

This is us



Who we are as Anglicans

Lent 2023

ANGLICAN DIOCESE OF WAIAPU

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My hope is that through these reflections you may greet the Easter Dawn with a new sense of the love God has for you and for all the world.

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1 Welcome

Welcome to this study

This study has been designed to be undertaken in two different contexts: by groups meeting in parishes or other ministry units (for example, schools or workplaces), or by people on their own to do at home. You might want to do it as a family.



There will be passages from the Bible or our Prayer Book to look at and questions to think about, and to answer in groups if that is the context you are using. Listen to the responses that others give, and rejoice in the diversity of views and experiences – it is one of the delights (and occasional difficulties) of church communities that we can be so different from one another, and yet come together to worship and pray and work, serving the communities around us.

There are six studies, which correspond to the six weeks of Lent. Each of them engages with some aspect of our identity as Anglicans – the values that have shaped us and our way of being in the world. As we go along we will meet some of the people that have also been part of the Anglican family, throughout the world and throughout history.

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Welcome to Lent



Lent is the period of 40 days leading up to Easter. It begins on **Ash Wednesday**, the day when we are invited to receive on our foreheads a cross in ashes as we resolve to put aside the sins and failures of the past and seek a new beginning with God. Traditionally the ash is made from the burnt palm crosses of the year before. It helps us to face up to our own mortality, as we are encouraged to reflect on the love and redemption offered to us by Christ.

Lent is a period of preparation first undertaken in the early church by those getting ready for initiation into the Christian community through baptism, which happened at Easter. It helps all of us to get ready for the “Great Three Days” (the evening of Maundy Thursday to Easter Day) when we walk with Jesus through his betrayal, execution, and resurrection. Lent is a symbolic 40 days, which parallels the 40 days of testing and trial that Jesus spent in the wilderness between his baptism and the beginning of his public ministry. It’s our journey into the wilderness – always a place of encounter with God. Lent, therefore, is designed as a time for intentionally growing closer to God, through reflecting on Scripture, building community and caring for those who are in need.

Keeping Lent

Traditionally Lent is a time for fasting and self denial, and also almsgiving (giving money or other things to those in need). Sometimes people give something up for Lent, but another way to “do Lent” is to take something up. This could be a new way of reading the Bible, attending a Lenten service or study group, experimenting with a different prayer practice, or volunteering with a service group. I have known people who made a special emphasis on hospitality during Lent, inviting people into their homes to share a meal.

If you are wanting to “give something up” for Lent, here are some suggestions for a different kind of fasting:

- social media or use of certain devices (some people stay away from Facebook or Instagram for Lent)
- complaining
- missing one meal a week and giving the money you would have spent on it to a charity
- gossiping

❖ *How do you react to some of these suggestions?*

❖ *What other things can you come up with?*

❖ *How do you want the world to be different, when Easter comes, because of how you have kept Lent? (Will the world really be that different if we give up chocolate?)*

A useful reminder:

Lent is 40 days. If you count up the days between Ash Wednesday and Easter there are 46 days – what’s going on? The Sundays aren’t fast days – and that means that whatever you give up for Lent, you can do or have on a Sunday.



A text for Ash Wednesday: Matthew 6:1-6, 16-21

‘Beware of practising your piety before others in order to be seen by them; for then you have no reward from your Father in heaven.

‘So whenever you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be praised by others. Truly I tell you, they have received their reward. But when you give alms, do not let your left hand know what your right hand is doing, so that your alms may be done in secret; and your Father who sees in secret will reward you.

‘And whenever you pray, do not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, so that they may be seen by others. Truly I tell you, they have received their reward. But whenever you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you.



‘And whenever you fast, do not look dismal, like the hypocrites, for they disfigure their faces so as to show others that they are fasting. Truly I tell you, they have received their reward. But when you fast, put oil on your head and wash your face, so that your fasting may be seen not by others but by your Father who is in secret; and your Father who sees in secret will reward you.

‘Do not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal; but store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there your heart will be also.

This extract from Jesus’ Sermon on the Mount is the Gospel reading for Ash Wednesday, and it takes up the traditional Lenten practices of prayer, almsgiving and fasting. It’s an interesting reminder, as we begin Lent, not to make a big show of what we are doing, not to go “practising our piety” before others. Notice that it doesn’t say “if you give alms / pray / fast /” but “*whenever*” you do these things. It assumes that these are part of usual Christian practice.

- ❖ ***What has been your experience of prayer, giving to others, fasting?***
- ❖ ***How might these things affect your relationship with God – and with others?***
- ❖ ***Where is your treasure, and your heart, at the moment?***

It's ironic, isn't it, that we hear this reading shortly before we have ashes placed on our foreheads and then go out into the world like that. What about that instruction to wash our faces? Context, as usual, matters. Jesus was speaking, and Matthew was writing, in times when some people made a big show of their spiritual practices in a way which implied that it was all external and their heart was not engaged. Is that the case in our context? If so, washing our faces might be a good idea. But if it's not, if living out a relationship with God isn't on the radar for most people, then wearing the ashes out into the street might just start some interesting conversations. (I can still remember the time when someone asked me if I had been grappling with the photocopier and got toner on my face.)

❖ ***What do you think about “wash your face” and keeping spiritual practices secret? Is there a place for talking about what we do?***

Other texts for Ash Wednesday:

Joel 2:1-2,12-17 OR Isaiah 58:1-12

Psalm 51:1-17

2 Corinthians 5:20b-6:10

Welcome to this theme

This is us: who we are as Anglicans

The idea for this study comes from two places: from my own lived experience with Anglicanism, which is mostly by choice and only incidentally by birth, and from what I have observed in the church over the last few years – a lack of confidence in who we are and what we have to offer. I have heard people speak enviously of other denominations which they think have the best tunes, the most enticing worship, and larger youth groups. Yet the Anglican church, here in Aotearoa New Zealand and elsewhere, has so much to recommend it in terms of our way of being church, in liturgy, values, and mission. My hope is that this study will help us get over “the mumble factor” and develop a sense of confidence in who we are.

Each of these studies invites us to engage with some aspect of our identity as Anglicans. We'll look at some of the values that have shaped us and our way of being in the world. Along the way there'll be a bit of history and a passages from

the Bible or our Prayer Book to think about. We'll have the chance to get to know some amazing Anglicans, people that have been part of the Anglican family, here and throughout the world, in the past and in our own day. As we go through, we can reflect on our identity as disciples and how being part of this particular expression of our faith might strengthen that.

❖ ***What is your initial reaction to this? Does it excite you?***

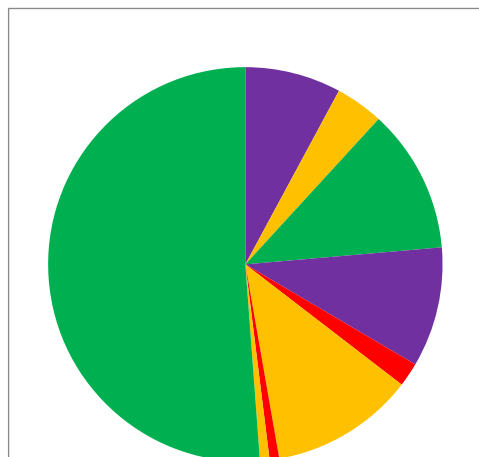
❖ ***How do you relate to being Anglican? Bored? Passionate? Uncertain?***

How we live in time

One of the features of Anglicanism, which we share with some (but not all) denominations is an engagement with time. The Church year is made up of a number of liturgical seasons, an annual cycle in which particular points of the life and work of Jesus are brought to our attention. In Advent we remember that Jesus is coming, at Christmas we celebrate his birth, and at Epiphany how he was and is revealed to people. Then comes Lent, Holy Week (the last week of Jesus' life before he was killed), and the celebration of his Resurrection in the Easter season. At Pentecost we remind each other of the coming of the Holy Spirit, on Trinity Sunday we honour the community that is at the heart of who God is, and then we move through Ordinary Time. That's the period which is neither feasting (Christmas and Easter) nor fasting (Advent and Lent), but settling in to grow closer to God and to one another. And then, back to Advent.

The colours we see on vestments and in the worship space change through the year, letting us know which season we are in.

- purple – quiet, subdued, preparation and penitence (Advent, Lent)
- white/gold – celebration (Xmas, Easter, Trinity, All Saints, feasts of saints)
- red – fire/Holy Spirit, hence ordination & installation; and blood (Holy Week, feasts of martyrs)
- green – growth (Ordinary Time)



(Start at the top, going round to the right.)

What this shows us is that *time matters*. There is a holiness about time, part of what God created and named as “good.” Our year doesn't simply map onto the calendar of the world around us; our New Year's Day is Advent Sunday (four Sundays before Christmas Day); we begin celebrating Easter in the evening of

Holy Saturday and continue for the next six weeks, long after the shops have finished selling Easter eggs. (Pro-tip: stockpile Easter eggs during Lent, and then you will have enough to last until Pentecost.) Christian time revolves around the person of Jesus of Nazareth, and the creeds that we say locate him in a particular time, in the historical governorship of Pontius Pilate.

Through the different seasons we not only observe but participate in a re-living of the events of the Christian story: time itself can bring us closer to God and what God has done for us and all the world.

- ❖ ***What is your favourite season of the church year? And why?***
- ❖ ***And your favourite festival?***
- ❖ ***What can we learn from the difference between the seasons of Lent and Easter?***

We also mark time in another way, through the Maramataka, the Calendar, in which we remember the lives of particular followers of Jesus, the Saints, with an annual remembrance usually on the anniversary of their death, which is understood as a birth into eternal life. This keeps before us the fact that we are “surrounded by so great a cloud of witnesses” and that the church is made-up not only of those who are alive today but also of those through whom the light of Christ has shone in the past.



- ❖ ***Who is your favourite saint – and what have you learned from them about how to follow Christ?***
- ❖ ***The liturgical seasons and the calendar of the Saints show us that time matters. What does this mean for how we use our time each day, each week, each year?***

THOUGHTS / QUESTIONS

Meet the Family

As we begin Lent, it seems appropriate to remember, amongst the amazing Anglicans who are celebrated in the calendar of the Saints, a number of people who were martyrs, those faith ultimately led them to give up their lives.

Hugh Latimer and Nicholas Ridley were amongst the English reformers and martyrs of the Reformation period and were burned at the stake on 16 October



1555. Latimer was an outstanding preacher who attacked abuses in the church and social injustice, Ridley was a scholar at Cambridge University; both were bishops. Latimer's last words to Ridley at the stake came true: "Be of good comfort, Master Ridley, and play the man. We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out."

Kereopa and Te Manihera, Martyrs at Turangi, 12 March 1847

Te Manihera was a chief and teacher of Ngati Ruanui near Hawera. In a few weeks of February 1847 he and Kereopa, also from Ngati Ruanui, travelled as peacemakers and missionaries to their tribal enemies around Taupo. They were ambushed and shot on 12 March near Tokaanu. Peace was later established, and many were baptised, "the fruits of Manihera's death."



The Seven Melanesian Martyrs, 2003



The Melanesian Brotherhood is the largest Anglican religious community in the world. As part of the peace process following violent ethnic rivalries in the Solomon Islands Brother Nathaniel Sado and then six others travelled to the stronghold of warlord Harold Keke on the island of Guadalcanal in April 2003. They were all tortured and murdered. They were: Brothers Nathaniel Sado, Robin Lindsay, Francis Tofi, Tony Sirihi, Alfred Hill, Patteson Gatu and Ini Paratabatu. The impact of their deaths stunned the nation and brought peace. Their feast day is 24 April.

❖ ***"The blood of the martyrs is the seed of the church."*** ***How do we understand this, and what might it mean for us?***

2 Formed by Scripture



Anglicans value Scripture. That should be clear to anyone who attends an Anglican service of worship, for our liturgy is filled with verses from the Bible. Almost any page of *A NZ Prayer Book* (or, indeed, prayer books from other Anglican provinces) will contain verses taken directly, or adapted,

from somewhere in the Bible. An example of is the versicle and response after the penitential rite (p 408) “The peace of Christ rule in our hearts. / The word of Christ dwell in us richly.” These are taken from Colossians 3:15-16. A version of the Psalter, “Psalms for Worship,” is a key part of the Prayer Book.

In addition to that, when we gather for Eucharist we hear three readings which show us what it is to be the people of God. We look back at the past and the lives of those who first worshipped God (the First, or Old, Testament), we grapple with the early experiences and contexts of those who attempted to live as church (the New Testament Epistles) and we focus on the words and actions of Jesus (the Gospels). In addition, we are able to make a response, usually to the first reading, by hearing or saying a psalm together. All of this is set out for us in the Lectionary which provides for reading the Scriptures in the course of the church's daily and weekly worship, allowing for most, but not all, of the Bible to be read in each three-year cycle.

Hearing the Bible when we come to worship reminds us that we read Scripture *together*. We learn what it is to be the people of God *in community*, and especially in the context of prayer and worship. Even when we read it individually or at home with our families we are able to draw on the insights that others before us have gained from their own reading and study. Our engagement with Scripture during worship forms us into a learning community, as we seek to live out our faith in the presence of God and of one another.

❖ ***What has your experience of the Bible been? Can you remember when you first encountered it?***

- ❖ *Do you have a favourite book or passage? Why is that one so special to you?*
- ❖ *How often in the course of a week do you engage with Scripture? Remember to include Sunday mornings (or whenever you come to worship).*
- ❖ *Why might it be important that we read Scripture TOGETHER?*

How do Anglicans regard the Bible?

For Anglicans, the Bible is the prime, but not the only, source of authority. The first of the promises that all three orders of ministry (deacons, priests, and bishops) make at their ordination runs like this:

Bishop Do you believe that the Bible contains all that is essential for our salvation, and reveals God’s living word in Jesus Christ?

Candidate Yes, I do.
 God give me understanding in studying the Scriptures. May they reveal to me the mind and heart of Christ, and shape my ministry.



Behind this is an understanding that the “Word of God” is Christ, not the Bible on its own. The Bible reveals to us in Christ God’s living Word: that is why we read it – so that we can encounter the mind and heart of Christ. As the Catechism (ANZPB p 930) reminds us, God speaks to us in the Bible through the work of the Holy Spirit, who guides God’s people in how to interpret and understand it. As we say after listening to readings from the Old and New Testaments during worship, “Hear what the Spirit is saying to the Church” – a passage, incidentally, which is based on repeated phrases from the Book of Revelation (the section dealing with the letters to the seven churches in chapters 2 – 3). The Bible is heard so that God can be heard. The Holy Spirit inspired the human authors of the Scriptures, just as the Spirit continues to inspire our understanding of them today.

In particular, the Bible shows to us all that is *necessary* for us to know for our salvation – things we need to know about God, about ourselves, and about how we relate to God. In addition to these there are also things which are interesting

and useful (and possibly some things you may find less interesting and less useful). The scriptures are authoritative on matters of faith and salvation, but we are free to hold other opinions about things which are not central to that.



The classic Anglican understanding of the authority of the Bible is generally permissive: anything can be done which is not obviously contrary to Scripture. (An alternative perspective to this, in some Reformed denominations, is that things can only be done if they are explicitly commanded or allowed in the Bible, one example

being the discipline of singing only unaccompanied psalms because that was described in the Bible, rather than singing hymns or anthems accompanied by organs or other non-biblical musical instruments.) The idea is that our ministry should be shaped by our reading of the Scriptures.

- ❖ ***How does the Bible shape your ministry? Can you give an example?***
- ❖ ***What is something you consider to be “essential for our salvation” and what is something we find in the Bible which (while useful or interesting) is not “essential”?***

Other sources of authority

We noted above that the Bible is, for Anglicans, the primary, but not the only, source of authority: what else do we pay attention to? One of the distinctive things about Anglicanism is less a set of doctrines and much more a method: a way of searching for truth which aims to establish a balance of authority between Scripture, tradition, and reason. This is sometimes referred to as “the three legged stool” since the whole point of a stool and what makes it stable is a balance between the legs.



We read the Bible alongside the lenses of tradition – principally the theology and practice of the early church – and reason. We see ourselves as having a historical continuity with the life, worship, and ministry of the church from its beginning. Tradition is what is received and passed on, like the baton in a relay race. Examples of this include the two historic creeds (the Apostles’ Creed, and the Nicene Creed), which are said regularly in Anglican worship, and the threefold order of ministry: deacons, priests, and bishops.

The Anglican appeal to reason reminds us that thinking is a God-given gift – we don't have to leave our brains behind when we go to church! Our reason helps us to understand the world around us and is one of the ways by which God reveals things to us. This also means that we don't have to get tangled up in what some people see as an opposition between faith and science. Indeed, Anglicans welcome scientific advances that add to what we know of creation,



and thank God for technological developments that can improve the quality of human life. Part of our Anglican heritage – and this comes from our commitment to Scripture, tradition, and reason – is a rich scholarly engagement with the Bible and with other spheres of learning, into which comes a tradition of scholar bishops like Bishop Tom (NT) Wright (pictured) and Archbishop Rowan Williams.

- ❖ ***Within the trilogy of “Scripture, tradition, and reason” some people find they connect most easily with one of these. Does this apply to you, and if so – which one resonates most with you?***

- ❖ ***Some people add “experience” to this trilogy. What do you think?***

A text about Scripture: Hebrews 4:12-13

Indeed, the word of God is living and active, sharper than any two-edged sword, piercing until it divides soul from spirit, joints from marrow; it is able to judge the thoughts and intentions of the heart. And before him no creature is hidden, but all are naked and laid bare to the eyes of the one to whom we must render an account.

It's a vivid image, isn't it – a declaration of the power of Scripture and our accountability to the God who has spoken. This follows a warning to the writer's audience not to replicate the same lack of trust as was shown by the generation of Israelites, who had to wander around in the wilderness for 40 years. The author wants this audience to take this seriously, to live responsively to God's word.

The word of God – and this relates to all of God’s utterances, spoken and written – can separate out what really matters from what only seems to matter. There is no point of a person’s being to which this word cannot penetrate as it can cut through the human spirit, exposing the inner workings of the heart, what is really going on inside us.



- ❖ *Isn't this a bit scary? How do you react?*
- ❖ *In what sense is the word of God "living and active" within you? What does this feel like?*
- ❖ *In what sense is it "living and active" within the church? Can you give an example?*

THOUGHTS / QUESTIONS

Meet the Family

William Tyndale, Translator of the Scriptures (1494-1536)



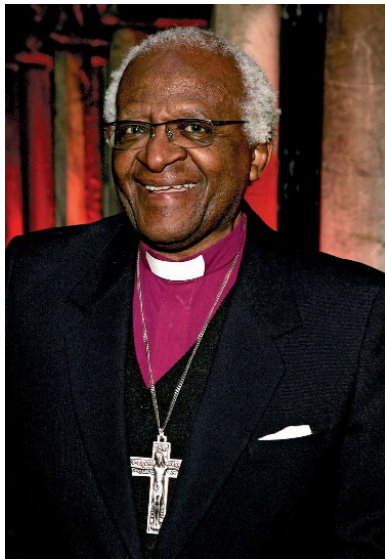
Tyndale is sometimes described as “the father of the English Bible” and the translation of the Bible from the original Greek and Hebrew into contemporary English became his life’s work. Up until that time most people read the Scriptures in a Latin translation, which meant that it was not universally accessible, particularly for lay people. Tyndale had encountered the New Testament in Greek while at university, and he later learned Hebrew in order to translate the Old Testament. He was strongly sympathetic to the ideas of reform circulating on the continent and opposition from church leaders in England led him to settle there. He was arrested and imprisoned in Brussels, condemned to death and executed, not for his work of translation, but for his support of doctrines that were considered heretical. His feast day is 7 October.

Tarore of Waharoa (c 1824-36)

Tarore was from the Ngati Haua tribe, the daughter of the chief Ngākuku. She attended a mission school and learned to read, and in 1836 she was given a copy of the Gospel of Luke published earlier that year. When her mission school was evacuated, Tarore read to the children from her Gospel, at evening prayers. The campfire attracted a raiding party and in the fighting Tarore was killed; the next day Ngākuku preached forgiveness at her tangi. (The picture shows Tarore’s grave.) Her Gospel of Luke was taken by one of the raiding party, who was subsequently converted and made peace with Ngākuku. Later it was taken to Ōtaki where its message led to the conversion of Tāmihana Te Rauparaha. Tarore’s story has become a profound witness to the power of the gospel to bring reconciliation, healing, and new beginnings for the people of this land. Her feast day is 19 October, the day she died and coincidentally the day after the feast of St Luke the Evangelist.



Desmond Tutu, Bishop and social justice activist (1931-2021)



Tutu, a leading anti-apartheid activist and campaigner for the oppressed, was the first black Archbishop of Cape Town and bishop in Southern Africa, and winner of the Nobel Peace Prize. His argument was a biblical one: that all people – including those who are black and coloured – are created in the image of God (Genesis 1:27) and so should be treated well and treated equally. Tutu said, “When people say that the Bible and politics don’t mix, I ask them which Bible they are reading. It’s not the one I’ve been reading.”

- ❖ *Why is it so important to be able to read the Scriptures in our own language?*
- ❖ *Do you have a story about someone being changed through encountering the gospel? Has that happened to you?*
- ❖ *What insights have you found in the Bible that can help us navigate thorny political and social issues?*
- ❖ *A translator, a bishop, and a twelve year old girl – what does that variety say about who our church values?*

How has Scripture formed you?

3 Shaped by Worship



Worship is at the heart of Anglicanism. If you asked what it is that Anglicans do, many people would probably answer, “we go to church.” It is this gathering together to worship, on Sundays and throughout the week, that shapes us for all the other things that we do. Our Prayer Book defines worship as “the highest activity of the human spirit.”

(p.xv) It is the offering to God of our whole lives, out of gratitude for all that God has given to us. That worship is what forms us as Christians, as disciples of Christ, and nurtures our collective and individual relationships with God.

It is not just Anglicans who worship, of course, but worship is central to Anglicanism, the priority which shapes the identity of our community. At the heart of an Anglican parish is its worship. It’s also an important clue to our theology. Where other denominations often keep their theology in a document (the Westminster confession for Presbyterians, papal encyclicals for Roman Catholics, for example) we Anglicans tend to keep ours in our prayer books, in the words which priest and congregation say to one another and sometimes in the rubrics (the stage directions which tell us what to do at that moment in the service). Our liturgy shapes our beliefs – as the old Latin saying goes, *lex orandi, lex credendi*, “the law of praying [is] the law of believing” – and forms our understanding of God and our relationships with one another. When we praise God as the “giver of all good things” and thank God for assuring us of the gift of eternal life and “uniting us with the blessed company of all faithful people” we are acknowledging not just what God has done for us as individuals, but also the importance of being placed together in a community which stretches across time and across space. When we offer Christ’s peace to one another before receiving communion, we admit our tendency to allow the relationships we have with one another to become fractured, and also remind ourselves that God’s desire is to heal those fractures.

- ❖ ***“Liturgy” – the word which talks about our public prayer and worship – literally means “the work of the people.” What do you think about this as a reminder that the congregation is not there as an audience, but has work to do? And what work is that?***

Common Worship

A key characteristic of Anglican worship is the use of written prayers, said by priest and congregation, in which a given framework is enlivened by features (readings, prayers, and songs) which vary to reflect the church's liturgical year. The first Anglican prayer book, Thomas Cranmer's 1549 one (more about Cranmer later) was entitled *The Book of Common Prayer* – and that title, as well as the prayer book itself, continued for several hundred years; it's still in use in several Anglican provinces today. As Archbishop Brian Davis's preface to our Prayer Book notes, one of the treasures of Anglican spirituality has been its authorised Book of Common Prayer, intended both for personal use at home and for public liturgical worship. "Common" means the book is for the whole people of God to use together. Cranmer's prayer books were in English, not Latin, which meant it was accessible to far more people than the liturgical material they replaced.

That accessibility continues to be a key objective, as all over the Anglican world modern prayer books that fit local and contemporary needs have been developed. A particular feature of *A New Zealand Prayer Book / He Karakia Mihinare o Aotearoa* (1989) is the inclusion of material in the other languages of this province of Aotearoa New Zealand and Polynesia, so that through our liturgies we can integrate the traditions of the past with the varied cultures of our diverse communities.



- ❖ ***Archbishop Brian noted that ANZPB “has been created in our own Pacific cultural setting, and shaped by our own scholarship. It belongs to our environment and our people.” Why might this be important?***
- ❖ ***One of the features of our liturgies is a variety of words and images used to describe God (eg “God of the planet earth” “Earth-maker, Pain-bearer, Life-giver”): has this changed how you think of, and approach, God?***
- ❖ ***ANZPB notes that “worship is a skill to be learned and a creative art to practise.” What does it mean to see worship as a skill that we can learn? How is it an art that we can practise?***

Corporate worship forms and sustains the relationships that we have within the Christian community, with God and with each other. “Corporate” here means “relating to the body” – we are the body of Christ, baptised into one body and

bound together by the love of Christ. When we worship, we strengthen the bonds of love between us and other Christians, just as much as we strengthen our relationship with God.

Our worship is “incarnational” – that’s also about embodying things (Jesus is God embodied as a human being). Worship and the rest of life are parts of an integral whole, and when we worship we take things from ordinary human experience –



water, light, bread, wine, oil – and use them to express the presence of God. Worship too can use and appeal to the full range of our senses – candles, icons, incense, gesture, music, and dance – allowing us to encounter God with our whole being. Prayer and worship can involve the whole of us, our bodies as well as our souls. (This is what lies

behind our “Anglican aerobics” – the way we sit, stand, kneel, or move to gather around the font or the altar-table.) It’s an active way of worshipping.

- ❖ ***How important to you is music in worship?***
- ❖ ***Do you see a connection between the use of ordinary things in worship (ordinary water in baptism, for example) which is taken and blessed and becomes something extraordinary, and God’s use of ordinary people (like you and me) which can become something / someone extraordinary?***
- ❖ ***Think back to worship during lockdown (Zoom services, livestreaming or pre-recorded, services in a Facebook group): what did we miss? What does that tell us?***

There are two main types of Anglican services in which we might participate: Services of the Word and the Eucharist. Very likely, we have encountered both of these, and both of them can shape us.

Services of the Word

A few decades ago the classic pattern of Anglican worship was Morning Prayer (Matins), and Evening Prayer (Evensong) – the Eucharist wasn’t held as often, and tended to be early in the morning. The focus is on readings from the Old and New Testaments, the saying or chanting of psalms, and a sermon, as well as prayers. A particular feature is the use of canticles – songs of praise taken from

Scripture such as Mary's song the Magnificat, and the Nunc Dimittis (Lord, let your servant depart in peace) – both from the Gospel of Luke.

Our prayer book includes several options for Morning and Evening Prayer including the Daily Services (a different service for each morning and evening during the week, incorporating a wider range of scriptural texts), and the Daily Devotions, a briefer and more informal style of worship based on the New Testament. As well as these, we are offered the opportunity to pray at different times of the day in the services of Midday Prayer, Night Prayer (the old service of Compline), and Family Prayer. All of these services can be led by a layperson.

Services of the Word can form us as the people of God in two ways: by encouraging us to interact with a wider range of passages from the Bible, and in particular the psalms, and by offering us the opportunity to pause for prayer and worship at certain times of the day. There is a peacefulness that can come when we pray, before going to bed, “I will lie down in peace and take my rest, for it is in God alone that I dwell unafraid.”



❖ ***What experience have you had with some of these services? What might it do to your day if it began or ended with praying like this?***

Eucharist

The Eucharist is – as the Catechism at the back of *ANZPB* tells us – “the sacrament of thanksgiving given by Christ for the continual recalling of his life, death and resurrection. It is the family meal of the Church in which we are strengthened in our union with the living Christ and with one another for service in the world.” It's worth quoting this in its entirety because it tells us so much about what it is we're doing when we gather, on a Sunday or during the week, for Eucharist. The word "Eucharist" simply means “thank you.” We make present again what Christ has done for us and we thank God for all of that. It's the meal at which the church gathers as family to be nourished in order to carry on serving God in the world, strengthening that connection between us and Christ which lies behind the term “communion.” It is Christ who invites us to this meal and who presides at it, welcoming all baptised Christians, including children. At the heart of our worship is a meal. And it's a meal which feeds us, paradoxically, by making us hungrier for God.

❖ ***What could help us to remember that the Eucharist is a family meal?***

- ❖ ***And what might seeing Eucharist as a family meal mean for those other family meals that we have at home?***

A text for worship: 1 Corinthians 11:23-26

For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, 'This is my body that is for you. Do this in remembrance of me.' In the same way he took the cup also, after supper, saying, 'This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.' For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

We learn from this that the church has been celebrating Eucharist from its earliest days: we are part of a very ancient tradition! The night before Jesus died, just before he was arrested and his community started to disintegrate, he gave to his disciples – including all of us who are disciples today – a meal to keep him present with us. Ever since then, sharing bread and wine together is the central act which defines a Christian community.

Very early on, the church understood that the consecrated bread and wine undergo a transformation. Something happens to them which means that



Christ's presence is made real amongst us. Anglicans believe the bread and wine *are* the body and blood of Christ but we don't try to work out exactly how this occurs. (It was theologian Richard Hooker c1554-1600 who articulated this.) This is different from the semi-magical understandings of the mediaeval period¹ and the beliefs of some of the Reformers that the Eucharist was a only symbolic memorial of Christ's death.

- ❖ ***Bishop John Pritchard says, "we take Communion because we need it." What does this mean to you?***

Sacraments

As we saw earlier, the Eucharist is a sacrament. What are sacraments? They are outward and visible signs of inward and spiritual grace, given by Christ to the

¹ Did you know that "hocus pocus" comes from the Latin *hoc est corpus meus* ("this is my body")?

church. That combination of outward and visible with inward and spiritual is important, for it links the two worlds we live in – the physical, secular, body, material world and the spiritual, sacred, soul world. But it's really one world, and we shouldn't split it up. We exist as spiritual *and* embodied beings in a material world, the world that is created and sustained by God.

Sacraments channel God's grace to us. The two sacraments commanded by Christ in the Gospels are Eucharist and Baptism. Baptism is how we become members of the church and heirs of God's kingdom. It's about new birth into God's family, forgiveness of sins and new life in the Holy Spirit. Anglicans (like a number of other denominations) baptise people of any age, including infants. This is a sign of belonging to a community, as the Church includes people of every age-group, and an affirmation of the faith of the community, into whose midst the child is baptised.

In addition to these two, there are five sacramental actions:

- Reconciliation of a Penitent
- Anointing, for healing and wholeness
- Christian Marriage
- Confirmation, or commissioning for Christian witness and service
- Ordination of Deacons, Priests and Bishops

Services for all of these are found in our Prayer Book.

- ❖ ***The sacraments have been described (by theologian Joseph Martos) as "doors to the sacred." What has been your experience of sacraments? Do they function for you as a door to the sacred?***
- ❖ ***At the Last Supper, Jesus broke bread and poured wine – and he also washed his disciples' feet. Should foot washing be a sacrament?***

THOUGHTS / QUESTIONS

Meet the Family

Thomas Cranmer (1489-1556) Archbishop of Canterbury, Liturgist, Martyr

As Archbishop of Canterbury 1529-53 Cranmer steered the Church of England through the Reformation. He was burnt as a heretic on 21 March 1556. As archbishop, he was instrumental in having a copy of the Bible placed in every church, and he had a good understanding of the Scriptures. His greatest contribution to the Reformation was the Book of Common Prayer. This was the first English prayer book, replacing the Catholic liturgy in Latin. It remained largely unchanged in the 1662 book used by Anglicans throughout the world for four centuries.



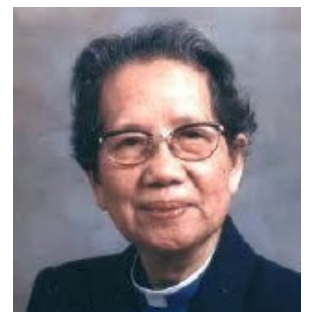
Evelyn Underhill (1875-1941), Writer and Mystic



Evelyn Underhill was a lay woman who led clergy retreats and was a spiritual director to many. Her 39 books, including *Mysticism* and *Worship*, developed a central theme – the love of God. She was the first woman invited to lecture in theology at the University of Oxford. She wrote, “After all it is those who have a deep and real inner life who are best able to deal with the irritating details of outer life.” “My growth depends on my walls coming down.”

Florence Li Tim-Oi (1905-1992) First Anglican Woman Priest

Florence Li Tim-Oi was born in Hong Kong. Ordained deacon in 1941 she led a congregation in Macau. Because of the war, no priest could get to Macau to celebrate the Eucharist, so the local bishop ordained her; she had to sneak through the Japanese army’s encampment to attend her own ordination. She served as a priest in Macau until the war ended in 1946. Then the Anglican world was alarmed by her ordination and she gave up her license to officiate, but took up parish ministry again in 1981 in Toronto.



How has worship shaped you?

4 Ordered for Ministry



Anglicans value the ministry of the Whole People of God. We have structured ourselves in ways that allow the gifts and callings of lay people and ordained people to be used to further the coming of God's Kingdom. One of those ways is Synod (more about Synod later).

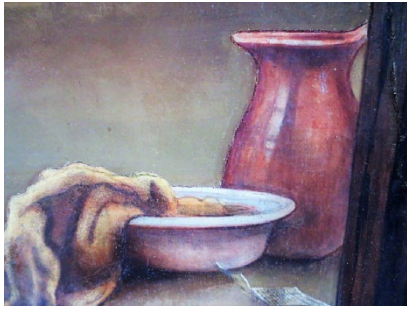
Baptism is the beginning of ministry. After someone is baptised they are told, "may you grow in the Holy Spirit, fulfil your ministry and follow Christ your whole life long." "Ministry" is not just about what happens in church (the rosters!). Our calling is primarily to follow Christ, to live as God's people. Our daily work is an expression of this, and so we're encouraged to find ways of connecting our work with our calling to follow Christ. The ministry of lay persons is first of all in the world, in their places of work and in their homes and communities where they enjoy their leisure, witnessing to Christ using the gifts the Spirit gives them. Within the Church they share in the leadership of worship and in government (for example being liturgist or on vestry).

- ❖ ***How do you understand "ministry"?***
- ❖ ***How do you live out your faith in the places where you spend most of your time: at work or school, in your leisure activities, and at home?***
- ❖ ***How can the church better support and equip you for your ministry in the world?***

Ordained ministry

The first calling on the lives of all Christians is the call to be fully ourselves, to grow into the people that God has made us to be. Our call to be disciples of Jesus is to follow Jesus wherever that leads. Most Christians will exercise their discipleship, their ministry, as lay people. Some men and women, however, will be called to the ordained life, exercising the ministry of a deacon, a priest, or a bishop. They are called and empowered to fulfil this ordained ministry in order to enable the whole mission of the Church.

The ministry of a deacon is to be a servant, both within the church and in the wider community. They serve in the name of Christ, and in doing so they remind



the whole church that serving others is fundamental to all ministry. Deacons have a special responsibility to care for those in need. Some deacons are later ordained to the priesthood (these are known as transitional deacons); others are called to a permanent diaconal ministry – vocational deacons. This is a distinct and equal order of ministry.

Vocational deacons have many and varied roles within the church: as chaplains, community workers, within parishes, and within other organisations.

The ministry of a priest is to build up the body of Christ through the ministry of Word and Sacrament, pastoral care and teaching. This is about strengthening the baptised, and leading them as witnesses to Christ in the world, proclaiming God's word, encouraging others in their discipleship, and taking their part in the prophetic word of Christ. Priests preside at the Eucharist and administer the sacraments. Some, but not all of them, serve as vicars of parishes or as chaplains in schools, hospitals, or other places where people live and work.



The ministry of a bishop is to exercise godly leadership in the part of the church that is committed to their care. They are called to be pastors and shepherds of Christ's flock, teaching the faith, and being a focus of the church's unity and mission in the world. A bishop's symbol of office, the crozier, is modelled on a shepherd's crook. Part of a bishop's role is to confirm, and to ordain, strengthening disciples for witness and service in the world and setting aside people to serve the local congregation in the name of Christ and the universal church.

Some clergy exercise a bi-vocational ministry – being called to work both within the church and in secular organisations. In the Diocese of Waiapu there are a number of these, with roles in both parishes and in other organisations (the Hato Hone St John Ambulance service, for example). This is not just about non-stipendiary ministry (those not dependent on the church for their primary income) but about choosing to work both for the church and in a secular role. St Paul, with his tent-making, is an early example of this model of ministry.

❖ At their ordination, those being ordained deacons or priests are presented by both a priest and a lay person (bishops are presented by a layperson, a priest, and a bishop): what does this say to you?

- ❖ ***What might be some implications of bi-vocational ministry for the ministry of the church as a whole?***

Episcopally led, synodically governed

The basic unit within Anglicanism, as with all episcopal churches, is the diocese. This has been the case for many centuries: an early theologian, Ignatius of Antioch (c35-108CE), emphasised the role of the bishop as the chief authority in each place. We are episcopally led (“episcopal” comes from the word in the Greek New Testament we tend to translate as “bishop” – it originally meant “overseer”): the bishop is the leader of the diocese. Alongside the Bishop is Synod, the representative governing body which comprises lay people, clergy and bishops. That means that while the Bishop leads the diocese, we all have a role to play in its governance. Each diocese has its own Synod, which meets annually, with lay representatives of parishes elected every two years. In between meetings of Synod a representative body known as Standing Committee functions as “Synod out of session” and acts as the governance body for the diocese.

Meetings of Synod are, in effect, the Annual General Meeting for the diocese, in that they receive reports, elect members to some bodies (eg Standing Committee and General Synod) and vote on a budget. Because Synod is a gathering of people from every parish it’s a key forum for discussing important issues and passing legislation which affects the way the diocese operates.



- ❖ ***If you have been part of Synod, what highlights (or lowlights) can you remember?***
- ❖ ***Many organisations have some form of governance body: what does it mean for the church that its body includes people from all three “houses” (bishop, clergy, and laity)?***

A number of dioceses together make up a province (ours is “The Anglican Church of Aotearoa New Zealand and Polynesia”), and these provinces together comprise the Anglican Communion. It's worth noting that the units within Anglicanism are structural and administrative – but above, all relational.

The Anglican Communion

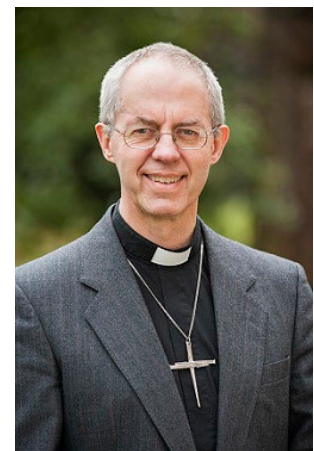
The Anglican Communion is a worldwide family of churches, committed to each other and in communion with the Archbishop of Canterbury, the Communion's spiritual head. There's tens of millions of Anglicans, from more than 165 countries, in 41 provinces and 5 extra-provincial areas – it's BIG. The different churches are united through history, theology, worship, and their relationship to the Archbishop of Canterbury. But there's no central authority in the Anglican



Communion: all the provinces are autonomous and free to make their own decisions in their own ways. Such a large body might drift apart and so there are four “Instruments of Unity” that hold it together: the Archbishop of Canterbury, the Lambeth Conference, the Primates’

Meeting, and the Anglican Consultative Council (ACC).

The Archbishop of Canterbury is a focus for Anglican unity. He or she is the senior bishop in the Anglican Communion as “first among equals” and calls the Lambeth Conference, chairs the Primates’ Meeting, and is President of ACC. The current Archbishop of Canterbury, Justin Welby (see photo) is the 105th person to hold that position. The Lambeth Conference is held every 10 years, attended (ideally) by all the bishops of the Anglican Communion. It was last held in 2022 – the photo above shows the bishops from Aotearoa New Zealand there. It's not a Synod, and doesn't make binding decisions on doctrine or matters of church discipline. In 2022, 97 of the bishops attending Lambeth were female, up from 18 in 2008, and 11 in 1998 (the first Lambeth Conference to include female bishops).



The Anglican Consultative Council comprises bishops, clergy and laity, members who are appointed or elected by their provinces. It's the only one which includes lay people and which can claim to be representative, and it meets approximately every three years. The Primates’ Meeting is a gathering of the presiding or senior bishops of the autonomous provinces in the Anglican Communion. They get together for “leisurely thought, prayer and deep consultation.” Again, all this is about relationships.

❖ ***How would YOU go about holding such a huge organisation together?***



The Anglican Communion's emblem is the Compass Rose (shown here in a stylised form at Canterbury Cathedral, and on the front of this study). At the centre is St George's Cross, a reminder of the origins of the Anglican Communion and linking the past to the Communion today. Encircling the cross is a band bearing the inscription "The Truth shall make you free" (John 8:32) in the original New Testament Greek. From the band radiate the points of the compass, symbolising the worldwide spread of Anglicanism.

Above the shield, at the north, is a mitre, the symbol of apostolic order essential to all churches and provinces in the Anglican Communion.

- ❖ ***"The Truth shall make you free" on the Compass Rose acts as a motto for the Anglican Communion. What does that say to you?***
- ❖ ***Anglican scholar Richard Giles has said, "As Anglicans we learn to be people on the move, emerging from safe positions to take hold of truth and of life with quiet, unassuming confidence." How does that fit with your experience?***

Some Anglican History

The Anglican Church was started by Henry VIII trying to get a divorce, right? Wrong! It's much older than that.

The foundation of the Anglican Church is often described as having begun with the arrival in 597CE of St Augustine of Canterbury, the first Archbishop of Canterbury. That's why the present holder of that office, Justin Welby, is listed as the 105th in the line, thus emphasising that the *Ecclesia Anglicana* "the English Church" began way back then – and not with Henry VIII.



Anglican roots really go all the way back to the early Church, while our separate identity is usually traced to the Reformation (in particular to the arrangements made under Elizabeth I) and to the post-Reformation expansion of the Church of England. Archbishop Michael Ramsey put it like this: "When an Anglican is asked

‘Where was your Church before the Reformation?’ his best answer is to put the counter-question, ‘Where was your face before you washed it?’” After the on again – off again relationship with Rome during the Tudor period (on, then off, under Henry VIII, off under Edward VI, on again under Mary I, then finally off under Elizabeth I), things settled down. The Elizabethan settlement (1559) was an inclusive middle way between divergent religious positions in English Christianity, positions that had been influenced by theological debates going on in Europe. The 1559 Book of Common Prayer early in Elizabeth's reign was again a middle course between previous catholic (1549) and protestant (1552) versions. The Elizabethan Settlement kept much of traditional catholic faith and practice, but lost the Pope. It allowed some freedom for individual conscience but required uniformity of worship, meaning that faithful Christians with differing theological convictions could find a home in a wide English church. We don't have to believe exactly the same things in order to worship together.



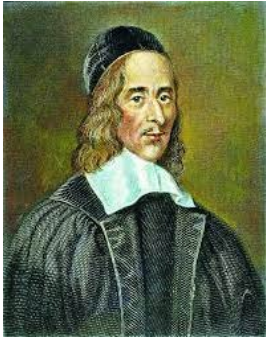
When the English people settled in other places and grew into the British Empire they took their religion with them, and eventually overseas parishes and dioceses of the “Church of England” became autonomous provinces of the Communion. Even after the end of the colonial era, the Anglican church continued to spread by the missionary work of individuals and organisations, and so we have Anglican churches in every part of the globe, bound together by a shared and inherited identity which includes traditions, values and the Book of Common Prayer. Today, “The Anglican Church” means those who worship in churches that are part of the Anglican Communion, and “Anglican” is not just “English.”

- ❖ *That balance between catholic (“high church”) and protestant (“low church”) traditions remains part of Anglicanism today. How have you seen this play out in the lives of Anglicans you have met?*
- ❖ *“There is only one Christ, Jesus, one faith. All else is a dispute over trifles.” (Elizabeth's response to the Catholic/Protestant divide). Do you agree?*

THOUGHTS / QUESTIONS

Meet the Family

George Herbert (1593-1633), Parish priest and Poet



George Herbert was a classical scholar and musician who gave up a promising career to study for the priesthood, believing that the “cure of souls” was the greatest work anyone could undertake. He was ordained deacon in 1626 and priest in 1630; unfortunately, his ministry as a parish priest was brief as he died in 1633. His poems are full of warmth and a genuine love of godliness, and some are still used as hymns: “Teach me, my God and king”; “Let all the world in every corner sing.” He is remembered in the calendar on 27 February under “George Herbert and All Saintry Parish Priests.”

Mary Sumner (1828-1921) Founder of the Mothers’ Union

In 1876 Mary Sumner founded the Mothers’ Union in the parish of Alresford where her husband was rector. She was inspired by her own happy family life and by a vision about the Christian responsibilities of motherhood. Mary gathered together women, many young and inexperienced and from different social backgrounds, for weekly classes. During her lifetime she saw the organisation spread throughout Great Britain and overseas and become an important part of the Anglican Communion.



Frances Perkins (1880-1965) Social Reformer



Frances Perkins was a public servant and prophetic witness who served as President FD Roosevelt’s Secretary of Labor for 12 years (he called her “the cornerstone of his administration”). She was the architect of the “New Deal” – the key social policy legislation – and an advocate for workers. She saw what she did as her ministry, and she remained active in teaching, social justice advocacy, and in the mission of the Episcopal Church until her death.

How is your life (and your parish) ordered for ministry?

5 Directed by God's Mission



Part of our calling as Anglicans is to participate in God's mission in the world. We do this through respectful evangelism, loving service and prophetic witness, lived out in all our various contexts. This commitment to mission is something that we share with all Christians: to bear witness to and follow Jesus Christ, the crucified and risen Saviour.

What is Mission?

Central to mission is the idea of *being sent*. When we say in the Nicene Creed "we believe in one holy catholic and apostolic Church" we are saying that the church is (amongst other things) about the faith of the apostles, those early messengers of the gospel whom Paul lists first among the members of the body of Christ. That is the faith that was handed down to us. The word "apostle" comes from the Greek word for "sent" – an apostle is someone sent off to perform a service, in this context sent to carry Christ's mission into the world. Today each of us is that "someone" who is sent.

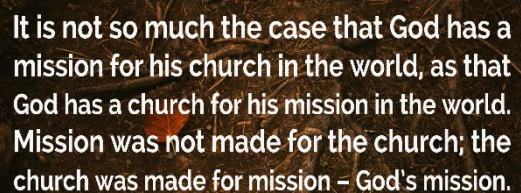
The word "mission" also means "sent" (from a Latin word this time). "Mission" and "dismissal" are linked, as in what we hear as we leave at the end of worship: "Go now to love and serve the Lord. / We go in the name of Christ." What this means is that anyone who has responded to the dismissal at the end of a worship service is on mission.

- ❖ ***Is that a new idea? That the "dismissal" is about mission (and not just "it's time for coffee")?***
- ❖ ***What do you think about the idea that you are on mission? That you are a missionary?***
- ❖ ***What is mission to you? How would you define it?***

God's Mission

It's important to remember that it is *God's* mission. Mission begins from God. "Mission has its origin in the heart of God. God is a fountain of sending love. This is the deepest source of Mission." (David Bosch, *Transforming Mission*) This is a way of looking at mission that sees it as the activity of God, something that is born out of the missional heart of the Trinity. And this means that mission is something that belongs to God. It's not something the church owns – it is Christ's mission, not the Church's.

So where does the Church come in then? Mission is the calling of the Church, in every place and at every level, to be part of God's mission in the world. Looking at it like this means the Church is not the "sender" of missionaries (which often gets connected in particular with sending missionaries overseas), but the one being sent. The Church is all of us, and all of us are the ones who are "sent."



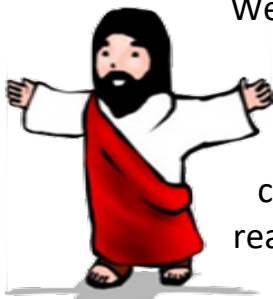
It is not so much the case that God has a mission for his church in the world, as that God has a church for his mission in the world. Mission was not made for the church; the church was made for mission – God's mission.

Christopher J. H. Wright

It's the mission that makes the Church: the Church's very identity is tied up in mission. And that means that if it ceases to be missionary, it has ceased being Church.

❖ ***"If the Church stops being missionary it has stopped being Church." How do you react to that idea?***

Seeing mission as central to the Church's identity means mission is no longer about church expansion – or about sharing the cultural blessings of western civilization (and in the past there was sometimes an element of that, especially with overseas mission). Mission is about seeing what God is doing and then joining in.



We can get some clues as to what Christ might be doing in the places where we live and work when we recall what we see him doing in the Gospels. We see him eating and drinking with people and telling stories. We see him establishing communities of followers who did life together. We see him reaching out to those whom society tried to exclude and we see him living in service to others and encouraging his followers to do the same. And above all we see Jesus healing and teaching and proclaiming the imminent coming of the kingdom of God.

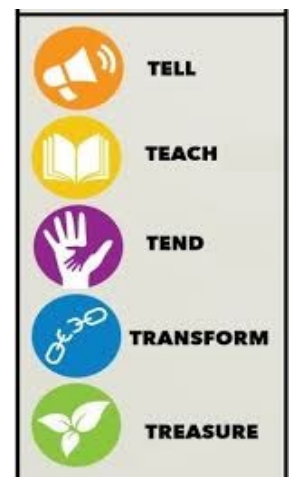
- ❖ ***So what is God doing where you are? How is Christ at work in your neighbourhood?***
- ❖ ***How can we join in that? What might that look like in practice?***

The Five Marks of Mission

The Five Marks of Mission are an important statement on mission. They express the Anglican Communion’s common commitment to, and understanding of, God’s holistic and integral mission. They are also based around the idea that the mission of the Church is the mission of Christ.

The Five Marks of Mission were developed at meetings of the Anglican Consultative Council (remember, that’s the one that includes lay people, clergy and bishops), meeting in 1984 (1st to 4th marks), 1990 (5th mark), and in 2012 (that meeting, in Auckland, revised the 4th mark). Here they are:

1. To proclaim the Good News of the Kingdom
2. To teach, baptise and nurture new believers
3. To respond to human need by loving service
4. To transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation
5. To strive to safeguard the integrity of creation, and sustain and renew the life of the earth



These are sometimes abbreviated to Tell, Teach, Tend, Transform, Treasure.

Telling is about knowing God’s story and sharing this with others.

Teaching is when we help people grow in their faith and deepen their connection with a church community.

Tending is about putting love into action and caring for people in need, in lots of ways.

Transforming is the task of working for justice, standing up for the oppressed. It’s ultimately about changing society.

Treasuring is about caring for our planet and living sustainably (“we’re Anglican – we recycle”).

- ❖ ***Which one do you relate to most easily?***
- ❖ ***Do we individually need to do all 5 marks, or is it the work of the Church as a whole, or the parish as a whole?***

- ❖ *What are some examples of things which fall under the different marks of mission?*
- ❖ *Which have you already done – as an individual, or in your ministry unit? What might you do in the future?*

Anglican mission agencies

There are, around the world and here in Aotearoa New Zealand, a number of mission agencies that address one or more of the marks of mission. Here are some of them:

Anglican Missions

Anglican Missions is an International Development and Aid agency. It works with and on behalf of the Anglican Church in New Zealand and Polynesia, and supports a range of partners to carry out Christian mission, development and humanitarian aid. Its motivation is to put God's love into action and bring hope to people who are vulnerable and living in poverty.



NZ Church Missionary Society

New Zealand has a special debt to the Church Missionary Society which sent some of the early missionaries to this land. NZCMS was founded in 1892, in response to the challenge from the CMS UK to “take your own share in the evangelisation of the world: send out your own missionaries and support them.” NZCMS sends people globally, to take the gospel to places where Christ isn't known, and to partner with local churches, so that local believers can be empowered and trained. It also supports mission within Aotearoa New Zealand.

Mission to Seafarers

The Mission to Seafarers (an international organisation with branches in New Zealand) supports men and women working at sea. It does this in practical ways, operating Seafarers' Centres in major ports to provide places to rest and relax, and transport to shops and local amenities. Emotional and spiritual support are also provided by port chaplains and ship visitors.



The Church Army

The Church Army is a Society of Evangelists, called to share the transformative gospel of Christ, to disciple disciple-makers, and to train up leaders to do the same. Again, it's an international organisation with a branch here.

A Text for Mission: Luke 4:14-21

Then Jesus, filled with the power of the Spirit, returned to Galilee, and a report about him spread through all the surrounding country. He began to teach in their synagogues and was praised by everyone. When he came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written:

‘The Spirit of the Lord is upon me,
because he has anointed me
to bring good news to the poor.
He has sent me to proclaim release to the captives
and recovery of sight to the blind,
to let the oppressed go free,
to proclaim the year of the Lord’s favour.’

And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. Then he began to say to them, ‘Today this scripture has been fulfilled in your hearing.’

This functions as a programme statement in Luke’s Gospel; it’s what the evangelist believes Jesus’ mission was all about.

❖ *How do Jesus’ (and Isaiah’s) words relate to mission, as you understand it?*

THOUGHTS / QUESTIONS

Meet the family

William Wilberforce (1759 - 1833) Politician, Abolitionist
Wilberforce was a British Member of Parliament who headed the parliamentary campaign against the British slave trade for twenty years until the passage of the Slave Trade Act of 1807. He also championed the Society for the Suppression of Vice, British missionary work in India, the creation of a free colony



in Sierra Leone, the foundation of the Church Mission Society, and the SPCA. Later, he campaigned for the complete abolition of slavery, which led to the Slavery Abolition Act 1833, which abolished slavery in most of the British Empire. Wilberforce died just three days after hearing that the passage of the Act through Parliament was assured. He said, "You may choose to look the other way, but you can never say again that you did not know."

Josephine Butler (1828-1906) Worker among women



Josephine Butler was an early feminist and social worker who believed that social action is a necessary demonstration of religious belief. She once said, "God and one woman make a majority." She campaigned against the sexual exploitation of women and girls and was involved in the campaign against child prostitution. As part of this, the age of consent was raised (from 12 to 16). She was an outstanding orator, and attracted large audiences, though many people were shocked by the idea of a woman speaking in public about sexual matters. She also campaigned for women's education.

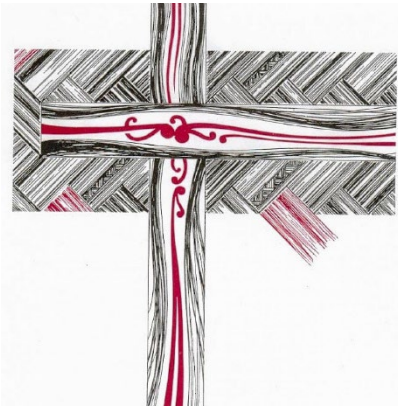
Florence Nightingale (1820-1910) Nurse

Dissatisfied with her comfortable life, Florence Nightingale felt called by God to devote her life to nursing at a time when this wasn't a respectable profession. She nursed for the British army during the Crimean War, at the military hospital at Scutari in Turkey which, when she arrived, was beset by appalling conditions. She won the deep gratitude of the soldiers she nursed and it was for her evening visits to the wards that she became known as the "Lady with the Lamp." Florence founded the Nightingale School and Home for Nurses at St Thomas's Hospital, and by the time she died, nursing had become a valued and honoured profession.



How is your life (and your parish's life) directed for God's mission?

6 Being Anglican Here



church here.

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

The Woven Flax Cross

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

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

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

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

How we began here

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



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

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



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

The Constitution / te Pouhere

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

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



but within Te Pīhopatanga o Aotearoa five Hui Amorangi (= regional bishoprics) were established. The current Pīhopa o Aotearoa, the Most Rev'd Don Tamihere (also Pīhopa o Te Tairāwhiti) serves as one of the three primates of this province, along with Archbishop Philip Richardson for Tikanga

Pākehā and Sione Ulu'ilakepa, who was elected as Archbishop of Tikanga Pasefika in late 2022. Other Anglican provinces only have one primate (senior archbishop): we have three! The Sunday after Trinity Sunday has been designated by General Synod as Te Pouhere Sunday, celebrating our life as a Three Tikanga Church.

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

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

- ❖ *How do you see the Constitution / Te Pouhere operating?*
- ❖ *Have you been part of any Three Tikanga occasions, such as services, committees, or General Synod / te Hīnota Whānui? If you have, what was it like?*

A text for Being Anglican Here

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

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

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

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

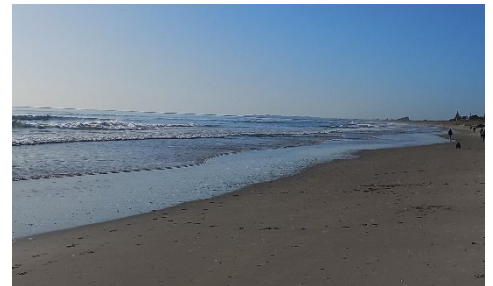
You spread your justice, God our Saviour,
across the world to the farthest oceans.

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

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

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

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



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



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

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

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

THOUGHTS / QUESTIONS

Meet the Family

Marianne Williams (1793-1879), Missionary



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

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

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

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

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



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

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



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

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

Being Anglican Here

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

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

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

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

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

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

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

Closing Worship

You might like to close each session by praying together. Here are some possible prayers.

Collects for Ash Wednesday

Almighty and merciful God,
you hate nothing that you have made
and forgive the sins of all who are penitent;
create in us new and contrite hearts,
so that when we turn to you and confess our sins
we may receive your full and perfect forgiveness;
through Jesus Christ our Redeemer. Amen.

God of the desert,
as we follow Jesus into the unknown,
may we recognise the tempter when he comes;
let it be your bread we eat,
your world we serve and you alone we worship.
this we ask through Jesus Christ our Redeemer. Amen.

**E tō mātou Matua i te rangi
Kia tapu tōu Ingoa.
Kia tae mai tōu rangatiratanga.
Kia meatia tāu e pai ai
ki runga ki te whenua,
kia rite anō ki tō te rangi.
Hōmai ki a mātou āiane
he taro mā mātou mō tēnei rā.
Murua ō mātou hara,
Me mātou hoki e muru nei
i ō te hunga e hara ana ki a mātou.
Āua hoki mātou e kawea kia whakawaia;
Engari whakaorangia mātou i te kino:
Nōu hoki te rangatiratanga, te kaha, me te korōria,
Āke ake ake. Āmine.**

