TOWARDS A RADICAL POLITICAL THEOLOGY OF BAPTISM:

A critical investigation
of the significance of baptism
as the key element in the ecclesiology
of
the Anglican Church
in Aotearoa, New Zealand and Polynesia

by
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This thesis involves history, liturgy and systematic theology as well as its primary discipline, Ministry Studies. It is grounded in my years of experience and learning through church activities and Commissions both provincial and international, as well as in three New Zealand Anglican dioceses.

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and ripe plum.” Writing a thesis has meant more times of broken stone and rose and ripe plum, and you have been there for me throughout it all. Thank you.
DECLARATION

I declare that, apart from acknowledgements indicated, this thesis is my own work.

Signed

Jennifer Mary Dawson  Date:  1 August, 2011
# ABBREVIATIONS

(see also the Glossary in Appendix 1)

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
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<tr>
<td>ACANZP</td>
<td>Anglican Church in Aotearoa, New Zealand and Polynesia/Te Hāhi Mihinare ki Aotearoa ki Niu Tireni, ki Nga Moutere o Te Moana Nui a Kiwa.</td>
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<td>ANZPB / HKMOA</td>
<td>A New Zealand Prayer Book / He Karakia Mihinare o Aotearoa</td>
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<tr>
<td>BCP</td>
<td>The Book of Common Prayer, 1662</td>
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<tr>
<td>BEM</td>
<td>Baptism Eucharist and Ministry, Faith and Order Paper No 111 (Geneva: WCC, 1982)</td>
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<tr>
<td>LSM</td>
<td>Local Shared Ministry (also known as Mutual Ministry or Total Ministry)</td>
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<td>WCC</td>
<td>World Council of Churches</td>
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INTRODUCTION

The journey

Baptism is the beginning of a journey that is both grounded in Christ and guided by the Spirit in a particular context. The Anglican Church in Aotearoa, New Zealand and Polynesia (ACANZP) is in the early stages of a bicultural journey. How might an understanding of church radically shaped by baptism come to full expression in this particular setting? That is the question this thesis seeks to explore.

An interest in bicultural (i.e. Māori and Pākehā) development has been growing for me since 1972. As a first year teacher, I was in a secondary school where more than half the students were Māori so I began to learn the Māori language. This interest continued, along with active involvement in groups seeking justice for disenfranchised Māori, studying the Treaty of Waitangi and urging participation in the community debate, within and around the Anglican Church at different levels over the years. I worked in a theological education role for the Province, then for a diocese, and was a member of the General Synod, not in 1992 when crucial constitutional changes were finalised but later when they were implemented. I came to realise that for most Anglicans the bicultural and three tikanga (i.e. Māori Pacific and Pākehā) nature of this Church was outside their experience.¹ Nor is it understood by people outside the country.

The partnership implication of the Treaty of Waitangi, and the particular place of Māori as the indigenous people in New Zealand,² both of which centre on Māori as “tāngata whenua” or first people of the land, means that they have a priority

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¹ The term tikanga implies distinctive social organisations, language, laws, principles, and procedure, as described in Preamble 12 of *Te Pouhere*.

² Those claiming Māori descent currently make up 15 percent of New Zealand’s 4.5 million population but the standard of proof for qualifying as Māori varies. In terms of New Zealand law, a Māori is any descendent of a New Zealand Māori, which is a broader definition of indigenous status than in many post-colonial societies. In order to be on the Māori electoral roll you must sign a declaration stating you are Māori or of Māori descent. The requirement in the ACANZP does not relate to ethnicity or descent but to practice and customs, and belonging to this, or any, Tikanga is a personal choice.
role even within the three, a role which is accepted officially by both Pākehā and Polynesia in the context of the Anglican Church. Former Waitangi Tribunal Chair, and retired High Court Justice, Edward Taihakurei Durie\(^3\) explains the relationship in legal and political terms in this way:

> I do not regard the policies for bicultural or multicultural development as mutually exclusive. I think they address different things. Biculturalism is about the relationship between the state's founding cultures where there is more than one. Multiculturalism is about the acceptance of cultural difference generally.\(^4\)

### The partnership

In 1987 the New Zealand Court of Appeal ruled that the principles of the Treaty of Waitangi require Māori and the Crown "to act in good faith as partners". This language of biculturalism and partnership has appeared in much recent legislation and may evolve into other forms of relationship in the future. However for the ACANZP at this time, *Te Pouhere*\(^5\) shows that both embracing and establishing distinctive identity are recognised as essential aspects of the bicultural journey of the Church. Miroslav Volf writes in a context of ongoing inequalities and cultural differences:

> Reconciliation with the other will succeed only if the self, guided by the narrative of the triune God, is ready to receive the other into itself and undertake a readjustment of its identity in light of the other's alterity.\(^6\)

The bicultural nature of ACANZP is being lived out in a somewhat similar context, meaning that attention must be given to understanding identity, offering a connection into the character of the baptised community. The development of this dual, and seemingly contradictory, way of being Church is explained in Chapter Four and in elements of the vocabulary set out in the Glossary.

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3 Identifying with Tikanga Māori, Durie has tribal affiliations with Rangitane, Ngāti Kauwhata, Ngāti Raukawa.
5 *Te Pouhere* means the foundation, specifically used of the Constitution of the Anglican Church in Aotearoa, New Zealand and Polynesia.
As an example of this focus on identity, in the parish where I currently serve, noting that Māori culture is not our natural way of doing things but is explored in an expression of willingness to seek embrace with the other, we have consciously introduced bicultural elements by using both the two major languages offered in *A New Zealand Prayer Book/He Karakia Mihinare o Aotearoa* (ANZPB/HKMOA).7 There is a creative tension between one’s own culture and the embrace of another. Even in the absence of the tikanga partner, we take opportunities to acknowledge partnership between Māori and Pākehā.

**The ecclesiology**

At diocesan level, over recent years, there has been considerable dissatisfaction, especially from the Pākehā side of the Anglican Church, with the bicultural three-tikanga nature of this Church. A motion to change the constitutional arrangements was brought to Wellington Diocesan Synod in 2005, defeated on the vote of two clergy. A similar motion was brought to Christchurch Diocesan Synod in 2006. Moved by the same person as in Wellington, the motion was amended to bring a more positive approach, being passed as:

Noting with concern the growing apart of the separate cultural streams of our Church, this Synod requests our Diocesan Bi-Cultural [sic] Committee to establish a commission to consult with our Tikanga Partners about the effectiveness of our Constitution in uniting the Anglican body of Christ in Christchurch-Otautahi and to report back to Synod in 2007 with a view to taking its findings to General Synod in 2008.8

Another disgruntled Anglican, Graeme Davidson, for several years until 2008 wrote a regular column called “Religion and Ethics” in Wellington’s Dominion Post newspaper. He wrote frequently about the ACANZP but one of his most explicit pieces was entitled “A three-ghetto church based on politics rather than Christianity”

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7 The book contains small sections in several Polynesian languages but large parts of the eucharistic material is in both Māori and English – the two of the three New Zealand official languages, (the other being Sign Language) so, if one chooses, it is easy to move between them.

in which he claims that the tikanga fragmentation is ethnic and cultural and therefore a form of apartheid.\textsuperscript{9}

Observing all this, it seemed timely to offer some new theological resourcing to this Church which had made major and perhaps prophetic decisions out of a mix of courage, contextual awareness and expediency. Reflecting on my life led me to consider how I might begin to bring these things together in an integrated way, mindful of much that is relevant in \textit{ANZPB/HKMOA}, especially this collect:

\begin{quote}
Creator God,  
you made us  
not in one mould, but in many:  
so deepen our unity in Christ  
that we may rejoice in our diversity.\textsuperscript{10}
\end{quote}

This thesis is also informed by feminist liberation ecclesiology which offers a model of church that both critiques present ecclesial reality and anticipates what the church can mean and can become. In criticising denominational policy and practices, as not fully recognising diversity, some feminist theologians have focussed on re-interpreting ekklesia as an alternative. Rebecca Chopp writes: “The ekklesia exists where the Spirit is present, where the Spirit works through the lives of women and men for the realization of new life for all, including the earth.”\textsuperscript{11}

A transformative and transforming ecclesiology centred on baptism may be able to hold together both the church of the people that Chopp describes and the body of believers who share in worship, service, policy and practice, linking the “already” and “not yet” life of Christian community. The Church itself is a sign of God’s future, yet the language and imagery traditionally used has forced many women to see the Spirit at work primarily outside the institution, in a place of exclusion. As Natalie Watson has written:

\begin{flushright}
\textsuperscript{9} Dominion Post, 26/1/08, p. B 5.  
\textsuperscript{10} \textit{ANZPB/HKMOA} p. 615, Collect for the Eighth Sunday after Pentecost.  
\end{flushright}
While Bonhoeffer and other theologians influenced by him propose a church ‘for others’, feminist ecclesiology envisions a model of church where those involved can be church ‘with others’.\textsuperscript{12}

For Watson and other feminist theologians, the image of Church as servant has been inadequate, seeming to ignore many women’s experience of being expected to serve, contributing to disempowerment in a variety of times and places. Such images uncritiqued have been seen as the church withdrawing from or being blind to justice. This thesis, using the fundamental Christian resource which is baptism and its lifestyle demands, seeks to respond to the claim that such withdrawal or blindness undergirded the colonial enterprise.

In the language of relationality which is used in much current writing on the Trinity,\textsuperscript{13} ‘with others’ fosters the concept of a community where justice is given priority, in contrast to the more traditional model of ‘for others’ which has the meaning of service or pastoral care. Perhaps in response to this challenge, the latter model is being rethought in terms of compassion and solidarity by theologians such as Gregory Baum\textsuperscript{14} because the image of care for the outsider remains at the heart of the gospel. The symbolism of the round-table of hospitality inclusive of all has become familiar through the work of feminist scholars. This is helpful in considering the ACANZP in general, but more importantly in relation to who is at the table, who is included, and whose authority is recognised.\textsuperscript{15} The politics of identity can lead to fragmentation and biologically-defined roles but engaging with the Christian gospel through baptism may offer a new way forward. This turns us to the issue of power, which will be significant in this project as the impact of colonialism and the phenomenon of inculturation are examined.


\textsuperscript{13} For example Catherine M. LaCugna, \textit{God for us}: The Trinity and Christian Life, (New York: HarperCollins, 1991), and John Zizioulas, \textit{Being as Communion: Studies in Personhood and the Church}, (Crestwood, N.Y. St Vladimir’s Seminary Press, 1985.)

\textsuperscript{14} Gregory Baum, \textit{Compassion and Solidarity: the Church for Others}, (Toronto: House of Anansi Press, 2006).

The vision

Change is possible, indeed essential, in the church of Jesus Christ, particularly aspirational change into the likeness of Christ, which is signalled in the baptismal liturgy that will be examined. The tools for change include rigorous analysis and reflective living. The church also expresses confidence that justice be affirmed and practiced, in the sense of welcoming all in such a way that their gifts are valued and can contribute to the whole Body of Christ. This life is forward-looking, as Catherine Mowry LaCugna writes:

Ecclesial life is a way of living in anticipation of the coming reign of God. The Church makes a claim that civil governments do not, that it is the People of God, Body of Christ, and Temple of the Holy Spirit. The life of the Church is to be animated by the life of God; the Church is to embody in the world the presence of the risen Christ, shown by its preaching and by its own form of life that sin and death have been overcome by Jesus Christ. The Church also claims to embody in its corporate life the presence, fruits and work of the Holy Spirit, to be a visible sign of God’s reign, of the divine-human communion, and the communion of all creatures with one another. In sum, the Church claims to live a form of life appropriate to God’s economy, to point to the reign of God within the oikumen, the whole inhabited earth.¹⁶

Living a form of life appropriate to God’s economy implies valuing all in the household. That means the Church is a living body, an organism needing to adapt in shape as circumstances change. John Bluck, reflecting on the ACANZP, acknowledged this need for evolving and flexibility:

I’m asking whether the time hasn’t come for us to quite intentionally develop an Anglican bicultural spirituality, expressed through new and revived forms of liturgy, song, and spiritual formation? Some historical digging together would reveal lots of theological confusion that needs addressing. It would help us find a language that focuses on what we agree on rather than what divides us, and stop us talking past each other about God, as though God is only incarnated in some of us. We might also learn to trust God to speak for Godself, and let the world God

¹⁶ La Cugna, God for us: The Trinity and Christian Life, p. 401.
created do some of the talking. The new Gospel – culture contract for Te Haahi Mihinare in the 21st century has yet to be written. It wasn’t included in the revised constitution.\textsuperscript{17}

\textbf{The researcher}

As a vicar, serving in the Diocese of Wellington, who prepares individuals and families and the faith community for baptism, performs baptisms, and has ongoing pastoral and formation relationships with the baptised, what follows will involve reflection on my own practice. I have drawn on a range of personal contacts and other sources of information available throughout the seven New Zealand dioceses that make up Tikanga Pākehā, the College of St John the Evangelist\textsuperscript{18}, and on my own experience. I am also aware that with a subject of this nature, the researcher is always part of the data, and my participation cannot be neutral. Of course the dual role also raises issues about objectivity and distance. In writing this thesis, I am baptised and baptiser, researcher and researched, actively engaged as a priest in the baptising community. I am researching, in part, in order to understand my own story and the story of the Church but also to change some of the perceptions around the issue of baptism and this Church. At the same time, I am aware of my own role as a researcher. The practice of insider action research has burgeoned, where the outcomes are both an action and a research outcome. Williams and Cervin suggest that “action research tends to be collaborative and utilization-focused, with practical goals of systems improvement.”\textsuperscript{19} Much of the impetus for this type of research comes from desire for new practice, in this case a desire for reform of aspects of baptismal practice. Being both participant and researcher is even more limited in this particular situation by a dearth of research material as will be seen below.

This research is a Pākehā attempt to understand the confusion alluded to above, and to address the need for a theology that anticipates God’s future of partnership and trinitarian mutuality. Bluck is right: the nature of this relationship was not developed in the revised Constitution of 1992, but Te \textit{Pouhere} makes space for

\begin{itemize}
  \item \textsuperscript{17} Anglican Taonga, Winter and Spring, 2003, p. 17.
  \item \textsuperscript{18} St John’s is the provincial Anglican theological college.
  \item \textsuperscript{19} Lewis Williams and Carmel Cervin, \textit{Contemporary Approaches to Participatory Action Research in Aotearoa/New Zealand Social and Cultural Studies Number 4} (July 2004), p. 1.
\end{itemize}
this to happen. The development of a radical political theology and practice of baptism could serve to engage Anglicans and others in a new transformative relationship of life for others in the name of Christ.
CHAPTER ONE

“Baptism doth represent unto us our profession”¹

Can we go on justifying a Māori Anglican Church, a Pacific Island Anglican Church, and a recent arrivals Anglican Church in the light of this reminder that our baptism gets us away from blood lines and ethnic roots? Belonging to the Church redefines us as ecclesial beings who are integrally related to those whom God puts us in relationship with. We have been missing out on each other in these islands by retreating into these self-sealing ethnic parallel jurisdictions. If we are being asked to stay together in the communion of the Church and struggle through our differences in the matter of homosexuality then that applies also to the cultural issues left behind in the wake of our colonial past.²

A problem, a response, a new problem

The Anglican story involves an ongoing attempt to engage the Church of Jesus Christ with society, reflecting an ecclesiology of a redeemed creation as a whole. Richard Hooker, unlike his more rigid opponents of Elizabethan times, saw ‘church’ in institutional terms as a living body, as an organism which needed to adapt in shape as circumstances changed. In response to the circumstances of history, he saw that a national church may rightly do in one time something different from that which it had rightly done at another: “The Church hath authority to establish that for an order at one time, which at another time it may abolish, and in both do well.”³

What still seems like a bold endeavour of New Zealand Anglicans to grow the ecclesial organism, to engage with their circumstances, and adapt both their

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¹ From the closing exhortation, “The Ministration of Publick Baptism to Such as are of Riper Years”, The Book of Common Prayer, 1662. The quotation continues, ‘which is, to follow the example of our Saviour Christ, and to be made like him; that as he died, and rose again for us, so should we, who are baptized, die from sin and rise again unto righteousness; and continually mortifying all evil and corrupt affections, and daily proceeding in all virtue and godliness of living.”


structures and their life as a body to context, led to *The Constitution/Te Pouhere* being approved at the 1992 General Synod, and becoming the legal basis of the now re-named Anglican Church in Aotearoa, New Zealand and Polynesia/He Mihinare ki Aotearoa ki Niu Tireni, ki Nga Moutere o Te Moana Nui a Kiwa.4 Nearly two decades later, deep concerns are being expressed about the perceived divisions in the structure and ecclesiology of the ACANZP brought about by *Te Pouhere*. Openness to transformation seems to be an ongoing challenge to the Pākehā part of the Church in particular, and there is increasingly a need to engage all the Anglican people, not only the leaders, in commitment to *Te Pouhere* and to the mission of the Church.

A theological response to these concerns must focus on sound ecclesiology. *Te Pouhere*, as I will show later, does not provide for nor endorse the concept of three churches but rather is emphatic that ACANZP is one church with, at this time, three cultural expressions. Relationship and diversity must be held together in ecclesial life, as Paul worked hard to demonstrate to the Christians at Corinth.5 The distinctive characteristics of the different parts of the body are not undermined or diminished in his argument that all parts are equally valued. He acknowledges the continuing place of Jews and Greeks, slaves and free, as “all are baptised into one body.”6 To those in Galatia,7 Paul wrote that their unity comes from faith in Christ, not, as previously, from the law. Nor does baptism remove distinctive identity: in going on to say “There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus”, he expanded on his earlier statement in verse 16 that our unity is “in one person, who is Christ.” Verse 27 reiterates the theme of unity in Christ: “As many of you as were baptised into Christ have clothed yourselves with Christ”. Baptism does not deny difference, of blood lines nor ethnicity, but establishes firmly (as does *Te Pouhere*) that unity in Christ goes deeper than these human distinctions. Culture is an essential part of being human. As will be shown later, post-colonial thinking affirms culture and allows space for development. From the time of Hooker,
the need for the Church to adapt to context has been part of Anglican theology. In our time there has been considerable writing about reconciliation as a task that will always be a process and inevitably part of the challenge to a post-colonial society. Emerging from such concerns, *Te Pouhere* lacks a solid theological rationale.

Thus while I contend that fostering wider engagement and commitment to *Te Pouhere* may be possible through the vehicle of the universality of baptism, and through the understandings of baptismally-based ministry currently being promulgated in what is known as Local Shared Ministry, I will demonstrate that baptism is at the heart of ecclesiology and that it is an inadequate understanding of baptism that has left the ACANZP open to the kind of criticism with which this chapter began. But my concern about baptism goes wider and deeper. A missional ecclesiology would have to take seriously the theology of the laity as well as desire for justice, transformation, and unity, all of which this thesis will show to be intrinsic to the concept of baptism. Because the life of the ACANZP is defined by, at the very least, the liturgy and theology of *A New Zealand Prayer Book/He Karakia Mihinare o Aotearoa,* and united through the common rite of baptism, this may well be the spring from which a deep understanding of truly being ‘church’ together might flow.

The constitutional arrangements of the ACANZP have been criticised as being “driven by the political”, as being polarising and emerging from loudest voices in the public debates of the time. This thesis will argue that political efficacy, in the sense of the potential of the baptised to influence both Church and society radically, has a more appropriate theological significance than mere “politicisation”, and that initiation into the Christian church draws both the individual and the faith community into profound engagement with society and transformative influences.

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8 See, for example, Geoffrey Burn, “Reconciliation and Land in Australia”, *Pacifica* 24/1 (2011), p. 92ff.
9 Hereafter abbreviated as *ANZPB/HKMOA.*
10 It is important to note at this stage, foreshadowing later exploration, that baptism has an ecumenical character, and while my concern is the effect of baptism on Anglicans, relating specifically to issues of the ACANZP, similar challenges face all Christians.
12 A common dictionary definition of “political” is: “of, or relating to, the state, government, the body politic, public administration, policy-making, etc.” I am using it to mean the public and common life of the community.
Peter Lewis makes the Christian obligation clear: “While Christian love will always involve more than social justice, it can never amount to less than this.”

It is pertinent here to underscore the emerging post-colonial perspective. In recent years there has also been a power shift in the Anglican Communion, which became obvious from the 1998 Lambeth Conference. It was clear that the Communion was no longer Anglo-American. This change had been happening for some time as colonialism was being questioned and superseded. Exploring an ecclesiology which takes baptism as the theological starting point, in which Christians open themselves to a life of transforming relationship, involves a church vulnerable to the transformation of its very self, in a process of *kenosis* or “self-emptying”.

Mark Brett describes this exilic self-understanding that reverses colonial approbation in all aspects of life, specifically in relation to his own Australian context:

A post-colonial ecclesia will not draw a distinction between the spiritual and material implications of kenosis... If the dominant diaspora groups can learn to be respectful of Aboriginal needs, and to respond to their just claims, then we will be in a better position to receive their gifts. The self-limiting and space-making practices of “kenotic” listening may then be turned towards the stories of other diaspora groups, such as Asian Australians – not through a thin

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14 At this Lambeth, a significant proportion of the resolutions dealt with global justice issues, with stronger participation from the global south, but this concern had been increasing since 1978 when there were two: Resolution 4 on Economic Development and Minority Cultural Groups and Resolution 36 on Cultural Identity. http://www.lambethconference.org/resolutions (accessed 20 August 2010).

15 Callum Brown has demonstrated in *The Death of Christian Britain - Understanding secularisation 1800-2000* (Routledge, London and New York, 2001), the considerable time it takes for the Church to become aware of change that is underway in itself and wider society.

16 Brett’s work is helpful here but relates to a different setting. The bicultural approach that is part of New Zealand’s national life does not appear to be congruent with the multiculturalism that has been becoming integral to Australia since the 1960s and especially since the Mabo judgement of 1993. Nor is there in Australia a single national foundation document like the Treaty of Waitangi which spells out elements of partnership between two signatories. The unique and foundational place of Aboriginal and Torres Strait Islander peoples in Australia today bears little relationship to the place of Māori in Aotearoa New Zealand, and the life of these two Anglican Provinces is correspondingly different.
appeal to equal rights or through a civic rhetoric of multiculturalism, but by actually attending within the body of Christ to the particularities of all the songlines which have become, or may become, incorporated into our life together. This is not to suggest a self-negation on the part of any group but rather, a receptive incorporation into the life of God.\textsuperscript{17}

Elsewhere, Brett claims that respect for cultural diversity needs to be seen as a universal principle in post-colonial ethics, expressed in the “discipline of ‘making space’”.\textsuperscript{18} Individuals are always embedded in social networks, thus ultimately cultural, social and economic matters come in to play. A radical political theology of baptism involves God’s justice, including and specifically a commitment to the transformation of the structures of Church and society as much as the individual person. \textit{Te Pouhere} sets the scene for the ACANZP’s engagement with society, and the following chapters will examine how elements of baptismal theology might be enabled to strengthen this contribution.

In investigating the extent to which baptism forms the key element unifying, animating and empowering the ACANZP, it must be noted that one of the most significant reports to be commissioned after the revision of the Constitution, \textit{The Report of the General Synod/Te Hīnota Whānui Commission on Theological Education and Ministry Training, 1996}, identified seventeen principles for “re-ordering the practice of theological education and ministry training in the new church” and gave the prime position to “Baptism as the Basis of all Ministry”.\textsuperscript{19}

The hypothesis of this project is that the potency of this element has yet to be explored fully, and that this neglect disadvantages the effective ministry and mission of a Church which should have much to offer a world looking beyond domination and individuality for true community. Baptism is political in this sense. It has far-reaching implications for human relationships and thus organisational and policy-making dimensions which this thesis contends cannot be ignored. As the

\footnotesize{\textsuperscript{17} Mark Brett, “Canto Ergo Sum: Indigenous Peoples and Post-colonial Theology”, \textit{Pacifica} 16/3 (2003), pp. 247-56.}
\footnotesize{\textsuperscript{18} Mark G. Brett, \textit{Decolonising God} (Sheffield: Sheffield Phoenix Press, 2008).}
\footnotesize{\textsuperscript{19} The Anglican Church in Aotearoa, New Zealand and Polynesia: Report of the General Synod/Te Hīnota Whānui Commission on Theological Education and Ministry Training, 1996, p. 17. The text goes on: “In baptism Christians are incorporated into the Ministry of Jesus Christ. Through baptism all are called and empowered for ministry. The Church’s task is to resource and nurture the ministry of all the baptised.”}
community of those who are initiated through baptism to share in proclamation of the Kingdom, the Church is called to offer “discourses of emancipatory transformation, pointing to new ways of living with each other and with the earth.”

God has created a humanity that mirrors God's own communal and self-giving life, as Father, Son and Holy Spirit, thus calling us to delight in diversity and to seek ways of living respectfully with the very different other.

**Deep implications of baptism**

Baptism is theologically the effectual sign and sacrament of Christian identity. It is also a fundamental recognition of a profound truth about what it means to be human, in the sense that being a Christian in the world is a sign of what humans were created to be, being recreated in Christ. William Seth Adams draws these concepts together neatly:

> Surely there is no subject in liturgical studies more warmly or richly treated in our time than baptismal rites and theology. Human concern for identity, membership and initiation coupled with an ever greater curiosity about the activity of God’s Holy Spirit have brought out of us more and more powerful convictions about this rite of burial, birth and bathing.\(^{21}\)

Theologically, baptism means not just the water rite, nor baptismal life in general, although that is significant for the ecclesiological issues being examined. More importantly it refers to the whole process of initiation, lifelong and communal.\(^{22}\) It implies both diversity and particularity, and anticipates God’s future in a way that is task-centred, call-oriented, and essentially about mission. Baptism involves nothing

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less than forming “the whole of humanity to become God’s people”. This can be expressed as a commitment to seek justice for all humankind and transformation of unjust structures that limit human freedom. Thus a radical view of baptism will engage at a deep transformational level with all aspects of life so that a visible difference is expected to be made in society’s structures and relationships.

Baptism is political in this sense. It has deep far-reaching implications for human relationships and thus organisational and policy-making dimensions which cannot be ignored. As the community of those who are initiated to share in proclamation of the Kingdom, the church is called to offer “discourses of emancipatory transformation, pointing to new ways of living with each other and with the earth”. Jesus said that the sign of the Kingdom, in the one who was to come, was that the poor would have the gospel preached to them. Many times in history churches have found themselves challenged by their own actions, as well as by hearing again the teaching of Jesus. It is possible that in Te Pouhere not only has the ACANZP made a decision to break significantly with its historic past, but also has placed itself in such a position as to engage in a different way with the wider community and thus risk being itself changed, again and again.

The call to justice, in this context, is driven by the theological concept that baptism is inaugurated eschatology, what Susan K Wood describes as “the sacramental realization of [the] end time proleptically breaking into the life of the baptized individual and the church.” In being baptised, Christians participate in Christ’s proclamation of new creation. At their baptism, the use of water is a sign of the old self being drowned, washed and consecrated to God through Christ’s risen life and the pouring out of the Holy Spirit for God’s purposes. The sign of the cross,
and any oil that is used strengthen the sign of water, so that in being joined to Christ, the images of prophet, priest, and king empower a life-long journey of challenge, kenosis and leadership, which proclaim that the messianic kingdom has already begun to break in.

Baptism is one of the chief means through which Christians perceive God’s self-giving and transformation. The eucharist, incorporating the ministries of Word, prayer and sacrament, is the culminating act of Christian initiation, disclosed in baptism and sustained in the journey of Christian community. Baptismal principles also provide a structure for an ecclesiology which recognises, supports and exercises authority in community, the new way of the messianic people. Any form of collaborative ministry, a logical and proper expression of baptism, requires living within the paradox that an individual best exists within group identity and responsibility. This is closely related to the concept of tikanga, as a recognised cultural stream where the collective life is normative and where identity is formed.

While postcolonial theology will need to move beyond a nostalgic understanding of culture, a key problem arising is how indigenous people can negotiate their hybridised identities while minimising the brute force of dominant cultures.

Within New Zealand, the task for the Pākehā descendents of the colonisers has been interpreted by many as a task of justice and decolonisation, working with the implications of the Treaty of Waitangi/Te Tiriti. John Bluck focussed on this task in 1992, identifying issues of power, partnership, and resource-sharing:

To accept Te Tiriti as a starting point is to accept a partnership with Māori, as Pākehā, because there is no other word to describe the relationship.... [But] for all its limits, Pākehā is becoming a clearer word and a word of power. To acknowledge a relationship has

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28 This is being promoted particularly within Pākehā in expressions of Local Shared Ministry, or Total Ministry or Mutual Ministry as it is also known, and within Māori as Minita a Iwi, which will be explored below.
corporate implications for the sharing of resources and the understanding of authority.\(^{30}\)

John Paterson, writing of his role as Secretary of the Bicultural Commission on the Treaty of Waitangi and the Bicultural Commission on the Revision of the Constitution, described the phenomenon of being bicultural and the need to listen to each other in this journey:

When the Church appointed those commissions it called ‘bicultural’, it appointed commissions made up of equal numbers of Pākehā and Māori members. That was what the term ‘bicultural’ encompassed. And on every occasion, at every meeting of those commissions it was a meeting of minds; of both Māori and Pākehā, and characterised by a very strong willingness on the part of both partners to listen, learn and to understand.\(^{31}\)

Both these writers show the ACANZP seeing itself as provisional, one part of the whole church, a transitional body, moving under God towards the unity of all things, for which Jesus prayed (John 17:23) but more fully set out in the first chapters of both Colossians and Ephesians. This research work is offered as nourishment for that journey, motivated by current debate within Tikanga Pākehā.

Current disquiet

“Kotahi ano te kohao o te ngira e kuku ai te miro ma, te miro mangu, te miro whero.” This proverb, attributed to the first Māori King, Potatau te Wherowhero, 1858, translates as “There is only one eye of the needle, through which the white thread, the black thread and the red thread must pass”, implying perhaps an understanding of unity with diversity, but like all Māori proverbs it has a variety of applications. It was used by Jenny Plane Te Paa reflecting on the impact of Te Pouhere:


\(^{31}\) Bluck, Pākehā Christian Identity, p. 10.
the ultimate goal of the Constitution was to create an ecclesial environment within which all Anglicans within Aotearoa, New Zealand and Polynesia would find a truly sacred place of belonging and where none would seek to dominate. The establishment of the tikanga partnership model was, I believe, intended as an organizational mechanism for enabling the historical injustices created and sustained within the Anglican Church to be named, addressed and redeemed. Ultimately we are called, in spite of our differences, as one Holy and Apostolic Church into the common ground of worship and of service to God.\(^\text{32}\)

She continued on to lament the difficulties that emerged, noting “the impact of constitutional revision was vastly different between previously dominant and extremely well resourced Pākehā and previously subordinated and extremely impoverished Māori.”\(^\text{33}\)

In order to understand the debate, and its implications, one must keep her words in mind when reading those of Hugh Bowron with which this chapter began. Two years before Bowron’s statement, the General Synod Standing Committee had issued this statement:

This Anglican Church in Aotearoa, New Zealand and Polynesia, in living out the transforming Gospel of Christ, believes that its unique three-Tikanga nature is a gift (Taonga) from God. We celebrate and rejoice in the receiving and establishing of this gift over the last decade. We have seen each Tikanga discover and strengthen its distinctive gifts and identities. We thank God for this cultural incarnation of the Gospel. With that confidence we commit ourselves over the next 10 years to enhancing these gifts for the glory of God, recognising that each Tikanga will establish its own preferences and tasks. As a whole Church we commit to supporting each other in realising those preferences through resource sharing, honest conversation, and through naming, confronting and reconciling.


unchallenged modes of operation and unjust structures. We encourage the whole Church to seek opportunities to work together, building common ground around common ventures in seeking justice, building community, offering generous hospitality and working beyond boundaries defined by our present structures. As we face the future we know that without each other we are incomplete as a Church. We are convinced that together we can be a beacon of hope and an agent of transformation.34

Clearly there is work to be done, to create better understanding. There is need too for post-colonial remodelling and for rigorous debate about the ecclesiology of this Church. This thesis argues that the image and sacrament of baptism as transformative is worthy of fresh and careful consideration as the way ahead for Anglicans in these islands.35

A truly sacred place, in the eye of the needle?

This thesis is being written at a time when numbers of Pākehā in the ACANZP are asking for reconsideration of the three tikanga structure because they are concerned that it appears to be divisive, contrary to the gospel, and even racist. This dissatisfaction, genuinely held, may be exacerbated by the lack of solid, sound and convincing theological work done to accompany the emergence of the revised constitution (Te Pouhere, 1992).36 The Church's own Commission on Doctrine and Theological Questions has stated “our Tikanga Church was born in crisis”.37 A clear baptismal theology and practice could enable Anglicans in this Province to know themselves primarily and profoundly as one church. From this unequivocal sense of identity may flow separate tikanga or cultural strands identifying themselves, their worshipping and organisational life, and their theological endeavours in appropriate and empowering ways.

This Church emerged in a revised form from social upheaval in the latter part of the twentieth century, in response to questions about how it should live in

34 General Synod Standing Committee, Minutes July 2003.
35 The term “these islands” is commonly used to denote the islands of New Zealand and Polynesia that make up the province that is properly called The Anglican Church in Aotearoa, New Zealand and Polynesia.
relation to the social context. It is characterised by both a distinctive understanding of the identity of the people who make up the ACANZP and a popularly-perceived lack of clarity about its own identity as church. Its implicit ecclesiology is based primarily on the authority of the baptised, ministering in partnership in the context of the South Pacific but specifically relating to the Treaty of Waitangi. Thus the diversity of the whole people of God is both current expression and future-facing, with the potential to engage actively in the work of transforming the world in Christ’s name.

However the separation of church organisation into three tikanga has meant that most Māori, Pākehā and Polynesian Anglicans have little experience of each other’s worship and ministering life, and the division is regarded by many as socially, theologically, and even politically unsound. There is also criticism of the amount of the Church’s time and energy being spent on organising its own life as the new ecclesial life is being hammered out. Richard Randerson wrote about General Synod 2002: “I went home sad and disappointed when I discovered the Synod’s business revolved almost totally around its own structures, especially relationships and leadership.” He claimed that key areas of debate were dealt with “too quickly or not at all”, noting particularly motions about Israel and Palestine, genetic engineering, ethical investment, and Fiji (“Yet Tikanga Polynesia is one of the three partners of this Church”).

My concern is with theology and the need for a theological rationale for this Church, work which seems not yet to have been done. Perhaps this lack creates a vacuum that means the ACANZP too easily turns back to examining its own life. This thesis will consider the possibility that what can hold this Church together at the deepest level is baptism into the life and death of the risen Christ, in the power of the Spirit, and that fostering of this understanding is crucial to the Church’s use of its time and energy. Recent debates within the Anglican Communion have tended to focus on episcopacy and on the relationship of Provinces in communion, but at the grassroots level across the globe, baptism is receiving fresh attention, growing from not only a heightened valuing of the laity but a deepening understanding of Christian.

39 “As soon as you mentioned the outside world...you lost everybody”, Anglican Taonga, Winter 2002.
initiation.\textsuperscript{40} This appears to be the currently-unrealised dimension of the Church, yet it is both potent and proper as the basis for an authentic ecclesiology.

Being church is the only way to discover how to be church, as the faith community is shaped through its life together. Just as there is a causal link between baptism and mission, there is also the reverse movement between mission and baptism. As a community whose identity is defined by and emerges from baptism, the church must always be engaged in God’s work of transformation, fostering the fullness of all humanity in Christ, affirming diversity and distinctiveness. These are aspects which are at the heart of the ACANZP,\textsuperscript{41} but have yet to be explored fully. That exploration is central to this research. A baptismal ecclesiology would be radical in its gospel groundedness, contextual in its relevance, and missional in focus, and would offer the Church both a way forward and a response to its critics. The thesis will look at aspects of worship, history, theology, and current practice, in a kind of widening spiral where practice leads to theology which then leads to practice, moving from experience to seeking understanding, to ministry. In both ethical outlook and liturgical formation, the worship of the church must be central in shaping its witness and mission through this spiral: “Too often, the Church has been reluctant to think through the witness of its own actions. We have been eager to hear the world speak, to let the world write our agenda, but not apt to listen to our own.”\textsuperscript{42}

\textbf{In anticipation}

This thesis includes a number of interwoven elements. Chapter Two discusses the theological concept of baptism as the foundation for Christian life and ministry, differentiating the calling and aspiration of baptism, and examining the theology and vocation of the laos, the whole people of God, in the task of justice, transformation, and unity. The ecumenical movement has called baptismal theology back to reconsideration of theology and practice in the early church, as evidenced in the shifts of Vatican II, the Anglican Roman Catholic international Commission

\begin{itemize}
\item \textsuperscript{40} This will be explored fully later in relation to Local Shared Ministry and also in the history of baptismal theology from the mid-twentieth century on.
\item \textsuperscript{41} See, for example, Preamble 4, \textit{Te Pouhere}.
\end{itemize}
(ARCIC), the 1991 Toronto Statement, and notably the massive cultural shift from Christendom especially in New Zealand.

Chapter Three thus focuses on the New Zealand context, specifically the theology of baptism in ANZPB/HKMOA, not only in the initiation rites but also in eucharistic liturgies. The understanding of Christian identity as expressed in the bilingual words of baptism in ANZPB/HKMOA is also explored.

Chapter Four surveys the significance of such an understanding of baptism in the history of the Anglican tradition in New Zealand as expressed at key points, where the lives and actions of baptised Anglicans have both challenged the church and made a significant impact on society.

Chapter Five offers details of action research: using statistics relating largely to one diocese and to one parish, with the intention of finding out what is happening, in the practice of baptism in Tikanga Pākehā at present. All this is in an attempt to answer the question: How can a heightened theology of baptism strengthen and undergird the deep unity beneath the necessarily distinct life of each of the three Tikanga of the ACANZP so that Anglican people, particularly Pākehā, will know themselves to be fully members of one Church, with Māori and Polynesian together?

The concluding Chapter gathers what has been discovered from the research, reflects on what this all means for the ACANZP, and offers some final recommendations in relation to how far the original question can be achieved. These include proposals for a revised rite of Christian initiation for the ACANZP.

Conclusion

With Marja-Liisa Swantz, I want to say:

I do not separate my scientific inquiry from my life. For me it is really a quest for life, to understand life and to create what I call living knowledge – knowledge which is valid for the people with whom I work and for myself.


The sacrament of baptism is the gift of new life. It represents turning to Christ, away from evil, and in the Spirit building new relationships that challenge established injustice amongst all people. That, with its political implications, is what the ACANZP is offered by and through the sacrament in this context. This research examines if, and perhaps how, that promise can be delivered and lived more faithfully, more consistently and more radically.
CHAPTER TWO

The Shock of Baptismal Dying

Baptism an ecumenical calling

Presiding Bishop of The Episcopal Church, Katharine Jefferts-Schori, urged Christians to:

Let the pain of this world seize us by the throat. Listen for Jesus calling us all out of our tombs of despair and apathy. May the shock of baptismal dying once more set us afire. This place we call home is meant to be a new heaven, a new earth, a holy city, a new Jerusalem.¹

A radical political theology of baptism would attempt to rediscover the “shock” described by Jefferts-Schori, to explore at a deep level the responsibilities of the baptised community to the world. There are particular implications here for both ecclesial relationships and for new social kinship. These two factors, expressions of a theology of relationship, have driven ecumenical dialogue in recent decades. The ecumenical movement enabled the rediscovery, across traditions, of some of the essentials of the Christian faith, with particular focus on what is held in common about the sacraments. Baptism brings about new life, new creation, new family, new community, for the person being baptised and for the whole church, a newness deriving from participation in the death and resurrection of Christ. Thomas Best and Dagmar Heller begin their book of ecumenical essays with this reminder:

In the lifelong process of baptism we are instructed in the fundamentals of the Christian faith; we are welcomed, through an act of water-washing in a particular Christian community, into the universal Church; and we are nurtured, throughout our life, as we grow into that “life abundant” which is life in Christ …Baptism, however, is not only a matter for individuals and particular Christian communities. It concerns the whole Church and the

ecumenical implications of baptism have become central in recent years. Yet this is not enough to give baptism the edge that is required. The World Council of Churches (WCC) offers a broad view: a life-long process including preparation, an act of water-washing and continuing formation in the Christian faith and life. Lutheran scholar Gordon Lathrop deepens the understanding for and beyond the faith community: “Baptism gathers an assembly into Christ and so into identification with the situation of all humanity, not into distinction and differentiation.” This links into a challenging understanding of ecumenism beginning with the concept of “oikoumene”, the whole household of God, in which the entire inhabited earth is seen as both mission field and location of God at work.

While baptism must inevitably be enacted within a particular congregation, it is a sign and symbol of the inherent unity of God’s whole creation and of the call to transforming the brokenness and division within which much of creation exists. The calling of each church to live out the radical inclusivity of the household of God is profoundly eschatological. Baptism thus engages us, as individuals and as the Church, with the whole of human life and the entirety of the purposes of God. This implies an element of transformation and commitment to justice.

Through centuries of Christendom, baptism was generally seen as similar to citizenship, being linked more with human birth than new birth, so that baptism was not primarily about an ongoing process of conversion for the individual, church, and all people. Such a view was described by the radical Christian lawyer William Stringfellow in 1982, speaking on the topic of “Authority in Baptism: The Vocation of Jesus and the Ministry of the Laity”. He described baptism as having been “a primarily personal, family or religious observance rather than as the notorious, public and political action baptism is reported to be in the New Testament.” Even more startlingly, exploring the freedom of all the baptised, he stated “In baptism, authority means the authority of a servant.” Human society is seen to make sense only in

proper relationship with Christ, with the baptised as servant community. Elsewhere, in a 1963 speech against racism, Stringfellow spoke of baptism in these terms: “The issue is baptism. The issue is the unity of all humankind wrought by God in the life and work of Christ. Baptism is the sacrament of that unity of all humanity in God.”

The Vancouver Assembly of the WCC in 1983 stated that the mission to the world should be undertaken by the whole people of God, ordained and lay, in a fellowship of participation (koinonia). The goal of the commitment of the baptised was then to be the rebuilding of viable non-excluding social forms that would foster inclusive empowering human community. Since the middle of the twentieth century, as ecclesial hard lines have softened, the theology of baptism has moved beyond joining a particular denomination, towards exploring aspects of unity, a task which is reflected in recent ecumenical agreements about baptism, and beyond. Against this background, it is now necessary to consider the recent history of ecumenical dialogue on baptism, particularly noting the consultations at Ditchingham, Bossey and Faverges.

The background to these events was the ground-breaking document, *Baptism Eucharist and Ministry*, the statement of three convergence texts on baptism, eucharist and ministry. It was adopted by the WCC Commission on Faith and Order at its 1982 meeting in Lima and then sent to the churches for their comments and reactions. Baptism is seen in this document as the unifying first event for all. There is also exploration of the major dividing issues, such as infant and adult baptism and the connection between confirmation and chrismation, as well as some consideration of the relationship between baptism and reception of communion. The meaning of baptism is discussed under five headings: Participation

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8 WCC Faith and Order meeting on worship, report published as *So We Believe, So We Pray: Towards Koinonia in Worship*, known as "The Ditchingham Report", Ditchingham, England, August 1994.
9 This 1995 Conference was held ten years after the publication of the Lima Liturgy and the BEM documents.
10 A 1997 consultation in France with the theme "Becoming a Christian: The Ecumenical Implications of our Common Baptism".
11 *Baptism Eucharist and Ministry*. Faith and Order Paper No 111, (Geneva: WCC, 1982) referred to as BEM.
in Christ’s Death and Resurrection; Conversion, Pardoning and Cleansing; The Gift of the Spirit; Incorporation into the Body of Christ; The Sign of the Kingdom. Around the one reality that is baptism the richness of meaning is supported by a variety of scriptural images: participation in Christ’s death and resurrection (Romans 6:3-5; Colossians 2:12); a washing away of sin (1 Corinthians 6:11); a new birth (John 3:5); an enlightenment by Christ (Ephesians 5:14); a re-clothing in Christ (Galatians 3:27); a renewal by the Spirit (Titus 3:5); the experience of salvation from the flood (1 Peter 3:20-21); an exodus from bondage (1 Corinthians 10:1-2); and a liberation into a new humanity in which barriers of division, whether of sex, race or social status, are transcended (Galatians 27-28; 1 Corinthians 12:13).

The ethical implications of Christian baptism that emerge are stated clearly and forcefully, in passages like this:

As they grow in the Christian life of faith, baptized believers demonstrate that humanity can be regenerated and liberated. They have a common responsibility, here and now, to bear witness together to the Gospel of Christ, the Liberator of all human beings. The context of this common witness is the Church and the world...they acknowledge that baptism, as a baptism into Christ's death, has ethical implications which not only call for personal sanctification, but also motivate Christians to strive for the realization of the will of God in all realms of life (Rom. 6:9ff; Gal. 3:27-28; I Peter 2:21-4:6).13

Thus, growth in personal sanctification, and ethical engagement within the world, are seen as necessary expressions of the faith of the baptized, a concept that would be picked up again even more forcefully at Ditchingham in 1994. The motivation for this significant theological work was nothing less than the unity of the Church. All issues are brought back to this touchstone. While recognising the significance of BEM, Walter Kasper raises concern about the lack of sacramental understanding of baptism. Specifically he offers a reminder of the importance and the ecclesiological implications of being accepted into the Church as a pre-existing reality of salvation. Being at the same time sacrament of initiation and sacrament of mission, baptism has deep social implications: “The New Testament is not

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concerned with an abstract doctrine of baptism but with *paraclesis*, the reminder to live life in the reality of baptism*.\(^\text{14}\)

From 1982, this task was approached with fresh energy, by churches around the world and by ecumenical consultations. The report of the first meeting in Faith and Order’s study programme on the role of worship in the search for Christian unity, held at Ditchingham in 1994, was entitled *So We Believe, So We Pray: Towards Koinonia in Worship*.\(^\text{15}\) It explored the pattern or structure (the *ordo*) of Christian worship as increasingly a point of contact and a common experience among churches, thus offering ways in which the worship life might inspire and inform the churches’ efforts to express more fully their oneness in Christ. The study also addressed, from a Faith and Order perspective, the issues of eucharistic sharing and recognition of baptism. Under the headings “Recognition of One Another’s Baptism” and “Towards Renewal and Mutual Recognition of Baptism”, common understandings were advanced concerning the catechumenate, the baptismal rite itself (including the use of water), and concerning incorporation into the life of the community.

The consultation at Bossey 1995 was not a WCC Faith and Order event but was nevertheless a meeting that contributed decisively to the churches’ discussions by working on essential and non-essential elements of *BEM’s* list of “aspects” of the eucharistic service, including how best to conduct baptism so as to convey the theological and liturgical meaning of the event. The Faverges Faith and Order Consultation 1997 focussed on baptism as a process fundamental to Christians, to the churches and to the ecumenical movement, in the awareness that baptism takes place within the community of faith, requires personal confession of faith, and points to and is founded on the faithfulness of God.\(^\text{16}\) The Consultation stated clearly that


\(^{15}\) Thomas F. Best and Dagmar Heller, eds., *So We Believe, So We Pray: Towards Koinonia in Worship*, (Faith and Order Paper 171, Geneva, WCC Publications, 1995).

baptism is related not only to an experience but to life-long growth into Christ so that
the life of the Christian is both continuing struggle and continuing experience of
grace. Faverges particularly explored the issues of *ordo* and inculturation\(^\text{17}\) in
relation to baptism in its broadest sense, and to present-day baptismal practise in the
churches.

Inculturation, with its possibilities and limitations, is at the heart of this
thesis, since the ACANZP has developed a unique ecclesiology relating deeply to
culture, which will be explored in Chapter Four. It is sufficient at this stage to say
that the Lambeth Conference in 1988 agreed on two resolutions which encouraged a
multicultural expression of Anglicanism, including checks and balances and the final
authority as the Province.

Resolution 22, on Christ and Culture, stated that

> This Conference:
> (a) Recognises that culture is the context in which people find their identity.
> (b) Affirms that God's love extends to people of every culture and that the Gospel judges every culture according to the Gospel's own criteria of truth, challenging some aspects of culture while endorsing and transforming others for the benefit of the Church and society.
> (c) Urges the Church everywhere to work at expressing the unchanging Gospel of Christ in words, actions, names, customs, liturgies, which communicate relevantly in each contemporary society.

Resolution 47, on Liturgical Freedom, stated:

> This Conference resolves that each province should be free, subject to essential universal Anglican norms of worship, and to a valuing of traditional liturgical materials, to seek that expression of worship which is appropriate to its Christian people in their cultural context.\(^\text{18}\)

The York Consultation of the *Inter-Anglican Liturgical Consultation*, following Lambeth 1988, produced a statement, “Down to Earth Worship”, which linked inculturation to incarnation and mission. A key influence on the York report was an essay in which the Ghanaian Victor Atta-Bafoe and Philip Tovey of England

\(^{17}\) The term “inculturation” is used here even though it is a concept that emerged after the Second Vatican Council. It usually refers to the adaptation of the way Church teachings are presented to non-Christian cultures, and to the influence of those cultures on the evolution of these teachings.

\(^{18}\) Resolutions 22 and 47 see *Lambeth Conference 1988*, pp. 219 and 232.
distinguished between indigenisation (the development of local leadership), adaptation (the adjustment of inherited liturgical forms to a new context), and inculturation. Atta-Bafoe and Tovey defined inculturation as

the incarnation of the Christian life and message in a particular cultural context in such a way that not only do local Christians find expression for their faith through elements proper to their culture, but also that faith and worship animate, direct and unify the culture.\textsuperscript{19}

It is clear that simply including cultural aspects in the liturgy and worship rituals on an \textit{ad hoc} basis is not inculturation. Inculturation is a dynamic process in which the gospel and culture are always in continuous dialogue, and in pushing beyond the boundaries of theology and practice, its effects can never be limited to the life of one denomination, but are deeply linked to being the baptised.

The ecumenical conversations continue, haltingly at times, but always motivated by a strong sense of call to conversion and common life. From the beginning of the Church, baptism has been a counter-cultural witness to society, in a way which involved both \textit{ordo} and theological meaning. All through the Christian story, there are the elements of the symbolic dimension of water, the Trinitarian formula and the role of the baptizing minister. Yet the roots of baptism extend back to the beginnings of the Christian tradition. At this point, it is necessary to highlight some of the major developments in theology and practice from the beginnings.

\textbf{Baptismal living and dying: the New Testament}

The two key scriptural paradigms are the baptism of Christ in the Jordan, with its Trinitarian connotations (dominant in the Eastern churches), and the linking to his death and resurrection in Romans 6 (dominant in the West). Other significant scripture passages include 1 Corinthians 12:13 and 15:29, Galatians 3:27-29, Ephesians 4, and Colossians 2, but the origins of baptism go back much further. While the influence of washings in Graeco-Roman paganism must be acknowledged, the rite and theology of baptism is grounded not only in Christ’s dying and living, but in referencing creation itself. The Genesis stories were interpreted by the early church

as describing God making a world where all that is created is in relationship, dependent on God, reliant on each other in Christ and in the Holy Spirit (see Genesis chapters 1 and 2). This God is always gathering people to share in the kingdom life (for example Colossians 1:20), and communities have responded with a range of rituals.

The roots of Christian baptism are found in the great Old Testament images of flood, Exodus, and crossing the Jordan. A foundation event in Israel’s experience was that through the power of God, the nation was brought out of slavery into Egypt, was baptised and saved by passing through the waters of the Red Sea (cf Exodus 14, and 1 Corinthians 10:2). At Mount Sinai, Israel was given the Law, beginning the process of faith formation. Israel had also been given an inheritance, the promise of God in covenant: “All that the Lord has spoken we will do and we will be obedient” (Exodus 24:7). These links are made specific in contemporary liturgies, some of which will be examined in Chapter Three. Being part of the chosen people, being delivered from oppression, and receiving the promises are significant Old Testament elements. Other influences were the laws of ceremonial washings, the later practice of initiating the proselytes (Gentile converts to Judaism), and the frequent practice of baptism for purification among the Qumran community.

Above all, Christian baptism has its foundation in Jesus’ life, teaching, and work, especially in his death and resurrection, and the proclamation of new life. Baptism is eschatological in the sense that while a baptised person will still experience death of the body, this has no power, as he or she is already risen with Christ and therefore this life now is lived in the dynamic process of moving into God’s future where all things will be gathered up (Colossians 2:12; 3:1).

Jon Isaak identified three stages in New Testament baptismal practice.\(^{20}\) John’s baptism is the first stage: once for all (unlike repeated washings), based on repentance, its eschatological orientation announces the coming of God’s end-time kingdom rule. The WCC *One Lord, One Baptism* document links Jesus’ need to be baptised by John along with other sinners, with the connection between Luke 4:21 and Isaiah 42:1: both share the eschatological mission of restoring justice to the nations.\(^{21}\) Baptism from the time of Jesus is Isaak’s second stage, about


\(^{21}\) Cited by Susan K. Wood in One Baptism, p. 6
faithfulness, and Israel becoming at last what God had always intended: a light to the nations (for example Acts 8:26-40). Mark 10:38 has Jesus describing the cross as his real baptism, with a strong ethical demand that was misunderstood by his disciples. The third stage of the New Testament’s baptismal development is perhaps most clearly seen in the Pauline writings, involving both the forgiveness of sins (also in Luke 3:3 and Acts 2:38) and being gathered into intimate participation with Christ in the new humanity, as a new person is made (2 Corinthians 5:17). This is about unity, intimacy, and “life in the Spirit” (Romans 8), all of which becomes a collective norm (Romans 12:1-2). At its heart is the paschal nature of baptism:

Do you not know that all of us who have been baptised into Christ Jesus were baptised into his death? We were buried therefore with him by baptism into death so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. (Romans 6:3-4).

Baptism is thus the way that the cross and resurrection become contemporaneous with the life of the believer. To be “in Christ” is to join others in becoming one in purpose, commitment, desire, and experience, with Jesus and his mission in our world, so that his story becomes our story. Ellen Charry calls this participation “enchristing”, and she describes how radical a shift becoming a Christian was:

Christians not only had to divorce themselves from their former ways of thought and life; they also had to deal with each other on a fraternal basis that ran against the grain of both Jewish and pagan society, a radicalness summed up by Galatians 3:28. Given the mutual distrust of Jews and pagans in the ancient world, this was not an incidental matter. Lifelong identities, beliefs, values, personal relationships, habits, and categories of thought had to be erased and replaced. Stripping off the old and taking on a new self, becoming a new creation, was not literary hyperbole; it was literally true and personally threatening. New life in Christ required a decisive act of separation from the past and participation in the new present reality.22

The basic pattern of baptism can be seen in widely divergent ways in the New Testament. Descriptions of the rite are stripped to bare essentials, and baptism “into the name of Jesus”, and into his death / resurrection, is clearly and commonly used to mean inclusion into the newly reconfigured family of God (for example, Acts 2:41). Ephesians 5:26 speaks simply of “washing of water with the word”, in relation to the character of the church as a whole. In Acts 2, the baptisms of the day of Pentecost are a response to Peter’s preaching. Those who are baptised “devote themselves to the apostles’ teaching and fellowship, to the breaking of bread and the prayers” (Acts 2:42) and also to distribution of goods to the needy (Acts 2:45).

From the beginning of the church, it seems that whole households including children were baptised, thus strengthening the concept of formation for all within the community or household of faith, in the way of circumcision within Judaism. The baptism of infants especially points to the prevenient grace of God. Whatever the age of the candidate, baptism enacts a response to the question of Nicodemus in John 3:9, “How can anyone be born again?” with the imagery of dying to sin, being drowned and then raised to new life, and new birth being available to all.

Acts 8:38 alludes to washing by immersion in the baptism of the Ethiopian eunuch. Clearly there were other washings happening amidst first-century groups, but Christian baptism was not self-administered, not repeated, and not primarily about purification in the earlier sense of repeated washing. It involved being drawn into the very life and name of the triune God through communal participation in Christ – being plunged into the ‘last days’, through turning away from evil and embracing the wholeness of God’s life, the eschatological age now dawning. Most significantly, every baptism in Christ is seen as participation in the meaning and events of his death and resurrection. The “one baptism” spoken of in Ephesians 4:5 may refer to more than the particular mode of being baptised with water: at the least it involves participation in the death and resurrection of Christ and incorporation into

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24 Isaak, “Baptism Among the Early Christians”, attributes this practice to Gnostic spiritualists, to Rabbinic Jews, to Essene sectarians. Isaak quotes: “Dip yourself, you who can, into this bowl, you who believe that you will ascend to him who sent the bowl down, you who know for what purpose you have come into being” (Corpus Hermeneticum 4. The Bowl 3-7, in Barrett, pp. 101-2)
the household of God. Charry describes in dramatic language the life-changing nature of formation:

Paul chose violent and fearsome metaphors to describe the formation process. Death and slavery are perhaps the most odious possibilities one can face. Yet these are the images Paul repeatedly uses in speaking of the participation of new Christians in the identity of Christ. Believers replace their personalities by rehearsing Christ’s death beginning with the consecratory washing of baptism.  

Baptismal living and dying: before Christendom

Christian consecration through baptism meant putting one’s life on the line, in the experience of being reborn and beginning a risky and unknown journey where Christ’s experience became the model. In the early centuries of the church, initiation rites seem to have been very diverse. In common there was an understanding of the meaning of Christian baptism and the shape of its practice as strongly linked to matters of life and death. Ignatius of Antioch as he went to his trial and martyrdom about 110 CE wrote to the Christians of Rome, not about baptism but about his impending death:

[For] I write to you in the midst of life, yet lusting after death. My lust hath been crucified, and there is no fire of material longing in me, but only water living and speaking in me, saying within me, Come to the Father. I have no delight in the food of corruption or in the delights of this life. I desire the bread of God, which is the flesh of Christ who was of the seed of David; and for a draught I desire His blood, which is love incorruptible.

In language that links eucharist and baptism, he describes the martyrdom he expects and in which he will be baptised with his Lord’s own baptism and death (Mark 10:38-39). Lathrop writes of the “water that speaks from within, to his [Ignatius’] memory”, noting that it should be no surprise that baptism and eucharist

25 Charry, By the Renewing of Your Minds, p. 44.
26 One Baptism, p. 97.
28 Lathrop, Holy People, p. 35. Lathrop describes the “speaking water” as the water conjoined with the voice of God.
were, in the ancient church, metaphors for suffering witness before the world as well as sources for such ethical action. Anselm Grun uses language from 1 Peter to describe the transformation of baptism:

The early Church was clearly able to fill people with enthusiasm for living with and by the power of Jesus Christ. This new life offered them an alternative to the empty, godless striving that was characteristic of late antiquity. Baptism allowed Christians to break with their life histories up to that point. The life they chose instead would be guided by what Jesus had said and draw its strength from a new, divine source. The newly baptized felt that their lives were starting all over again.  

This change of life-style leads to both faithfulness and unity. A major dimension in baptismal theology over two millenia involves taking evil seriously, recognising both human sin and death, and acknowledging the victorious power of Christ’s death and resurrection. Today it seems from revisions such as ANZPB/HKMOA there may be a move to delete references to evil from baptism rites, thereby missing out on what could be a very potent link to corporate sin, death and a kind of possession which still catches people up in modern post-Christendom living, and from which all are called to turn away at baptism. The new life points to a way of living which engages realistically with sin, evil, death. This dramatic turning away is vividly expressed in The Sibylline Oracles: “Ah! Wretched mortals, lay down your swords; away with groans and violence, and wash your whole bodies in the perennial waters, and raising your hands on high, ask pardon for past sins.”

Earlier, Polycarp (69-155), a disciple of the Apostle John, may have been baptized as an infant, evidenced by saying at his martyrdom "Eighty and six years have I served the Lord Christ" (Martyrdom of Polycarp 9: 3). Again he alludes to the life of commitment. And perhaps even earlier there are detailed instructions for the rite in The Didache (Chapter 7), with the seriousness underlined by instruction to fast. Commitment to a certain ethical manner of life is foreshadowed by the

32 The date of the Didache is uncertain, possibly about 100 CE.
requirement of fasting. Everett Ferguson\textsuperscript{34} points out that in \textit{The Didache} 9.5 there is a clear link made between baptism and receiving the eucharist, with all who receive the eucharist to have been baptised. Thus baptism was not only an act of commitment to the Lord but also admission to the community of his followers. Another key aspect in \textit{The Didache}, both symbolic and theological, involved immersion in “living” (running or moving) water. It needed to be living because it had motion (6.3), because “Christians serve a living God (6.3), walking in the way of life (1-4) and give thanks for life and immortality (eternal life) made known through Jesus (9.3; 10.3).

In \textit{2 Clement}, exhortations to repentence are connected specifically to baptism: “keeping pure one’s baptism, the seal and the flesh which received it shows the association of baptism with purification from sin, change of life, commitment to holy conduct and receiving the Holy Spirit”.\textsuperscript{35}

Justin Martyr is the only one of the Greek apologists of the second century whose extant work includes much on baptism. His \textit{First Apology} contains an account of a baptism in many ways similar to \textit{The Didache}, and identifies the practice as coming from the apostles, including an account of sharing in the eucharist, the sending of communion to the absent and support to the poor, and the meaning of Sunday.\textsuperscript{36} “Baptism was for those who were persuaded about Christian teaching and who placed their trust in it, and who promised to live the Christian life (61.2), those who chose to be regenerated and repented of their sins (61.10)”.\textsuperscript{37}

Justin’s use of the words “regeneration” (rebirth) and “be regenerated” (be born again), in contrast with the idea of natural birth which results in sinful conduct, has echoes of John 3:3-5. He also gives us the first recorded use of “illumination” or enlightenment (based on Hebrews 6:4) as a technical term for baptism, drawing in notions of instruction in the proper understanding of divinity, the light of God, and kindling a fire.\textsuperscript{38} Thus for Justin baptism was related to forgiveness, involving regeneration and commitment to living in accordance with Christian teaching. He emphasises the life-long purity expected of those who are baptised: “Many, both

\begin{itemize}
\item \textsuperscript{34} Ferguson, \textit{Baptism in the Early Church}, p. 203.
\item \textsuperscript{35} Cited Fergusson, \textit{Baptism in the Early Church}, p. 208.
\item \textsuperscript{36} See his First Apology, written around 155CE. http://www.earlychristianwritings.com/justin.html (accessed 27 November 2009).
\item \textsuperscript{37} Fergusson, \textit{Baptism in the Early Church}, p. 238.
\item \textsuperscript{38} Fergusson, \textit{Baptism in the Early Church}, p. 241.
\end{itemize}
men and women, who have been Christ’s disciples since childhood, remain pure at
the age of sixty or seventy years” (Apology 1: 15). Further, in his Dialogue with
Trypho the Jew, Justin states that baptism is the circumcision of the New Testament.
His fullest statement of the theology of baptism draws on the typology of the ark of
Noah that saved from the flood (Dialogue 138.1-3), integrating in an elaborate way
the process of salvation and the place of water baptism in it.\(^\text{39}\)

Clement of Alexandria encouraged his pagan readers with these words:
“The Lord invites to the bath, to salvation, to enlightenment.”\(^\text{40}\) He also drew on the
baptism of Jesus to support the church’s understanding of baptism, with the process
of perfection and sanctification applying to the human Jesus.\(^\text{41}\)

Other descriptions from the third century, especially from Tertullian’s On
Baptism\(^\text{42}\) and Hippolytus’ Apostolic Tradition,\(^\text{43}\) include a catechumenate of at least
three years, with instruction, prayer and exorcism; a complex liturgical celebration
involving anointings, renunciation of Satan, commitment to Christ, immersion,
vesting; and for eight consecutive days after, instruction in the mysteries of the faith,
given by the bishop to the neophytes. Tertullian wrote the oldest surviving full
treatise on baptism, which may have been instruction for candidates but also
includes more general teaching. He noted, disparagingly, aspects of pagan and
Jewish practice, and drew extensively on biblical events for the origins of Christian
baptism, for example his use of John’s baptism in arguing that repentence comes
first and remission follows (On Baptism 10.6).\(^\text{44}\) Thus baptism should presuppose
faith. Forgiveness and regeneration were central to baptism for Tertullian.

Both Tertullian and the writer of the Apostolic Tradition added actions, often
developed from earlier motifs, which illustrate aspects of meaning (for example,
drinking milk and honey, which were linked with new birth and entry into the
promised land). Tertullian’s interpretation of the baptismal anointing and imposition
of hands, in retrospect, prepared the way for the development of confirmation as a
separate liturgical rite and separate sacrament in the western church (in contrast to

\(^{39}\) Fergusson, Baptism in the Early Church, p. 241.
\(^{40}\) Exhortation 10.94.2, cited in Fergusson, Baptism in the Early Church p. 309
\(^{41}\) Fergusson, Baptism in the Early Church, p. 321.
\(^{42}\) James F. White, Documents of Christian Worship, descriptive and interpretive sources (Louisville,
\(^{43}\) White, Documents of Christian Worship, pp. 25, 148-156.
the eastern church, which kept the anointing as part of the baptismal rite). In *On Baptism*, he separated the coming of the Spirit from baptism, by linking it with post-baptismal imposition of hands.

Although many including Tertullian wrote that the benefits of baptism are not available to those who are baptised by a heretic,\(^{45}\) he also declared that martyrdom was another baptism, especially for catechumens caught up in persecution. This was picked up by Cyprian (also of Carthage) who was involved in three of the major controversies of the third century relating to baptismal practice: the baptism of infants, baptism administered by heretics or schismatics, and sickbed baptism (which was seen as a problem because it involved sprinkling rather than complete washing).

By now a catechumenate was in effect, with references made to both teachers and candidates (or hearers).\(^{46}\) Forgiveness of sins “is given in baptism” which means that baptism cannot exist outside the visible church. Cyprian’s pastoral and moral teachings, as well as his theology of martyrdom, were rooted in his theology of baptism.\(^{47}\) He saw the principle of the Christian life as, “We pray that we who were sanctified in baptism may be able to persevere in that which we have begun to be.”\(^{48}\)

Cyril of Jerusalem in 387 AD wrote in graphic language to show the contrast between the old life and the new life in Christ, with an image of putting off the old man with his deeds, and the notion of the water of salvation being at once your grave and your mother. In *Baptism (On The Mysteries. II.) Of Baptism*, he wrote (drawing on Romans 6. 3-14):

After these things, ye were led to the holy pool of Divine Baptism, as Christ was carried from the Cross to the Sepulchre which is before our eyes. And each of you was asked, whether he believed in the name of the Father, and of the Son, and of the Holy Ghost, and ye made that saving confession, and descended three times into the water, and


ascended again; here also hinting by a symbol at the three days burial of Christ.49

Thus in the early churches, key aspects relating to baptism are stated and restated: a period of serious instruction, a ceremony of washing for repentance and regeneration, and integration into the radical Christian community.

Baptism and birth: Christendom perspectives

A major turning point in baptismal theology emerged from the work of Augustine. In De Genesi Ad Litteram, X: 39, he declared: "The custom of our mother Church in baptizing infants must not be ... accounted needless, nor believed to be other than a tradition of the apostles." He brought a new element to the concept of washing away sin: "If you wish to be a Christian, do not believe, nor say, nor teach, that infants who die before baptism can obtain the remission of original sin." And again:

Whoever says that even infants are vivified in Christ when they depart this life without participation in his sacrament [Baptism], both opposes the Apostolic preaching and condemns the whole Church which hastens to baptize infants, because it unhesitatingly believes that otherwise they cannot possibly be vivified in Christ.50

Augustine’s teaching on this and related matters arose because the Pelagian controversy brought to the fore the issues of grace and moral autonomy, with Augustine insisting upon the necessity of grace and thus arguing for infant baptism.51 His teaching shaped the western church’s practice for centuries and continued to be regarded as foundational for Christendom, in which baptism was related to birth and to admission to a Christian society co-terminous with the visible church. Over this time the Church was moulded by practices that included the near-compulsory baptism of infants, a complex set of ideas and practices about the means of grace, and the reinforcement of the assumptions and practice that made up Christendom, where everybody was presumed to be Christian. By the end of the

first millennium, the process of initiation in the West began with baptism soon after birth, and was regarded as continuing into confirmation (at about seven or eight), culminating with admission to communion.

The Reformers added instruction before confirmation as part of their overall concern with theological rigour about the church’s role in mediating grace and about the life of faith. Martin Luther, who wrote extensively on baptism, reduced the number of sacraments to three: baptism, the Lord’s Supper or eucharist, and penance. James White describes his approach thus: “Luther seeks few changes in baptismal practice but a new baptismal spirituality.”

Susan Wood makes this specific: “Luther’s major contribution to baptismal theology is to connect it to God’s word of promise” which she explains in Augustinian terms as sacraments being external things in which God’s Word is enclosed. During the previous centuries, baptism had been superseded in importance by eucharist and penance, to the extent that Luther charged that the Scholastics had “reduced the power of baptism to such small and slender dimensions that ... it had now become completely useless.”

Against the sacramentalism that had become part of the medieval Church, Luther offered a fresh emphasis on the necessity of faith, and on God’s Word as promise. Particularly in his early writings he linked baptism, Christian freedom and the priesthood of all believers, so that in baptism God anchors the believer in the freedom of the gospel, despite the civil powers. Thus baptism shapes the entire life of the believer.

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52 See Susan K. Wood, *One Baptism*, p. 45
53 In *The Babylonian Captivity of the Church* 1.8 Luther states that there are these three but later in 9.3 he excludes penance. One of his most significant statements in the book is 9.4: “Baptism, however, which we have applied to the whole of life, will truly be a sufficient substitute for all the sacraments we might need as long as we live.” http://www.lutherdansk.dk/Web-Babylonian%20Captiveitate/Martin%20Luther.htm (accessed 7 February 2010)
54 White, *Documents of Christian Worship*, p. 166.
56 Hardly surprising given Luther’s vocation as an Augustinian monk!
58 Notably this can be found in “To the Christian Nobility of the German Nation Concerning the Reform of the Christian Estate”.
John Calvin, in his *Institutes*, declared that baptism was a sacrament, yet its efficacy was limited to the elect alone, those who were covenanted.\(^{59}\) He describes baptism as bringing “three things to our faith which we must deal with individually”\(^{60}\), that baptism should be confirmation of remission of sins, mark of profession and promise of belonging to the Body of Christ. The Reformers strongly opposed setting any minimum age for baptism, to the point of martyring some Anabaptists, and Luther, Calvin and Cranmer, in particular, deepened both the theology and the practice of initiation. They believed that baptism began the work of redemption which continued throughout the candidate’s life, not simply at the moment of the administration of the sacrament.

For Cranmer the essential element in baptism was faith, enabling the recipient of the sacrament to perceive and live out its sacramental relationship to the grace signified. Thus his concern was to simplify the baptism service and make it understood. Being baptised into the death of Christ meant a profound turning, as one hears when the priest prays “We beseech thee to grant that he, being dead unto sin and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin.”\(^{61}\) He drew on Augustine to answer the question as to how one can answer for a baby in baptism that he/she believes and turns to God:

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\text{the answer of St Augustine is this: that forasmuch as baptism is the sacrament of the profession of our faith, and of our conversion unto God, it becometh us so to answer for young children coming thereunto, as to the sacrament appertaineth, although the children indeed have no knowledge of such things.}\]

Cranmer was also clear that “The faith in which the child is baptized is not its own, but that of the parents and godparents and indeed the congregation”\(^{63}\) and


\(60\) *Institutes* IV (1559) LCC, XXI, cited in White, *Documents of Christian Worship*, p. 171.


\(63\) Jeanes, *Signs of God’s Promise*, p. 169.
“it is the prayer of the congregation that invokes the reality of grace to which the sign points.”

In both the Prayer Books of 1549 and 1552, and in the 1662 BCP, there is emphasis on the congregation’s role in welcoming and receiving the child into its corporate life, not only because the liturgy was in the vernacular, allowing participation, but also because “the experience of baptism is not so much when I am baptised as an unconscious infant as when I, a conscious person knowing God, am reminded of my baptism by its administration to another person.”

During the Christendom centuries the phrase “going into the Church” was often used of those being ordained, as if this had not happened in baptism, reflecting the popular linking between Christina initiation and citizenship. In the nineteenth century, English Protestant revivalism began to distinguish baptism – which had become largely a formal church event – from conversion, viewed as the crucial initiatory experience. In the twentieth century, Pentecostals further developed such an approach to baptismal theology by denoting two types of baptism: “water baptism” by immersion as a sign of conversion to Christ, and the “baptism of the Holy Spirit” which was expressed by manifestations such as the gift of tongues, *glossolalia*. This gave rise to new questions and concerns, and some wider conversation.

The ecumenical movement began to seek consensus between various denominations on the basic premises of the Christian faith, among them baptism. These inter- and intra-church discussions about the practice of baptism (including questions about believers or infants, the place of confirmation, and its biblical basis) gave rise to fresh theological thinking, seen in the discussion in Chapter One. Mutual recognition of baptism was agreed between many churches. From the Lambeth Conference of 1958, practice began to change gradually around the Anglican Communion in relation to baptismal preparation and confirmation as post-Christendom and mission-field contexts became significant.

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64 Jeanes, *Signs of God’s Promise*, p. 171.
66 As discussed earlier in this chapter.
67 Resolution 74 at Lambeth 1958 encouraged those engaged in Prayer Book revision to look at the practice of the primitive church. Resolution 25, agreed “to explore the theology of baptism and confirmation in relation to the need to commission laity for their task in the world”. In 1988, Lambeth Conference Resolution 3 considered the BEM Report: [http://www.lambethconference.org/resolutions](http://www.lambethconference.org/resolutions) (accessed 7 December 2009). The most significant changes came from the *International Anglican Liturgical Commission* meeting at Toronto in 1991, and will be explored below.
Baptism and mission: return to gospel roots for the world

The intense reflection on baptism from the mid-twentieth century was not motivated only by the very significant desire for ecumenical understanding. Developments in liturgical scholarship enabled investigation of the historical development of Christian initiation. It became clear that in the first centuries, initiation had involved a single rite centred on the administration of water and profession of faith, often with anointing consignation and imposition of hands. Anglicans and others began to consider, and provide, a single rite for adult initiation that included baptism, confirmation and admission to communion.

At the same time, issues pertaining to baptism were being raised by the shifts from Christendom in much of the West through modernity to post-modernity. The increasing secularisation of western societies outside the USA, and the re-thinking of baptismal theology on several levels, enabled some recovery of true baptismal authority and even radicalism, in the literal sense of returning to the theological roots. This is illustrated by the Roman Catholic Church’s work in Vatican II.68 During the 1970s that Church seemed to recover a sense of being a mystery, a sacramental and pilgrim community experienced, perhaps briefly, by many Catholics as more significant than the sense of being institution or hierarchical organization.69 The documents from the Council describe the Church as the sign or sacrament of the visible presence of Christ in the world, and the people of God in pilgrimage through history, on the move towards an ultimate goal, not already arrived or settled in a perfect order.70

Moreover, elements of the concept of church and ecclesial community were extended in the documents of Vatican II to include other Christian traditions.71 New Roman Catholic rites offered models based on ancient practice. Developed into the “Rite of Christian Initiation of Adults”, contemporary Roman Catholic forms include theological presuppositions that were part of initiation in the early church: baptism and confirmation are signs of conversion; conversion is an ongoing process from

69 Jim Consedine in Tui Motu InterIslands, November 2009, p. 2, describes this time in the life of the Roman Catholic Church as “full tide” in contrast to the present “low tide”.
70 See Gaudium et Spes (Pastoral Constitution on the Church in the Modern World).
71 See Unitatis Redintegratio (Ecumenism).
initiation into the Spirit-filled community and ending with death; the baptism of an adult is normative (so that the baptism of infants could be described as a “benign abnormality”, tolerated as long as it involved a clear commitment that the child is to be nurtured in the faith of the Church); and the rites of initiation are seen as a unity of catechesis, water baptism, the laying on of hands with anointing, and the receiving of the holy communion.

At the heart of the concern in many western churches is the relationship of baptism to mission. Decline in numbers being baptised and the gradual abandonment of Christendom forced a fresh look at evangelism and contextual relationships. Being church is always inherently dynamic, involving an ongoing process of two movements, gathering in and sending out, with baptism as the linchpin. This could be described as the mission circle, always with the ongoing baptismal life at the centre. In describing this, Brian Davis quotes Theodore Eastman: “the Church lags and wanders in its mission in direct proportion to the distance that baptism is allowed to stray from the centre of ecclesiastical life.”

Anglican re-thinking

The distinctive Anglican use of a comprehensive prayer book as a statement of doctrine and purpose epitomises this vital process of being called in to worship and sent out to transform. The shared liturgical life, as liturgy and belief are held intentionally together, is a most theologically significant dimension of Anglican unity, distinguishing it from some other traditions. The recovery of the centrality of baptism began to appear in the revised prayer books that were produced in the 1970s and 80s.

73 RCIA was published by the *Congregation for Divine Worship* in 1972. There is no one specific RCIA textbook used in all parishes, but RCIA material on Wellington Catholic parish websites includes the concepts described above, for example www.stmaryoftheangels.wellington.net.nz (accessed 27 November 2009).
75 Among the most influential for ANZPB/HKMOA were: *An Australian Prayer Book: for use together with the Book of Common Prayer* (1662), (Sydney: Anglican Information Office Press, 1978); *The Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church Together with*
For Anglicans a new approach to initiation crystallised with the major report “The Renewal of Church in Faith” presented at the 1968 Lambeth Conference. The bishops agreed on the following alternatives as possible lines of experiment:

(a) Admission to Holy Communion and confirmation would be separated. When a baptised child is of appropriate age, he or she would be admitted to Holy Communion after an adequate course of instruction. Confirmation would be deferred to an age when a man or a woman shows adult responsibility and wishes to be commissioned and confirmed for his or her task of being a Christian in society.

(b) Infant baptism and confirmation would be administered together, followed by an admission to Holy Communion at an early age after appropriate instruction. In due course the bishop would commission the person for service when he or she is capable of making a responsible commitment.

Experimentation along the first of the alternatives should include careful examination of the bearing of this separation in ecumenical dialogue with (a) those holding to believer’s baptism and (b) the Orthodox Churches. In both instances, the intimate relationship of baptism and confirmation with admission to Holy Communion is a matter of major importance.76

Resolution 25: The Conference recommends that each province or regional Church be asked to explore the theology of baptism and confirmation in relation to the need to commission the laity for their task in the world, and to experiment in this regard.77

This report and Resolution 25 created a turning-point which influenced the direction of initiation practice and liturgical scholarship and over the next half century. Louis Weil anchors Anglican thinking firmly in what he calls a "baptismal

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77 Resolutions and Reports, p. 37.
ecclesiology" and describes the full vision of baptism as one of "human solidarity." We are all, he says, "called to be members of the one family of God." Thus in a time of increasing polarization and religious and ethnic conflict, baptism "lifts up a radical sign of the unity of all people in their common vocation to be the people of God". 

Theodore Eastman names the interlocking themes of baptism as Death and Resurrection, Incorporation, Commissioning, Inaugurated Eschatology. As noted previously, the BEM documents expand this into five: Participation in Christ's Death and Resurrection; Conversion, Pardoning and Cleansing; the Gift of the Spirit; Incorporation into the Body of Christ; and The Sign of the Kingdom.

Reform was happening and being widely discussed around the Anglican Communion, especially in the USA and Canada. In Boston in 1985 the Anglicans present at the meeting of Societas Liturgica considered the whole area of children and communion, and this meeting led to the formation of the International Anglican Liturgical Commission. At its conference in Toronto in 1991, the IALC returned to the subject of Christian Initiation and included the Boston statement in its own report, which covered three key areas. Section One, “Renewal of the Theology of Initiation”, stated clearly that all that is involved in becoming Christian is signified in baptism, claiming that baptism springs from God’s covenant of love and is thus the sacrament of justification through faith, so baptism may be invoked interchangeably with faith in the New Testament (so Galatians 3:26f). Section Two, on “Baptism, Mission, and Ministry”, described Baptism as the fount of justice and ministry:

Baptism gives Christians a vision of God’s just order; it makes the Church a sign and instrument of the new world that God is establishing; it empowers Christians to strive for justice and peace within society.

Section Three, “Renewal of Baptismal Faith”, expands on what this means for the faith community:

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79 Weil, A Theology of Worship, p. 20.
80 See Eastman, The Baptizing Community.
82 Holeton, Growing in Newness of Life, p. 236.
Baptism admits to full membership of a eucharistic community which, because of its missionary character, is open and inclusive rather than closed and exclusive. Within its fellowship, those who have been baptised may find the freedom to come to faith and express their faith in their own way and at their own pace, and to feel always they have access to all that the worshipping community is able to provide for them and to offer all that it is able to receive from them.  

Discussing the Report, Louis Weil referred to the present time as a return to the pre-Constantinian situation represented in the *Apostolic Tradition* of Hippolytus: “Mission was understood as the drawing of new persons into the common life of the Christian community, and this was not undertaken precipitously.” Christendom was over in many parts of the West. The debates about initiation and about who is included or who is excluded from the sacraments, particularly the eucharist, had begun to change basic understandings of the nature of the Church. The sacraments are more than rituals, yet in some ways they define the church itself, for the Christian church is the common life of those, divine and human, who constitute it. The experience of sharing a common life is realised in every Christian sacrament. Baptism in particular is both formative and reflective of ecclesial life.

Weil contends that “Our models for baptism flow inevitably from our understanding of the nature of the Church as it pursues its mission in the world.” Earlier in this section it was argued that baptism involves a turning away from sin and evil, which is one of the major aspects of baptismal theology and practice that became blurred in the Christendom years, when it tended (in practice and general perception) to be replaced by a minimalist model of sacramental efficacy, obscuring the deep ecclesial character of baptism. Baptising communities today need appropriate ways of expressing and enabling this awareness, too easily downplayed or even ignored in a world which strangely mixes great evil and great escapism. A major aspect of baptismal theology beyond Christendom integrates death and conversion, taking evil seriously in a way that recognises both human sin and claims the victorious power of Christ’s resurrection. A strong emphasis on ‘original sin’ and

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renunciation of the devil is typical of *BCP*. For example, the first question that the Priest asks the Godfathers and Godmothers is:

> I demand therefore, dost thou, in the name of this child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?^{86}

This aspect appears to be weakened in some more recent rites, specifically in *ANZPB/HKMOA*. Kathy Greib reminds us of the situation from which Christians have come, subject to the active powers of sin and death, into a state where grace rules through the righteousness of Christ Jesus.^{87} In being baptised into the death of Christ (Romans 6:1-14), the Christian is freed from the claims of one ruler, sin, and brought under the lordship of another, walking in newness of life. This brings together conversion and formation, which are part of the same process and cannot be separated. In the life of the churches and the individual, the process is possibly more cyclical than progressive. Baptism certainly means some sort of ongoing process, for which Browning and Read use the phrase "journey of conversion."^{88} This thesis later returns to what it means for the ACANZP to be on a journey of conversion.

There are deep social and communal implications around baptism. As David Gill wrote:

> The *Baptism, Eucharist, and Ministry* text has underlined for us that baptism, eucharist, and ministry are healing and uniting signs of a Church living and working for a renewed and reconciled humankind.^{89}

This inevitably involves a power shift not only in society but in the Church itself: turning attention to baptism allows consideration of currently neglected aspects of authority. The formative identity imparted in baptism provides the grounding for

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^{94} This language belongs to a world view which may have regarded the devil as a personal reality and certainly indicates that Christian people were together involved in a struggle against the collective power of sin.


exercise of authority within the local church and the world, and in some cases the exercise of episcopal ministry. Examples are what has been developed in very different contexts by the late Bishop Jim Kelsey in Northern Michigan, USA and now-retired Bishop Simon Chiwanga in Mpwapwa, Tanzania. Across the globe new ways of ministering are being developed at local and diocesan level, based on not only a heightened valuing of the laity but a deepening understanding of baptism. Miroslav Volf underlines this: “Baptism, not ordination, is the primary sacrament from which the call to a life of mission originates.”

The relationship between baptismal practice and theology is dialogical, calling for an exploration of the connections between some of the renewed practices and ecclesiology and eucharistic theology. One of the key areas under question is confirmation, which from about the twelfth century was equated with admission to communion. Max Thurian used scriptural and historical evidence to argue that confirmation is part of baptism and has no meaning apart from the meaning of baptism. The models he considered included the sealing of the Holy Spirit, the completion of baptism of infants, the ratification of a person’s baptism, the affirmation of the baptismal covenant in adolescence or as renewal of covenant at any time during life’s pilgrimage when an individual comes to new or deepened understandings and/or commitments in faith, a ritual of transition from bath to table, and a repeatable sacrament. More significantly for this research, he asked what the rite meant for baptismal theology. Initiation began to be examined as a whole package, which was very significant for Anglican baptism, after domination from 1890-1970 of the so-called “Mason-Dix line” which taught that baptism in water was only half initiation, requiring confirmation for completion. This allowed a return to

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93 The “Mason-Dix” line was so named because its principal proponents included Arthur James Mason, author of The Relation of Confirmation to Baptism, (London: Longman, Green and Co., 1891), and Gregory Dix, The Theology of Confirmation in Relation to Baptism, (Westminster, Md.: Dacre Press, 1946). Determined
the doctrine that sacramental initiation, including the work of the Spirit, is complete in baptism.

The Anglican discussion moved ahead on a practical level. The restored catechumenate, communion of all the baptised, and the rite of repeatable affirmations of baptismal faith with episcopal imposition of hands, were all developments unlikely to have been foreseen by Lambeth 1968 when it recommended that each Province explore the theology of baptism and confirmation.94 “Yet each of these reforms is a natural consequence of a serious examination of our baptismal theology and practice.”95 At the heart of all this is an understanding of baptism as the sacrament which empowers an ongoing process of conversion for the individual, the church, and the whole of creation. The key question remains: “How can a deepening understanding of unity and baptism’s ethical implications impact keenly on societal relationship, ethics and mission, especially in the life of the ACANZP?”

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95 Holeton, Walk in Newness of Life, p. 15.
CHAPTER THREE

Engagement With New Life

Response in New Zealand

The relationship between change in practice and change in theology is illustrated by Anglican responses to baptismal issues in New Zealand, particularly in initiation practice, liturgical change, and LSM. Some of these are described in *The Way Ahead* by Brian Davis, Archbishop of New Zealand 1986-97 and a long-time proponent of change. There is no evidence that Davis thought of baptism as radical (in the sense of a commitment as deep as being willing to die for one’s Lord) or political (in a desire to challenge and change unjust elements of society and stand with the oppressed) but he offers a survey of the major steps taken to implement the new understandings around baptism and to enable churches to engage with the implications of full participation for all the baptised.

Changes in initiation practice

In 1970, a General Synod resolution allowed dioceses to experiment with initiation, especially in relation to admission to communion before confirmation. It was moved by Bishop Davis whose own diocese at the time, Waiapu, had already begun to allow baptised children to be admitted to communion, after instruction, and at a special service, from the age of eight. Confirmation was to be an adult rite of commissioning for Christian witness and service for those over sixteen. The

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1 As explained in the Introduction, the Anglican Church in this part of the world was called the Church of the Province of New Zealand from 1874 until 1992. The constitutional revision that was the catalyst for this thesis led to the inclusion of the former missionary diocese of Polynesia, a new name (The Anglican Church in Aotearoa, New Zealand and Polynesia), and a new ecclesiology. Post-1992 the Province is popularly referred to as “the Church in these islands”, although like the term “this Church”, such usage attracts, quite rightly, ecumenical criticism. Chapter Four examines the ecclesiological implications of the constitutional change.
3 *Diocese of Waiapu Year Book* 1971, p. 73, the Report of Waiapu Confirmation Committee: “In April the Bishop wrote to all Vicars in the Diocese inviting parishes to participate in the Experimental Programme in Christian Initiation under the conditions defined by the Confirmation Committee. At the time of this report two parishes were authorised to use the programme and several were in process of making a decision.
theological foundation for this was the concept that baptism is full sacramental initiation into the Body of Christ, at whatever age it takes place. In 1972 General Synod had recommended this practice to other dioceses, and gave provincial recognition to those admitted to Holy Communion prior to confirmation. In 1978 General Synod re-affirmed the “alternative practice” but the legality of the decision was challenged by an appeal to the Supreme Court on the basis that it was in conflict with a Confirmation rubric in the *Book of Common Prayer*: “there shall none be admitted to Holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed.” The Supreme Court decided the matter must first be heard by the Church’s own Judicial Committee, which ruled that the rubric in question did not permit the alternative practice, but commented that the Church could change the force of the rubric as a binding formulary by legislative process. In 1979 a special meeting of General Synod thus adopted a statute of permission for alternative practice, which was ratified in 1980 along with a revision of the Provincial Guidelines so that there was now no age requirement for either admission or confirmation.

In 1972, fourteen parishes (all in the Diocese of Waiapu) were admitting children to communion prior to confirmation. Davis described how by 1990:

> virtually the whole Pākehā Church had adopted the practice. Māori Anglicans have been more resistant to changes in initiation practice, this being due to the preservation within Māori culture of a more traditional spirituality and the pressure of other agendas within the Māori Church.\(^5\)

**Liturgical change in initiation rites**

In 1989 *ANZPB/HKMOA* was published. It is noteworthy that while the Introduction, “A Multitude of Voices”, provides a five-page survey of the liturgical change that provided the context for the book, it makes no specific mention of the changes in initiation.\(^6\) The new thinking behind changes in baptismal practice is laid

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\(^4\) *Proceedings of General Synod 1978*, p. 47.
\(^5\) Davis, *The Way Ahead*, p. 61. Note that the alternative practice remains limited to the Pākehā dioceses and is not followed in Māori or Polynesian contexts.
\(^6\) *ANZPB/HKMOA*, pp.x-xiv.
out clearly only in the Introduction to that section.\textsuperscript{7} In 1990 the Provincial Guidelines for baptism practice were revised to ensure pastoral consistency with the rubrics in the new Prayer Book.\textsuperscript{8}

The Commission for Prayer Book Revision had been set up by General Synod in 1964, and in 1967 turned its attention to the services of Baptism and Confirmation. There was already widespread discussion internationally about these two rites and their relationship to each other. On the basis of most contemporary biblical and liturgical scholarship, the Commission decided to emphasise the essential unity of the whole initiation rite, and like most Anglican revision provided one rite of baptism.\textsuperscript{9}

The first revised liturgy, “Service of Christian Initiation 1970”, assumed this pattern as typical: an adult not previously baptised would be baptised with water, receive the laying on of hands from the bishop, and be admitted to Holy Communion all in one service. A service for the baptism of infants was included within the larger rite but on the basis that, although separated by time from both admission to communion and confirmation, the whole initiation rite is one in thought. The Introduction made the rationale clear:

This service is not, in the intention of the Commission, a revolutionary innovation. Rather it is a re-presentation of the pattern of Christian initiation which was followed by the Primitive Church in the light of New Testament teaching on the subject of baptism.\textsuperscript{10}

In the Order of Service for the Baptism, Confirmation and First Communion of Adults, the liturgy begins with the priest reading John 3:5, then the versicle and response of greeting with the people, and then the priest prays the Collect for Purity. The presentation by the sponsor followed this, in a context of the expressed desire for cleansing provided by the Collect.

The rites for children and adults were printed on different, facing pages. The Preparation section of the rite of Adult Initiation begins with two readings from

\textsuperscript{7} ANZPB/HKMOA, p. 380.
the New Testament, 1 Corinthians 12:12-13 (“all brought into one body by Baptism”) and Acts 2:32-39 (“Repent and be baptised, every one of you … for the promise is to you and your children.”). Only one reading within the rite (the latter part of the Acts text, which provides a context for the baptism of infants) survived to the next revision (1976), but was inserted simply into the Baptism of Children rite. It is noteworthy that this rite in 1970 intentionally makes no provision for being used alone apart from the congregational service, although after evaluation this possibility was added in the 1976 liturgy and again in 1980. Another change involved distinction between rites: in 1976, the Prayer Book Commission offered in one booklet separate orders of service for “An Order of Initiation into the Christian Church: Baptism and the Laying on of Hands”, “An Order for the Baptism of Children”, “An Order for the Episcopal Reception and Commissioning of those Already Baptised: Confirmation”, and “The New Zealand Liturgy”, with an option, for either infants or adults, to be taken from the Intercessions. Developed versions of all these were offered in the same book in 1989, again woven back together.

The prayer over the water in each of the first three booklets involved specific reference to being baptised into the death of Christ, but in 1989 this was lost. The 1980 General Synod inserted the words “through the waters of Baptism you wash away our sin” but in 1989 this had become “you cleanse us, renew us, and raise us to new life”.

From 1970, the post-baptismal prayer said by the priest emphasised the important partnership of home and congregation, with the call to mission:

Almighty Father, grant new life through the Holy Spirit to N. and to all who in baptism are made your children. May those who care for this child at home and all who pray for him here, help him to honour you in worship and in his daily life. May he come to know and do your will and be guided by your Spirit to strive for justice, peace and love for all people.

The people responded with their own faith commitment. In ANZPB/HKMOA this was extended,11 but the last sentence became softer in its aspirations: “May s/he grow to love, worship and serve you, and bring life to the world.” The absence of clear recognition of the ethical implications of baptism throughout the service seems strange, especially in contrast to BCP (1662), where a single question was

11 ANZPB/HKMOA, p. 389.
introduced after the interrogatory creed (before the administration of water): “Wilt thou then obediently keep God’s holy will and commandments, and walk in the same all the days of thy life?”. The new rite in ANZPB/HKMOA not only put less emphasis on the requirements of Christian living but also moved the focus to the responsibilities of congregation and family.

**Baptism in ANZPB/HKMOA**

The Liturgy of Baptism and the Laying on of Hands for Confirmation and Renewal is placed immediately after Psalms for Worship and before Liturgies of the Eucharist, as if linking traditional Jewish prayer into Eucharist through the comprehensive rite of initiation. Two interwoven initiation services are provided, to be used either together or separately: The Liturgy of Baptism (with parallel sections for infants or adults) and The Laying on of Hands for Confirmation and Renewal. It must be noted that the presentation of the liturgies in this way has been strongly criticised as difficult to use, even though it is stated the interwoven nature was designed to reflect the unity of the whole rite. The problem is not simply difficulty of use: it remains questionable, in the light of theological work being done as this book was being prepared, and now well accepted, whether confirmation is an initiation rite or whether it should be placed with other pastoral services.

This significant concern aside, the notes under the heading on the previous page “Concerning this Service” are designed to make clear to the congregation what is understood to be happening. It is stated that the General Synod has from time to time set out Guidelines for Christian Initiation which govern baptismal discipline, with the expectation that these are to be followed by “anyone celebrating these services”. For the individual, there is the process of becoming a member (“When

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12 ANZPB/HKMOA, p. 377.
13 ANZPB/HKMOA, p. 380. Liturgical commentator Bosco Peters describes the whole liturgy as a “snakes and ladders rite”: see [http://www.liturgy.co.nz/newsviews/baptism.html](http://www.liturgy.co.nz/newsviews/baptism.html) (accessed 20 October 2010). Brian & Kirsten Dawson, in *Confirmation: An Anglican Resource*, (unpublished report for the Tikanga Pākehā Ministry Council, available from the General Synod Office), p. 29, refer to a survey by the Tikanga Pākehā Liturgical Working Group which revealed that most respondents had concerns about the baptism liturgy, but as they say, “Our focus however, is not on baptism, but rather on confirmation, although it can be difficult to disentangle the two.” From the context, one would assume they are speaking of liturgical layout in the book as much as theology.
14 ANZPB/HKMOA, p. 379.
someone is baptised, that person is ... brought to Jesus Christ, and made a member of Christ’s Church”); new beginning (“It is a new start to life”), offered the words of assurance; (“accepted and sealed by God with the Holy Spirit”); and sent out for service (“to represent Christ to the world.”).

Although the word “member” appears in the initiation liturgy, and has been used throughout this research, the word is not traditionally used in the Anglican Church for several reasons. First, membership in the Church of England, while it involves participation in the sacrament of baptism, has historically been shaped by understandings related to the Church of England’s status as established. More significantly, the word “member” is often thought to have club or corporate connotations, so if used of baptism in this way there is little idea of being “radical” or “political”, although there could be such implications if membership is seen as being a “limb” of Christ, grafted in. This is the sense in which it used in the post-communion prayer of BCP: “and that we are very members incorporate in the mystical body of thy Son”, with the implication that such a relationship is because of participation in the eucharist not because of baptism.

Susan K. Wood writes:

Incorporation and communion, rather than membership, are more fruitful concepts with which to think about affiliation with the church through baptism. Communion allows for various degrees and intensities of affiliation. It is less static and more dynamic than membership. Incorporation has the benefit of reflecting the Pauline reference to the body of Christ (1 Cor. 12:12-31), with the diversity of gifts.

At this point of the ACANZP / HKMOA initiation liturgy, the role of the faith community seems rather light and unspecific, “we and the candidates … ask for God’s continuing grace to support us in the task to which we are called”, although there is commitment to support the newly baptised and share the faith. The congregation is reminded “You are here today to help with your presence” and the priest states that “Jesus Christ came that we might have life, and have it in all its

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15 In contrast, most New Zealand dioceses have formalised two different ways of belonging, loosely, on “Pastoral Rolls”, or with a greater level of commitment on “Electoral Rolls”, as in the Diocese of Wellington’s Parishes Canon 2007.

16 Wood, One Baptism, p. 207.
fullness.” An eschatological dimension of participation in transformative life appears to be missing.

In The Presentation for Baptism, where the initiation rite begins, the sponsor (of an adult) or parents and godparents (of a child) present the candidate to the bishop or presiding priest. Like the 1998 rite of the Scottish Episcopal Church, the ACANZP / HKMOA rite never requires parents and godparents to speak in the name of their child, but other contemporary rites ask for response from parents and godparents both for themselves and on behalf of the child. A passage from the Acts of Apostles (2:38-39) is read, establishing that baptism involves repentence, with the promise of forgiveness and the gift of the Holy Spirit. Three questions are then asked, of either the (adult) candidate or the parents and godparents:

(Names) How do you respond to this promise?

*Each candidate for baptism replies*

I hear God’s call and ask for baptism.

*(or) The parents and godparents of each child reply*

We hear God’s call and ask for baptism.

*The bishop or priest says to the candidates, and (for children), to the parents and godparents*

Do you renounce all evil influences and powers that rebel against God?

*The candidates and parents and godparents reply*

I renounce all evil.

*The bishop or priest says* Do you trust in Christ’s victory which brings forgiveness, freedom and life?

*The candidates reply*

In faith I turn to Christ, my way, my truth, my life.

17 Nowhere in the book is any differentiation in meaning made between “sponsor” and “godparent”.

The parents and godparents reply

In faith, I turn to Christ, my way, my truth, my life.

The congregation offer their first statement of support and affirmation, acknowledging the decision that has brought the candidate to this point: “May God keep you in the way you have chosen”, echoing John 14:6. The baptism in water follows immediately. This order seems to be an attempt to show that even profession of faith is a response to God’s prevenient grace. A call and response style of praise begins the section, followed by the prayer over the water. Throughout this liturgy there is surprisingly little reference to the death and resurrection of Christ, except in the prayer over the water where the story of redemption is rehearsed.

Throughout the liturgy, there is balancing in the way that baptism is expressed as both a critical moment for the individual and of ongoing significance for the community of faith. The focus in the prayer over the font moves from the community (in the language of creation and covenant) to the individual (being made a member), with thanksgiving for water, a celebration of the covenant with Israel, then the reminder that Jesus was baptised by John in the Jordan (with Jesus accepting the baptism by John providing an intriguing hint at mutuality in ministry?), then finally the statement that “through the deep waters of death Jesus fulfilled his baptism”. The latter concept has deep implications for the church, especially when one recalls Dietrich Bonhoeffer reminding his readers that the whole life of Christ in effect calls the church to “come and die”. Thus, through the prayer over the water it is established that baptism is clearly about dying, cleansing, renewal, and new life.

The Trinitarian baptismal words from Matthew 28:19 are given in both English and Māori. The congregational response is about incorporation, expressed in language of inclusion, benediction and welcome.

Amen. Amine.

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19 Discussing Jesus coming to John to be baptised by him, John Pridmore in Church Times, 11 January 2008, p.18, tells the story of Archbishop Desmond Tutu kneeling before an ageing priest to ask for his blessing. This is an action which Pridmore sees as an expression of servanthood and an inversion of traditional power and practice, signalling Jesus’s whole approach to ministry. “By being baptised, Jesus follows the script, the script written from the foundation of the world: that the Christ of God should descend into the darkest depths of our human condition; that he should let the cold waters of our sins and sorrows close over him; that he should drown in our wretchedness. And all so that we might live.”

God receives you by baptism into the Church. Kua tohia koe e te Atua ki roto i tana kahui.

Child of God Hei tamaiti mana,
Blessed in the Spirit, i roto it e Wairua.
welcome Naumai, haere mai,
to the family of Christ. ki to whanau a te Ariki.

The sign of the cross is made on the baptised, with the words “We sign you with the cross, the sign of Christ”, from which is noticeably absent any of the traditional New Testament words such as disciple, athlete or soldier, and is also one of the few chrismation texts that speak only of Christ. A lighted candle, symbolic of the light of the resurrection, is given “by a representative of the congregation”, with the words:

Walk in the faith of Christ crucified and risen.

Shine with the light of Christ.

Provision for anointing with oil which, by tradition, can be used here is made in the introductory section to the rite but not in the text itself. The words that accompany the presentation of the candle underline the ongoing journey of faith, a life to be lived in the death and resurrection of Christ.

At this point any candidates for confirmation, or renewal of faith, are presented with words that recall their baptism, to come to be strengthened for the work of God’s kingdom, through the laying on of hands by the bishop. Whether only with the newly-baptised or with the addition of candidates for the laying on of hands, in the next section, called The Affirmation, the whole congregation express their gladness that as the baptised, they have been blessed with life, love, forgiveness, freedom, faith, God’s strength and hope. The candidates for the laying on of hands, the newly-baptised, and/or parents and godparents then make a Trinitarian faith statement. If a child has been baptised the parents and godparents are asked how they then (in the light of their proclaimed faith) will care for the child. The response is

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“I will love this child and share my faith with her/him.” The congregation’s commitment to the newly baptised person is proclaimed by the bishop or priest:

As the community of faith we rejoice at this baptism and will share with N what we ourselves have received: a delight in prayer, a love for the word of God, a desire to follow the way of Christ, and food for the journey.

Other prayers express empowerment, life and ‘foundness’ or mutual indwelling. Throughout, there is a pattern of gift / thanksgiving and response / commitment, concluding with this prayer by the whole congregation:

God of love, we thank you for our calling to be disciples of Christ. Help us to nurture X in the faith we share. May s/he grow to love, worship and serve you, and bring life to the world. Amen.

The last sentence of this prayer is one of the few moments of recognition of a world outside this church building (or wherever the baptism is happening), although the past has been made vividly present. The Celebration of Faith, or Apostles’ Creed, is expressed in question and answer form, at best expressing mutuality, of the new believer identifying with the whole community, at worst because of the interrogative style continuing the slight cosiness which does not look beyond those who are gathered. Thus there have been in effect two affirmations of faith. Kenneth Booth explains, with reference to a key theological principle of this liturgy:

The justification for in effect having two affirmations of faith is that the Trinitarian formula is said by the candidates (or sponsors in the case of children), and the Apostles’ Creed is the affirmation of all the baptised. The truly unusual aspect of the rite is that the Trinitarian affirmations all follow the baptism in water. This reflects the pattern of Christian nurture, namely that you grow into the faith in which you are baptised.

With baptism clearly shown through word and action to be a gift of God’s grace, those who have become community through this grace then exchange the

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22 This is expressed particularly at the conclusion of the laying on of hands for all the candidates coming for Renewal or Confirmation, when the bishop prays: “Living God, empower your disciples to bring life to the world.” The people respond: “Amen! May we and they together be found in Christ and Christ in us.”

23 ANZPB/HKMOA, p. 389.

Peace, and the liturgy moves on into the Eucharist, the first where the newly-baptised share in the bread and wine.

Ruth Meyers raises a serious concern about ANZPB/HKMOA in comparison to other Anglican rites:

The New Zealand rite lacks an explicit commitment to living a Christian life. Moreover, in this rite alone the interrogatory creed comes at the end long after the administration of water. Instead, water comes just after three questions, ascertaining desire to be baptized, renunciation of evil, and trust in Christ. The revisers intended this rite to be ‘faith-based’ rather than ‘works-based’, demonstrating by the sequence that even profession of faith is a response to God’s grace, which in the rite is manifest in the administration of water.25

The emphasis on grace and faith, without adequate focus on regeneration and discipline, could be seen to be asking only a low level of commitment to the radical Christian life. In the whole rite, a section called Commitment to Christian Service is offered as part of Confirmation and Renewal, with a candidate having the option of five questions adapted from the American Baptismal Covenant, or making a statement paraphrasing the questions, but this is not placed within the Liturgy of Baptism.

Congregational intercessions for the candidates are also lacking here, although page 397 provides for the service “to conclude with prayers” which may or may not be for the candidates. In contrast, intercessions do appear in some other rites.26 It is also noticeable that a commitment is made by the priest, as observed above, followed by a prayer from the congregation, expressing willingness to nurture children who have been baptised but there is no equivalent support offered to adult candidates.

Baptismal references elsewhere in ANZPB/HKMOA

There are strong baptismal statements to be found elsewhere in the book. In the section before the Liturgies of the Eucharist entitled “Concerning these

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Services”, the baptism/eucharist link is made clear: “This is food for the baptised…”
At the Peace in the first rite, “Thanksgiving of the People of God”, these words affirming baptismal relationship are exchanged by priest and people:

E te whanau,\textsuperscript{27} we are the body of Christ. By one Spirit we were baptised into one body. Keep the unity of the Spirit in the bond of peace. Amen.
We are bound by the love of Christ.\textsuperscript{28}

The third rite “Thanksgiving and Praise” begins with the priest or minister\textsuperscript{29} declaring these words of identity and responsibility:

E te whanau a te Karaiti, welcome to this holy table; welcome to you, for we are Christ’s body, Christ’s work in the world.

Welcome to you whose baptism makes you salt of the earth and light to the world.\textsuperscript{30}
Rejoice and be glad.
Praise God who gives us forgiveness and hope.\textsuperscript{31}

A short time later, one of the people’s responses picks up similar themes, with the addition of notions of cost, empowerment and eschatological purpose:

Alleluia!
God of justice and compassion, you give us a work to do and a baptism of suffering and resurrection. From you comes power to give to others the care we have ourselves received so that we, and all who love your world, may live in harmony and trust.

\textsuperscript{27} “E te whanau” is a greeting to all the extended family. “E te whanau a te Karaiti” addresses specifically the family of Christ.
\textsuperscript{28} \textit{ANZPB/HKMOA}, p. 419.
\textsuperscript{29} The word “minister” is used frequently through \textit{ANZPB/HKMOA} to mean any baptised layperson, in this case one who may be leading the service. This is usually a person authorised by a diocese or parish but there is no requirement to be so authorised in order to lead worship in the presence of a priest.
\textsuperscript{30} It is debatable whether the salt and light references of Jesus in Matthew 5:13-14 connect to baptism.
\textsuperscript{31} \textit{ANZPB/HKMOA}, p. 476
After communion, this commitment to each other as Christian people, to God and to mission is made:

We shall all be one in Christ, one in our life together.
Praise to God who has created us,
praise to God who has accepted us,
praise to God who sends us out into the world.32

The Ordination Liturgies involve separate rites for deacon, priest and bishop, but all include these central words about the basis and task of ministry:

By the Holy Spirit all who believe and are baptised receive a ministry to proclaim Jesus as Saviour and Lord, and to love and serve the people with whom they live and work. In Christ they are to bring redemption, to reconcile and to make whole. They are to be salt for the earth, they are to be light for the world.33

This is a powerful and empowering statement which claims some of the authority that Stringfellow seemed to have been seeking earlier in the decade in which this Prayer Book was published.34

Finally in A Catechism,35 the traditional question and answer format of the Book of Common Prayer is followed:

What is Holy Baptism?

Baptism is the sacrament by which we are made children of God, members of Christ’s body the Church, and heirs of the Kingdom of God.36

This is one of several aspects where A Catechism seems weak, as there is no mention of baptism as the basis of all ministry, of being Christ in the world, or part of the Kingdom of God, even though those theological concepts appear in several of the liturgies. This section of the book was produced by the Doctrine Commission, not the Prayer Book Commission under whose auspices the entire work was offered to the Church, a fact which reinforces the relationship between doctrine and liturgy.

32 ANZPB/HKMOA, p. 479.
33 ANZPB/HKMOA, pp. 890, 900, 912.
34 See Chapter One.
35 ANZPB/HKMOA, p. 925.
36 ANZPB/HKMOA, p. 993.
The moderate emphasis on baptism through various parts of *ANZPB / HKOMA* reinforces the value of such a liturgical tool, especially as we return to Stringfellow’s challenge:

What informs and disciplines their commitment must not be any personal whim or prejudice or any allegiance to worldly interests or factions but what it means to be a baptised person. All Christians act politically and socially under the peril of dishonouring – and even, at times, disowning – the estate of reconciliation with all people vouchsafed in Baptism.37

Stringfellow’s statement gives a new dimension to the concept and role of the “principalities and powers” in baptism. This is at the heart of the disjuncture between the Christian life and “worldly interests (and) factions”. In the mainstream Christian tradition, baptism has always been seen as an expression of the power of the presence of God to overcome death and sin. It is thus authorisation for action in the world, and all Christians are called to share in the ministry of the church to witness in the world. The baptism liturgy involves both the overcoming of the powers of sin and death and the gift of new life in Christ. It begins with the act of the individual turning away. In *ANZPB/HKMOA*, after inviting them to state what they seek in response to God’s call, the second question asked of baptismal candidates (or of parents and godparents) is “Do you renounce evil?”38 The response signifies the dramatic turning that has been part of Christian baptism from the beginning. Centuries of Christendom have often dulled the cutting-edge of the commitment to radical life, where both the individual and the faith community intentionally turn from evil, although elements of it remain present in the liturgies. Jenny Plane Te Paa emphasises the potential role of liturgy in moving beyond the evil of colonial injustice:

As the Anglican Church in Aotearoa, New Zealand and Polynesia continues to come of age as a post-colonial church committed to honouring ethnic diversity, *A New Zealand Prayer Book* offers in its deep structure a globally unique and influential liturgical template ... It looks beyond the limitations of the present to a vision of diverse

37 Anthony Dancer, ed. *William Stringfellow in Anglo-American Perspective* (Aldershot; Ashgate, 2005), p. 31
38 *ANZPB/HKMOA*, p. 384.
worshipping communities characterised by the loving human qualities of service, mutuality, and interdependence.\(^{39}\)

**Baptism and ministry practice: Local Shared Ministry**

Diverse, often small, worshipping communities have been the place of significant change over recent years, as ministry needs appear to have forced the emergence of the model of church known as Local Shared Ministry (LSM),\(^{40}\) through which baptism has received fresh attention. At the heart of this way of being church is the concept of the ministry of the baptised, involving everyone of whatever age or length of Christian journey. Ideally, authority and ministry tasks are shared, a high level of trust is fostered, diversity is valued in the discernment of spiritual gifts, and consensus is encouraged in community decision-making. The role of the ordained is as either the Enabler or as local priests or deacons who serve as part of a Ministry Support Team, which does not itself do all the work of ministry but encourages others. This Team is authorised by the Bishop, with priests and deacons being ordained and other leaders being licensed, but there is a strong understanding that ministry is about service in the world as much as making the local church work.\(^{41}\)

Geoffrey Haworth surveyed developments in the past twenty years in this way of being church.\(^{42}\) He investigated extensively at diocesan and parish level, where since 1996 expressions of the LSM model had been developed widely.

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40 Local Shared Ministry is also known as Total Ministry, Mutual Ministry and Every Member Ministry, but all will be referred to here as LSM. For some Church leaders the theological impetus has been seen as stronger than the expediency of parishes not able to afford a fully-stipended vicar. Penny Jamieson in *Living at the Edge: Sacrament and Solidarity in Leadership* (London: Mowbray, 1997) does not name this model of ministry but was writing in a context (the Diocese of Dunedin) where it was growing steadily. The theology in every chapter embraces the principles of Local Shared Ministry as her foundation for ministry.

41 In saying this, I draw on my experience of meeting with Ministry Support Teams in at least a dozen LSM parishes in the Diocese of Christchurch, during my years as Ministry Educator there from 1997-2004, where I would ask of individuals the question “What is your ministry?” Many replied with reference to their life in the community, for example “I’m a teacher” or “I’m a community councillor” or “I’m a full-time parent”, rather than relating “ministry” only to their activity in the church.

through six of the seven New Zealand Pākehā dioceses. He describes this form of ministry as offering:

   a great deal of opportunity to become engaged in the servanthood of ministry. Not only members of ministry support teams, but entire congregations are encouraged to offer their God-given gifts in one or more forms of ministry, as their collective contribution towards God’s mission in and from that faith community.

Above all, this model of ministry is grounded in the profound and lasting personal and communal significance of baptism. Mutuality, incarnation, partnership, and Trinitarian life are all key aspects in the ecclesiology of LSM, which Haworth noted in various aspects of his survey, which he sums up with material from Robin Greenwood. LSM’s emphasis on team relationship, groundedness in local concerns, and working together being at the heart of God are expressive of both Trinitarian life and also of baptismal commitment. Dan Hardy describes it thus:

   in Local [Shared] Ministry the being of the Church is traced to God’s action in baptism, by which the whole people of God are ordered for active ministry and mission.

A major development in Latin American Catholicism in the 1960s was base communities. Leonardo Boff argues for allowing the church to be born from the grass-roots so that all the baptised in local faith communities become responsible for the life and mission of the church. It is unlikely that he was referring to what is today called LSM, but his writing provided some theological groundwork for such developments. So far in New Zealand there has been little formal theological reflection done on baptism in relation to this development, with the emphasis so far

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43 Guidelines for this model of ministry were produced in 1996 by the Tikanga Pākehā Ministry Board (later the Tikanga Pākehā Ministry Council) because the need was strongly recognised for wide agreement on principles and practice, largely because of the movement of ordained and lay people between dioceses.


being practical, on ministry structures and practice. There is not only deliberate effort to value each person's baptism and ministry, but also to ensure that the vision of the baptised is communal and missional.

By its very presence, LSM calls the Church back to examine the implications of baptism and may indeed offer a better way. While it can be linked to the 1983 conference in Hawaii on the work of Roland Allen, this new approach to mission and ministry goes back to the 1963 Anglican Congress in Toronto, Canada, which was a turning point for re-orientating mission priorities according to equality, mutuality and partnership. The Congress spoke with passion and urgency of the need for what became called “Mutual Responsibility and Interdependence in the Body of Christ”. The claim in the MRI Report that “It is now irrelevant to talk of ‘giving’ and ‘receiving’ Churches” was linked to a claim that the Anglican Communion has now come of age in new ways of relating. Ian Douglas claims that implementing this 1963 vision has been blocked by “two significant and related forces, one political and economic, the other philosophical and theological”. In his opinion, the legacy of colonialism and the dominance of the philosophical and theological underpinnings of modernity all work together to prevent the emergence of a new shape for Anglicanism. The ACANZP may be in the throes of this process that Douglas describes as “terrifying” for those who have historically been in control: the radical transition from colonialism to post-colonialism and from modernity to post-modernity. A later chapter will take up this challenge, and examine LSM in detail.

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48 The writings of Robin Greenwood from the UK, most recently in Parish Priests - for the sake of the Kingdom, (London: SPCK, 2009), and Americans such as Kevin Thew Forrester in I Have Called You Friends, an invitation to Ministry, (New York: Church Publishing, 2003) are widely used by practitioners, but apart from a series of experiential and anecdotal collections emerging from training events such as AMEND I know of nothing published locally.

49 Roland Allen (1868-1947) was a missionary in China and an early advocate of establishing churches which from the beginning would be self-supporting, self-propagating, and self-governing, adapted to local conditions and not merely imitations of traditional Western Christianity. His work is referred to above, in relation to training offered by the Diocese of Auckland.


52 Ian Douglas, Beyond Colonial Anglicanism, p. 28.
Conclusion: towards a 'radical political theology of baptism'

The previous chapter began with the words of Katherine Jefferts-Schori about the pain of this world seizing us by the throat, listening for the call of Jesus, and a longing for the shock of baptismal dying to “once more set us afire”. The ACANZP has made decisions about its own life which have the potential to go beyond ecclesial relationships into new social kinships with implications for justice, culture and ethnic understandings. Such a process highlights the ethical implications of the process of baptism for this context, to be explored more fully in the next chapters. Where is the evidence of the Church communicating the shock of baptismal dying and radical engagement with new life in Christ?

Perhaps rather oddly, given his almost exclusive focus on the internal life of the Church, Brian Davis chose to end his book *The Way Ahead* with a chapter called “Restructuring for Mission”, including a reference to the 1981 “Anglicans in Aotearoa” event, where Archbishop Paul Reeves concluded his address with these words:

> My hopes for the Church are three. 1. That we shall discover a deep and profound spirituality so we can live and die as Jesus did. 2. That we as a Church shall be noted for a spirit of reconciliation and not division in our midst. We can’t live with division. 3. I hope we shall have a commitment and a positive bias towards the poor, the oppressed, and the stranger in our midst.

Is it possible that such a deep and profound spirituality, a spirit of reconciliation, and a positive bias towards the poor, could be expected of the community of the baptised? Baptism is political in this sense. It has deep implications for human relationships and thus organisational and policy-making dimensions which I suggest cannot be ignored. As the community of those who are baptised, thus initiated to share in proclamation of the Kingdom, the church is called to offer “discourses of emancipatory transformation, pointing to new ways of living with each other and with the earth”.

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53 Davis, *The Way Ahead*, p. 125. This momentous event was a national conference on the theme of evangelism, attended by over 1000 Anglicans, representing most parishes in the country.

For Christians, attitudes and actions on ethical issues arise directly from their adoption through baptism as sons and daughters of God. Walking in newness of life (recalling the words from Romans 6:4 that accompanied the giving of the baptismal candle) is the ethical behaviour demanded of those who belong to the new family of Jesus Christ. Always concerned with ethics, William Stringfellow uses Mark 11:27-33 to explore the vocation and the authority of Jesus, looking also at the baptisms cited in the Gospels, the baptism by water by John the Baptist and what could seem like a separate baptism, the baptism in the Holy Spirit promised by Jesus to his disciples. Stringfellow, and many others, argue that these are two aspects of the same baptism. Stringfellow concluded “In short, neither baptism by water nor that of the Spirit authorises or abets conformity to this world.” That is what makes baptism radical and political.

How has this shaped the story of what it has meant to be Anglican Christians in New Zealand? The next chapter examines this and considers the ecclesiological implications of the constitutional change after the Church of the Province of New Zealand came to be the ACANZP.

CHAPTER FOUR

Moments and Markers

Expressions of a Radical Political Theology of Baptism?

Central to this thesis is an understanding of baptism as the sacrament which empowers an ongoing process of conversion for the individual, the church, and the world. How can this deepening understanding of faith engagement strengthen the Church to impact keenly on societal relationship, ethics and mission? This chapter is concerned with the significance of such an understanding of baptism in the history of the Anglican Church in New Zealand, as it has been expressed at key points where the lives and actions of the baptised both challenged the Church and made significant impact on society. Surveyed chronologically, the six “times” to be considered here are:

- the bicultural experiment of the early years of St John’s College
- the development of the 1857 Constitution
- the bicultural ministry of Octavius Hadfield
- the political life of Walter Nash
- *The Revised Constitution / Te Pouhere 1992*
- the Hīkoi of Hope/Te Hīkoi mo te Tūmanako mo te Rawakore 1998.

My question will be: to what extent, through these times, have the baptised expressed a justice-based, radical, political ecclesiology, which includes partnership and inculturation, so that the “marks” of baptism are clearly seen? There is no common theme beyond the fact that individually they illustrate these aspects of baptism as shown in previous chapters. Each “time” was shaped to some extent by the sacrament I have described as both enabling and empowering an ongoing process of conversion, even if that connection was not always made explicit. In some way the Christian identity of those involved led them to take stands against the social norm of their times in a way that is consistent with the understanding of baptism I have outlined.

“What should the Church of Jesus Christ look like in relation to the surrounding culture?” This question opens the Preface by Te Whakahuihui Vercoe,
Pihopa o Aotearoa, in He Taonga Whatiwhatinga: Essays concerning the Bishopric of Aotearoa, written in honour of the visit of the Most Reverend and Right Honourable The Lord Archbishop of Canterbury, Dr Robert Runcie (1983). It is a question which had dominated Anglican thinking in New Zealand for the previous fifteen years, as Vercoe notes:

These essays on the Bishopric of Aotearoa and its place and function within the Church of the Province of New Zealand give expression to a development in which both Māori and Pākehā are coming to the realisation that there are other ways in which the Gospel and the Church of Jesus Christ may be related and communicated to the cultural dimensions and environment which we have here in New Zealand.¹

It is doubtful if such a question entered many minds in the early years of Anglican presence. Avoiding the mistake of “presentism” does not preclude the noting of precursors of later major developments. Nor does it preclude consideration of those who stood out, in Christ’s name, against the tide of their times: “the demand not to judge the past by standards other than its own possesses the inherent danger of becoming a euphemism for suppressing – yet again – the voices, memories and understandings that have been marginalised in their own times.”² Being the community of the baptised at times involves standing for Christ against the surrounding culture, and this chapter considers a sense of call to do that in some way. In selectively surveying aspects of the nearly two centuries since the first Anglican missionaries arrived, this chapter will look also at what is distinctive about the faith of the baptised in this context: matters of inculturation, baptismal theology including its implications for justice and radical political action, and bicultural partnership between Māori and Pākehā. A significant question emerging throughout all New Zealand Anglican history is: how, at different times, has the Anglican Church here fostered the concept of being a coherent church in ways which have enabled different expressions of ministry and worship in what has always been a bicultural context?


Inculturation among Anglicans in these islands

*Landfall* in March 1966 focused on religion, citing Harold Miller’s conclusion drawn in 1950:

for most New Zealanders ‘religion is still pretty much a matter of feeling, more concerned that even members of the strongest Churches (the Anglican, Presbyterian and Roman Catholic), lacking clear ideas, ‘are moved by a vague “humanitarian” softness that can almost be regarded as a national religion’, with the diffusion of friendliness than with the pursuit of the Beatific Vision’.³

W.H. Oliver argued that the Anglican Church had not shown social distinctiveness and had always had a high proportion of nominal adherents, for whom baptism may have been seen mostly as a social occasion rather than a watershed marker or event.⁴ This was contrasted with the clarity, mostly through intra-church marriage and education, exhibited by Roman Catholics (and some other denominational groups). He goes on to examine “occasions which stirred a minority of Christians into considerable and sometimes effective action”. As an example of this, he describes the missionary period, concluding with Hadfield and his protests against land grabbing, and describes “the settler century” (1860s to 1960s) including the campaigns that centred on issues such as prohibition, humanitarianism, “Bible in Schools”, pacifism, international responsibility and state aid to private schools.⁵ In the encounter between cultures that began for New Zealand in the late eighteenth-century, and for the church from 1814, there are clearly strands of adaptation and influence.

Christian worship is at the centre of the phenomenon of inculturation. The statement from the WCC Faverges consultation report, cited in Chapter Two, remains relevant because of the significance of worship, baptism, and relationship to community in this present chapter. Where are the roots of such inculturation to be found in Anglican worship in New Zealand? For Māori, it began with the very early

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³ “Notes”, *Landfall*, March 1966, p. 3. Punctuation here is as in the original.
⁵ This survey of “occasions” offers a possible framework for this present chapter, but we note also the passage of four decades since then, which involved considerable social and ecclesiological change providing further possibilities for examination.
translation of the Anglican services and the Bible and the use of key worship materials such as Te Rāwiri, the Māori translation of The Book of Common Prayer, published in 1839. Before this was completed, Christian worship was introduced to Māori through services such as the Litany and translations of the Psalms. By 1836, William Williams had completed the translation of the New Testament and the Morning and Evening Prayer Services; and the printer Colenso produced thousands of copies. Māori responded with enthusiasm.\(^6\) As Allan Davidson has written, “The reconceptualizing of Christianity within their own culture was something which Māori undertook themselves in ways which met their own needs.”\(^7\) A form of inculturation certainly happened within the Māori religious movements such as Ringatu and Pai Marire in the second half of the nineteenth century. For Pākehā, there is a question as to how far they were singing the Lord's song in a strange land using The Book of Common Prayer, something that was familiar in an unfamiliar environment. It was not until the 1970s/80s that Pākehā congregations began singing the Lord's song in their own land using liturgies and hymns that reflected what it was like to live in a southern place.\(^8\)

Yet a presupposition of the current constitutional arrangements in this Province of the Anglican Church is that “inculturation” is more than language and worship.\(^9\) It includes the whole ordering of church life, relationships and authority, and the ways in which particular arms of the church are able – or not able – to respond to social concerns. For example, during the late nineteenth century, a form of colonial Christianity was expressed by many Anglicans who could accept neither the Māori nationalist movement known as Kingitanga nor the actions of Selwyn, Hadfield and others who spoke out against injustice in the Land Wars.


\(^7\) Allan K. Davidson, Aotearoa New Zealand: Defining Moments in the Gospel-Culture Encounter, p. 59.

\(^8\) A significant aspect of this development was the establishment of The New Zealand Hymnbook Trust, founded in 1978 by the Anglican, Baptist, Methodist, Presbyterian Churches and the Associated Churches of Christ. It continues to promote the use of hymns that are ecumenical, contemporary in language and imagery and are created by New Zealanders.

\(^9\) Parts D, E and F of Te Pouhere state that each has the “power to structure and organise itself in such manner as it shall from time to time determine”.
The first step in the process of inculturation during the missionary period was at Christmas 1814 when at the invitation of Ruatara, the Reverend Samuel Marsden arrived and established a CMS Mission Station at Rangihoua in the Bay of Islands. In 1823 the Reverend Henry Williams came as a CMS missionary, bringing stability and hope to an endeavour that at this stage seemed to have made little progress. Linguistic skills had been developed, but effectiveness was limited by strong inter-tribal tensions, where the missionaries were dependent upon Māori for protection and support. The same year the first Māori baptism marks the beginning of the Anglican Māori missionary church. The earliest name given to the Māori church by Māori was Te Hahi Mihinare or The Missionary Church, which still used to describe the Māori Anglican Church in Aotearoa today, albeit unofficially. In the Māori world, Anglicans are called “Mihinare”. Māori Anglicans made the gospel imperative their own from very early on and still today refer to themselves as “missionaries”.

In 1842, following the signing of the Treaty of Waitangi, George Augustus Selwyn arrived, the first – and only - Bishop of New Zealand, and the formal structure of the Pākehā settler church began. This brings us to the first “time”, and an examination of how baptismal life was being expressed in commitment to the Kingdom values of inclusivity and justice.

**The St John’s College Experiment: failed common table?**

While the founding of St John’s College was only one aspect of George Augustus Selwyn’s ministry in New Zealand, the years 1842-50 show the actions of a man who had a particular kind of vision for the Church in a land where indigenous people and missionaries and settlers would all be engaged in a creative struggle to live together. He had accepted, as a duty and as a challenge, the appointment as a colonial missionary bishop to the newly created diocese of New Zealand. When he arrived early in 1842, he found Anglicanism in New Zealand consisted of a string of mission stations; when he left in 1868 it was a properly constituted province of the

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10 The first baptism was administered by Kendall in 1823 but the first “official” baptism was of Christian Rangi in 1825. See Allan K. Davidson, *Christianity in Aotearoa: A History of Church and Society in New Zealand*, Third edition. (Wellington: Education for Ministry, 1991), p. 29.

11 Robert Kereopa, “Māori made own decisions on gospel”, *Dominion Post*, 24/1/06, p. B9. Kereopa is the Executive Officer of the Anglican Missions Board. He uses this spelling but other writers use “mihingare”.
Church of England. In many ways Selwyn was the model missionary bishop, travelling great distances,\textsuperscript{12} combining zeal, energy and vision, with a genius for organisation. His understanding of his role in this way led him to interpret his spiritual responsibilities as extending far into the Pacific, so he travelled into this area, beginning the Melanesian Mission.\textsuperscript{13} Throughout his episcopacy Selwyn was committed to creating an organisation and a form of government, including appropriate clergy training, which would attend to all matters that would affect the Church of England in New Zealand. Selwyn’s contribution to the colony not only concerned his episcopal duties and the spiritual care of the people, but he also took a leading part in the major constitutional and political issues of the time. Increasing tensions between settlers and Māori brought difficulties in relationships between settlers and some of the church leaders. The thinking that led to efforts at mediation between the two sides during the Taranaki wars 1860-3 is contained in Selwyn’s \textit{Pastoral Letter of the Bishop of New Zealand to the Members of the Church of England in the Settlement of New Plymouth}, written in September 1856. Of an earlier period, Stock wrote “all Englishmen who befriended the Māoris became unpopular with the bulk of the settlers; and most unpopular of all were the missionaries, especially the Bishop and Archdeacon Henry Williams.”\textsuperscript{14} Selwyn also had difficulties with his own church and the CMS Committee in England who were frustrated with the length of time he took to ordain anyone, either English or Māori, and with his high-church practices. As Bishop of New Zealand, Selwyn attended the first Lambeth Conference in September 1867, and while in England was persuaded to become Bishop of Lichfield, enthroned at Lichfield on 9 January 1868.

The early years of Selwyn’s episcopate included a project which in his own time seemed to have failed. Very early after Selwyn’s arrival in New Zealand in 1842, he began to establish the College of St. John the Evangelist, including a theological college for the instruction of young men of both races studying for admission to holy orders. His vision was shaped by his understanding of the medieval church, his

\textsuperscript{12}“His very first visitation, in 1842-3, lasted six months, in which he travelled 752 miles on foot, 86 on horseback, 249 in canoes or boats, and 1180 in ships; total 2277 miles”: Eugene Stock, \textit{History of the Church Missionary Society}, Vol. 1, 1899, page 430. \url{http://www.waitangi.com/cms/cms_vol1c.html} (accessed 10 July 2009).

\textsuperscript{13}See Allan Davidson, “An ‘interesting experiment’, the founding of the Melanesian Mission”, given as part of the 1999 Selwyn Lectures, and also Warren E. Limbrick in the \textit{Dictionary of New Zealand Biography}.

\textsuperscript{14}\textit{History of the Church Missionary Society}, p. 435.
valuing of cathedral institutions, his own formation for ordination, and his pragmatic response to the New Zealand context. He was also committed to keeping the church free from any kind of state control. Above all, he realised that he had to grasp a unique opportunity. “Soon after his arrival in New Zealand, Selwyn wrote: ‘I find myself placed in a position such as was never granted to any English bishop before, with a power to mould the institutions of the church from the beginning according to true principles’.”

Initially the College was established at the Waimate Church Missionary Society station, thus attempting to transform the place that was the most successful mission enterprise to this point. Selwyn’s high-church views were not shared by the missionaries already present there, and the particular practices of his churchmanship may have had little influence either upon the Māori or Pākehā. During its early history, the vision for the College included a variety of educational institutions. Besides training ordinands, there was also St John’s Collegiate School, developing what had been the missionaries’ English Boys’ School, as well as schools for adult Māori teachers, Māori boys and infants, and a small hospital. This all brought a mixture of frustration and determination to Selwyn as the Church that he led sought to adapt itself to its colonial environment.

Community life at Te Waimate and later in Auckland was very important for Selwyn, both as an ideal – being one community of the baptised in the face of cultural differences - and also to support the College as cheaply as possible. Students and staff ate together in the common dining room: “What was unique about Selwyn’s ‘Common Table’ at this time was the way in which Māori and Pākehā, women and men, and students were joined together in one community. That also found expression in daily worship.”

“Useful industry” gave training in practical skills and contributed to the community being self-supporting. St John’s was a uniquely inclusive institution, not only for Māori and Pākehā but also women and men. At the same time, from 1847 Selwyn was working to establish a similar enterprise near Porirua “to build a college like St John’s” as “twins of learning”.

16 Davidson, Selwyn’s Legacy, p. 37.
learning institution established on the southern site, but it is another example of Selwyn’s visioning. He was a driven man whose attempt at racial justice was based on a work ethic, his own ideals, and perhaps no greater consideration of Māori cultural values than other churchmen of his time.18

By 1850 the project was in trouble. Selwyn’s failure to bring about his early vision for the College was deeply affected by the contending pressures coming from both the missionaries and the growing settler population, which became an irreconcilable division. From 1814, the work of the Church Missionary Society amongst Māori had produced a church that was worshipping in Māori. They were keen for some of their lay catechists to be ordained and thus provide leaders to encourage an indigenous ministry. The CMS valued its autonomy and status as a voluntary society within the Church. Its organisation, including finances, was controlled from London, where the Clerical Secretary Henry Venn not only exercised great influence in British colonial affairs around the globe19 but also expounded principles of missionary action that would support native churches with integrity, so the missionaries should go on to “regions beyond”20 to begin the process again. Alongside this, the settler church was developing, not only in numbers but in distinctive character. The members of the New Zealand Company had strong links with the “high” Anglican body, the Society for the Propagation of the Gospel (which disagreed with CMS on matters of policy such as episcopal supervision of missionaries).21 Some immigrants, as founders of the Church Society of New Zealand, hoped to have a bishop and strong body of clergy for both colonists and natives, but inevitably gave priority to their own settler interests.

In 1850, Charles Abraham, a close friend of Selwyn during his time as an Eton tutor, arrived from England and took charge of the now struggling college. The College was divided into English and Māori “sides”, and some reorganization was

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18 John Stenhouse, in The New Oxford History of New Zealand, p.324, describes Selwyn as “from the heart of the English establishment.”
attempted. “A sad cloud of calamity” in late 1852 led to the College being suspended for a time. Davidson describes the record of what happened in these terms: “The College Council met on 27 December 1852, and although there are no explicit references to homosexual practices in the minutes, there are strong hints that there were problems.”22 The College closed the next year, remaining so for eight years, and never reopened as the complex institution that Selwyn tried to create.

Selwyn’s St John’s in the 1840s had offered a vision of racial equity, service and mutuality that seemed to have failed miserably. When Rota Waitoa, the first Māori deacon, was ordained in May 1853, this was regarded by Abraham and Selwyn as a sign of hope, but the lengthy period that Rota served before he was ordained priest in 1860 showed the unrealistic standards Selwyn set for clergy. Selwyn could be seen as an assimilationist: he seemed to have little understanding of Māori needs or desires, and no real understanding of long-term mutually-supportive relationship between the races. Yet he stood up for Māori rights,23 and he wanted his clergy all to be fluent in Māori (driven by a concern for effective communication in evangelism but possibly expressing some early idea of partnership in recognising the need for all clergy to be bilingual). He worked assiduously in supporting the completion of the Māori Bible and printed texts in Māori. At the same time he wanted some Māori to be fluent in English, to enable Māori to enter into the Pākehā world confidently.

The attitude of the rapidly growing number of settlers was not conducive to real partnership. Selwyn’s fundamental principle of balance in numbers and status between white and Māori students was important to him, but this also aroused considerable opposition in the white settlers. “We are succeeding, I hope,” he wrote in a letter to England, December 1849, “in amalgamating the two races on an equality of privilege and position, but it is uphill work; it seems so natural to every English boy and man to have a Māori for his fag.”24 On site, the formal and informal requirements of life at the College were demanding for all involved, partly because of

23 Davidson, Selwyn’s Legacy, p. 56: “Life at St John’s provided a sheltered environment where there was considerable sympathy for Māori rights.” Stenhouse, The New Oxford History of New Zealand, pp. 325-6, describes the criticisms, slightly later, by other colonists, of the “Māori-coddling Anglican establishment.”
24 Evans, Churchman Militant, p. 112.
Selwyn’s high standards and the colonial conditions, but mostly because of the constant financial problems which were caused by lack of support from both CMS and the settlers.

In earlier chapters it was argued that baptism brings about new life, new creation, new family, new community, both for the person being baptised and for the whole church, as the process of being a baptising community is lived out. There is a sense in which the “experiment” at St John’s reflects such a community, engaging with the relationship between the baptised individual and the wider society. What happened in these years showed limited elements of a justice-based, radical political ecclesiology, but the rapidly changing social environment ensured that what developed next followed a neat colonial path. The abundance of the common table foundered on finance as much as on the vision that tried to incorporate both the expectations of an idealised English cathedral and correct theological training with an understanding of mutuality that did not sit at all easily with those from whom Selwyn needed support.

The 1857 Constitution: colonial ecclesiology?

The domination of Selwyn in colonial church life is seen again in the second “time”. As already noted, two months after his arrival in the country in 1842, Selwyn wrote that he had “a power to mould the institution of the church from the beginning according to true principles”.25 Fifteen years later, on 14 May 1857, a Conference began meeting at St Stephen’s at Judges Bay to give constitutional expression to these principles. No Māori, nor women, were present,26 but two bishops, eight priests and seven laymen signed the Constitution for associating together as a Branch of the United Church of England and Ireland the Members of the Church in the Colony of New Zealand. That act was the culmination of ten intense years of dreaming, debating, and deliberating. Five of the seven laymen present were active in the politics of the time. In 1852 the Constitution Act had established settler

25 G.A. Selwyn to Secretary SPG, Auckland, 29 July 1842, quoted in Davidson, Selwyn’s Legacy, p. 15.
26 Some women signed one of the documents that were part of the consultative process earlier in the 1850s. Note that most men and all women were excluded from the rights of suffrage in the State, so the lack of involvement of women on this occasion, is, given the time, not remarkable. The exclusion of Māori represented points to the way in which Selwyn was dealing with issues of colonial ecclesiastical politics and also the role of senior CMS missionaries in representing Te Hahi Mihinare.
government, setting up a General Assembly for the colony and a system of provincial
government. Votes went only to males over twenty-one who had individual title to
property of a certain, but relatively low, value. Very few Māori were able to vote, as
their land title was held collectively.

Selwyn’s overwhelming concern in drafting the Constitution for the Church
was to create structures to support the clergy, and to govern and oversee the life of
the Church, in a system that could be seen to parallel the structure set up for the
colony. The following contemporary comment highlighted the difficulties facing the
colonial church:

There are few questions more perplexing to an English Churchman in the
Colonies than the best mode of providing maintenance for the clergy. He
comes out from the midst of a Church of venerable institutions and time-
honoured endowments, to find the same Church stripped of all externals,
with no ancient wealth, no long-descended patrimony, no prescriptive
rights, a sort of cast-off step daughter, thrown upon her own resources
without previous training for self-dependence.

This concern for clergy maintenance was an important factor in the call for a
constitution. It was also essential to clarify the relationship of the colonial church to
the Church of England and to develop the necessary organisation for the church. In
the background, throughout the 1850s, struggles continued between Selwyn and the
CMS, particularly with Henry Venn who wanted native churches under native
leadership.

At the first session of the Conference at St Stephen’s, Selwyn described the
steps towards the event that he had taken during the previous ten years. He
reminded those present about the times when he had consulted church members

27 Noel Derbyshire, “The English Church Revisited - Issues of Expansion and Identity in a Settler Church
(accessed 15 July 2009).
28 As printed in a local newspaper at that time and cited in Allan K. Davidson, “The sesquicentenary of the
Anglican constitution: an historical overview – an address given at Holy Trinity Cathedral, Auckland, June
29 He compromised when Selwyn offered him the concept of three bishoprics under CMS missionaries, but
only William Williams’ appointment as Bishop of Waiapu eventuated.
and involved lay people. Lacking endowments, the church in New Zealand depended on lay support. Selwyn’s enthusiasm about lay input, was unusual in his day, but like Perry in Melbourne, provided the foundation for both the later ready acceptance of the Constitution and the participation of lay people. Stenhouse notes that while Selwyn and Governor Grey recognised the importance, and necessity, of relying on lay people, “ordinary Anglicans used to regarding the Church of England as a public utility adjusted slowly, if at all.” The pattern of the Protestant Episcopal Church of the USA and the earlier urging for further (lay) staff made by Broughton, then Archdeacon of New South Wales, during a visit to Paihia in 1838, ensured that laymen (they were men) could continue to play a full part. Selwyn also valued the partnership with the ordained:

neither will I act without you, nor can you act without me. The source of all diocesan action is in the Bishop and therefore it behoves him so much the more to take care that he act with a mind informed and reinforced by confidence in his clergy.

Quite unlike the governance and theology of the nineteenth-century Church of England, the participation of the baptised, even without women and Māori, was being lived out to some extent as this ground-breaking Constitutional Conference did its work.

Over the previous ten years, it had become clear that the British Parliament was unwilling to pass legislation regulating the affairs of colonial churches, although Selwyn, during a visit to England 1854 and 1855, established that there were no legal obstacles to members of the Church associating together to order their

30 Selwyn had close contact with leaders such as George Grey (Governor of New Zealand), William Martin (Chief Justice of New Zealand) and William Gladstone.
31 An evangelical bishop, Perry also encouraged appropriate men to be actively involved in church life.
affairs. Selwyn was keen to avoid erastianism – the doctrine that the state is supreme over the Church in ecclesiastical matters – by ensuring that the Church was not established by either the imperial or colonial governments. This was expressed in the preamble of the Constitution through the concept of “voluntary compact”, an ecclesial phenomenon begun in the Protestant Episcopal Church of the USA, whereby those who voluntarily joined together and placed themselves under the agreed Constitution formed the Church. Major influences on Selwyn’s constitutional thinking included the discussions with his clergy at his synods of 1844 and 1847, his consultation with clergy and lay people in New Zealand and then with lawyers in England in 1854-55. In 1850 in Sydney he met with the new bishops from the Australian colonies: this conference hammered out some of these principles, especially the idea of synods which would include bishops, clergy and laity.

There were three issues on which Selwyn claimed that there were such unanimous views held by people around the country that he considered them essential to include. The first was the commitment to organising the Church on the basis of three houses: Bishops, Clergy and Laity. In 1844 and 1847, Selwyn had met with his clergy, in what he called “synods”, which seemed strange to both churchmen and lawyers in England where the Convocation (meeting of clergy) had not met since 1717. Selwyn’s authority to convene such a gathering was questioned, as was the nature of the synod’s authority. He was looking to further develop models from both across the Tasman and the Protestant Episcopal Church of the USA, which meant that the Synod would meet as one body, with three

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35 Despite the 1847 Colonial Churches Act, attempts in 1851, 1852, and 1853 to legislate in the British Parliament for the life of the colonial Church were unsuccessful. When Selwyn discussed constitutional issues with lawyers and others during his visit to England 1854-55 it became clear that there were no legal obstacles.

36 The Diocese of Melbourne was the first to do this, using an Act of Parliament of 1854, which is still in force. This was closely followed by Newcastle also in 1854 and soon after by Adelaide, both on the basis of a voluntary compact.

37 It was another seventy years (1919) before the Church of England established a national Church Assembly with a House of Laity, and one hundred twenty years (1970) before the English General Synod brought all three orders to sit together.

38 The Episcopal Church influence is cited in Allan K. Davidson, “The sesquicentenary of the Anglican constitution”. Regarding the Australian developments, Bruce Kaye’s article “The Strange Birth of Anglican Synods in Australia and the 1850 Bishops’ Conference” in The Journal of Religious History, 27, 2, pp. 177-197, attributes the emergence of synods in Australian Anglicanism, and their particular shape, to the social democratic forces at the time, which he claims were for the most part expressed by Anglican lay people. See
separate houses of bishops, clergy and laity who sat together, but voted separately so that each house could thereby exercise a veto on the others. The adoption of Westminster procedures and the difficulties for lay people without some financial independence to attend synods contributed to the limited outcome of this hope for wider democratic participation. Despite that, Selwyn was determined that laity would play a key part in the organisation of the Church and he urged all “to do his appointed work and use his special gift that they might see their Church grow into a holy temple of the Lord.”

The second non-negotiable issue Selwyn brought to the constitutional conference was by contrast conservative: to maintain the doctrine and ritual of the Church of England. The “fundamental provisions” in the Constitution entrenched The Book of Common Prayer, the Ordinal, the Thirty-nine Articles of Religion and the Authorized Version of the Bible. There was no formal recognition of the widely-used Rāwiri or Māori translations of sections of the Bible.

Thirdly, Selwyn brought the non-negotiable issue of giving General Synod “full power of regulation in the affairs of the Church” so that in all matters, such as doctrine and discipline, the nomination of bishops, and diocesan boundaries, the national church body had final authority. The New Zealand church, unlike some dioceses in the Australian colonies, rejected the possibility of seeking parliamentary legislation to give sanction and authority to the Church. Thus the Church of England in New Zealand ceased to have any legal connection with the parent church in England, and the colonists were able to do whatever they liked within the boundaries of the Constitution and its fundamental provisions to enable the government of the Church.

The CMS had other hopes under Venn, however, looking to a strong “Native Pastorate”. It was not to be – at this time anyway. The Māori church faced assimilation, especially because of the cooperation of the CMS missionaries and the


40 The English government issued new letters patent to the bishops in New Zealand to regularise the diocesan structure, but in the 1860s a judgement declared that the State had no jurisdiction over churches in countries which had their own legislature.

41 Shenk, Henry Venn, Missionary Statesman, p. 118.
effect of the wars of the 1860s, and a future of poorly-resourced “missions” as their land, legal rights, visibility and numbers diminished dramatically.

Selwyn’s constitution was radical and inclusive in ways that may have surprised many in the Church of England, as he seized the opportunity to start the new colonial church in new more democratic way. Bishop Vercoe’s question of over a century later, “What should the Church of Jesus Christ look like in relation to the surrounding culture?” was being answered in the already-established tradition of colonial egalitarianism but with the clear limitations of a church that today appears much like the governing elite at prayer.

**Octavius Hadfield – bicultural bishop?**

There were, however, those who stood in the name of Christ against ascendant aspects of the culture. Octavius Hadfield was twenty-four when he arrived in New Zealand in 1839 to work as a CMS missionary. After a brief period at Paihia where he was ordained by Bishop William Broughton, he responded to a request for an Anglican Mission on the Kapiti Coast. He arrived in Waikanae in November 1839, and soon won the trust of local Māori (who were already using the BCP for their worship before he arrived). He developed friendships, preached, catechised, and baptised, writing to his sister, Amelia, of one group that they seemed “exceedingly clear on doctrinal points, such as election, justification, [and] sanctification.” Mindful of the future, Hadfield was committed to the value of Māori ministry to the church, not only baptising and ordaining but also shaping the careers of his successors and providing means for their support.

Under his direction, Te Āti Awa built a large wooden church within the Waikanae pa. It was this church which inspired Te Rauparaha, the leading chief in the area, to build the church known as Rangiātea at Ōtaki, a building that was not

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42 Bishop Broughton of Australia exercised some episcopal oversight over the Anglican missionaries in New Zealand prior to Selwyn’s appointment in 1842. See Williams A Simple Nullity? p.21.
44 Macmorran, p. 39.
only beautiful but regarded as a great centre of faith until it was burnt down in 1995.\textsuperscript{46} Hadfield’s strong sense of social justice often made him bitterly unpopular with the colonial government and many settlers. During the Taranaki war, he supported the rights of his Te Āti Awa converts to choose what they did with their land. Hadfield’s attitude was based on his conviction that “every act in New Zealand must be productive of good or evil to generations to come”\textsuperscript{47} He was an active and passionate peace-maker, deeply committed to reconciliation between the tribes.\textsuperscript{48} Bernie Townsend states “In his role as Christian peace-maker, Hadfield demonstrated skills of confrontation, discussion, listening and a deep commitment to the achievement of peace.”\textsuperscript{49}

He was able to do this effectively because he immersed himself in the culture of the Kapiti region. Townsend again: “The word immerse is derived from \textit{baptizo} a Greek word that is transliterated into the modern word baptise. The meaning is reflected in the action of dyeing wool, by dipping it in water and dye, so the outcome is quite different from the source.”\textsuperscript{50} This vocational and life-style choice by Hadfield enabled him to play with integrity a major part in the process of inculturation as the seeds of faith were nurtured.

He was keenly interested in Māori schooling so that baptised Anglican laity could become active participants in both church and society. Involved with Selwyn in proposals for a college like St John’s at Porirua (and an affiliated collegiate school at Motueka) with a bicultural governance and teaching structure, he believed, and showed by his actions, that the church had something of value to say to the state, not just about Māori matters. With the Education Ordinance of 1847, “[Governor], Grey was determined that New Zealand was not to be a pluralist society”, so promoting teaching only in English and the advancing of British notions of

\begin{footnotes}
\item[46] After the fire, Rangiātea was quickly rebuilt as closely as possible to the original, which indicates its importance to both the local people and the wider Church.
\item[48] Ramsden, Rangiātea, p.269.
\item[50] Townsend, p.25
\end{footnotes}
had committed himself to baptising, teaching and developing ministry amongst Māori, and loved to call himself “matua” (parent) to the Māori people. He worked closely with Te Rauparaha on the project to build Rangiātea, and like Samuel Williams, who continued the work at the Ōtaki mission after Hadfield became ill, he had a penetrating understanding of Māori mentality and psychology. As a direct influence of his work, Māori clergy moved out from the strengthening base at Rangiātea to serve in other parts of the North Island.

Hadfield wrote three public letters in 1860-1, which were published as pamphlets on the Taranaki war: “One of England’s Little Wars”, “The Second Year of One of England’s Little Wars”, and “A Sequel to One of England’s Little Wars”. He was particularly concerned to expose the manner in which the process of the purchase of land in Waitara had ignored the Māori understanding of land tenure. Motivating his writing was what he described as his need to discharge “an imperative duty in the cause of truth and justice”.

An obituary notice identified the breadth of the cultural, spiritual and political elements of his influence:

Throughout his life, his mana over the Māoris was perhaps greater than any other man’s. Not merely in spiritual matters, but in political directions it was exercised and feared. ... In the early days of the Wellington colony, Mr Hadfield was constantly appealed to as an umpire in the ever-recurring land troubles.

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51 Williams, A Simple Nullity? p.71
52 Evening Post, June 11, 1870, p. 2
53 Macmorran, Octavius Hadfield, p. 97.
54 Marlborough Express, December 14, 1904.
This did not win him many friends among either churchmen or political leaders. From the beginning he had been aware of what might happen between the races. He wrote to his mother in January 1842:

I begin to fear that the rapid influx of whites to this country must eventually prove pernicious to the Māoris. This part of the country will shortly be overrun with settlers if colonisation proceeds as it has hitherto done. I cannot but fear that there will be bloodshed here before long, that a collision will take place between the settlers and the Māoris. Nothing I firmly believe at the present moment restrains the Māoris but the power of the Gospel.  

Such confidence in the transformative power of the gospel seems to be the key to Hadfield's vision, and the driving force of his ministry, at least until he became Bishop. From 1870-93 he was Bishop of Wellington, including a term as Primate of New Zealand 1889-93, and he died in 1904, at perhaps the lowest time of Māori self-confidence. Major events had redefined the relationship between the races in his lifetime: vast tracts of land continued to be settled by colonists, and in 1858 the Māori King movement was formed as one attempt to oppose further land sales. The invasion of Waikato expanded the process of land confiscation, in 1881 the Taranaki village of Parihaka was sacked by government troops, and in 1892 a Māori Parliament – Kotahitanga - was set up. In 1877 a significant step was taken when the Treaty of Waitangi was declared a “nullity” by Judge Prendergast in the case of the Wi Parata v Bishop of Wellington.  

Hadfield had declined the offer of the see in 1858, but eventually he succeeded Bishop Abraham in 1870. Although he fostered the Māori pastorate, on the basis that a Māori ministry should be the ultimate aim of all missionary efforts and would be key in the future of the Church in the new country, from this time he seems to have been less vocal in encouraging and enabling Māori to keep their land.

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55 Macmorran, Octavius Hadfield, p. 37.  
56 While the Bishop of Wellington was a legal personality in terms of the case, Hadfield was that bishop! It is at the very least ironic that Hadfield, with all his earlier involvement in land issues, could finish up being the bishop who denied “...the reasonable requests of Ngāti Toa for Whitreia to be returned to its donors.” Williams, A Simple Nullity? p. 117.  
57 This was probably because of his health: he suffered from severe asthma all his life, which often left him incapacitated and bedridden for months at a time.
This was in contrast to his strongly-articulated views during the Waitara incident, for which he was denounced by settlers as a fifth columnist and an apologist of barbarianism. He had seemed fearless in attacking and exposing the injustice, as a dimension of his responsibility for the temporal care and spiritual nurture of his Māori flock, despite attacks from the public and government figures. From the time he accepted the role of Bishop, however, he seems to have given his attention to the settler issues of his Diocese. Within the Church, the desire for “a bishop for the Māori people” was already being expressed. In 1877 Hemi Matenga of Ngāti Toa wrote requesting a Māori bishop to replace William Williams who had resigned as Bishop of Waiapu. Three years later, in 1880 General Synod – of which Bishop Hadfield was a member - declined a request for a Bishop for Māori in the diocese of Auckland, in favour of continuing the policy of assimilating Māori into the settler church.

A justice-based, radical political ecclesiology would in modern terms include partnership and inculturation, so one must ask: to what extent, through this “time”, have the lives of the baptised expressed these “marks” of baptism? The baptismal new community derives from participation in the death and resurrection of Christ who calls people to radical discipleship. It appears to have fired Hadfield’s ministry to the extent that the Lord’s command to make disciples of all nations meant that there were deep and disruptive political and social implications for him, about which he spoke vehemently particularly during the period of the Waitara struggles, which shaped the way many remember his whole ministry.

**Walter Nash – Christian Socialist**

Walter Nash was another whose faith as a baptised Christian brought him into political activity. His life does not have an ecclesial dimension beyond the role of a lay person, which should not be under-estimated, but he is included here because he was explicit about living a public life driven by an expression of Christian

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59 The baptism may have happened when Nash was a young man newly arrived in Wellington, according to Keith Sinclair, Walter Nash, (Dunedin: John McIndoe Ltd, 1976), p. 17. Craig Mackenzie, in Walter Nash: Pioneer and Prophet, (Palmerston North: The Dunmore Press, 1975), p. 38, cites a card held by Nash certifying his renewal of baptism vows at St Matthew’s, Brooklyn, during Lent 1914.
faith that was at times counter-cultural. Nash’s arena of service was in Parliament, which he entered in 1929 as a Labour MP, in which he served as Minister of Finance 1935-49 and later, for three years 1957-60, from the age of 75, as Prime Minister. Newly arrived in Wellington from England in 1909, he became involved in the Church of England Men’s Society. He was deeply committed to its aims: “to promote glory to God, true religion, Christian brotherly love and practical helpfulness” and remained an active Anglican all his life. His faith was always shaped by an early attraction to Christian Socialism, especially through the influence of Charles Gore, which he liked because he saw socialism as being about ethics and justice. He also became an advocate of the views of Leo Tolstoy on pacifism, unselfishness and avoidance of evil. However, unlike Tolstoy, Nash continued to believe that Christianity and socialism were inseparable. His views on political economy reflected the writings of John Ruskin, who argued that the just distribution of wealth to maximise the happiness of the majority of a population was the most important principle in economics.

Above all, Nash believed in practicing Christianity in all the demands of life here and now. He wrote once to a friend that he wanted “to make our society the Fighting Battalions for the Establishment of the Kingdom of Heaven on Earth.” Although Nash worked most of his pre-parliamentary life in small business, as a tailor and later as a bookseller, he became disillusioned with aspects of both business and church life, and in 1919 wrote to Bishop Averill of Auckland: “Our Church authorities are so keen on running the Church in a business manner that they forget their mission which is to run business in a Christian manner”. The teaching of Jesus was interpreted pragmatically by Nash in a way that led to and continued to shape what became a life-long involvement in politics.

By the 1920s Nash had become keenly interested in international relations, a subject closely linked with both his pacifism and his concern for the world’s poor and hungry. In 1925 and 1928 he stood for Parliament unsuccessfully as candidate

60 Charles Gore (1853-1932) was successively bishop of Worcester, Birmingham (the time when Nash was most aware of him) and Oxford, and a leading figure in the Christian Social Union. He also wrote a critique of the fundamentals of the market economy, in “On Private Property.” Gore acknowledged his debt to F. D. Maurice, but always said that his passion for social justice dated from a tour of the slums of Oxfordshire.

61 Sinclair, Walter Nash, p. 18.
for the Hutt electorate. From then on, increasingly he committed his time to parliamentary and party organisation duties, including service as President of the Labour Party during 1935-36 (when Labour was first in government). He endeavoured to produce a universal pension scheme funded by social insurance payments, which the majority of caucus rejected in favour of pensions funded from taxation. Nash became minister in charge of social security, introducing legislation to the House in August 1938 which resulted in the Social Security Act. Always convinced that the basis of economic life is service not profit, he had a passion for caring for the poor, claiming that care of the aged and the infirm should be a “first charge” on the wealth of any society. He encouraged family life through linking home ownership with the birth of a child.\footnote{Bronwyn Labrum, “The Changing Meanings and Practices of Welfare, 1840s-1990s”, in The New Oxford History of New Zealand, p. 411.} His involvement as a politician in international relations was especially focussed on encouraging means which would enable the global community to feed the hungry, which he saw as the mark not of a Christian but of a civilised society. He remained a Christian Socialist all his life, believing that the two components were inseparable. Also a committed pacifist until the rise of fascism convinced him otherwise, he supported collective security through the League of Nations.

As Leader of the Labour Party under a conservative National government, Nash worked under a great deal of pressure. Sinclair notes, “During the 1951 waterfront strike he attended St James’ Church at 7am every day ‘to pray for industrial peace.’”\footnote{Sinclair, Walter Nash, p. 286.} Remembered as long-winded and verbose, with a desk piled high with paper, he spent much time worrying over decisions, working with statistics, talking at length with individual constituents, and attending countless functions. Despite the limitations of his personal style, Nash made the Labour Party’s aspirations into policy. Barry Gustafson describes his contribution in this way:

He was energetic and meticulous in detail and fervent, principled and moralistic in his political and religious views. Few New Zealand politicians in the twentieth century had such an impact over such a long time.\footnote{Barry Gustafson, ‘Nash, Walter 1882 - 1968’. Dictionary of New Zealand Biography, updated 22 June 2007, http://www.dnzb.govt.nz/ (accessed 19 July 2009). Gustafson’s critical view of Nash’s contribution to economic policy is not shared by all specialists in the period.}
This impact was also valued by Bishop Richard Randerson, who on the occasion of his retirement told a congregation how, as a student, he had heard Nash campaigning before the General Election of 1963. Nash paid little attention to such election bribes as raising the benefit or cutting taxes. He chose instead to paint a challenging picture of the global situation, affirmed the need for New Zealand to play a role in peace-making in those days of the Cold War, and drew attention to critical issues of poverty in Third World nations – all of which influenced Randerson’s own commitments later.

Walter Nash was a product of the Christendom world, particularly in his understanding that a Christian society and a civilised society would be one and the same. His Christian Socialism gave direction to his life of faith. He believed in transforming society as a Christian and that his faith called him to be actively involved in political decision-making. He also believed that a particular position on the political spectrum was the correct one for a Christian. Obviously Nash was not the only Christian in Parliament, but his dedication to both faith and politics, held together, makes his life an appropriate “time” in history to examine the marks of the baptised life in his career. He believed at a deep level in the responsibilities of the Christian individual, rather perhaps than the baptised community, to the world, but certainly his life was also known for the seriousness with which – at his best – he took both church relationships and the new life that expressed itself in the affairs of humankind. Sinclair records him writing little inspirational notes to himself, such as: “A Christian does not merely record history – he makes it.”

At the same time he worked closely with ministerial colleagues of the Presbyterian and Roman Catholic traditions and with those of no religion.

The question raised several times in this research regarding baptism is: how can a deepening understanding of the call to unity and its ethical implications, both characteristics of the baptising community, impact keenly on societal relationships, ethics and mission? Walter Nash is an example of an individual who took this

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68 Sinclair, Walter Nash, p. 20: He wrote to the Reverend J.D. Russell, “All Christians who are striving to enter the Kingdom of Heaven on Earth are socialists.”

69 Sinclair, Walter Nash, p. 360.
seriously, in a society where it was still true that most people were “Christian” but where few expressed it in such specifically engaged or intentionally transformative ways. He was an Englishman, even though he spent most of his life in New Zealand, and probably did not think in terms of partnership or inculturation or difference, but as a committed Christian he was resolute in his commitment to the unity of all people and to the ethical exercise of the power with which he was entrusted.

**Te Pouhere**

In 1991, Muru Walters wrote about his perception of how culture and tikanga were being expressed:

*The Revised Constitution/Te Pouhere* – a place to tie up so you don’t get swept away by the tide. When Pākehā, the Majority culture, do things their way (tikanga Pākehā) it is not only the right way, but in NZ/Aotearoa it is the only way. When Māori, the indigenous minority, do things their way (tikanga Māori) in NZ/Aotearoa, it is also for them the right way, except they run the risk of promoting separatism, as their critics are quick to point out. The power to enforce the right way is the prerogative of the majority culture.70

This challenging observation was made a year before General Synod met to approve *The Revised Constitution/Te Pouhere*. This document recognised the covenant partnership relationship under the Gospel and the Treaty of Waitangi, providing for each of three partners (Māori, Pākehā and Polynesia) to worship and minister in their own language and culture. Each has a level of provincial authority with the power to structure themselves and conduct their life in a manner they deem to be appropriate. In General Synod each Tikanga has an equal vote, reflecting their life as three equal and integral partners.

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This momentous ecclesial change has been discussed very fully elsewhere.\(^\text{71}\) It is included with the six other “times” because of its formative nature, both as a legal document and a theological statement. An examination of *Te Pouhere* does not give “a clear theological definition of [the Church’s] nature and mission”, despite this claim made by Brian Davis in *The SPCK Handbook of Anglican Theologians*,\(^\text{72}\) but the Preamble does include reference to the statements on mission from the Sixth and Eighth Anglican Consultative Council, statements which can be seen as the fruit of theological reflection.\(^\text{73}\) As a Constitution, this document clearly has a legal purpose, beginning with several theological parts to the Preamble. This Church is described as “the body of which Christ is the head and all baptised persons are members”, with its call to be “the community of faith [which] provides for all God’s people, the turangawaewae, the common ground”. Baptism is there at the very root. This is the only statement of baptismal ecclesiology, but throughout there are indicators of new life in Christ, partnership, mission outlook and eschatological hope.

*Te Pouhere* means literally the hitching post. For Māori, it is the place where a *waka* (canoe) is tied at the end of the day, not a piece of ground or a *pa* or a headquarters, simply a place to tie up to so the boat is not swept away by the tide. In 18 clauses, *Te Pouhere* gives an overview of the history of this Church, including its external relationships, and its authority within the Anglican Communion, before re-stating the Fundamental Provisions of the 1857 Constitution. Then, under the heading ‘Further Provisions’, Part B spells out that

This Church holds and maintains the Doctrine and Sacraments of Christ as the Lord has commanded in Holy Scripture and as explained in: *The Book of Common Prayer 1662/Te Rāwiri*; *The Form and Manner of Making, Ordaining, and Consecrating Bishops, Priests and Deacons*; *The Thirty-Nine Articles of Religion*; and *A New Zealand Prayer Book – He Karakia Mihinare o Aotearoa*.

\(^{71}\) For example, the kind of Church life that emerged is featured intentionally, as editorial policy, in almost every issue of *Anglican Taonga* magazine.


\(^{73}\) These state that mission involves “proclaiming the Gospel of Christ, teaching, baptising and nurturing new believers within Eucharistic communities of faith, responding to human needs by loving service, seeking to transform unjust structures of society, caring for God’s creation, and establishing the values of the Kingdom.” [http://www.anglicancommunion.org/ministry/mission/fivemarks.cfm](http://www.anglicancommunion.org/ministry/mission/fivemarks.cfm) (accessed 29 November 2009).
Then the life and work of General Synod in relation to *Te Pouhere* is prescribed. ‘Provisions Not Fundamental’ includes Part C, which describes the mechanics of the meetings of General Synod, and Parts D, E, and F which spell out the three-tikanga arrangements. Each of the three cultural groupings has the power in General Synod to veto any proposed legislation. The final provision (G5) states that “In applying this Constitution the Māori and English texts shall be considered together”. This is necessary because the text of the Constitution is in both languages, and is also a reminder that the key principles involve a bicultural commitment, with the three Tikanga life flowing only from this primary relationship under the Treaty of Waitangi.

The creative tension between this bicultural foundation, but now relating to three tikanga, emerged towards the end of a process. To begin with, the Church considered its life in relation to the Treaty. Only in the final stages of the revision did those involved begin to look also at including the missionary Diocese of Polynesia.74 Te Pihopatanga o Aotearoa had been already in place since 1978 as an expression of church organisation that was not limited to geographical dioceses,75 where ministry was offered to Māori across the boundaries of dioceses with Pākehā bishops, and it was becoming clear that the presence of Polynesian Anglicans in Auckland needed episcopal oversight.76 This element of the constitutional revision has in some places drawn the Church into the ongoing debate about whether New Zealand should be bicultural or multicultural, although the commitment of successive governments since the 1970s has been based on the implementation of the Treaty of Waitangi, between Crown and Māori, in a wide range of legislation.77

A brief overview of the key events that led to *Te Pouhere* is necessary in order to understand the relationship between the Church and the society from which

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74 Melanesia became a Missionary Diocese in 1861 and a separate province in 1975 as the Church of Melanesia. Polynesia was the responsibility of the Bishop of London until 1908 when their first bishop was appointed. In 1925 Polynesia was associated as a missionary diocese with New Zealand and became a Diocese in its own right in 1991.

75 The Bishopric of Aotearoa was established in 1978 with autonomous representation at General Synod and a mandate to give full episcopal care to Māori people.

76 Perhaps they could be likened to the “stranger in our midst” referred to later by Archbishop Paul Reeves?

77 Notably, the *Treaty of Waitangi Act* 1975, which gave the Waitangi Tribunal the powers to investigate any Crown breaches of the Treaty in the future. The *Treaty of Waitangi Amendment Act* 1985 meant that this was extended so that claims could be brought about cases that had existed since 1840.
it sprang. Almost from the time of the signing of the Treaty of Waitangi in 1840, within a context of pressure to make large areas of land available for settlers, there had been complaints about injustice experienced by Māori.\(^78\) Quite quickly, land ownership and control of the economy was moved from the tribes, and the Māori population began to move into what was predicted by some to be a fatal decline. Before the Second World War, over 80% of Māori were living in rural areas, primarily within their own tribal districts.\(^79\) Increasing movement to the cities for work led to a breakdown in tribal connection. In 1961 the Hunn Report made recommendations on social reforms for Māori, and the ‘relocation’ of Māori became official policy. The word “integration” was brought before the New Zealand public, in relation to Māori, for the first time.\(^80\) Over the next two decades, segregated sporting exchanges with South Africa raised awareness of racial disharmony abroad and at home, culminating in the major social disruption of the 1981 Springbok rugby tour of New Zealand. Land disputes were being raised locally and nationally, for instance in protest in the Land March in 1975, at Bastion Point in 1977-78 and at the annual commemorations at Waitangi from the late 1970s.\(^81\) In 1975 the Treaty of Waitangi Act established the Waitangi Tribunal to investigate land grievances.

The 1980s in New Zealand was a decade of change and division around issues of racism, amidst community and government awareness that 1990 would mark the 150\(^{th}\) commemoration of the Treaty of Waitangi. For the Church, this led to the setting up of a Bicultural Commission by General Synod 1984. The report Te Kaupapa Tikanga Rua\(^82\) was received two years later when General Synod adopted a recommendation of the Bicultural Commission to revise the Constitution of the Church:

\(^78\) For example, the letter written by Ngai Tahu leader, Matiaha Tiramorehu on 22 October 1849 to Lieutenant Governor Eyre was the first formal statement of Ngai Tahu grievances about South Island land purchases. See the article on Tiramorehu by Harry Evison in The Dictionary of New Zealand Biography, updated 22 June 2007 http://www.dnzb.govt.nz/ (accessed 19 July 2009).


\(^81\) Hundreds of Māori walked in a Hīkoi from Te Hapua in the far north to Parliament in 1975, concerned not only about land but also the need for restoration of the Māori language and culture.

\(^82\) Te Kaupapa Tikanga Rua, The Report of the Bicultural Commission of the Anglican Church on the Treaty of Waitangi (Provincial Secretary of the Church of the Province of New Zealand, Auckland: 1986). Jenny Plane Te Paa, in Thinking Outside the Square, Church in Middle Earth, Ree Bodde and Hugh Kempster, eds., (Auckland: St Columba’s Press & Journeyings, 2003) p. 335, describes this as “the only comprehensive
so that the Preamble reflects the growth of the Church in New Zealand since 1814; so that the principles of partnership and biculturalism are expressed and entrenched; so that the provisions of the Church of England Empowering Act (1928) are incorporated; to have regard to the report and recommendations of the Waitangi (i.e. Bicultural) Commission; and to propose amendments to the Canons, which may be relevant to changes in the Constitution. 83

In 1989, the Bicultural Education Unit was appointed under the control and oversight of the Bicultural Education Commission, to acquaint church people with the principles involved, and, after a careful, fraught, and somewhat incomplete education programme across the country, 84 the General Synod in 1992 adopted Te Pouhere.

The constitutional remodelling was also rooted in church events that happened before the work of this Commission. One of these was the Provincial gathering “Anglicans in Aotearoa” in 1981, referred to in Chapter Three. Archbishop Paul Reeves concluded his closing address there with a vision that captured something of the baptismal theology that is the theme of this research: elements of hope, reconciliation and bias towards the poor and oppressed which can be seen today in Te Pouhere. 85 Yet, as we have already observed in relation to Hadfield, the desire for justice and reconciliation in the Church goes much further back than this, along a path marked by lack of listening, avoidance of responsibility, and dominance.

As far back as 1913, General Synod passed a motion for direct Māori clerical and lay representation, at General Synod. In 1925 a Commission recommended a separate Māori diocese, but the North Island bishops refused to consecrate a Māori bishop. 86 The next General Synod rescinded the 1925 Diocese document which outlines the background and processes adopted by the Church to ‘manage’ the proposed changes to the Constitution. [It] provides invaluable historical information concerning both Māori and Pākehā responses to calls for inclusion and recognition, and it provides detailed explanations of the terminologies and concepts of its time especially those concerning bicultural partnership development.”

84 The Bicultural Education Commission’s work was always controversial and its work was terminated by General Synod earlier than anticipated.
85 This address is quoted in Chapter 3 above.
86 The proposal foundered over the issue of the bishop’s race. The Pākehā bishops insisted that a Pākehā be the first bishop, but Apirana Ngata and the Māori section of the Church were just as insistent that the bishop be Māori. Frederick Bennett was prepared to accept a Māori-speaking Pākehā bishop. Bennett,
of Aotearoa Bill, and agreed to a Māori Bishop as Suffragan to the Bishop of Waiapu. Frederick Augustus Bennett was appointed. He had to negotiate the right to enter other dioceses. An example of the strained relationship happened when 100 confirmation candidates from the Māori Battalion at Ohaeawai were taken by bus to Rotorua because Bishop Simkin of Auckland refused to allow Bishop Bennett to work in his diocese. These were people who were about to enter into a significant baptismal commitment, in a context of military service to their country – and yet their access to confirmation was being contested by church authorities! It appeared that episcopal power and territorial control were regarded as being more important than Christian nurture of all believers, and this situation continued until 1981.

The social changes and protests of the 1970s and 80s meant that the Church could no longer avoid the issues of access and agency with regard to race. Dr Hone Kaa claimed in a speech at the 2010 General Synod that in 1975, when he and others met at St John’s to consider the Māori Anglican future, the only option for them seemed to be a separate church. With wise guidance from two highly-respected men, Manu Bennett, Bishop of Aotearoa, and Allen Johnston, Archbishop of New Zealand, he and his colleagues stayed within the Province. In 1978, after the report from a Special Commission to inquire into the conditions of the Church’s work amongst the Māori people, the Bishopric of Aotearoa / Te Pihopatanga o Aotearoa was established with representation at General Synod and a mandate to give full episcopal care to Māori people. Johnston described the process that led to this in his Presidential Address to that General Synod:

The Commission, consisting largely of Māori members of the Church, under the chairmanship of the Bishop of Wellington, has moved through

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87 This happened around the same period as the Kikuyu controversy in Zanzibar where the Anglo-catholic Bishop Frank Weston was concerned about diocesan boundaries and the bishop’s prerogative, but particularly that African clergy should not become Europeanised, for that cut them off from their own race etc. This is explored further in H. Maynard Smith, Frank, Bishop of Zanzibar, (London: SPCK, 1926).

88 Bishop Philip Richardson, in a personal conversation with this writer in 2008, described F.A. Bennett’s successors, Bishop Panapa and Bishop Manu Bennett, as men who “carried with such grace the humiliation of the Bishopric of Aotearoa.”

89 This statement is my personal recollection.
the dioceses and in traditional settings has attempted to listen to the needs of the church as our Māori brothers and sisters see them.\footnote{Jocelyn and George Armstrong, eds., \textit{Responsibly Christian in church and society today: an anthology of readings} by Allen H. Johnston, Auckland: The Anglican Church in Aotearoa, New Zealand and Polynesia, 2010 p.81.}

In 1981 Whakahuihui Vercoe was consecrated fourth Bishop of Aotearoa but now as partner with the diocesan bishops. When the Bicultural Commission was set up to study the implications of the Treaty of Waitangi for the Church, much was already in train for change in society and this would inevitably impact at the decision-making level of the Anglican Church.

Solid bicultural commitment is the new factor in \textit{Te Pouhere}, the vision of something quite broad and radical, strengthened by the inclusion of the missionary Diocese of Polynesia and expressing an openness to all nations that is baptismal in its ecclesial breadth and missional perspective\footnote{Note that Polynesia is made up of many different nations, with Anglicans mostly in Samoa, Fiji and Tonga.}. Autonomy was given to each Tikanga to develop its own life in mission and ministry:

\begin{quote}
The partners to the Tiriti / Treaty agreed that there would be space for each to travel their own cultural route in their lives within the Church where there is no impediment or disadvantage created for the other; and, that when there are implications for the other, the partners would not move without the approval of both.\footnote{Whatarangi Winiata, “The Reconciliation of Kawanatanga and Tino RaNgātiratanga” (Rua Rautau lecture presented at Rangiātea Church, Ōtaki, 30 January 2005), \url{http://www.firstfound.org/wrrt2005/rua_rautau_lecture_2005} (accessed 19 July 2009).}
\end{quote}

The unity was to be discovered in the common purpose of Christ, where partnership would flourish. Bishop George Connor, who was involved with crafting \textit{Te Pouhere}, described this: “The Commission never talked about separating to come together later. Rather, the two cultures would develop and flourish, and in their fullness would find unity.”\footnote{Personal conversation, 2008.} He alluded to Galatians 3:27, which is not about uniformity or giving up identity but all being equally valuable and precious in God’s sight.

Practical outworkings of tikanga life began immediately, with the ordination and consecration of regional Māori bishops, and in 1996 St John's Theological
College became the umbrella for tikanga colleges.\textsuperscript{94} This was an environment where the struggle and commitment of the Church was made explicit as it tried to give primacy to the Treaty-based principle of becoming bicultural before multicultural. At first, students from the Diocese of Polynesia were included in the (Pākehā) College of the Southern Cross, until General Synod approved the establishment of the College of the Diocese of Polynesia at St John’s.

Fairly quickly there was pressure by some to “take the Church’s model to the nation”.\textsuperscript{95} General Synod 2000 commissioned a survey which was used for reflection by members of the General Synod at a hui held at Te Wananga o Raukawa Ōtaki in November 2001 addressing the brief from General Synod to “find a collective view of this Church on proposals for new constitutional arrangements for the Nation.”\textsuperscript{96} The Hui reported that Tikanga Māori especially “have experienced growth, and their identity has become more visible because they have been free to devise their own structures, strategies and visions.”\textsuperscript{97} Similar affirmation was heard from Tikanga Pasefika. It was different for the third partner: “Within Tikanga Pākehā, the experience has been more complex. Some have embraced the constitutional changes wholeheartedly, others have had limited experience, and yet others have yet to engage in the principles of the partnership.” A single comprehensive motion was to be taken from the Hui to General Synod in May 2002: reaffirming commitment to the Revised Constitution / Te Pouhere; renewing efforts to share stories, events and strategies across all Tikanga; acknowledging the Treaty of Waitangi as a just, moral and spiritual compact; and promoting its recognition and its principles of justice in the nation’s constitutional arrangements.\textsuperscript{98}

It is noteworthy that, while the Anglican Church had begun to put its own house in order in a way that some thought might also shape the nation’s life, there

\textsuperscript{94} Jenny Plane Te Paa, “On Being Te Ahorangi: An ‘Underside’ Experience of the Constitution of the Anglican Church in Aotearoa”, in Thinking Outside the Square, pp.315-336, explores how this endeavour “has been buffeted by the competing and utterly unpredictable forces of politics”.


\textsuperscript{96} In his lecture “The Reconciliation of Kawanatanga and Tino Rangatiratanga”, Winiata, a member of Ngāti Raukawa and one of the architects of Te Pouhere, stated “In the last six years Te Pihopatanga o Aotearoa has encouraged the Church to present the 3-house model to the Nation for its use. The Pākehā side of the Church has been hesitant to take this step, believing that the Nation ‘is not ready’ and that an initiative in this direction would lead to adverse effects on the Church and could be damaging to the Nation.”

\textsuperscript{97} Anglican Taonga, Easter 2002.

seemed to be little explicit awareness that “the Church also offers to the community a tradition which offers healing and reconciliation when justice, love and mercy are brought together.”

Perhaps this is an opportunity for witness to Kingdom values that has yet to be identified. The 2002 Report of The Commission to Review the Achievements in the Principles of Partnership proposed setting up a new commission with clear guidelines to educate as well as review, and added: “We have a great deal to learn about being a three tikanga church. This Commission would give us a greater clarification of what a three tikanga church is in theory, and what the practice has been in reality.”

The tikanga structure involves a learning process as it develops a new way of being church, but even more challenging for many of those involved is its attempt to move beyond the traditional close ties of the Anglican Church to Western colonialism. In Chapter Two I referred to the writing of Ian Douglas. It may be that the ACANZP is in the very process that Douglas describes as “terrifying” for those who have historically been in control but who now find themselves in the radical transition from colonialism to post-colonialism and from modernity to post-modernity. Bishop Philip Richardson of Taranaki claims that “Transformation may be necessary for the whole Pākehā church.”

The interface in this Church between identity and difference remains full of ambiguity. It is clear that Christian identity is established in baptism. Difference, at any level, is secondary. Human understandings of identity always involve drawing boundaries, noting that both identity and difference need deconstruction, affirming and great care. Seemingly, in this Church at least, people live out of their cultural and tikanga identity more than their baptismal identity. The theology that is implicit and explicit in this Church from 1992 could indeed be seen to be a justice-based, radical political ecclesiology, which includes recognition of partnership and inculturation, so that the “marks” of baptism are made visible. Yet, through consideration of this “moment”, there appears urgency for greater explication of what it is to be the baptised, and to be the Church in unity and diversity, in these islands. This task would need to be undertaken across the three Tikanga. The concluding chapter of this research will offer a starting-point for the conversation, from a Pākehā voice.

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99 Davidson, Aotearoa New Zealand - Defining Moments, p. 60.
101 Personal conversation with the writer, 2008.
The Hīkoi of Hope – A tikanga church on the streets

The final “moment” of baptism in action involves the ACANZP getting its feet dirty, walking from the extremities of the country to Parliament. The concept of Hīkoi or pilgrimage has clear links with the words used by the priest to the newly-baptised according to the Baptism liturgy of ANZPB/HKMOA: “N, you are now a pilgrim with us.”¹⁰² The words of the liturgy go on to speak of challenge, affirmation, confirmation, growth, and lifelong journeying. These elements were all part of the concept of Hīkoi, a Māori term usually used for a group of people walking to offer a united voice and a physical presence against injustice. Each Hīkoi has its own specific focus.

The Hīkoi of Hope was called for by a unanimous resolution of the 1998 General Synod, in response to deep concern about economic and social injustice which speakers at the Synod claimed were caused by current government policies. Many who were present there were moved by the tears of a Māori chaplain describing the plight of people amongst whom he ministered. The Synod called for the Hīkoi as a visible and symbolic expression of deep concern within the Church at the pain resulting from the intolerable levels of poverty in New Zealand, and as an expression of its frustration that submissions, statements, and resolutions had increasingly fallen on deaf ears.¹⁰³ Five “planks” were identified to focus the concern about what were seen to be inadequate government policies: real job creation, addressing poverty, affordable housing, a health system that could be trusted, and accessible education.

Five months after the decision of General Synod, the Hīkoi of Hope began, on 1 September at the north end of the North Island, Spirits Bay, and at the south end of the South Island, Stewart Island. About 40,000 New Zealanders took part, for varying stages of the journey, walking different routes, and led by the bishops. About 6,000 converged in Wellington, at Parliament, a month later, to protest against the government’s policies toward the poor and to present to political parties a number of kete¹⁰⁴ which contained the collation of about 200 pages of people’s stories of their

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¹⁰² ANZPB / HKMOA, p. 389.
¹⁰⁴ “Kete” is a Māori term for a small woven flax basket.
suffering. These had been recorded in church halls and meeting house and civic venues, wherever the walkers stopped for food and worship and sleep. Listening to the stories of ordinary people, and speaking out on their behalf, was a major aspect of the project. Bishop Whakahuihui Vercoe declared the Hīkoi to be:

a statement of where we are as Church and the concerns of our people. The concept is that of Te Heke, the great migration. We seek to rediscover what God calls us to be. It begins with Genesis, the whole Hīkoi of God’s creation. The story of Abraham is a Hīkoi. The movement of Jacob and Joseph is part of Te Heke. The Exodus is a Hīkoi. It is allowing ourselves to be led by the Spirit to a new understanding of human relationships and of ourselves. We must create the environment of being on a spiritual journey, confronting not so much Parliament but ourselves and the Christian Church, with what we need to correct. It is a journey of discovery, of our destiny, of who and what we are.¹⁰⁵

From its conception on the floor of General Synod, this was a three Tikanga undertaking. What was surprising to a nation which from the 1970s had seen the mainline churches involved in political protests was the degree to which this was officially organised and carried by the Anglican Church. With the overall national strategy organised by the Anglican Social Justice Commission, local planning was done by Māori and Pākehā together, and where possible Tikanga Pasifika was involved. The Hīkoi of Hope could be seen as Te Pouhere in practice, but it also engaged people of all churches, and none. Leaders of other churches expressed their support.¹⁰⁶ Concern for poverty was at the centre of concern but also many walkers spoke later of discovering for the first time a new bicultural dimension in the country they thought they knew. Hīkoi always involves a willingness to allow oneself to be changed during the journey. As the brochure put out by the organisers stated:

The mandate to build a society free of poverty dates back to the vision of the prophet Isaiah...In response to that vision we make our own Hīkoi

¹⁰⁶ For example, “Poverty in an affluent society”, a statement from the New Zealand Catholic bishops, made on Thursday 7 August 2008, includes this: “It is ten years since Church leaders and members of many faith traditions joined together in the Hīkoi of Hope to urge the government to address social inequalities that had emerged over two decades of economic restructuring”, New Zealand Catholic, Friday 14 August 2009.
with Christ. We can no longer stand by on the side of the road and watch as poverty is portrayed as the fault of the poor, and the real value of benefits decline. Above all, this is a Hīkoi of Hope: a sign to every New Zealander who lives in poverty that we know their plight, find it intolerable and are walking to change it. We dare to use the word "hope" because it belongs to the vocabulary of every Christian and we are no longer willing to leave it to economists and politicians to define hope for us.

Criticised by some in the media as being a 'Hīkoi of the hopeless', but extolled later as the beginning of regular meetings between government and church leaders, in the end perhaps one of the greatest internal achievements of the project was to recall the church itself to the call of Christ. The Bishop of Waipu, Murray Mills, invited people to come and walk with us and catch another spirit – the spirit of hope that rises up in New Zealanders when they glimpse a better way forward ... when they share a compassion and faith and sense of justice that Jesus encourages in the human heart.108

Discipleship means not only ensuring enough for oneself, but to devote one’s life to ensure there is enough for others, that is to live vocationally, walking in the footsteps of Jesus, who laid down his life so that others might live. For this reason, at least, the Hīkoi of Hope can be seen as expressing a justice-based, radical political ecclesiology. It was also deeply grounded in a context of partnership and the experience of inculturation, not only using a traditional Māori concept to express the feelings of the whole church in an attempt to transform society but also involving a high level of bicultural planning and execution.

The concept of the “common good” which was central to the Hīkoi of Hope underlies much of the Baptism liturgy in ANZPB/HKMOA refers to “water to sustain and refresh all life”, “blessed be God who sets us free”, and “bring life to the world.”109 Most of all, the Hīkoi of Hope experience links with the post-baptismal statement of the priest to the congregation: “We will share ... what we ourselves have received: a delight in prayer, a love for the word of God, a desire to follow the way of Christ, and

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109 ANZPB/HKMOA, p. 384f.
food for the journey.” Organisers and participants stressed the religious nature of the Hīkoi,\textsuperscript{110} the connections with Christ’s ministry, and the daily worship which the walkers shared. Baptism is always a sacrament of hope and through such communal actions, people continue to shape society with the dream of a new creation as the generator of hope.

**Towards an Ecclesiology for a Post-colonial Church?**

This chapter has investigated “moments” where the life of this Church has been marked by commitment to a baptismal theology of living the radical inclusivity of the household of God. While seldom made explicit in the movements or individual lives themselves, these kinds of transformative actions are what we ought to expect of a community that, through baptism has been incorporated into the new form of life made possible through Christ. The significance of this understanding of baptism and the baptised in the story of the Anglican Church in New Zealand has been tackled chronologically, showing where the lives and actions of the baptised both challenged the Church and made a significant impact on society. One conclusion is that the theology of baptism is often not expressed overtly in the life of the Church and in the experience of Christian people, especially in the Christendom centuries. Yet, as discussed out in earlier chapters, baptism is central to being Christian and to being called to transformative living in an ongoing process of conversion.

Each of the “moments” just examined includes some level of response to the key question: “How can this deepening awareness of unity and the ethical implication of baptism impact keenly on societal relationship, ethics and mission?” In some way, however small, each participated in creating separate space for development, distinctive cultural expression, and diversity while belonging to one body of equality and mutuality in Christ:

- Selwyn the missionary bishop brought the baptised together at the common table.
- The Constitution of 1857 did not make baptism or church membership the test for determining whether one was an Anglican in 1857, rather it was by declaration that people deemed themselves Anglicans and then they had the right to vote. Yet the

\textsuperscript{110} Mike Mawson, “Believing in Protest”, p. 201.
democratic insights of the 1857 document incorporate a vision of all baptised Anglican men ministering together through the responsibility of church governance.

- Hadfield’s stand for justice for Māori was an expression of his call as a baptised and baptising Christian.
- Nash knew himself to be a Christian Socialist whose call was to bring about political change for the common good.
- The 1992 vision of *Te Pouhere* is about radical justice for all the baptised.
- The Hīkoi of Hope brought to the fore a transformative Christian vision for the nation.

The question becomes “How does baptism shape the self-perception of church in Tikanga Pākehā at this time?”
CHAPTER FIVE

The Body and the Bath

Baptism shaping the self-perception of the Church?

The theology and practice of baptism has the potential to shape the self-perception of church by those who make up the ecclesia in a particular place, as “Baptism gives Christians a vision of God’s just order; it makes the church a sign and instrument of the new world that God is establishing; it empowers Christians to strive for justice and peace within society.”¹ If this is true, how are churches and Christian educators ensuring that the call and challenge of baptismal life is set before Christian people, as they gather in their church buildings and as they participate in learning together for ministry?

Field work was done for this chapter with the purpose of presenting an overview of current practice and teaching regarding baptism within Tikanga Pākehā. The intention was that this chapter be a case study of current practice in relation to baptism, praxis and theory. The focus was to be on the politics of baptism: after examining where, with whom, and whether baptism is being emphasised in the Anglican Church in Aotearoa, New Zealand and Polynesia, what does this reveal about the significance and impact of the sacrament on ministry and mission in the community? To do this, two areas were proposed for detailed critique:

First was to examine the curricula of three theological education endeavours that all involve both clergy and laity within this Church: the Taapapa, Theological training centres operated by Tikanga Māori; the Pākehā Ministry Educators’ work in the dioceses; and examination of baptismal material offered in the training for Local Shared Ministry enablers (training currently based in Auckland but made available to the whole Church). After conversation with staff at the local Taapapa, the research became restricted to Tikanga Pākehā, specifically with the Ministry Educators and Local Shared Ministry, because the concern was primarily with Pākehā. This clarity came also because the theology of Tikanga Māori is still at this stage to some extent inaccessible to Pākehā, and is in the early stages of formalization so the time may

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not be yet right for such dialogue. Also, the original concern of this thesis (baptism and identity) relates specifically to often-expressed Pākehā concern about people not seeing themselves as part of the whole Church in these islands. A comprehensive theology of baptism for Tikanga Pākehā that would equip it better for conversations with this Tikanga partner and also give a more profound sense of ecclesial identity is the major focus of this research.

Secondly, the task was to survey parishes in the Wellington Diocese, using a questionnaire for parishes that have used the service Renewal of Baptismal Vows over the past year, together with questions focussing on both the preparation process used for candidates and congregation before the Renewal service and also on the “visibility” of baptism in the church building. The rite was designed in the 1980s by the Prayer Book Revision Commission to provide an opportunity for people to renew their vows, normally with the Bishop, which could be used more than once by an individual. It was a response to spiritual and pastoral need, an attempt at maintaining theological and liturgical integrity at a time when many people, particularly youth, were asking for “re-baptism” or “water baptism”. The service can involve the asperges, blessing by sprinkling with baptismal water, and usually takes place during a service of Baptism and/or Confirmation. It is a diocesan requirement that statistics are recorded regarding the use of the Renewal Service (along with other significant statistics) and these are made available in the Diocesan Yearbook. Twelve parishes, one fifth of the Diocese, fitted the criteria, but only two responses were received. The lack of response in itself reveals a number of factors about the baptismal context: it may show that a minority of parishes use the Renewal Service or simply no interest. There is little evidence, awareness or promotion of the rite around the Diocese, so that a second attempt at the study may produce the same lack of result.

Having abandoned these approaches, an alternative course was chosen to seek precise information on what is actually happening within Tikanga Pākehā, specifically looking at the question “How does baptism shape the way we are church?” as the overall aim of this chapter. Four areas were chosen for close

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2 Mark Brett’s comment, discussing the resources of indigenous theology, offers a caution here: “To suggest, with Anglican expansiveness, that scripture, reason and tradition are the primary resources already threatens to pre-empt the discussion by introducing Western theological categories”. Pacifica 16/3 (2003), p. 247.
examination: the training offered at the College of St John the Evangelist;\(^3\) training originating in Auckland Diocese for LSM; diocesan-based ordination training; and a statistical survey regarding baptismal practice in the Diocese of Wellington.\(^4\)

What is happening on the ground in church life is a vital indicator about the health of baptismal practice. That necessitates looking below the surface, adopting a “hermeneutic of suspicion”.\(^5\) A key question asked by the practical theologian is this: “Is what appears to be going on within this situation what is actually going on?” A hermeneutic of suspicion often leads to the insight that “When the veil is pulled away, we often discover that what we think we are doing is quite different from what we are actually doing”.\(^6\) William Seth Adams has pulled away the veil with his critique of how baptism is happening, specifically in the layout and appearance of the worship space and how this rite contrasts with others particularly ordination:

> I find myself convinced that the real and effectual power of Christian Initiation in the Episcopal Church faces dismal prospects for true and faithful success. This is so on two grounds, namely spatial evidence and ritual evidence. What I intend ... is to examine this physical evidence with an eye to ‘de-coding the obvious’.\(^7\)

What happens in training for those to be ordained relates, therefore, to everything about baptism: liturgy, theology and even church architecture. Where and how this learning is done and how effective it is, with an appropriate ability to critique current practice, may be crucial to promotion of sound attitudes to and practice of baptising.

Setting the background to present-day ordination training may be assisted by a historical note, relating to earlier work commissioned by the General Synod regarding priesthood at a time when the nature and expression of ordained ministry was changing significantly. The report “A Theology of Priesthood for New Zealand”\(^8\)

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3 This institution is commonly referred to today as “St John’s” or “the College”.
4 Wellington is one of the seven dioceses that make up Tikanga Pākehā.
8 This report is known popularly as “The Pelly Report” after Dr Raymond Pelly who was one of the members of the Commission.
was presented in 1982, containing the work of a Commission set up in 1978 in response to a request “to undertake an urgent examination of the Theology of Ministry in New Zealand”. The motion at General Synod stated that this was needed in view of “rapid development in modes of ministry in the Province (especially in the self-supporting ministry), and also the changes in social patterns and mores”. There has not been a significant investigation into priesthood, or ministry as a whole, at this level since. The report observes appropriately that a theology of the ministry of the whole church offers the context in which ordained ministry, including priestly ministry must be lived and understood. Perhaps the key statement in the whole document is this: “The Commission agreed that the central vision we as a Church need to work towards at the present time is one of ministry as the teamwork or solidarity in mission of all the baptised in each place”.

Analysing the theological formation of those to be ordained is therefore essential in a study on baptism, because of the significant and influential role that the ordained are expected to play in that teamwork or solidarity in mission of all the baptised. It appears that there is not one commonly-used, or even frequently-used, programme or process for baptismal preparation. Training for ordination in Tikanga Pākehā takes places in three largely-disconnected environments. Only a small proportion of ordinands attend St John’s, as most of the dioceses train self-supporting or local priests, as well as others, within the diocese. In 2008, the Diocese of Wellington had two students at the College and twenty-five training within the diocese, although a slight change in policy meant that by 2011 there were 8 at the College. Where training happens depends entirely on decisions made within each diocese, although the number attending the College is limited by the fact that the common-life ministry body, Te Kotahitanga, offers a certain number of scholarships to the College each year. The Tikanga Pākehā Ministry Council does provide a forum for the possible development of common policy and practice but there is no common curriculum used by all seven dioceses.

Historically there has never been a time

10 "A Theology of Priesthood for New Zealand", p. xi. Underlining is in the original.
11 “17% of those to be ordained deacon at the end of 2011 in Tikanga Pākehā are currently at St John’s”, personal communication from Archdeacon Tony Gerritsen, Bishop’s Chaplain for Ministry, Diocese of Wellington, June 2011.
12 In 2003 I completed a Master of Ministry research project through Otago University, entitled “The Ordination Training Mat: Towards a Coherent Frame of Priestly Formation”, which was used in a limited way by the
when the bishops sent all their ordinands to St John’s. So, for example, over many years the Diocese of Christchurch relied on College House, and the Diocese of Nelson on Australian colleges of evangelical orientation. From the late 1980s, all dioceses began to develop their own locally-based training programmes using distance education methods and a variety of other input, usually overseen by the diocesan Ministry Educator. About the same time, the development of LSM offered a third path to ordination, and an environment for formation where those chosen are trained largely in the parish context with those amongst whom they minister.

The General Synod report into theological education in 1996\textsuperscript{13} includes an Appendix with figures showing the proportions of ordinands trained in different contexts at that time, but since then no statistical information has been made available regarding the details of numbers of ordinands who trained at St John’s College, or in diocesan training programmes, and/or in the local parish context as part of LSM. In any one year, for at least the last decade, well over half those being ordained have not attended the College at all, particularly if they were preparing for self-supporting or local ministry, but most of those ordained for stipendiary ministry, with the likelihood of becoming vicars, do attend the College. Increasingly, ordinands are being selected with some prior theological education, often from a Bible College such as Laidlaw or from an institution overseas. From whatever training provider, such theologically-trained ordinands often go to St John’s for a year of immersion in the ethos and practical skills relating to ministry within the Anglican Church in Aotearoa, New Zealand and Polynesia, particularly through participation in a course called Anglican Studies.\textsuperscript{14} Those doing all their training outside the College receive their theological training from a variety of sources, especially the Licentiate of Theology programme,\textsuperscript{15} or the University of Otago, with considerable personally-designed input from Ministry Educators and other trainers within each diocese.


\textsuperscript{14} http://www.stjohnscollege.ac.nz/?sid=17 (accessed 2 August 2009).

\textsuperscript{15} This diploma-level distance learning course has been provided, and heavily reworked to satisfy new government criteria, in recent decades by the Ecumenical Institute for Distance Theological Studies, but from 1968-1992 was the responsibility of the Joint Board of Theological Studies. It is now a well-organized distance-teaching programme (approved by the New Zealand Qualifications Authority) whose goal is to
The contexts for training and formation are thus very diverse, even within one diocese. While all ordinands, or those newly ordained, receive practical instruction in administering baptism, either within the parish where they serve as curate or through the diocesan-run Post-Ordination Training programme, there is little or no common material studied by all about the theology of the sacraments. This means it is very difficult to assess the nature of the input regarding one aspect, specifically baptism, across the whole Tikanga.

**The Anglican Studies Programme**

This section examines the content of the Anglican Studies Programme offered at St John’s College from the beginning of 2008, especially the course called ‘Church, Ministry and Sacraments’. What is taught onsite at the College has changed radically since the Anglican Church became involved in the establishment of the School of Theology at the University of Auckland in 2003. Academic preparation for ordained ministry is provided by the University, but practical formation at the same time remains the task of the College as that is where the students are based. Thus opportunity for reflection and integration of learning is provided for at the College.

The new Anglican Studies Programme was developed over several years by faculty of the College, initially inspired by Dr Jenny Plane Te Paa, and from 2008 led by the Director, Canon Sue Burns, as an attempt to respond to the needs of ordinands from non-Anglican backgrounds. More importantly, it sought to offer a theological foundation for ministry that relates with depth and integrity to the life of this Province of the Anglican communion. When the Primates established *Theological Education for the Anglican Communion* (TEAC), at their meeting in Brazil in May 2003, they said, “Theological education in the Anglican Communion honours each local context and, at the same time, calls us together into communion to equip people for leadership and participation in society by providing quality theological education that is accessible, affordable and consistent with the Christian traditions and policies of member Churches who uphold the commitments of those Churches to bicultural relationships, gender equity, social justice and ecological responsibility.

16 Te Ahorangi or Principal, at Te Rau Kahikatea, the Tikanga Māori college at St John’s, and also a member of the Inter-Anglican Theological and Doctrinal Commission.
and mutual accountability."\textsuperscript{17} While the Programme is still in early stages,\textsuperscript{18} this statement from the Primates has clearly influenced its shape and content, as have the outcomes-based grids drawn up by TEAC.\textsuperscript{19}

The College website offers this description: “St John’s College has developed a new and exciting specialist programme in Anglican Studies to support the three tikanga church in developing high quality leadership and improved professional skills in Anglican ministry practice.”\textsuperscript{20} It explains the need to “prepare students for both the ecclesiological and missiological responsibilities of those being called to ministry [because]… there has been a dearth of students who have been baptised and remained actively involved in Anglican Church life.” A key part of the Programme is the study of the recent history of the Anglican Church in Aotearoa, New Zealand and Polynesia, which is of particular significance because the course is taught jointly, across the three tikanga, to Māori, Pākehā and Polynesian students. The concern that in recent years many students have not had a long history of active involvement in the Anglican Church, having become Anglicans as adults, comes from awareness of a lack of understanding of the theology and practice of Anglican ecclesiological issues including baptism. These people, when ordained, may not be fully able or confident to promote and explicate an Anglican understanding of sacraments such as baptism. The effect of this lack, and the wider impact of the new Anglican Studies Programme, remains to be seen.

The stated aim of the ‘Church, Ministry and Sacraments’ course within the Programme is “to enable participants to grow in understanding of the theology of Church, Ministry and Sacraments”.\textsuperscript{21} It covers Anglican approaches to the theology of ministry as well as the sacraments of Baptism and Eucharist. One of the four assessment tasks requires students to identify an Anglican theology of Baptism using \textit{The Book of Common Prayer, A New Zealand Prayer Book} and the \textit{Common

\textsuperscript{17} http://www.anglicancommunion.org/ministry/theological/teac/docs/briefs.cfm (accessed 19 September 2009).

\textsuperscript{18} External accreditation on the national education framework is a priority for the course developers. In a personal letter 28/12/09, the Director stated, “The Diploma in Anglican Studies (level 5) is NZQA approved. The Diploma in Anglican Studies (Advanced) and the Diploma in Anglican Studies (Applied), level 6 qualifications, will be approved by NZQA by the end of the year.”

\textsuperscript{19} http://www.anglican.ca/faith/education/cfm.htm (accessed 14 September 2009).

\textsuperscript{20} http://www.stjohnscollege.ac.nz (accessed 11 September 2009).

\textsuperscript{21} From the Course Outline MML125.
Worship baptismal liturgies. The key text for the course is by Paul Avis, *The Anglican Understanding of the Church: An Introduction*, chosen because it is short, succinct and readable, and it is one of the books recommended by TEAC amongst “the works on Anglicanism which every theological library ought to have”. The course encourages a ‘mind-mapping’ technique which is a visual tool by which the students summarise the book chapter by chapter. Students are also asked to reflect on the 1982 ecumenical document, *Baptism Eucharist and Ministry*. In 2011, a new paper will ask students to “compare Anglican understandings of Christian initiation and Holy Communion with that of other traditions”.

Not only is the Anglican Studies Programme designed especially for students with little Anglican background, but it also has ecumenical and international breadth. Having begun only very recently, however, it is too early to assess its impact. What seems to remain obvious, at least to the Programme designers, is that there is a clear need for those training for ordination to receive basic grounding in Anglican understandings, at a more elementary level than in earlier years.

**Local Shared Ministry (LSM)**

The LSM scene, already referred to, is very different. A comprehensive and timely survey of this ecclesial movement over the past twenty years was undertaken by Geoffrey Haworth in 2009. After this length of time, in which LSM has become both embedded and recipient of something of a mixed press, Haworth claims that “LSM will continue to have a future in the Anglican Church in New Zealand” because of what it has to offer. He then lists seven key factors beginning with

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23 Personal email to this writer, 12/11/08, from Chris Honore, Course Coordinator.

24 Geoffrey M.R. Haworth, *The Triumph of Maintenance Over Mission? Or Local Mission at the Flaxroots: Change and Development in Local Shared Ministry in Tikanga Pākehā, in the Anglican Church of Aotearoa, New Zealand and Polynesia. A study leave report*, November 2009. This research was done in the six out of the seven Pākehā dioceses where LSM exists, with a contribution from Nelson Diocese which explains their alternative ministry models.

(perhaps prioritising?): “A strong theology of the ministry of all the baptised, and therefore, of the centrality of baptism to all Christian discipleship.” His other factors include an emphasis on sharing the spiritual gifts of the entire faith community; a form of ministry deeply rooted in the life and character of the local community; flexibility, in training and education; and potential for innovation as well as future growth. In his observations of LSM parishes he found a diverse picture, what he called “One house, many dwelling places”.  He describes a locally-grounded ministry, “at the coal-face of mission”, with a deep sense of sharing together as the community of faith. The overview that Haworth offers, with frankness about the limitations of success, describes expressions of mutuality, incarnation, partnership, and Trinitarian life that writers like Robin Greenwood have identified in this model of ministry. He concludes with this quotation from Greenwood:

Local ministry can help the whole church see a new threshold to being confident as cross-shaped, vulnerable and healthy Christian communities, committed to witness to the life of the God who is three and one, so helping the whole of humanity share in God’s mission for all creation.

Typically, people involved in active ministry in LSM parishes in New Zealand are older, long-time Anglicans. They do most of their formation, for ordination or licensing by the Bishop, in their home parish alongside others, and learning is usually a shared community experience. It has been a principle in many places that those to be ordained priest are not educated theologically more than other members of the ministry team, and so learning is available for the whole community. This is an expression of the concept of being “a ministering community” rather than a “community gathered around a minister”, so that in the LSM model those to be priests are called to support the ministry of others from below while also celebrating the sacraments that give meaning to local life. It is noteworthy that a significant number of LSM parishes call at least one deacon, perhaps expressing the

28 Haworth, The Triumph of Maintenance Over Mission? p. 41f examines the dilemmas of how this works in practice: “Take me to your leader”.
incarnational theology of involvement in all levels of local life in a particular place. The ‘enablers’, as the LSM trainers or coaches are called, are usually experienced stipendiary priests who have been deployed to this role because of their commitment to supporting and equipping all the baptized for ministry. This background expresses the need for spiritual maturity and commitment to collaborative working, in order to deal with the stresses of sharing power in teams and issues around how to be both friend and servant in this kind of ministry. It is an organic way of being church. An analysis of the baptismal material offered in the training for LSM enablers (currently based in Auckland) allows some reflection on a possible emerging ecclesiology. In this model, the theology of ordination, to either priesthood or diaconate, can be seen as one specific expression of baptismal ministry, in a context where differently-called and gifted members of the laos are local church together.

The website of Auckland Diocese offers considerable information under the heading “LSM: What is our theology?” It includes background on the life and work of Roland Allen, especially his book Missionary Methods: St Paul’s or Ours? and gives an overview of the New Testament understanding of ministry as belonging to the baptised community which has many gifts. This is contrasted with focus on individuals, clerical order, and ministry viewed as the province of a few. “Roland Allen’s thought has been a catalyst in reworking a vision for ministry which is based upon the baptised community, in a local place, which is a community discerned process”. This philosophy is used as the basis for developing a theology and an ecclesiology which is now part of the life of the Church in dioceses around the world, including in North America, Australia, and New Zealand. There are 87 ministry units, or parishes, throughout the Diocese of Auckland, of which 19 are established in Local Shared Ministry, with several others currently exploring this model. The development has been made possible by a diocesan statute for Local Shared Ministry, the appointment of a Bishop’s Chaplain to co-ordinate this ministry, and a professional team of diocesan Enablers.

The originator of this Auckland material, and the Bishop’s Chaplain for LSM in Auckland Diocese, Barbara Wesseldine, is currently the leading and most experienced

figure in LSM within Tikanga Pākehā. She leads a “Theology for New Directions” course for enablers from other dioceses as well as Auckland, a course based on some fundamentals particularly relating to baptism. “Baptism is appropriate at any age, as all have the capacity for growth under the providence of God, and baptism is ordination to the principal order of ministry.” The material focuses, appropriately, on developing a “ministering community” within LSM. One of the key sessions involves investigating “What does baptism mean?” with each participant asked to tell his or her own baptism story. Another exercise gets participants to compare their baptism preparation with the preparation required for ordained ministry, asking what some of these practices tell about power and authority. It seems that reflecting on one’s individual baptism (in contrast to ordination) is not something participants may have done before, and the outcome is intended to be a new valuing of baptism both for individual and community, raising the profile of baptism as primary sacrament and process as well as event.

The resources named include the work of theologians such as Leonardo Boff and Edward Schillebeeckx, as well as authors from the international Anglican community. The course material uses an unsourced quotation from John Zizoulas, “Baptism gives us ecclesial hypostasis”, which is explained in this way, in language very close to that used in the Catechism in the BCP, “What he means is an identity or being as a child of God and an inheritor of the Kingdom of heaven. The joys and responsibilities are spelled out in the baptismal covenant.”

In the next chapter it will become clear that the baptismal liturgy in ANZPB/HKMOA does not have a strong “baptismal covenant” of the type found in the Prayer Book of The Episcopal Church. This seems to be a problem, as the LSM movement in New Zealand draws heavily on international material, especially from American dioceses such as Nevada and Northern Michigan, but the concept of covenant is not made explicit in the initiation liturgy of ANZPB/HKMOA. In the “Theology for New Directions” course some of this material from elsewhere was used. The US material in particular refers to the concept of “Baptismal Covenant”, and also terminology such as “seminary trained”, which does not fit the New Zealand context for a variety of reasons relating to the complexity of training contexts.

32 http://www.auckanglican.org.nz (accessed 16 October 2008). A year later this material was no longer available on the internet, and the course being offered in 2009 was called “The Art of Enabling.”
33 Note that the BCP (1662) Catechism says “the child of God".
described above. While relationships with dioceses in other parts of the Anglican Communion have been very significant in developing LSM, there is a need to find language, resources and theology that relates more adequately to ministry and the life of the baptized community in this country. It is also important to be cautious when material is borrowed that it translates well to a different theological and liturgical context.

At the time of writing, the existence of LSM is under threat in several New Zealand dioceses, and one might claim that the development of LSM has been seriously damaged by an inadequate practice and theology of baptism across the whole Church. It has been present in six out of seven dioceses, but by late 2009, several – notably Wellington, Christchurch and Dunedin – were making changes, with new episcopal leadership, which would reduce the number of parishes that adopt this way of being Church. The stated reason by bishops is often lack of growth in these parishes. Sometimes it seems that the parish’s attention has been focussed too much on providing liturgical, especially Eucharistic, ministry to the neglect of outreach. In many ways, LSM could be seen as the canary in the coalmine: the model has been critiqued for failing where in fact the whole church is failing. LSM has often been discussed, and found wanting, in relation to the theology and practice of priesthood, but it may also be true that the lack of evidence of strong evangelism in LSM contexts reflects an inadequate mission imperative across the whole Church. By its very existence and its way of organising its life, LSM has reminded the Church that baptism is ordination for ministry. Perhaps that call has fallen on deaf ears because the wider Church has continued to neglect the centrality and implication of baptism. There continues to be an unresolved tension within the tradition between the priesthood of the people of God and of the ordained. Strong reaction against clericalism has also meant a danger of ignoring the particular public representative role of the ordained, and this must be upheld together with renewed commitment to baptismal identity.

**Diocesan-based ordination training**

One of the challenges facing those training others for ordination in New Zealand is the small numbers involved, in a diversity of many multi-centred church contexts. Each diocese in Tikanga Pākehā has a Ministry Educator, whose task is to oversee training for ministry, both lay and ordained. This is the group of people one
would expect to have deep knowledge of what is happening in teaching about, and
the practice of, baptism. The Ministry Educators discussed this with me early in
2008 and they had little to report, relying mainly on courses offered by St John’s
College or EIDTS programmes. One Ministry Educator, from the diocese which does
not have LSM, said that baptism is not talked about much in his diocese, as there is
more emphasis on encouraging and nurturing leadership. In the past, the Ministry
Educators in some dioceses have distributed to those being ordained a copy of A
Pastoral Handbook for Anglicans, practical guidelines for pastoral ministry including
Christian Initiation, but this practice seems to have stopped.

During 2008, the Diocese of Nelson established Bishopdale Theological College, to offer a comprehensive curriculum “for whatever area of ministry God calls
us to engage in”, which will almost certainly include ordination: however there is no
mention of baptism in the course prescriptions given in the prospectus.

Baptism in the Diocese of Wellington

One of the seven dioceses that make up Tikanga Pākehā was examined to
discover how important baptism is numerically in the life of the Church. This section is
divided into several parts, covering first the statistics of the Diocese of Wellington over
the past decade in relation to baptism patterns: numbers, age (infant/adult), and
relationship with the numbers being confirmed or renewing baptismal vows. This
allows some conclusions to be offered (regarding confirmation as well as baptism)
about how these statistics shape and reflect the current direction and life of the Church
in this Diocese. At the beginning baptism figures for the whole Province are included
to explore how and if the Wellington patterns reflect the wider picture. During this
period the number of Anglicans nationally continued to decline, but not as much as
these figures would appear to suggest. Secondly, an analysis is made of the data

35 From the Dean’s introduction.
36 The 2006 census reveals that Anglican numbers reduced by 30,000 to 555,000, a decline of 5.1% from the previous census in 2001. The question that cannot be ignored is “To what extent is the decline in baptism numbers caused by declining church affiliation?” but the drop-off is greater than this alone. www.statistics.govt.nz/~/media/Statistics/Publications/Census/2006-Census-reports (accessed 27 October 2009).
from one parish in the Diocese. Finally, some observations are made about what is happening at the communion table: the invitation, the nature of participation, and how this might be understood by those involved, again in the Diocese of Wellington.

It is important to say that the figures below are taken from records kept in parishes, compiled with more or less accuracy by people who may have little idea of the purposes for which they are ultimately used. They are sent to the Diocesan Office for the annual statistics published in the Yearbook, but are not checked. Thus they may not always be accurate, but will show trends.

<table>
<thead>
<tr>
<th>Table 1: Baptisms in the Dioceses of the ACANZP</th>
</tr>
</thead>
<tbody>
<tr>
<td>1997</td>
</tr>
<tr>
<td>-------</td>
</tr>
<tr>
<td>Auckland</td>
</tr>
<tr>
<td>Christchurch</td>
</tr>
<tr>
<td>Dunedin</td>
</tr>
<tr>
<td>Nelson</td>
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<tr>
<td>Waipou</td>
</tr>
<tr>
<td>Waikato</td>
</tr>
<tr>
<td>Wellington</td>
</tr>
</tbody>
</table>
Table 2: Baptisms in the Diocese of Wellington

<table>
<thead>
<tr>
<th>Year</th>
<th>Children</th>
<th>Adult</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1997</td>
<td>631</td>
<td>55</td>
<td>686</td>
</tr>
<tr>
<td>1998</td>
<td>506</td>
<td>76</td>
<td>582</td>
</tr>
<tr>
<td>1999</td>
<td>550</td>
<td>79</td>
<td>629</td>
</tr>
<tr>
<td>2000</td>
<td>541</td>
<td>61</td>
<td>602</td>
</tr>
<tr>
<td>2001</td>
<td>412</td>
<td>49</td>
<td>461</td>
</tr>
<tr>
<td>2002</td>
<td>472</td>
<td>62</td>
<td>534</td>
</tr>
<tr>
<td>2003</td>
<td>474</td>
<td>69</td>
<td>543</td>
</tr>
<tr>
<td>2004</td>
<td>414</td>
<td>58</td>
<td>472</td>
</tr>
<tr>
<td>2005</td>
<td>354</td>
<td>39</td>
<td>393</td>
</tr>
<tr>
<td>2006</td>
<td>328</td>
<td>88</td>
<td>416</td>
</tr>
</tbody>
</table>
From Table 1 and Graph 1 it can be seen that the figures for all dioceses show a pattern of decline, especially in Auckland and Waiapu, the largest and one of the smaller dioceses respectively, where the drop was almost half. The other five declined by about a third. In Wellington (Table 2 and Graph 2), there was clearly a dramatic drop in the numbers being baptized, most noticeably in the figures for children, but not being compensated for in the number of adults baptized: these, however, have remained steady and show slight recent growth. Research into confirmation by Brian and Kirsten Dawson indicates that statistics for confirmations in church schools are bucking the trend by staying firm, and this factor may also account for some of the older people being baptised.

Some observations about trends around confirmation (see the tables and graphs below) may be revealing into attitudes and patterns relating to baptism. Ian D. Savage’s research may give some insight into adult rites of commitment.  

37 Brian & Kirsten Dawson, Here and Now: Confirmation in Tikanga Pākehā, p. 9.
concludes that, while the participants did not regard baptism / confirmation as joining the Church, nor becoming Anglicans through confirmation, for the majority the transition they made in baptism / confirmation paralleled another life transition which was taking place or was anticipated to take place. This may be very significant in helping parishes understand when confirmation might well be offered, such as the time of leaving home for further education or in times of pastoral significance. With fewer baptisms happening in early childhood, it may be that such life transitions could provide a fertile context for discussions about baptism for those of mature years.

The practice of admission to communion from baptism would not only appear to have had no positive influence on the numbers coming for baptism, but may be the biggest single observable factor in the decline of confirmation in the ACANZP. In the Church of England, the Guidelines for the practice of formal Admission for children, agreed to by the Bishops in 1999, included a statement that permission to receive communion would lapse if Confirmation had not happened by the age of 18. This was omitted from the revised Guidelines in 2006. Some years earlier, Donald Allister challenged the theological propriety and wisdom of children receiving communion, and asserted that it would not keep young people in church. He drew heavily on 1 Corinthians 11:27-29, with its teaching about receiving communion unworthily or without understanding. Such arguments may be two decades too late for the ACANZP, and may not meet the pedagogical or liturgical needs of the contemporary church. While Allister’s argument was part of the debate in the 1970s, such views are still expressed by some lay Anglicans in Tikanga Pākehā, so it appears that the place and role of confirmation in relation to admission to communion remains a problem both for some people and for the life of the Church.

However concern about confirmation is not new. As long ago as 1964 at the Wellington Diocesan Synod this motion was adopted:

That this Synod expresses its concern at the large number of lapses from active Church membership among those confirmed in early adolescence,


40 It was moved by the Revd. B.M Davis, and seconded by the Revd. P.G.Atkins, both of whom were members of the Commission for Prayer Book Revision and both committed to reviewing policies for initiation rites.
and respectfully requests the Bishop to appoint a Commission and to take any other steps he may feel necessary:

To re-determine what the Church means by Confirmation;

To investigate the effectiveness of present Confirmation schemes;

To draw up a scheme that will relate Confirmation training to the total education programme of the Church;

To determine the most suitable age for Confirmation;

To investigate the possibility of admission to Holy Communion before Confirmation, and make recommendations to the next session of Synod.

Speaking in the support of the motion, Bishop McKenzie described what was happening the Diocese over the past five years, during which Easter communicants had increased by fewer than 2,000 and Christmas communicants by fewer than 1,500. In the same period the number of Church families had increased by over 5,000. In his President’s Address to the same Synod, the Bishop had set the scene for the Commission that was to be set up with these words under the sub-heading “Men for the Mission”:

a decline [in communicants] sets in soon after confirmation ... in many cases it sets in as early as between the first and second Easters after confirmation ... a constant relation can be observed between shortage of clergy and decline in communicants. 41

The current research documented here has surveyed the process of the changes that were sought then, and despite new thinking and practice that has placed baptism at the centre, in the twenty-first century it is clear that confirmation numbers and communicants continue to drop, as have numbers coming for baptism. This particular Diocese, Wellington, has a number of church schools where confirmation was traditionally a coming-of-age ritual, and while this is less so in recent years, the numbers of young people involved in these institutions – and the need for baptism before confirmation - may to some extent explain the pattern of rising and falling in these figures, as suggested above.

At Wellington Synod in 1992 the Catechumenate was introduced, and all parishes were encouraged to adopt this approach to initiation, so clearly more attention was being paid to baptism in the years immediately after this. A diocesan Catechumenate kit was launched in 1996 and distributed to all parishes. That year at Synod the Catechumenal Core Group stated in their report: “We have to move from the belief that Confirmation is more important than Baptism, to the centrality and primacy of Baptism.” A Diocesan Catechumenate Coordinator was employed from 1996-9. Similar developments happened in the Diocese of Christchurch. A recent study by Don Fergus focuses on that Diocese, rather than Wellington, but may have some relevance to the story of the Catechumenate in the Diocese of Wellington. Fergus suggests that the fostering of the Catechumenate was largely concerned with the declining number of people presenting for baptism, and secondly with the interest of the Bishop in how the Diocese might involve itself with Lambeth’s Decade of Evangelism. This may not be true of Wellington, but one can see in Wellington, like Christchurch, the pattern of early enthusiasm driven by a diocesan team and declining interest over the next few years. The challenge issued by Fergus not only comments on current practice but also offers a sharp question to all who would revive the Catechumenate:

The catechumenate was never intended as an evangelistic process as promoted by the ‘modern’ catechumenate. It was understood by the early church as a way of testing resolve, forming and socializing those who had already decided they wanted to live within that community of faith shaped by the Spirit and those who follow Jesus. In 1997 Thomas J. Brown became Bishop of Wellington, with a strongly stated commitment to encouraging children and young people. In 1999 the policy of “Greening the Diocese” was introduced, reflecting Bishop Brown’s expressed desire to see the demographics of the Church become more aligned with those of society. He encouraged parishes to do several things: to appoint at least one under 35 year-old to the Vestry; to have younger persons’ voices heard on Vestry, with a special invitation to each parish to bring an extra person to Synod who would be under 35; to

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encourage the intentional development of Children, Families and Youth Ministries; and to ensure that young adults and children were valued as part of the church of today and not just the church of tomorrow.  

Table 3: Confirmations in Wellington Diocese

<table>
<thead>
<tr>
<th>Year</th>
<th>Confirmations</th>
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<tbody>
<tr>
<td>1997</td>
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<td>120</td>
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<tr>
<td>2006</td>
<td>77</td>
</tr>
</tbody>
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Graph 3: Confirmations in Wellington Diocese

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44 Yearbook of the Diocese of Wellington 1999, p. 94.
In both 1998 and 1999 the Bishop called for more adult Baptisms, Confirmations and Renewals, in 1999 extending the rite of Confirmation to those under 16 where appropriate, “trusting those responsible for the preparation are satisfied that the candidates are well aware of and accept the mantle of discipleship that is being taken up.”

It would seem from what has happened that this had little if any impact on the pattern of confirmations in the Diocese. The figures appear to show that neither diocesan leadership nor revitalized initiation policies could stem the tide of decline.

This seems to reflect a Province-wide pattern. In 2007, the Tikanga Pākehā Ministry Council received a request from the Professional Anglican Diocesan Youth Staff (PADYS) to seek ways in which confirmation could be given new impetus and recovered relevance to young people. The Ministry Council commissioned research under the heading “Confirmation, Inclusion and Rites of Passage”, which was made available in early 2010 in the form of two reports by Brian and Kirsten Dawson. The Dawsons claim that the drop in confirmations has been approximately 87% since 1985. They focus particularly on the importance of preparation, but they also survey the history as well as liturgical and theological developments around confirmation and specifically examine the impact of the 1980 General Synod decision which separated confirmation from admission to communion. They analyse carefully the way that ANZPB/HKMOA presents the initiation-related rites, describing them as “a major roadblock in ensuring that we preach what we practice”. They mention baptism in relation to the need for clarity about whether confirmation is an essential second stage to baptism: “Our ecclesiology quite literally begins with baptism, so finding a unity of understanding about the role of that fundamental sacrament is really an essential first step towards addressing all else.”

This concern is not taken further, but then that was not the Dawsons’ task. There is still work to do. This very helpful research will probably provide what the PADYS need, but it may also expose the gap around baptism: that confirmation has declined at least in part because the Church does not value baptism enough in its practice and in its theology.

46 Brian & Kirsten Dawson, Confirmation: An Anglican Resource, p. 3.
47 Brian & Kirsten Dawson Here and Now: Confirmation in Tikanga Pākehā p. 33.
The Dawson material refers in a number of places to the fact that their work, like this research, is a Tikanga Pākehā project. They state:

There are ... major differences in understanding and practice between our three Tikanga and while these are both allowed for and enshrined within our Standing Resolutions, they will make any future movements difficult.\(^{48}\)

They found that clergy and bishops in both Tikanga Māori and Tikanga Pasifika “were (and continue to be) reluctant to abandon the requirement for confirmation prior to communion.”\(^{49}\) This raises the issue of different understandings between the three Tikanga regarding confirmation and reception of communion: perhaps inter-Tikanga acceptance of these words and the theology behind them means that the tide is already beginning to turn so that more common understanding between Tikanga might foster a greater sense of unity.

The Tikanga Pākehā Ministry Council is also one of the partners, along with similar bodies from the other two tikanga, involved in developing a revision of the *Education for Liturgy Kit*, which will focus clearly on deepening understanding of what it is to be Anglican. The original kit was produced about the same time as *ANZPB/HKMOA*, to encourage thoughtful and competent use of the liturgical material in the new book. This predated the revised Constitution and thus the three Tikanga church, so it may be that this revised kit can be part of a new multi-faceted approach whereby baptism can be seen as an expression of radical Christian identity rather than occasional event.

We turn now to the local level, the Parish of Pauatahanui, where the same patterns regarding baptism (and confirmation) are to be seen. This multi-centre, medium sized, middle-class semi-urban parish, is in many ways typical of parishes in the Diocese of Wellington in terms of age, gender, education, occupation, especially those near the capital city. Delay in or absence of bringing infants for baptism may be related to declining church commitment by many families, the ready availability of celebrants who perform naming ceremonies, and even for families with church links there is the option of the liturgy of “Thanksgiving for the Gift of a Child”\(^{50}\) which does not require a faith commitment of parents or godparents. There are still many

48 Dawson, *Here and Now*, p. 5.
49 Dawson, *Confirmation An Anglican Resource*, p. 27.
50 *ANZPB/HKMOA*, p. 754.
requests, anecdotally probably about one inquiry a month, to “book the church for our baby's christening”, and some resistance when the priest involved encourages a relationship with the worshipping congregation and a commitment to the Christian faith. This may reflect an increasingly casual attitude to church, along with a dislike of formalisation. In this parish, church attendance numbers have not noticeably declined in these years under study, and the parish roll has remained a similar size (450-500 households), although the congregations of the parish are in general terms of middle age or older. Attendance figures dropped in earlier years, particularly during the 1970s and 80s, but even today children’s activities in this parish are not particularly strong.
With the decline in numbers of people being baptized, there seems to be also a decline in the overt links being made between baptism and communion. As
explained in Chapter Two, the accepted theology and practice now in Tikanga Pākehā means that the invitation to the communion table can now be properly made to those who are baptized. Despite this expectation, one hears many priests around Tikanga Pākehā now openly welcoming everyone who comes to receive communion and in many places there is little encouragement to be baptized before joining the communicants. This is not the policy of the Province, but it is happening in many places, and those priests who invite in this manner usually explain it in terms of their personal commitment to an “open table”. Hospitality and inclusiveness appears to have usurped an invitation to communion discipline or fellowship in which a new lifestyle is lived out, rather than just a new spiritual experience offered in the interest of being welcoming.

Similarly, as seen above, confirmation numbers have greatly declined, particularly since the change in practice, where communion was made available to all the baptized. Along with Brian and Kirsten Dawson, one could surmise a number of other possible reasons for this drop, including a decline in denominational loyalty, that is, the implication that while worshippers are happy to link with a chosen Anglican Church they do not necessarily choose to identify with the Anglican tradition through the rite of confirmation. It would seem, anecdotally, as diocesan records are not kept

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51 This development is observed by attendance in different places, and also by conversations among both clergy and laity in my own parish and diocese who claim the traditional practice to be unwelcoming and exclusive.
of this, that there are now few adult receptions, an episcopal action recognising the move from another denomination, which might also involve confirmation.

Conclusion

Baptism is the great sacrament of incorporation into the community of Christ. In this, it signifies both turning-point and ongoing process in personal and communal transformation. According to the New Testament and the Church’s teaching, it is at the centre of the life of discipleship, both that to which disciples are called as they begin the faith journey and also in the great rite of inclusion in which they participate.

Yet, according to this research, baptism is not regarded highly in this Anglican Church of Aotearoa New Zealand and Polynesia at the present time. The statistics appear to show that the demands and significance of baptism do little to shape or reflect the current direction and life of the church in Wellington Diocese or in one local parish. The Anglican Studies Programme at St John’s College may yet to be too new to analyse, but would reflect the demands of the Church as a whole. Within Tikanga Pākehā, as a whole, a new report on confirmation has been made available, raising occasional questions about baptism, but it would seem that LSM is currently the most significant factor responsible for bringing baptism to the fore, in some parts of the Church. Yet LSM does not exist in all dioceses, nor does it necessarily play a role of strength and influence. Mutuality, incarnation, partnership, and Trinitarian life are all key aspects in the ecclesiology of LSM, as seen earlier in this chapter. Justice for all humankind, changing unjust structures, and commitment to personal transformation – all at the heart of baptism – require serious consideration of all these aspects, essential so that the faith community can become the truly radical people of God that it is called to be.
CHAPTER SIX

A community dying and rising with Christ

Towards a conclusion, and making a new start

This thesis was developed to seek a solution to deep concerns about the perceived divisions in the structure and ecclesiology of the ACANZP, seen as brought about by *Te Pouhere*¹. The question quoted at the beginning of Chapter One led to research on baptism, to test whether baptism, taken as the basis for Christian life, can be the key element which unifies, animates, and empowers the whole of the ACANZP, and if so what might need to change in practice and theology to make this understanding clear in the ACANZP. These questions have been investigated in terms of a radical political theology through which the Church could see itself as playing a part in the whole of humanity discovering that they are indeed God’s people.²

The theological argument towards this view of the baptismal calling has been developed from both ecumenical and Anglican perspectives of the past twenty-five years, as shown in Chapters One and Two. Through historical evidence, especially in Chapters Three and Four, it has been argued that this sense of calling has been part of the ACANZP church heritage, although only partially sustained. In Chapter Five a survey of some practical evidence regarding the shifts in baptismal practice, theological education, and the LSM experience, showed that the latter offers some valid recovery of baptismal calling and the former two at this stage present more problems than have been solved. The liturgical evidence is that the significant weakening of the soteriological elements in the 1989 rite are part and parcel of a weakening of the presentation of baptism’s ethical demands. In contrast, Susan K Wood describes baptism as axiomatic to life and theology:

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¹ Significant and influential examples were given, in the Preface from Graeme Davidson and in Chapter One from Hugh Bowron.

² See Chapter One, especially regarding “Baptism, Eucharist and Ministry”, Faith and Order Paper No 111, para. 1.1.
the sacrament that makes Christians [which] lies at the intersection of all
the great themes of theology: Christology, pneumatology, salvation, faith,
church, justification, and Christian discipleship.³

If baptism were seen in such a central way, this thesis contends that it
would be the wellspring, the empowering and unifying act which births and re-births
a community in dying with Christ and rising to bring life to the world. The Church at
every level would then know itself as the people called to live, with and in Christ,
seeking justice for all humankind involving the transformation of both sinful
individuals and unjust structures that limit human freedom. It would find new
confidence in its calling. Michael Jinkins challenges the churches of the West to
make peace with their death because of what they are called to do and be:

The Gospel does not instruct us just to save ourselves: it instructs us to
encourage the growth of the Kingdom of God throughout the entire world.
If we simply look after ourselves then we shall be spiritually weakened.⁴

Jinkins is not concerned with numbers, institutional survival or consumer
popularity. He regards the death of the Church, in its present form, as offering hope
for Christians, on the grounds that in following Jesus we give ourselves over to him
and God’s future. Thus it would be possible to face creatively the kind of death that is
inherent in the Christian life:

In fact even more so we are called in baptism to die with Christ so that we
might be raised from the dead with him. It is such that the Church, like
each individual, depends upon God to raise the Body of Christ from every
death, so that it can continue in the Resurrection of Jesus.⁵

Such baptismal theology is radical when it is seen as dying with Christ and
finding new life, which has ecclesial and eschatological implications as the Church
opens itself to be called into God’s future.

³ Wood, One Baptism, p.1
⁵ Jinkins, The Church Faces Death, p. 28.
The ACANZP dying and rising?

Concern amongst people within Tikanga Pākeha about the current structure of the ACANZP gave rise to the research in this thesis. Te Pouhere was adopted by the General Synod in 1992 after years of ferment about matters of racial justice. It was welcomed by the decision-makers as a sign of commitment by the Church to work at the practicalities of partnership, power-sharing, and resource-allocation in a way that might heal the injustices associated with colonisation. Over nearly two centuries, Anglicans in New Zealand have, as explored in Chapter Four, found some staunchness in relation to living out the gospel values of baptism, with both individuals and actions offering illustrations of the attempt to “bring life to the world”\(^6\) in the way that one might expect of the baptising community. Yet it is clear from the research, into what is happening in parish, diocese and Tikanga Pākeha, that the ACANZP is not a church which is confident in itself as that kind of community. It may be required to find some way to deal with its own dying. LSM, with its foundational emphasis on the baptised life, offers a way forward but its future is uncertain. The initiation liturgy of ANZPB/HKMOA seems to exacerbate the problems. So the central question must now be: how can baptism become the defining element in the ecclesiology of this church?

It is important to recall that this research is Pākeha-specific, undertaken by a Pākeha writer, and the hope is that it may assist Pākeha Anglicans to understand their particular role in the three-tikanga structure. The theological endeavour, however, can never be exclusively Pākeha and at several points in this project a post-colonial perspective has been acknowledged, even urged, sometimes in response to Māori challenge.\(^7\) The bicultural three-tikanga structure takes as a starting point the partnership that emerges from the Treaty of Waitangi. Māori are seen to have a special responsibility of manaakitanga, or hospitality, in relation to all others who come to the land, that is the diverse group known as Pākeha, so that in this hospitality the primary relationship is bicultural, even though the life of Tikanga Pasifika is inevitably multicultural. The ACANZP has taken the position that, in Miroslav Volf’s language, any model of reconciliation must not neglect cultural differences and in fact must allow them to flourish in order to enable confident

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6 ANZPB/HKMOA, p. 389.
7 This explanation begins in Chapter One but especially in Chapter Three with reference to the work of Ian Douglas and Jenny Plane Te Paa.
mutuality.\(^8\) In the specific New Zealand context the search for tino raNgātiratanga\(^9\) continues to mean that Māori as the tangata whenua,\(^10\) have a particular role and responsibility, the outworking of which is still evolving in both church and state. The model of tikanga, which in theological terms sees the body of Christ as a catholic community made up of interrelated bodies with space for diverse expressions, is accepted by the ACANZP as a necessary stage on a journey of justice and partnership. The making of distinctive tikanga space will involve a particular responsibility for the tangata whenua, and a future which cannot yet be defined or described.

At the heart of this thesis is an understanding of baptism as the sacrament which enables and empowers an ongoing process of conversion for the individual, the church, and the whole of creation. This has been described as “a radical political theology of baptism”, seeking to foster in the baptised a deeper understanding of unity and ethical implication so that expressions of their life together impact keenly on societal relationship as well as mission. From the New Testament beginnings in Jesus’ own baptism and the linking of Luke 4:21 and Isaiah 42:1 in his statement of eschatological mission of restoring justice to the nations, baptism has had strong ethical implications. That would appear to be consistent with the vision of post-colonialism and assumptions of justice-seeking that undergirded the legislation of 1992.

The research and analysis have raised new questions about the mission identity of the ACANZP. In exploring evidence of a radical political theology of baptism, conjectures begin with the baptising community being called to live in two realities, in the tension between the world of God’s promise and the world as it is. A holy church is one that not only speaks of doing that which is different and alternative; it must become different and alternative. It is made up of people who remember that at the time of baptism they have rejected that which is not of God, and so are prepared to die with Christ.

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\(^9\) An expression of Maori sovereignty which includes obligations as well as rights, involving Maori control of their own tikanga and taonga, including organisation of their own social and political life, as well as responsibility in the nation.

\(^10\) People of the land, ie. Maori.
It was noted in Chapter One, that the concept of tikanga includes not only a distinctive way of worshipping and ordering of church life but also a manner of relating to society. The processes of inculturation\textsuperscript{11} have been formative over centuries as the Christian gospel spread around the globe, and are also crucial in shaping appropriate ways of being church in New Zealand. In considering the question of the responsibilities of the baptised and baptising community to the world, one must ask “To what extent can this be tikanga-distinctive? What might be the particular contribution of Tikanga Pākeha in this context?” This chapter will return to these questions.

As we have seen, the research has been driven by three challenges. First, and perhaps most vociferously, there is the immediate challenge of response to the constitutional change of Te Pouhere. Then, consideration has been given to the challenge of a context of significant change in baptismal practice and initiation liturgy over the past fifty years since Lambeth 1968. This includes the “alternative practice” when children began to receive communion before confirmation, at first after formal admission and then from the time of baptism.\textsuperscript{12} Finally there is the challenge associated with LSM, explored in Chapter Five and described there as “the canary in the coalmine”, particularly with regard to evangelism and the commitment to being a community which lives out the radical transformative nature of baptism.

In this final chapter, measures are proposed which would involve changes in liturgy, expectations, practice and pedagogy, in order to set baptism in its proper and central place as the undergirding principle for the Church. They include recovering an adequate theology of baptism, making changes in diocesan and parish practice including how confirmation is approached, liturgical matters, and finding a new confidence that the ACANZP does have a story to tell of something profoundly Christ-like about identity, reconciliation and partnership.

**Recovering an adequate theology of baptism**

From the earliest times, dying with Christ and finding new life in the Spirit has been defining for the Church’s life and mission. Encounter with God in Christ led to baptism, involving incorporation into the faith community and participating in the

\textsuperscript{11} See Chapter Two, for discussion of the York IALC report.

\textsuperscript{12} See above, especially in Chapters Two and Three.
responsibility of sharing the faith and leading others to baptism. The personal transformation process involves signifying new life for the world and God’s call to a different life and allegiance. Being baptised into the death of Christ has always involved the believer being transferred in the power of the Spirit from one lord to another, thus claiming Jesus as Lord. In recent decades, the concept of “lord” has been critiqued as being male, about power over rather than power with, and hierarchy instead of the mutuality of life in the Body of Christ. Despite these limitations, the concept of “lord” may still be potent and appropriate, in terms of fidelity, allegiance, identity, and most of all because it references the political and social significance of the act of baptism: one belongs to a whole new realm of authority and empowerment. Ellen Charry states: “New life in Christ required a decisive act of separation from the past and participation in the new present reality.” It is necessary to retain language that adequately expresses this dramatic change in relationship in order to anticipate the life of transformation that is beginning. Don Fergus picks this up with particular reference to the linkage of pastoral and public relationships that is involved with baptism and confirmation:

People may come to church today casually for baptism and confirmation. But that shouldn’t be a surprise to anyone who understands that for almost two millennia following Constantine, church and empire have been wedded in a way that was set up to dissolve and eliminate the boundary between church and empire, subvert raw faith, discourage robust admission to an alternative community of faith, and dissuade converts about the need to be transformed within that community of believers who live out their faith in a distinctly counter-cultural way.

Seen as the primary rite of commissioning for ministry and mission, at the centre of the evangelistic cycle of gathering in and sending out, baptism becomes deeply concerned with context and with the establishment of God’s justice in that place. This is not a new theology of baptism, rather recovering the radicalism and

13 1 Corinthians 12:3.
14 This critique has been led by scholars such as Elisabeth Schussler Fiorenza, particularly in Discipleship of Equals: A Critical Feminist Ekklesia-logy of Liberation, (New York: Crossroad, 1993) and Carter Heyward in Our Passion for Justice: images of power, sexuality, and liberation, (New York: Pilgrim Press, 1984).
15 Charry, By the Renewing of Your Minds, p. 44.
16 Don Fergus, The Modern Catechumenate, Chapter 5 (pages not numbered).
transformative potential of baptism as articulated both in the early church and in ecumenical agreements as discussed in Chapter Two. However it does perhaps raise questions for some about ordination. In ANZPB/HKMOA, ordination is very clearly located in the understanding that

all Christians have a ministry by virtue of their baptism, and some members of the baptised community are also called and empowered to fulfil an ordained ministry, and to enable the total mission of the church.$^{17}$

In the Ordination Liturgies that follow this statement, ordination to each of the three orders is expressed in terms of the tasks they do on behalf of the whole church, as part of the whole ministry of all the baptised. The broad purpose of it all is mission, and ordination for Deacons, Priests and Bishops is “to enable the whole mission of the Church”.$^{18}$

Jon Isaak picked up this point, as he invited the church to become self-critical, participating and conscious of its cultural location:

I propose that we expand our understanding of baptism from a symbol of personal commitment to one that also symbolizes ordination to God’s mission people. Baptism is the ritual reserved for the celebration that marks full engagement in God’s mission through its local expression of the Lord’s risen body. This will require a significant amount of reflection, courage, and cultural reframing. While we cannot escape our cultural location (with its focus on individual autonomy and rights of self-determination), we must still ask how we will live in our world. We are to be self-critical participants of our cultural location.$^{19}$

This contextual critique is decisively significant in post-Christendom, post-colonial settings. In Chapter Three it was argued that Christendom co-opted the faith of Jesus and the prophets within an ideological framework that was used at times to support colonial oppression. An adequate theology and practice that unifies and inspires Anglicans to live out their faith in an engaged way must thus have political implications, as initiation into the Christian church draws both the individual and the faith community into profound engagement with society and as critique leads to

$^{17}$ ANZPB/HKMOA, p. 887.
$^{18}$ ANZPB/HKMOA, pp. 890, 900, 912.
$^{19}$ Jon Isaak, “Baptism Among the Early Christians”, p. 3.
action for change. Transformation of unjust structures touches the deepest levels of relationships and power dynamics in society. The paradigm shift in the Anglican Communion, referred to earlier, means that today Anglicans see themselves as being called to be open to transformation on more than personal levels, in a Church that is not only an agent of changing unjust structures but also open for the transformation of its very self. Such openness is particularly challenging for parts of the Anglican Communion where church and state have been closely intertwined. In New Zealand such encounter could be described as a continuing process of being re-woven.²⁰

From what one might call the "theology of cultural relations" offered in the seminal report *Te Kaupapa Tikanga Rua*, back to the Hellenists and Hebrews of Acts 6, there has been much theological reflection in dialogue with the context. The Church has always been called to look beyond its own life, in mission and service, in ways that have the potential to be transformative on several levels, if the Church will take the risk of allowing that to happen. Warning about the need for distinctiveness to enable this transformation, Harold Turner called for:

> the de-indigenizing of the Christian faith within New Zealand before we can think of genuine indigenization. The basic reason why the gospel has so little impact in this country is that it has lost its distinctiveness by assimilation to the prevailing culture within which we all live.²¹

Such distinctive life both truly expresses baptism and fully encounters the pain of the world. A paper written by the Bishops of the Diocese of Waikato explains this in what they describe as Trinitarian terms, highlighting the issues of journey and identity that become part of any encounter with the culture, and the cost involved:

> The church has to be open to follow Christ’s example of kenosis and poverty, ready itself to become poor for the sake of the world, ready to bear in its body the marks of crucifixion. The church cannot escape pain,

²⁰ It is worthy of note here that the logo of the ACANZP, taken from an illustration by Ross Hemara as the half-title of *ANZPB/HKMOA*, shows a woven cross-shaped flag, symbolising the three tikanga, but it is noticeable that one strand has yet to be woven in. This is popularly described as being “Because God hasn’t finished working with us yet”.

both within its own life and in its life in relation to the world. The church will find its identity, not on the other side of pain and suffering but in the very midst of it, where God meets us to heal and to restore and to give new life in the power of God's resurrection.  

**Implications for diocesan and parish practice**

If the Waikato Bishops are right, such practice and ecclesiology must be communicated from the start. The initiation rite should not be seen merely as something that anyone, even a person in a church family, is entitled to, but as active participation in a critical missional vocation. It should no longer be regarded as an event which happens to an individual. Rather, baptism must be regarded as the pivotal part of a life-long process of grace and conversion that become the impetus for and of the whole faith community, as ordination for mission with all God’s people.

This challenge is particularly important for the way baptism is promoted by church leaders, as much as liturgical change which is also recommended and will be discussed below. For bishops to value baptism as much as they value ordination to priesthood and diaconate, or even confirmation, would require significant changes, especially in how they exercise their ministry of teaching and oversight. They would find themselves promoting baptism and paying attention to preparation of candidate, family, and the congregation who not only renew their baptismal commitment but also take on responsibility for nurturing the one about to be baptised. Turning the focus from ordination to baptism might also mean bishops abandoning anxiety about future staffing, as if the missional life of the Church depends on – rather than determines - the numbers being ordained now. This change would be a long-term

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23 "Baptism is [itself] the ordination into the apostolic, charismatic and sacrificial ministry of the Church." (From “Christ's Ministry and the Ministry of the Church”, a paper written for the WCC's Department on the Laity as a contribution to the Faith and Order Conference at Montreal in 1963.) George Hunsinger, *The Eucharist and Ecumenism: Let us keep the Feast* (Cambridge: Cambridge University Press, 2006), p187ff proposes that ordination be regarded as a further specification of baptism.

24 Both Chapters 5 and 6 indicate some ways that bishops could promote confirmation better than they do now.
project, rethinking the Diocese as a baptising community, where children and their families are incorporated deeply into wider church life and where adults seeking baptism know themselves to be engaging effectively with a life-long and radical process of formation. It will be influenced by how bishops themselves talk and behave, as if baptism really matters; the consequential interest in faith formation might become more important to them than increasing numbers in church.

At parish level, there is need for clarity about the connection between baptism and eucharistic hospitality, so that the full participation in the life of the Church which flows from baptism is also reflected in the way churches communicate invitation, the process of inclusion, and offer opportunity for initiation. This will require some careful thinking and practice with welcoming so that non-baptised people are actively encouraged to both come forward for a blessing at the communion rail and also are invited to appropriate educational experiences about baptism. The relationship between baptism and eucharist is central as this new community shares together in the acts associated with giving prime importance to “a delight in prayer, a love for the word of God, a desire to follow the way of Christ, and food for the journey”. Aidan Kavanagh wrote “Baptism is the way Eucharist begins, and Eucharist is the way Baptism is sustained in the life of the church”. In the same article, Kavanagh makes the deep links clear, between baptism, eucharist, and the life of formation and conversion:

To know Christ baptismally is to know him in the awesome discovery of conversion. To live Christ baptismally is to know him in the subtle process of being formed by grace in heart and mind, body and soul, emotions and memory - through prayer and fasting and good works and contemplation. To be formed in Christ baptismally is to know him in water and oil, in bread and wine.

The pedagogical implication here is vital. The expectation at the time of introducing the alternative practice of admitting children was that adults, usually the parents of the children, would be equipped to help them understand what was happening in communion. The commitment made by the whole congregation in

26 Tui Motu InterIslands November 2009, p. 15 (cited as “taken from an article first published in Sign magazine, 1978” but the text is available online under the title “The True Believer”, http://www.scribd.com/doc/2261059/).
baptism implies that all the adults involved are responsible for the faith formation of baptised children, but little attention seems to be paid to this (see Chapter Five). Nor is there evidence in Tikanga Pākeha or specifically in Wellington Diocese of the whole congregation being encouraged to take this responsibility seriously in a life-long way after the event.

A further neglected expectation in the ANZPB/HKMOA baptism rite is that the newly-baptised “will be challenged to affirm your faith in God and receive the laying on of hands in confirmation”.27 This challenge is the responsibility of the whole Church, although it requires urgent attention particularly from bishops and vicars. The work of the Dawsons, discussed in Chapter 4, came about because of a concern in Tikanga Pākeha about the potential of confirmation as a rite of passage, and their recommendations could lead to an stronger focus on faith formation engaging lay people as both participants and leaders.

Liturgical Change

There are several aspects to be considered with regard to liturgical change. Above all, in order to be true to both early church practice and to the challenge of a radical baptised life, there is a need to recover in the liturgy stronger ethical implications of what baptism means both for the community and the candidate.

In ANZPB/HKMOA, the requirements of the new life are expressed in several places, including the renunciations stated by the candidates or parents and godparents,28 the post-baptismal statement of faith,29 and the final prayer said by bishop or priest with the people which concludes “May s/he grow to love, worship and serve you, and bring life to the world”.30 Katharine Jefferts-Schori reminds us that Christians are called to be engaged with the real issues of the world, in a costly way and in Christ’s name.31 Yet the ANZPB/HKMOA rite lacks an explicit, strong commitment to living a Christian life; only in the “bring life to the world” phrase is there any reference to transformative engagement with the world. The 1662 rite introduced a single question about an ethical life, placed after the interrogatory

27 ANZPB/HKMOA, p. 389.
28 ANZPB/HKMOA, p. 384f.
29 ANZPB/HKMOA, p. 388f.
30 ANZPB/HKMOA, p. 389.
31 Katharine Jefferts-Schori, A Wing and a Prayer p. 169.
creed: “Wilt thou then obediently keep God’s holy will and commandments, and walk in the same all the days of thy life?” While this is not as incisive as the seriousness of Christian baptism in the early centuries, where being reborn and beginning a risky and unknown journey with the crucified and risen Christ may have meant putting one’s life on the line, it does ask the candidate for a pledge that is lacking in the rite of ANZPB/HKMOA.32

Three additions would strengthen the ethical implications of what is said and done: the introductory scripture reading, the concluding prayer of the baptised community, and the use of symbols, each of which is now taken up.

First, with regards to the scripture passage that is used at the beginning of the rite,33 either the substitution of a different passage or the provision of alternatives could give a clearer message regarding the decisive break that this rite involves for the candidate and the community. In the first revised service, A Service of Christian Initiation 1970, the Preparation section of the rite of Adult Initiation offered two readings from the New Testament, 1 Corinthians 12:12-13 (“all brought into one body by Baptism”) and Acts 2:32-39 (“Repent and be baptised, every one of you … for the promise is to you and your children”). At present in ANZPB/HKMOA, immediately after the presentation of the candidate, who could be either adult or child, the bishop or priest says:

From the beginning the Church has received believers by baptism. Believers’ children have also been baptised so that with help and encouragement they should grow up in Christ and by the grace of God serve Christ all the days of their life.

Thus, the tone of the rite is set as being concerned with receiving, nurture, and beginning life-long service. There is also reference to justification of the practice of the baptism of infants, establishing that this rite may appropriately involve adults or children, or both. The bishop or priest then reads from Peter’s sermon in Acts 2:38-39, explaining that baptism offers forgiveness of sins and the gift of the Holy Spirit, concluding with the question: “How do you respond to this promise?” The response by the candidate, or by parents or godparents, is about hearing God’s call and asking for baptism.

32 The “Commitment to Christian service” section on p.390 does ask for such commitment, in either five separate responses or one broad statement, but this is associated with the confirmation rite.

A more balanced theology of baptism for this rite would require an emphasis on conversion and regeneration equally with welcome and incorporation. A renewed creation, alive with the healing presence of God’s Spirit, has been initiated by God in Christ overthrowing the old order of sin and death. Alternative readings, any of which could lead to the same question, might include any of the following.

- Romans 6:3-4 offers a strong focus on Christology and ethics, and sources the new life of baptism in dying and rising with Christ.
- 1 Corinthians 12:12-13 links pneumatology and ethics, and locates the source of radical unity in baptism in the one Spirit.
- Galatians 3:26-29 brings together ecclesiology and the ethical living in which diverse people become one in Christ.
- Acts 8:26-38, where Philip shares the good news of Jesus with the Ethiopian eunuch and then baptises him, also involves this kind of radical response to the gospel and the witness of the faithful to one who has not heard.

If the text of the liturgy is not to be changed, the priest (or bishop) leading the baptism service could ensure that an appropriate passage is read for the Gospel, or Epistle, before the baptism begins and also refer to it in the sermon. A balanced theology of baptism for this rite would require an emphasis on conversion and regeneration equally with welcome and incorporation. This of course could be the lectionary reading for the day.

Secondly we turn to the concluding congregational prayer on p.389. A key element in most modern baptism liturgies is the congregation’s part, both in commitment to nurture the newly baptised and in accepting again the discipline of the baptismal life. ANZPB/HKMOA sets out this intention in the introductory section “Concerning this Service”:

As a response to the baptism which God gives us, we and the candidates declare our faith and intention to serve Christ, and ask for God’s continuing grace to support us in the task to which we are called.

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34 1 Peter 2:9 gives a clear mandate for the response of declaring God’s mighty acts.
35 For example, A Prayer Book for Australia, p. 70, states: “Baptism is a community event, welcoming new members of Christ’s flock, and providing an opportunity for all the baptised to renew their vows.”
36 ANZPB/HKMOA, p. 379.
This shared commitment is demonstrated in the versicles and responses of the Affirmation which conclude dramatically with the response to the charge from the bishop or priest: “Let us, the baptised, affirm that we renounce evil and commit our lives to Christ.” The congregation replies “Blessed be God, JESUS IS LORD!” The strength of these words, shown visually in the capitalisation and bold type, is not carried over into the remainder of the rite. The final prayer which everyone says together, could be strengthened considerably by the addition of words such as “…disciples of Christ, into whose life and death we are baptised.” In the absence of liturgical change, this reminder of baptism into Christ’s death, and of the life of discipleship, could be done in the Prayers which could follow the baptism.

The third recommended change in the liturgy is to ensure the rich use of symbols such as water, oil, candle, new white clothing, as clear and dramatic visual aspects of what is now almost always a public celebration of baptism. Copious quantities of water make clear links with the process of drowning and washing, and this rite provides for either immersion in or pouring water on the candidate. The awareness of symbols might be taken further into the layout and design of the church, and consideration of baptisteries. Aidan Kavanagh again:

to know Christ baptismally is to know him as we were first known when creation was new. Baptismal iconography has always imaged baptism as cosmic rebirth, Eden restored. Early baptisteries, decorated to resemble Paradise, were filled with fertility, vines, sunlight, water, and a humid atmosphere. They were gloriously womb-like, for from them issued a new people, whose purpose in life was to beget others by the church, the bride of Christ, in his purpose.

While most churches today would not easily have the opportunity to design a new baptistery (especially not in such a lavish way), there is the possibility of ensuring that the font is accessible and large, with water always in it. Further, the congregation treating this part of the church building as central to its life would make clear that this baptising community knows itself to be distinctively different in identity, character and calling because of its life-giving experience with the water bath.

37 ANZPB/HKMOA, p. 386.
38 Tui Motu InterIslands, November 2009, p. 15.
The baptised life includes confirmation

Most contemporary baptismal theology, expressed in single-rite initiation, insists that baptism provides full initiation into the church. This means not only that the baptised person of any age is welcome at the eucharist but also that confirmation, while valued as adult commissioning, is not to detract from the fullness of initiation of baptism. A careful approach in liturgy and teaching is needed.

In *ANZPB/HKMOA*, in the water section of the baptism rite and the subsequent statement of faith by the candidate or by the parents and godparents, the bishop or priest says to the newly-baptised:

\[ N, \text{ you are now a pilgrim with us.} \]
\[ \text{As a member of Christ's body, the Church,} \]
\[ \text{You will be challenged to affirm your faith in God} \]
\[ \text{And receive the laying on of hands in confirmation.} \]
\[ \text{May you grow in the Holy Spirit,} \]
\[ \text{fulfil your ministry} \]
\[ \text{and follow Christ your whole life long.}^{39} \]

This is a strong reminder, not only to the candidate or the child’s family and godparents but also to the congregation, that confirmation is the expected “mode of response” to baptism. The reality of the current scene in parish, diocese, and Tikanga Pākeha, is that this is not happening. While it seems that church leaders may not be promoting confirmation adequately as a significant rite of maturity in the Christian life, it is also likely that for many people in the Church, there continues to be a confusion about the place of confirmation alongside the understanding of baptism as full initiation.

As explored in Chapter Five, valuing the role of the church’s rites in faith development has particular significance for those in young adulthood or new to the Anglican faith, and attractive opportunities for the commitment of confirmation must be offered by the church as a whole. This concern with rites of passage and youth was the impetus for the Dawson report, which urges that the hard work of theology and practical preparation be done: “If we take baptism seriously – and we say we do

39 *ANZPB/HKMOA*, p.389
— we must also take preparing for it seriously, and equally, we must pay attention to how we build on the foundations it lays.”

The Church’s prophetic story

The Church lives in a creative tension between the new life made possible in Christ and the continuing reality of human sin. In a context when many people are low on institutional commitment, there may be a helpful connection that can be made between confirmation, with its connotations of participation in the faith community, and celebrating the inspirational past of a specific denomination. Chapter Three of this thesis was an attempt to show moments and markers through history where Anglicans in New Zealand lived transformative lives that provide role models for the baptised today. That was concerned not specifically with being the baptised, but with living out the values of baptised Anglicans in a way that influences the wider society towards justice for all people, with particular focus on identity, reconciliation and partnership. LSM also expresses such focus and should be encouraged as a prophetic way of being church in the local community.

A more recent but well-publicised example of the impact of baptismal values is seen in the story of Tarore. In 2009, the New Zealand Bible Society published the story of Tarore, a young Māori girl who was converted and baptised in 1836 through the work of Church of England missionaries. When, soon after, she was killed in a tribal raid, her much-loved copy of Luke’s gospel was stolen by her killer and taken away. Through that action the Christian faith was spread widely through New Zealand and “Tarore’s book” is credited by author Joy Cowley and others with bringing peace and reconciliation among the tribes. Her devout young life is providing inspiration for children and adults today and 140,000 copies of the book have been given to schools. In many Anglican churches now, Tarore’s story is used as one aspect of claiming the tradition and the past to give nurture to young people, encouraging them to see that their faith may have something deep and inspiring to offer them in making a difference.


41 Joy Cowley, Tarore and Her Book (Wellington: New Zealand Bible Society, 2009).
There are many other stories of the past of the Church in these islands and eventually, as they are told, perhaps they will have a significant influence on conversions, baptisms, confirmations and affirmations. Katherine Jefferts-Shori’s words seem even more relevant: “May the shock of baptismal dying once more set us afire”, particularly in relation to the stories of the Church’s engagement with the wider society.

**The task for the ACANZP now**

The essence of baptism is God’s ongoing work of calling and enabling believers to live the life of the crucified and risen Christ in the world. If the baptised are to be confident in knowing themselves as part of a vibrant transformative community, in the way that the architects of *Te Pouhere* presupposed, a strong clear baptismal theology and practice is required. For those of Tikanga Pākeha the integrity that would come with identifying themselves, their worshipping and organisational life, and their theological endeavours into an appropriate and empowering cultural strand, alongside the other Tikanga, may be impossible unless baptism becomes in a real way the defining element in the ecclesiology of this Church. Knowing themselves to be in Christ through the bath of participation, conversion, gift, incorporation, and sign may foster a more humble and appropriate partnership. Then the process of relieving the particular anxieties of Pākeha, as described in earlier chapters, may strengthen their contribution to the whole Church as they insist on rigorous theology, theologically-appropriate practice, and rich, resonant liturgy.

Baptism is deeply eschatological, expressing in the Holy Spirit the call into God’s future and transformative commitment to participation in Christ’s work of love. Because of what it signifies, baptism engages both individuals and the church community with the whole of human life and the entirety of the purposes of God, moving toward the unity of all things. As the 1991 *International Anglican Liturgical Consultation* at Toronto acknowledged: "Baptism affirms the royal dignity of every Christian and their call and empowering for active ministry within the mission of the church.” This mission is concerned with the life of the whole world and ultimately with the responsibilities of all the baptised to contribute in a transformative way to only to the life of the Church but also to the body politic and public life in general. Thus the
vision of *Te Pouhere* would be expressed well beyond the Church, and all of the ACANZP, not only Tikanga Māori, might see themselves as ‘mihinare’ (missionaries). In some practical actions are required to move towards this.

**In a nutshell: Recommendations**

1. That a clear baptismal practice, which emphasises the turning from evil to the new life of Christ in a way that determines the on-going radical Christian walk both personally and corporately, be promoted by Te Kotahitanga, the Tikanga Pākeha Ministry Council, and the bishops. Further, that they encourage the use of both English and Māori in the liturgy, especially in the baptismal formula, to emphasise ecclesial partnership; urge the three Tikanga ministry bodies to develop their baptismal theology and practice together; and ensure that presiding priests issue a proper invitation to the eucharistic table which balances baptismal discipline and welcoming hospitality.

2. That parish priests and parishioners be encouraged to share together in preparation for all baptisms, stressing ongoing formation for transformative life in the community so that the radical political character of baptism, as Christ’s life of human solidarity, colours the whole ministry of the local church in the place where it is. Further, that bishops might seek creative ways to be involved in the preparation with the people by supporting strongly their ministries in the community and the wider world (as the primary context of transformation).

3. That the bishops encourage and work with parish clergy to promote a richer understanding of baptismal theology, with appropriate attention to its spatial and ritual significance, and of confirmation as the celebration and claiming of one’s baptism in the presence of the wider church.

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42 See Chapter 4, p. 7.
43 The ministry oversight body set up by General Synod as a consequence of Te Pouhere, for the whole of ACANZP.
44 The ministry body for Tikanga Pakeha.
4. That Local Shared Ministry be reconsidered, restored and resourced at all levels, as an expression of a missional church where all the baptised are valued and mutually supportive in ministry.45

5. That there be, through education in all parishes, a clearer, more explicit development of a theology of partnership and understanding of tikanga which would foster confidence in identity as Tikanga Pākeha, with a parallel understanding of being Anglican in an ecumenical environment. A lack of confidence is expressed by many speakers at Tikanga Pākeha synods and by Pākeha writers, who appear not to understand what the ACANZP has in common across all three Tikanga. Baptism is the rite of that common life. Alongside this theological work, a strengthened encouragement of Confirmation and Re-Affirmation from church leaders at all levels and the promotion of formal reception into the Anglican Communion could promote greater awareness of the implications and distinctiveness of the baptismal life.

6. That General Synod request a major review of the Christian initiation rite in ANZPB/HKMOA. The need is not simply to separate out the baptism rite from confirmation. While there may be little interest in making major changes, or in publishing a new prayer book, some of the theological concerns explored above could be met with additions such as options for the gospel passage, an extra prayer focussing on the ethical obligation that follows renunciation of evil, and increased use of symbols relating to the new life in Christ.

7. That the task of inter-tikanga relationship be given new impetus by church leaders. Ultimately these changes in liturgical and pastoral common life have the goal that all of the ACANZP might see themselves as “mihinare”. Deeper understanding between Tikanga might foster a greater sense of unity, but in the interim, Tikanga Pākeha can offer clear theological thinking about baptismal life to undergird its own engagement with society and its own ability to both endure and support. As God leads the ACANZP on in its fragile

45 This recalls the words of Miroslav Volf After Our Likeness: The Church in the Image of the Trinity, p. 224, quoted earlier in this thesis on p. 46, and central to this work, that: “Baptism, not ordination, is the primary sacrament from which the call to a life of mission originates”.
passionate life together, pressing questions must be faced in conversation
together but the character of the Church is always missional.
Appendix 1

Some key dates for the Anglican Church in New Zealand

1814  The Anglican Church in New Zealand had its beginnings when the Māori chief Ruatara agreed with the Revd Samuel Marsden of the Church Missionary Society (CMS) to give protection to three missionaries and their families at Oihi in the Bay of Islands.

1823  The Revd Henry Williams arrives in the Bay of Islands to begin missionary work under CMS.

1840  Treaty of Waitangi is signed, with the significant support of CMS missionaries. The Treaty marked the beginning of organised European settlement.

1842  George Augustus Selwyn, Bishop of New Zealand, arrives as a bishop of the United Church of England and Ireland.

1857  A general conference held in Auckland agrees on a constitution for the church, which then became an autonomous province of the United Church of England and Ireland in New Zealand. Bishop Selwyn’s original Diocese of New Zealand was sub-divided in 1856 and again in 1858 by the creation of the separate dioceses of Christchurch, Waiapu, Wellington, and Nelson, and in 1868 the remaining part of the Diocese of New Zealand was re-named the Diocese of Auckland. The Diocese of Dunedin formed in 1869, was originally part of the Diocese of Christchurch. The Diocese of Auckland was divided in 1925 when the southern part became the Diocese of Waikato.

1860s  Land Wars in the North Island affected the work of CMS and relationships between Māori and Pākehā. The ensuing “confiscations” of Māori land from tribes who had “resisted” created longstanding grievances.

1874  The Church is renamed as The Church of the Province of New Zealand.

1922  The Province amends its legislation to allow women to vote for and become members of vestries and synods. (Women were granted suffrage by Parliament in 1893).

1925  The Anglican Church in the islands of Polynesia (principally Fiji, Tonga and Western Samoa) is established as an associated missionary diocese.

1928  The Revd F A Bennett is consecrated as first Māori Bishop (as suffragan to the Bishop of Waiapu).

1928  The Church of England Empowering Act is passed by the New Zealand legislature, making it possible for the Church, through strict processes, to amend the fundamental provisions entrenched in the 1857 Constitution.
1975  The Treaty of Waitangi Act is passed by the New Zealand legislature, setting up the Waitangi Tribunal and giving the Treaty of Waitangi recognition in New Zealand law for the first time.

1975  The Melanesian Mission, inaugurated by Bishop Selwyn in 1849, and a missionary diocese when the Revd J C. Patteson was consecrated in 1871, becomes a separate Province of the Anglican Communion as The Church of Melanesia.

1978  Te Pihopatanga o Aotearoa, a Māori bishopric, is inaugurated as a semi-autonomous body with representation in the General Synod, and the Bishop of Aotearoa is given equal status with other diocesan bishops.

1984  The General Synod sets up a Bi-cultural Commission on the Treaty of Waitangi to investigate principles of partnership and biculturalism.

1985  The Waitangi Tribunal is given retrospective powers by the New Zealand legislature to investigate grievances dating back to 1840.

1986  The Bicultural Commission reports to General Synod, and a Commission is set up to examine the Church’s Constitution.

1989  After a period of experimental liturgies beginning in 1966, a revised Prayer Book is authorised, *A New Zealand Prayer Book: He Karakia Mihinare o Aotearoa*.

1990  The Diocese of Polynesia becomes a diocese in its own right.

1992  The General Synod/Te Hīnota Whānui adopts a revised Constitution, which provides opportunity for each of the three partners (tikanga Māori, tikanga Pākeha and tikanga Pasifika) to express its mind as an equal partner in the decision-making process of the General Synod, and to exercise mission and ministry to people within their own cultural consistency.

With the adoption of this Constitution, the Church of the Province of New Zealand becomes The Anglican Church in Aotearoa, New Zealand and Polynesia/ Te Hāhi Mihinare ki Aotearoa ki Niu Tireni, ki Nga Moutere o te Moana Nui a Kiwa.

The seven dioceses in New Zealand and the Diocese of Polynesia remain unchanged, but are required to work more as one Tikanga. Within Te Pihopatanga o Aotearoa, five Hui Amorangi are established: four bishops have been ordained to serve those areas in conjunction with the Bishop of Aotearoa.
Appendix 2

A Glossary of words from Te Reo Māori commonly used in New Zealand

Aotearoa Defined as “The Land of the Long White Cloud”, this term is generally used for New Zealand as a whole. In the Anglican Church, “Aotearoa” is used to described the Māori structure.

Hāhi / haahi church
hui gathering, meeting
Hui Amorangi regional bishopric
karakia prayer
manaakitanga hospitality, nurturing relationship, a responsibility to provide guardianship.

Māori ethnically, refers to the tribal peoples of New Zealand, however in the Anglican Church in 1978 a canonical definition allowed people who were not of Māori ethnicity to identify as Māori in their church allegiance, thus preparing the way for the concept of tikanga identity for Pākeha and Polynesia which would be significant in 1992 church legislation.

marae enclosed space for meeting and hospitality
Niu Tireni early transliteration of New Zealand
Pākeha usually regarded as literally meaning “stranger”, this refers to people who are the descendents of those who came to New Zealand as colonisers, or to other non-Māori who are recent immigrants.

Pīhopatanga Māori Episcopal unit
rangatiratanga a communal concept which includes obligations as well as rights, involving Māori control of their own tikanga and taonga, including organisation of their own social and political life. Tino rangatiratanga means Māori sovereignty, and today is probably the most contentious phrase in the Treaty of Waitangi

taanapapa theological education units within Tikanga Māori
tangata people
Tangata Whenua People of the Land (Māori)
taonga treasure(s)
Te Hīnota Whānui The General Synod of the Anglican Church in Aotearoa, New Zealand and Polynesia
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
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<tbody>
<tr>
<td>Te Kotahitanga</td>
<td>The ministry oversight body set up by General Synod as a consequence of <em>Te Pouhere</em>, for the whole of ACANZP</td>
</tr>
<tr>
<td>Te Rāwiri</td>
<td>The Book of Common Prayer (1662) in Māori</td>
</tr>
<tr>
<td>tikanga</td>
<td>method, custom, practice, doing the right thing according to particular cultural understandings</td>
</tr>
<tr>
<td>Tikanga Rua</td>
<td>bicultural, partnership</td>
</tr>
</tbody>
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