – feedback to previous presentations

There is always a great tension that we all feel in having to deliver to three Tikanga. It is at the center of our trinity. Polytheism? One God with three faces. We need to constantly balance the unity of the three Tikanga. What an incredible thing we have here, it is a treasure, despite the constant tension. Tension has been there since the beginning and may be there to the end of time. Using the trinitarian analogy, there is a very strong common will in our three Tikanga. How we work it out is ongoing.

Pākehā tend to look forward, Māori look to their whakapapa, and Polynesia is about connection. This forward, backward, and sideways is a treasure. After everything is said we come back to the credibility of our gospel. We have arrived at some agreed commonalities. We all agree that Christian education is not just about learning but also applying it. It has to be lived out otherwise it is meaningless. Faith, Hope, and Love, with application is how we embody these three things.

The information being discussed is what the SJCTB wants to receive. The SJCTB has become removed from the applicants. We want to understand what is being sought, how it should be distributed, and that the funding is being provided. Since 1958 to today, what defines education has changed. The new Act has restrictions on what can be funded and we are looking at ways in which that funding can actually provide for the church’s needs. The SJCTB does not see what the applications want to achieve and therefore, we can’t see what the applicant really wants. The two bodies are looking at the two roles of the SJCTB and TeK. TeK is an advisory body. They are advising the SJCTB to ensure that the funding is achieving the needs of the church. We are looking at applications now. Current forms will help us understand better. The SJCTB may trip a few times along the way but there has been much learnt from each Tikanga at this hui.

# conclusions

Having heard the differing contexts, two things have come out: 1) the way we do mission and the who, what, when, where, and what we do. 2) the link between Christian education and mission and the way we do that. Are the two points you have made enough? Is there enough room for mission within context? Within our Canons, structures, deeds etc. the fiscal requirements are overwhelming. We have become used to using whatever funding is available for whatever we have developed. We want to make sure that the practical application is being nurtured in villages, marae, and communities so that the grass root people benefit. This is mission in relation to the context. An emphasis on context and designing programs to meet those contextual needs. Celebrating our differences by allowing different Tikanga to thrive. Allows us to recognise other Tikanga and the freedom to use one’s own context.

* What has been learnt / gained from this Hui?

The reality of sitting at a college and meeting the three Tikanga strands. Quite varied expectations. Creative tension and the comparison of the trinity. We move into one. If we don’t we fall into a heresy. It’s hard but good to work on.

We need each other. There is an inter-dependency shared partnership. Absolutely one at the New Testament level. Exegesis at what it is to be Christian education so that we can be formed and shaped. There is an agreement on the methodology, however, we are going to do it in our own way anyway, in our own contexts. We need each other and we need to learn from each other.

Our whakawhanaungatanga has been really good. A great inter-connectedness with all Tikanga. Building up of the body and the spirit of aroha in the gathering. Inspiring, lifegiving, and wonderfully enlightening.

* What needs to happen now?

We need to begin a discussion in all our Tikanga around distinctiveness of each Tikanga, not just our own. Maybe this is the beginning. To create a discussion paper that goes to GSSC and then to GSTHW.

It is the approach that comes out of that discussion document that we are looking forward to. This is what we want to start it off. This is an important process. It would help to determine if there is another meeting. Summary and draft paper. Report progress and thinking to GSSC/GSTHW/SJCTB/TeK.

* Areas needing further work?

Te reo is so important and has not been adequately addressed yet. We want a focus on recognising discipleship, which is different to the education at the college in the 1980s. We’d like to hear more detail about what rolls out at St Johns College and we want to make an input into delivering that. There are different modes of delivering mission. Education differs for lay/clergy/teachers.

The Anglican Schools Office want to talk with Māori and Polynesia. We need more feedback on education at schools and the overarching principles. What is needed and what is sought. Does this need to be included in the discussion paper? Maybe it needs to be left open and developed further at another hui. Perhaps we indicate it in this paper.

* Bring back to another Hui?

It is hoped that the summary document, when it goes to GSTHW, will be a diverse discussion document that may well call for a further Hui in the future. We are keen to learn what others will say about this.

# Summary

The theological hui has opened up windows into what each Tikanga and common life bodies believe is relevant Christian education in their contexts. Many common threads have emerged. Likewise, some of the differences became obvious.

It was agreed that Christian education, its applications, purpose, and suitability, is utmost in the priorities of all Tikanga, at all levels. It is the ‘space’ between aspiration and reality that is often the cause for tension, misinterpretation, and subsequent contention. A three Tikanga body must discover a way in which it will bridge that space in its future developments in decision making, and support of the uniqueness of contextual Christian education.

Common in Māori, may also be common in Pākehā and Polynesia also. It is how we apply it. We seek to fulfil the expectations of many, and recognise that the diversity in the context of Christian education is the challenge we have to overcome. Is there a way in which contextual Christian education can be levelled, or is this a ‘work-in-progress’ still? More kōrero, talanoa, and discussions should be had in each Tikanga. Rather than talking across one another, or working in isolation from the other, how do we arrive at a place that honours our diversity?

In this forward, backward, and sideways church, in which we honour our three Tikanga:

* we agree that there is a passion and a will to equip our people for discipling and mission, whatever that looks like.
* we agree that we need to overcome the ‘tension’ of meeting the needs of all three tikanga.
* we agree that Christian education needs to respond to the decline in our church.
* we agree that the principle of resourcing discipleship is about making spaces.
* we agree that there has to be an educational basis that is fundamentally missional and transformational.
* we agree that Christianity is a way of life and that it is not just doing, but being too.
* we acknowledge the uniqueness of our three Tikanga.
* we acknowledge that challenges exist for the SJCTB, TeK, SJTC, and the common life bodies tasked with carrying out a three Tikanga educational kaupapa.
* we recognise the need to continue our collective discussions on distinctive Christian education.
* we recommend an agreed summary report be offered to GSSC then to GSTHW.
* we thank the GSSC for bringing us together for this important kaupapa.

Archbishop David Moxon closed our hui with what the Psalmists have taught us:

Teach me, O God, the way of your statutes,

 and I will observe it to the end.

Give me understanding, that I may keep your law

 and observe it with my whole heart.

Lead me in the path of your commandments,

 for I delight in it.

The *Refracted Torah* is “a way to do scriptural exegesis to expand and understand texts that are the revelation of God to mankind. Light bends through a prism and the beam is emitted as a wide spectrum of visible light; the conflicting tendencies of the ancient rabbinical schools were similarly seen as different ways to read the Torah by looking at it from different angles and seeing the colourful display of differing Biblical exegesis and theological analysis. This bending of light opens the doors to perception and reception”.[[4]](#footnote-4)

This is a way in which we can consider “the distinctive views of each Tikanga around the definition and theology of Christian education”.

#  appendix

List of participants:

|  |  |
| --- | --- |
| Representative | Episcopal Unit/Common Life |
| Archbishop Emeritus Sir David Moxon | Hui Facilitator |
| Bishop Jim White | Auckland |
| Deborah Broome | Waiapu |
| Andrew Burgess | Nelson |
| Frank Smith | Pasefika |
| Joe McGarry | Wellington |
| Ron McGough | Te Manawa o Te Wheke |
| *Phyllis McGough* | *Te Manawa o Te Wheke* |
| Anthea Napier | Te Upoko o Te Ika |
| John Payne | Te Tai Tokerau |
| Eseta Mateiviti-Tulavu | Pasefika |
| Helen Roud | Christchurch |
| Tim Frank | Waikato/Taranaki |
| Sione Ulu’ilakepa | Pasefika |
| Rangi Nicholson | Te Waipounamu |
| Zhane Tahau-Whelan | Tikanga Toru Youth Commission |
| Bishop Te Kitohi Pikaahu | Te Kotahitanga |
| Paula Jakeman | Te Kotahitanga |
| Tony Gerritsen  | St John’s College |
| Richard Cook | St John’s College  |
| Katene Eruera | St John’s College |
| Grant Hope | St John’s College Trust Board |
| Anne van Gend | Anglican Schools Office |
| Michael Hughes, Jacynthia Murphy | General Synod Office Staff |
| Apologies from | Dunedin, Te Tairawhiti |

1. Informed by ‘Travelling Together: a guide for discipleship forming congregations’, Jeffery Jones, Alban Institute. 2006. [↑](#footnote-ref-1)
2. Doug Pagitt, “Re-Imagining Church,” 2003 [↑](#footnote-ref-2)
3. The term “minister” refers to anyone recognized and licensed by the church to a particular ministry. [↑](#footnote-ref-3)
4. Heschel, Abraham J*. Heavenly Torah: as Refracted Through the Generations.* Trans. Gordon Tucker. New York, NY: Continuum, 2005. [↑](#footnote-ref-4)