



**Kurahaūtū**

The Archbishops' Wayfinder Unit

# Transforming Structures

Selected Thinking in Conversation with an  
Anglican Indigenous Worldview



Created for  
**ANGLICAN INDIGENOUS  
LEADERSHIP INITIATIVE**

**Ko ahau te waina, ko koutou nga manga:  
ki te u tetahi ki roto ki ahau, me ahau hoki  
ki roto ki a ia, ka maha o tera hua: ki te  
motu ke hoki i ahau, e kore tetahi mea e  
taea e koutou.**

**I am the vine; you are the branches.  
Those who abide in me and I in them bear  
much fruit, because apart from me you  
can do nothing.**

# He Kupu Whakataki | Introduction

Structures have often been used to exclude and marginalise indigenous peoples. It has been one of the key tools of colonisation.

Indigenous ways of knowing and living in the world have been sidelined, and structures imposed based on the thinking of the West, even if unconsciously. There has often been an assumption that such thinking is Universal or supracultural – rather than completely grounded in Western histories and ideas.

Within the Anglican Church, the idea that Canonical structures of governance may be exclusionary is often too startling for people to even contemplate.

Indigenous ways include incorporating the land and environment into decision making. Wānanga – ensuring everyone is heard is often central. And that is based on a sense of the sacredness of all creation at a fundamental level. Such decision-making leads to consensus, where authority is grounded in that connection to creation, rather than in an inherited or externally-imposed authority.

And while there is a great temptation to make all of this a political exercise, for indigenous peoples the centre is spirit, rather than power.

This booklet is an attempt to encourage different thinking about how we organise ourselves, and how our organisation can be more grounded in justice and more engaged with our environment.

As Archbishop Rowan Williams notes “every Christian has to know how to work out their responsibility to God within the context of the various relationships and obligations they are involved in.” Let’s widen our understanding of those obligations and connections.

*September 2023*

# Te Pouhere

---

## Te Puna | Resource

The Preamble to the Constitution of The Anglican Church In Aotearoa, New Zealand And Polynesia (1992)

## He Kupu Whakamārama | Description

In 1992 the General Synod/Te Hīnota Whānui adopted a revised constitution that incorporated long-held Māori aspirations for self-determination within the Church, and allowed for expressions of mātauranga (world-view) in living out the Mission of the Church. It allowed for three Tikanga (cultural streams) within the one Church – Tikanga Māori, Tikanga Pākehā and Tikanga Pasefika.

**WHEREAS** (1) the Church is the body of which Christ is the head and all baptised persons are members, believing that God is one and yet revealed as Father, Son and Holy Spirit a Holy Trinity, and

(a) lives to be the agent and sign of the Kingdom of God.

(b) is called to offer worship and service to God in the power of the Holy Spirit and

(c) as the community of faith, provides for all God's people, the turangawaewae, the common ground;

**AND WHEREAS** (2) the Church

(a) is **ONE** because it is one body, under one head, Jesus Christ,

(b) is **HOLY** because the Holy Spirit dwells in its members and guides it in mission,

(c) is **CATHOLIC** because it seeks to proclaim the whole faith to all people to the end of time and

(d) is **APOSTOLIC** because it presents the faith of the apostles and is sent to carry Christ's mission to all the world;

**AND WHEREAS** (3) the mission of the Church includes:

(a) proclaiming the Gospel of Jesus Christ,

(b) teaching, baptising and nurturing believers within eucharistic communities of faith,

(c) responding to human needs by loving service and

(d) seeking to transform unjust structures of society, caring for God's creation, and establishing the values of the Kingdom;

**AND WHEREAS** (4) the Church, in striving to express the perfect oneness prayed for by Christ, and affirming the transforming power of the Gospel,

(a) advances its mission,

(b) safeguards and develops its doctrine and

(c) orders its affairs,

within the different cultures of the peoples it seeks to serve and bring into the fullness of Christ;

**AND WHEREAS** (5) this Church has developed in New Zealand from its beginnings when Ruatara introduced Samuel Marsden to his people at Oihi in the Bay of Islands in 1814, first in expanding missionary activity as Te Hāhi Mihinare in the medium of the Māori language and in the context of tikanga Māori, initially under the guidance of the Church Missionary Society, and secondly after the arrival of George Augustus Selwyn in 1842 as a Bishop of the United Church of England and Ireland spreading amongst the settlers in the medium of the English language and in the context of their heritage and customs and being known as the Church of England, so leading to a development along two pathways which found expression within tikanga Māori and tikanga Pākēha;

**AND WHEREAS** (6) by the Treaty of Waitangi, signed in 1840, the basis for future government and settlement of New Zealand was agreed, which Treaty implies partnership between Māori and settlers and bicultural development within one nation;

**AND WHEREAS** (7) in 1840 there was also recognised the freedom of the inhabitants of New Zealand to hold and practise their religious faith within the several branches of the Church then present, or according to their own customs;

**AND WHEREAS** (8) on the 13th day of June in the year of our Lord, 1857, at a General Conference held at Auckland, the Bishops and certain of the Clergy and Laity representing a numerous body of the members of the said United Church, and including Missionary clergy but without direct Māori participation or the inclusion of tikanga Māori, agreed to a Constitution for the purpose of associating together by voluntary compact as a branch of the said United Church for the ordering of the affairs, the management of the property, the promotion of the discipline of the members thereof and the inculcation and maintenance of sound Doctrine and true Religion to the Glory of Almighty God and the edification and increase of the Church of Christ;

**AND WHEREAS** (9) this Constitution declares the Doctrine and Sacraments which the Church holds and maintains, and provides for a Representative Governing Body within the heritage and custom of the participants in the 1857 General Conference for the management of the affairs of the said Branch of the Church, to be called the General Synod;

**AND WHEREAS** (10) Clause Three of the Constitution made provision for the said Branch to frame new and modify existing rules (not affecting doctrine) with a view to meeting the circumstances of the settlers and of the indigenous people of Aotearoa / New Zealand;

**AND WHEREAS** (11) after the continuing development of Te Hāhi Mihinare the first Bishop of Aotearoa was appointed in 1928, and a measure of autonomy as te Pīhopatanga o Aotearoa was provided in 1978, and new forms of mission and ministry have emerged;

**AND WHEREAS** (12) the principles of partnership and bicultural development require the Church to:

- (a) organise its affairs within each of the tikanga (social organisations, language, laws, principles, and procedure) of each partner;
- (b) be diligent in prescribing and in keeping open all avenues leading to the common ground;
- (c) maintain the right of every person to choose any particular cultural expression of the faith;

**AND WHEREAS** (13) Te Runanganui o Te Pihopatanga o Aotearoa and the General Synod, meeting together in a General Conference in November 1990, covenanted with each other and agreed to certain amendments and revisions of the Constitution to implement and entrench the principles of partnership between Māori and Pākēha and bicultural development and to incorporate and extend the principal provisions of the Church of England Empowering Act, 1928;

**AND WHEREAS** (14) before 1857, the Church had already established missions among the peoples of Melanesia and then provided in the Constitution to be associated with any missionary Dioceses which may be formed in the Pacific, this leading in 1975 to the formation of the Church of Melanesia;

**AND WHEREAS** (15) in 1925 the Diocese of Polynesia became an Associated Missionary Diocese following the pioneering ministry of the Anglican Priest, William Floyd, begun in Fiji in 1870, and in 1990 became a full, equal and integral Diocese in the life of the Province, and at the General Synod following the General Conference in November of that year was acknowledged to be a partner in this Church;



# Uluru Statement From The Heart

---

## Te Puna | Resource

National Constitutional Convention (2017)

## He Kupu Whakamārama | Description

After 60,000 years of continuous occupation, indigenous Australians were invaded in 1770. Although they have continued to resist that invasion, the story has been sad and desperate. Recent developments have given hope, including the 1992 Mabo case recognising indigenous title, and the 2008 apology. In 2017 a National First Nations Constitutional Convention at Uluru drafted and endorsed the Uluru Statement from the Heart.

We, gathered at the 2017 National Constitutional Convention, coming from all points of the southern sky, make this statement from the heart:

Our Aboriginal and Torres Strait Islander tribes were the first sovereign Nations of the Australian continent and its adjacent islands, and possessed it under our own laws and customs. This our ancestors did, according to the reckoning of our culture, from the Creation, according to the common law from 'time immemorial', and according to science more than 60,000 years ago.

This sovereignty is spiritual notion: the ancestral tie between the land, or 'mother nature', and the Aboriginal and Torres Strait Islander peoples who were born therefrom, remain attached thereto, and must one day return thither to be united with our ancestors. This link is the basis of the ownership of the soil, or better, of sovereignty. It has never been ceded or extinguished, and co-exists with the sovereignty of the Crown.

How could it be otherwise? That peoples possessed a land for sixty millennia and this sacred link disappears from world history in merely the last two hundred years?

With substantive constitutional change and structural reform, we believe this ancient sovereignty can shine through as a fuller expression of Australia's nationhood.

Proportionally, we are the most incarcerated people on the planet. We are not an innately criminal people. Our children are alienated from their families at unprecedented rates. This cannot be because we have no love for them. And our youth languish in detention in obscene numbers. They should be our hope for the future.

These dimensions of our crisis tell plainly the structural nature of our problem. This is the torment of our powerlessness.

We seek constitutional reforms to empower our people and take a rightful place in our own country. When we have power over our destiny our children will flourish. They will walk in two worlds and their culture will be a gift to their country.

We call for the establishment of a First Nations Voice enshrined in the Constitution.

Makarrata is the culmination of our agenda: the coming together after a struggle. It captures our aspirations for a fair and truthful relationship with the people of Australia and a better future for our children based on justice and self-determination.

We seek a Makarrata Commission to supervise a process of agreement-making between governments and First Nations and truth-telling about our history.

In 1967 we were counted, in 2017 we seek to be heard. We leave base camp and start our trek across this vast country. We invite you to walk with us in a movement of the Australian people for a better future.

## **Ētahi Pātai | Questions**

- What does the Statement say to your heart?
- What do you find hopeful in the statement?
- How does the Statement interact with Western notions of law and Western structures?

## **He Rauemi Ipurangi | Find More Online**

<https://ulurustatement.org/>

# The New Bolivian Constitution

---

## Te Puna | Resource

Bolivia (Plurinational State of) 2009. Oxford University Press, Inc. Translated by Max Planck Institute. online at [ConstituteProject.org](https://www.constituteproject.org).

## He Kupu Whakamārama | Description

The new Bolivian Constitution, amongst other things, allows for indigenous representatives to the General Assembly, and overall seeks to change the nature of Bolivian society through constitutional drivers.

## Preámbulo

En tiempos inmemoriales se erigieron montañas, se desplazaron ríos, se formaron lagos. Nuestra amazonia, nuestro chaco, nuestro altiplano y nuestros llanos y valles se cubrieron de verdes y flores. Poblamos esta sagrada Madre Tierra con rostros diferentes, y comprendimos desde entonces la pluralidad vigente de todas las cosas y nuestra diversidad como seres y culturas. Así conformamos nuestros pueblos, y jamás comprendimos el racismo hasta que lo sufrimos desde los funestos tiempos de la colonia.

El pueblo boliviano, de composición plural, desde la profundidad de la historia, inspirado en las luchas del pasado, en la sublevación indígena anticolonial, en la independencia, en las luchas populares de liberación, en las marchas indígenas, sociales y sindicales, en las guerras del agua y de octubre, en las luchas por la tierra y territorio, y con la memoria de nuestros mártires, construimos un nuevo Estado.

Un Estado basado en el respeto e igualdad entre todos, con principios de soberanía, dignidad, complementariedad, solidaridad, armonía y equidad en la distribución y redistribución del producto social, donde predomine la búsqueda del vivir bien; con respeto a la pluralidad económica, social, jurídica, política y cultural de los habitantes de esta tierra; en convivencia colectiva con acceso al agua, trabajo, educación, salud y vivienda para todos.

Dejamos en el pasado el Estado colonial, republicano y neoliberal. Asumimos el reto histórico de construir colectivamente el Estado Unitario Social de Derecho Plurinacional Comunitario, que integra y articula los propósitos de avanzar hacia una Bolivia democrática, productiva, portadora e inspiradora de la paz, comprometida con el desarrollo integral y con la libre determinación de los pueblos.

Nosotros, mujeres y hombres, a través de la Asamblea Constituyente y con el poder originario del pueblo, manifestamos nuestro compromiso con la unidad e integridad del país.

Cumpliendo el mandato de nuestros pueblos, con la fortaleza de nuestra Pachamama y gracias a Dios, refundamos Bolivia.

Honor y gloria a los mártires de la gesta constituyente y liberadora, que han hecho posible esta nueva historia.

## **Preamble**

In ancient times mountains arose, rivers moved, and lakes were formed. Our Amazonia, our swamps, our highlands, and our plains and valleys were covered with greenery and flowers. We populated this sacred Mother Earth with different faces, and since that time we have understood the plurality that exists in all things and in our diversity as human beings and cultures. Thus, our peoples were formed, and we never knew racism until we were subjected to it during the terrible times of colonialism.

We, the Bolivian people, of plural composition, from the depths of history, inspired by the struggles of the past, by the anti-colonial indigenous uprising, and in independence, by the popular struggles of liberation, by the indigenous, social and labor marches, by the water and October wars, by the struggles for land and territory, construct a new State in memory of our martyrs.

A State based on respect and equality for all, on principles of sovereignty, dignity, interdependence, solidarity, harmony, and equity in the distribution and redistribution of the social wealth, where the search for a good life predominates; based on respect for the economic, social, juridical, political and cultural pluralism of the inhabitants of this land; and on collective coexistence with access to water, work, education, health and housing for all.

We have left the colonial, republican and neo-liberal State in the past. We take on the historic challenge of collectively constructing a Unified Social State of Pluri-National Communitarian law, which includes and articulates the goal of advancing toward a democratic, productive, peace-loving and peaceful Bolivia, committed to the full development and free determination of the peoples.

We women and men, through the Constituent Assembly and with power originating from the people, demonstrate our commitment to the unity and integrity of the country.

We found Bolivia anew, fulfilling the mandate of our people, with the strength of our Pachamama and with gratefulness to God.

Honor and glory to the martyrs of the heroic constituent and liberating effort, who have made this new history possible.

## **Ētahi Pātai | Questions**

- Pachamama is the Earth Mother, referred to twice as a proper noun. What are the implications of this inclusion?
- The framers seek “profound change, not half-way changes.” How can this be achieved?
- How might this document speak to Anglican constitutional arrangements?

# UNDRIP - Structures

---

## **He Kupu Whakamārama | Description**

The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) was adopted by the United Nations General Assembly in 2007, by a majority of 144 states in favour, 4 votes against (Australia, Canada, New Zealand and the United States – who have now come to support the Declaration). It establishes a universal framework of minimum standards for the survival, dignity and well-being of the Indigenous Peoples of the world and it elaborates on existing human rights standards and fundamental freedoms as they apply to the specific situation of Indigenous Peoples.

## **Article 3 |**

Indigenous peoples have the right to self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.

## **Article 4 |**

Indigenous peoples, in exercising their right to self-determination, have the right to autonomy or self-government in matters relating to their internal and local affairs, as well as ways and means for financing their autonomous functions.

## **Article 5 |**

Indigenous peoples have the right to maintain and strengthen their distinct political, legal, economic, social and cultural institutions, while retaining their right to participate fully, if they so choose, in the political, economic, social and cultural life of the State.

## **Article 9 |**

Indigenous peoples and individuals have the right to belong to an indigenous community or nation, in accordance with the traditions and customs of the community or nation concerned. No discrimination of any kind may arise from the exercise of such a right.

## **Article 18 |**

Indigenous peoples have the right to participate in decision-making in matters which would affect their rights, through representatives chosen by themselves in accordance with their own procedures, as well as to maintain and develop their own indigenous decision-making institutions.

### **Article 19 |**

States shall consult and cooperate in good faith with the indigenous peoples concerned through their own representative institutions in order to obtain their free, prior and informed consent before adopting and implementing legislative or administrative measures that may affect them.

### **Article 20 |**

1. Indigenous peoples have the right to maintain and develop their political, economic and social systems or institutions, to be secure in the enjoyment of their own means of subsistence and development, and to engage freely in all their traditional and other economic activities.
2. Indigenous peoples deprived of their means of subsistence and development are entitled to just and fair redress.

### **Article 22 |**

1. Particular attention shall be paid to the rights and special needs of indigenous elders, women, youth, children and persons with disabilities in the implementation of this Declaration.
2. States shall take measures, in conjunction with indigenous peoples, to ensure that indigenous women and children enjoy the full protection and guarantees against all forms of violence and discrimination.

### **Article 23 |**

Indigenous peoples have the right to determine and develop priorities and strategies for exercising their right to development. In particular, indigenous peoples have the right to be actively involved in developing and determining health, housing and other economic and social programmes affecting them and, as far as possible, to administer such programmes through their own institutions.

### **Article 33 |**

1. Indigenous peoples have the right to determine their own identity or membership in accordance with their customs and traditions. This does not impair the right of indigenous individuals to obtain citizenship of the States in which they live.
2. Indigenous peoples have the right to determine the structures and to select the membership of their institutions in accordance with their own procedures.

### **Article 34 |**

Indigenous peoples have the right to promote, develop and maintain their institutional structures and their distinctive customs, spirituality, traditions, procedures, practices and, in the cases where they exist, juridical systems or customs, in accordance with international human rights standards.



**Article 35 |**

Indigenous peoples have the right to determine the responsibilities of individuals to their communities.

**Article 36 |**

1. Indigenous peoples, in particular those divided by international borders, have the right to maintain and develop contacts, relations and cooperation, including activities for spiritual, cultural, political, economic and social purposes, with their own members as well as other peoples across borders.
2. States, in consultation and cooperation with indigenous peoples, shall take effective measures to facilitate the exercise and ensure the implementation of this right.

## Ētahi Pātai | Questions

- What would it mean if UNDRIP was applied to the Anglican Church?
- What are the implications for self-determination of indigenous peoples?
- Are our current structures and decision-making processes compatible with UNDRIP and its aspirations?

## He Rauemi Ipurangi | Find More Online

<https://social.desa.un.org/issues/indigenous-peoples/united-nations-declaration-on-the-rights-of-indigenous-peoples>



# Ellis v The King [ 2022 ]

---

## Te Puna | Resource

Chief Justice Helen Winkelmann, Reasons in Peter Hugh McGregor Ellis v R [2022] NZSC 114 [7 October 2022]

## He Kupu Whakamārama | Description

The appellant, Peter Ellis, was convicted after a jury trial in 1993 on 16 counts of sexual offending against seven children who had attended the Christchurch Civic Childcare Centre (the Crèche), where he had been a teacher. In 2019 he appealed and died before his appeal could be heard, and the Court ruled that the appeal be allowed to continue after his death. The following is an extract of Chief Justice Helen Winkelmann’s reasoning in the case.

[184] In assessing just what is in the interests of justice I look to relevant principles of tikanga, existing principles in the common law, and also the approach taken in other jurisdictions.

### *Tikanga*

[185] The Tikanga Statement describes how the following fundamental principles of tikanga are engaged by the issue of continuance of this appeal:

(a) Hara — the commission of a wrong, the violation of tikanga resulting in an imbalance.

(b) Ea — the state achieved when balance is restored. As the Tikanga Statement puts it, “[t]he notion of ea indicates the successful closing of a sequence and the restoration of relationships, or the securing of a peaceful outcome”.

(c) Mana conveys concepts of power, presence, authority, prestige, reputation, influence and control. While mana is one of the most valuable and important things a person can have, an allegation of a hara alone may result in a corresponding loss of mana. It applies at both an individual and collective level, so that a hara does not occur against the individual only but can impact the whānau, hapū or iwi. There are two relevant types of mana here:

(i) Mana tuku iho — mana inherited from ancestors; and

(ii) Mana tangata — mana derived from actions or ability.

(d) Whakapapa — is often translated as genealogy. Māori place great importance on genealogy and kinship relationships with the concept of whakapapa being central to Māori and identity. This creates responsibilities of manaaki (care and nurturing) within the whānau. When the mana of an individual within a whānau increases or decreases, so too does the mana of the whānau. And when a whānau member commits a hara, the responsibility to restore ea is the responsibility of the whole whānau.

(e) Whanaungatanga focuses upon the maintenance of properly tended relationships. It reminds people that they exist in a matrix of relationships and collectives. It goes beyond just whakapapa and includes non-kin people who become like kin through shared experiences. It means that when a hara is committed it not only impacts the individuals, but also the broader collectives of whānau, hapū and iwi. As the tikanga experts put it, “[i]t means that a community is always responsible for their wrongdoers because they are kin. It also means that a community is impacted as victims when offending occurs.”

[186] As to the application of these principles in this case, the analysis of the experts was as follows:

(a) Leave to appeal having been granted in this case means that a process had been opened to determine where the hara lies — was it the offending against the complainants or could it be the wrongful conviction of Mr Ellis? The appeal not yet having been concluded, a state of ea has not been achieved.

(b) This imbalance affects the appellant and his whānau and the complainants and their whānau. Achieving ea is needed for both.

(c) Even though Mr Ellis has died the hara has not died with him.

(d) Mr Ellis as an individual has mana. The mana of Mr Ellis and his broader whānau were affected by the allegation of offending.

(e) The complainants and their whānau also have mana.

[187] These values and concepts provide a framework for considering the issue of continuance. Allowing the appeal to continue provides an opportunity for a state of ea to be reached. However, bringing the appeal to an end at this point may result in an imbalance, leaving the hara unaddressed. The concepts of mana (both mana tuku iho and mana tangata) demonstrate that the hara, and as a consequence the state of imbalance, is one which can persist after the death of one of the parties.

### **Ētahi Pātai | Questions:**

- The use of tikanga in Court thinking and processes is new. What has changed?
- What are the impacts of a Pākehā member of the judiciary utilising mātauranga in this way?
- How do such principles shape our theology?
- Why is such a sad and terrible case the forum for addressing such important issues?

# A Māori Bishop

---

## He Kupu Whakamārama | Description

In the 1920s enduring Māori aspirations for their own Bishop found new energy with the visit of Bishop Vedanayagam Samuel Azariah bishop of the diocese of Dornakal in southeastern India. His inspirational visit combined with the work of Māori leadership including the great lay leader Sir Apirana Ngata led in 1928 to the ordination of Frederick Bennett as the first Bishop of Aotearoa. Although Bennett was only suffragan, mainly because Māori had refused to acquiesce to Pākehā demands to have a Pākehā in the role, Māori still viewed it as a huge step forward in their mission.

## **Bishop Azariah at the welcoming ceremony at Pakipaki, New Zealand. He spoke in English which was translated into Te Reo Māori and retranslated as follows. (1923)**

Tena koutou e te iwi Maori. Nui atu taku mihi ki a koutou kupu, me ta koutou manaaki i ahau i tenei ra.

*Greetings to the Maori people. Great is my response to your words, and to your hospitality to me this day.*

Kei te kaha rawa te pupu ake o te aroha i roto i ahau i te rangi nei i taku kitenga atu i a koutou tikanga mo nga manuhiri.

*Great is the burgeoning of love within me this day as I witness your customs in welcoming visitors.*

Na tatou tahi ena tu manaaki manuhiri. Pena tonu nga whakahaere a nga iwi o Inia.

*Such is our common practice in welcoming visitors. This is similar to the practices of the people of India.*

Kei a tatou anake ena tu tikanga kaore i nga iwi pakeha.

*Only us and yourselves uphold these customs, the white people do not.*

Ko taku kupu ki a koutou, mehemea ka tu tetahi Maori hei Pihopa a muri nei, me whakarite he kakahu Maori he kakahu mona.

*My words to you are, if you elevate a Maori as Bishop in the future, arrange a Maori cloak as a robe for them.*

Kauaka e whakarerea rawatia nga taonga rangatira a o koutou tipuna.

*Do not forsake the chiefly treasures of your ancestors.*

### **Rev. Reweti Kohere responding to an at times bitter debate over Pākehā Bishops' demand for a Pākehā in the role (1926)**

Mo to tohutohu kia ngawari te whakaputa i te kupu kei mamae te pihopa me o tatou hoa pakeha. Me tohutohu hoki koe i nga pihopa ratou ko nga pakeha kia ngawari kia kua e whakahaweia ki te Maori kia kua e meingatia te Maori hei arawhata pikinga mo te pakeha ki nga turanga nunui. Kua nuku atu tenei i te 100 o nga tau e whakahaere ana te pakeha i te Hahi Maori kati kua eke tenei ki te wa e riro ai ma te Maori ano ia e whakahaere.

*As to your instruction to be humble in the use of language in case the Bishop and his Pākehā friends are caused pain. You should also instruct the Bishops and the Pākehā to be humble, and not to be contemptuous towards Māori. Don't use the Māori people as a ladder so that the Pākehā can ascend to a great position. For over 100 years the Pākehā have directed the Māori Church. That is enough - the time has come for Māori to be in charge.*

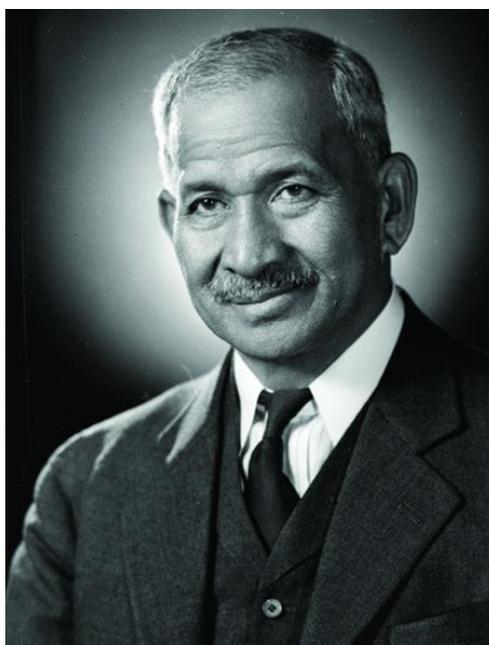
### **Rev. Temuera Tokoaitua in support of a Māori in the role (1926)**

E rua enei manu he weka tetahi, he karoro tetahi, no te whenua tetahi no te moana tetahi, he pango tetahi, he ma tetahi. Ko te tangi a te weka rereke i te tangi a te karoro. Pena ano te ahua o te maori me te pakeha. Ma te maori ano ka taea paitia ai te hinengaro o te maori.

*There are two birds, one is a weka, the other is a gull. One is from the land, one is from the sea. One is black, one is white. The cry of the weka is different from the cry of the gull. Similarly, the nature of the Māori is different from that of the Pākehā. From a Māori will come an appropriate understanding of Māori.*

## Sir Apirana Ngata to Sir Peter Buck (1928)

We asked for a Maori Bishop without any of this paraphernalia, without mana (except the mana whakapapa which to the Maori church-man is the supreme test of a Bishop's status). We wanted a Maori as the nucleus of a movement and of an eventual organisation that he will create gradually from below – the natural growth rooted in the Maori heart & mind & shaped to suit the characteristics of the people. Truly this ethnology is a fine thing even as applied to the evolution of a Maori Church that takes cognisance of the physical, mental, social & spiritual makeup of the modern Maori – the slightly modified descendant of his tohunga forebears. ... We are not worrying a bit about the constitutional position. It is enough that one of our people will be called to this high office and that the responsibility is at last on the race to make good. It was said that the Maoris could not organise. E Tama! Kei hea ra nga toto o te iwi kua ngaro ki te po? Kei hea nga uri o Ngatoroirangi, o Uenuku. Ina tonu ra e ora nei hei hanga ki o ratau ake ringa i ta ratau i wawata. They have been asking us to fashion things after a likeness seen through pakeha eyes – a, i te otinga ka meatia hei kata, hei taunu, They were not the things we wanted, nor were they moulded by our unfettered hands, to any design near our hearts. Engari tenei kua tukua mai nei – akuanei karangatia ai te manawa, te hinengaro katoa o te iwi hei whakairo.



---

*Sir Apirana Ngata and Bishop Frederick Bennet*



# Vanuatu 2030 The People's Plan

---

## Te Puna | Resource

The Government of the Republic of Vanuatu, *Vanuatu 2030 The People's Plan: National Sustainable Development Plan 2016 to 2030*, 2016

## He Kupu Whakamārama | Description

Vanuatu 2030 is a 15 year vision and overarching policy framework for the Republic of Vanuatu, which incorporates the United Nations' Sustainable Development Goals implementation. The vision was developed over a three year consultation process.

### *Preamble to the Constitution of the Republic of Vanuatu*

WE, the people of Vanuatu,  
PROUD of our struggle for freedom,  
DETERMINED to safeguard the achievements of this struggle,  
CHERISHING our ethnic, linguistic and cultural diversity,  
MINDFUL at the same time of our common destiny,  
HEREBY proclaim the establishment of the united and free Republic of Vanuatu founded on traditional Melanesian values, faith in God, and Christian principles,  
AND for this purpose give ourselves this Constitution.

## Building a stable, sustainable and prosperous nation

Our people and place are at the very heart of our development aspirations. Together we strive for a nation that is stable, sustainable and prosperous, so that all people have a just and equal opportunity to be well educated, healthy and wealthy. Just as we strive to progress in a way that protects and preserves our natural resources for our children, and theirs.

*Vanuatu 2030* is our National Sustainable Development Plan for the period 2016 to 2030, and serves as the country's highest level policy framework. It is founded on our culture, traditional knowledge and Christian principles, and builds on our development journey since Independence in 1980. We have already achieved a great deal, as we have encountered many difficulties and setbacks, some from natural disasters. Our most recent national plan, the **Priorities and Action Agenda 2006-2015** sought to deliver a just, educated, healthy and wealthy Vanuatu. It was the first concerted attempt to link policy and planning to the limited resources of government. As we look ahead to the next 15 years, we now seek to further extend the linkages between resources, policy and planning to the people and place they exist to serve. In effect our development journey remains on the same course, but we are upgrading the vehicle to get us there in a more holistic and inclusive way.

Throughout the extensive public consultations that informed this plan, Ni-Vanuatu resoundingly called for a balance between the social, environmental and economic pillars of sustainable development, with our cultural heritage as the foundation of an inclusive society. In the consultations we discussed our biggest development challenges and their solutions. We did not come up with all the answers, but the national vision and policy framework described in these pages charts a pathway towards improved wellbeing and greater shared prosperity.

In setting our national vision for a stable, sustainable, and prosperous Vanuatu by 2030, people have asked for new ways of thinking about, and implementing, development strategies. This calls on our elected and community leaders to focus on stability in politics, policy and the economy so that development serves the wider population and national interest, and not just a select few. It requires safeguarding the remarkable natural assets we have been blessed to inherit, and which serve as the bedrock of our identity. With steady political guidance and deep respect for our environment we can positively transform our country, solve current problems, and come up with new ways of working to improve the lives and livelihoods of our people. The indivisible connections between culture and the social, environmental and economic pillars of development are reflected in our aspirations, and how we will deliver our national vision.

### **A vibrant cultural identity underpinning a peaceful, just and inclusive society**

For Vanuatu, development is much more than just acquiring material wealth. The country was founded on Melanesian values of respect, harmony, unity and forgiveness. These values shape our cultural heritage, which is the country's strength. They are expressed through our oral traditions, languages, performing arts, social practices, rituals, festive events, traditional knowledge, and our deep connections with our ancestors, land and place, as well as the skills to be productive with our natural resources. Our development must be firmly anchored to these values that holds our society together.

Community, family and kinship ties serve as the primary social safety net, especially for the young, the elderly, people with disabilities and other vulnerable people. We must ensure no one is disenfranchised from these traditional safety nets, while also enabling the state to fulfil its core responsibility to protect and deliver essential services to its population. With limited resources available, the state will continue to foster ever stronger partnerships with civil society, churches, community based groups, NGOs, and the private sector to underpin traditional safety nets and support basic service delivery.

There can be no development without peace, just as peace is threatened in the absence of sustainable and equitable development. Vanuatu has an enviable record of building and maintaining a peaceful society with strong traditions of justice and respect for the rule of law. We live in an increasingly globalised context. More than ever we need to balance the interface between formal and traditional governance systems, and traditional peacebuilding and reconciliation practices and our judicial and security institutions. We also need to ensure everyone can live in peace and harmony at home and in their communities by ending all forms of violence against women and children.

### **Ētahi Pātai | Questions:**

- How well does this document deal with tensions between internal aspirations and external drivers?
- How much is this shaped by the Sustainable Development Goals and how much by their own mātauranga?
- What is the purpose of a Constitution?



# The Covenant and Our Way of Life

---

## Te Puna | Resource

Indigenous Ministries of the Anglican Church of Canada, *The Covenant and Our Way of Life*, 2022

## He Kupu Whakamārama | Description

The Covenant and Our Way of Life are the founding documents for the self-determining Indigenous church within the Anglican Church of Canada. Signed at the Sacred Circle in 2023, they include guiding principles and ways of living that out, with parallels to what might be called a constitution and canons. As they describe them, they are “the public blossoming of the attempt to receive and live the Gospel of Jesus in an Indigenous way.”

## Our Way of Life - An Overview

*Our Way of Life* is a document outlining the fundamentals of the Indigenous Anglican church. We have always been spiritual, living under a Creator, and we continue to live into how we walk with Christ through expression in this document, *Our Way of Life*. It summarizes our holy journey to re-experience Christ as our ancestors did in the early days of Christianity in North America when our traditional beliefs, culture and spirituality and economic systems were strong and many of our ancestors initially welcomed Christ into their lives in that context. This document is a manifestation of our own journey to decolonize euro-centric Anglicanism so that we can live out our beliefs on our own cultural and linguistic terms and move forward more confidently on our journey of healing, reconciliation and justice.

*Our Way of Life* outlines how we as Indigenous Anglicans choose to encounter the living Christ today. It outlines our relationships with each other and with the Creator, combining the real and symbolic ways of our ancestors – through the circle of life where all creation is related and living a ‘good life’ means keeping human existence and all of Creation in balance with the natural and spiritual world – and combining the traditional teachings of our Ancestors with earlier, more accessible principles of Anglicanism.

While we have encountered challenges in the drafting of this document due to differences in our own cultures and meaning of words in our own languages, we have strived for a level of consensus and commonality applicable to all Indigenous Anglicans. It must be understood that we initially experienced God through our own languages, cultures and worldview. For example, in Cree, God the Creator means ‘The One Who Made Everything’; there is no word for ‘reconciliation’ in Inuktitut as behaviours/relationships dwelt only in the realms of partnership, friendship and inclusion; important ceremony included traditional regalia; kinship meant all of Our Relatives including animals, birds, creatures of the waters and spirits; in Cree the concept of ‘authority’ does not imply hierarchy but rather means only that it is conferred by others, often just for a period of time.

*Our Way of Life* is not about going back to an idealized time in our history. Rather, we are reclaiming what was dispossessed from us and what the Creator called us to be. We are coming home. We have tried to identify what we as Indigenous Peoples remember and recall through our Elders and stories. We all agree that, by and large, there is a strong correspondence between our traditional spiritualities and biblical theology, with our Creator being the God and Living Christ of the Bible. The Christian teachings and values resonated strongly with us. While we have different cultural ways and languages across the Lands and Waters, we all share a traditional belief that we must live in harmony. Living together in harmony means living out the Sacred Teachings that we have in common.

*Our Way of Life* is a living document. We recognize that it represents only the journey of decolonization of those of us gathered in Circle in recent years. While we have tried to garner the stories and insights of our Elders in producing this document, we recognize that it represents only the personal journeys of today's Sacred Circle members – our children and subsequent generations will continue the healing and reconciliation journey that we have begun, and this document will evolve through them.

We welcome the Anglican Church of Canada's support for our journey to help us to heal and to reconcile by embracing our traditional practices and spirituality as an integral part of Canadian Anglicanism. This document represents our determination to move forward with the blessing of and solidarity with the broader Anglican church. But self-determination is a journey, a process, and we seek patience and understanding from our non-Indigenous Relatives that this will take time. It is vitally important to understand that we as Indigenous Anglicans are still seeking to reveal our own spirituality and relationships in governing ourselves first before considering welcoming non-Indigenous people into Sacred Circle or our ceremonial gatherings.

We do welcome the opportunity to share many of our Indigenous traditions with the broader church and believe that we can advance reconciliation by sharing our philosophy of life, spiritual practices and stories with the rest of the church. We intend to develop tools to do that in due course. But we are fewer and look forward to welcoming non-Indigenous bridge-builders and all our Anglican 'Relatives' to help and support our journey in Indigenous ministry.

## **Ētahi Pātai | Questions**

- How do these differ from what might be called Canons and Constitution?
- How does indigenous knowledge/ways of knowing shape this discourse?
- How does indigenous knowledge/ways of knowing shape being Anglican in these lands?

**He Rauemi Ipurangi | Find More Online**  
<https://www.anglican.ca/im/sacredcircle/>



# Principles Of Canon Law

---

## **Te Puna | Resource**

Anglican Communion Legal Advisers Network, *The Principles Of Canon Law Common To The Churches Of The Anglican Communion*, 2nd Ed., 2022

## **He Kupu Whakamārama | Description**

The Anglican Communion as a whole does not have a centralised canon law of its own. Each of the autonomous Member Churches, however, does have what might be called a canonical system. In 2003 the Anglican Communion Legal Advisers Network was tasked with developing a statement of principles. The first edition came out in 2008, and this second in 2022.

### **Principle 1: Law in ecclesial society**

1. Law exists to assist a church in its mission and witness to Jesus Christ.
2. A church needs within its laws to order, and so facilitate, its public life and to regulate its own affairs for the common good.
3. Law is not an end in itself.

### **Principle 2: Law as servant**

1. Law is the servant of the church.
2. Law should reflect the revealed will of God.
3. Law has a historical basis and a theological foundation, rationale and end.
4. Law is intended to express publicly the theological self-understanding and practical policies of a church.
5. Law in a church exists to uphold the integrity of the faith, sacraments and mission, to provide good order, to support communion amongst the faithful, to put into action Christian values, and to prevent and resolve conflict.

### **Principle 3: The limits of law**

1. Laws should reflect but cannot change Christian truths.
2. Laws cannot encompass all facets of ecclesial life.
3. Laws cannot prescribe the fullness of ecclesial life, ministry and mission.
4. Laws function predominantly in the public sphere of church life.
5. The principal subjects with which laws deal are ecclesiastical government, ministry, discipline, doctrine, liturgy, rites, property, and ecumenical relations.
6. Some laws articulate immutable truths and values.

### **Principle 4: The sources and forms of law**

1. Scripture, tradition and reason are fundamental authoritative sources of law.
2. The laws of churches exist in a variety of formal sources which should be identifiable, including constitutions, canons, rules, regulations and other instruments.
3. Historical sources recognised as such in the canonical tradition, including custom, have such status within a church as may be prescribed by its law.
4. Laws contain principles, norms, standards, policies, directions, rules, precepts, prohibitions, powers, freedoms, discretions, rights, entitlements, duties, obligations, privileges and other juridical concepts.
5. Laws should be short, clear and simple to the extent that is consistent with their purpose, meaning and comprehensiveness.

## **Principle 15: Ecclesiastical polity**

1. A church is an autonomous territorial unit of ecclesiastical jurisdiction.
2. A church may be a national, regional, provincial or extra-provincial unit.
3. A national or a regional church may consist of more than one province. A province consists of dioceses. A diocese may consist of parishes or other localised ecclesiastical units.
4. A province within a national or regional church enjoys such status within it as may be provided by the general law of that church.
5. An extra-provincial church is organised on a diocesan basis and is not part of a province but may come under metropolitan jurisdiction in another church.
6. Each church, province, and diocese has an assembly, namely a synod, council or other body, the function of which is to govern. A parish also has an assembly.
7. The relationship between a church and the ecclesiastical units within it is regulated by the general law of that church.
8. The relationship between the central assembly of a church and the assemblies of the ecclesiastical units within it is regulated by the general law of that church.
9. Bishops, clergy and laity of a church share authority in synodical government.
10. Episcopal leadership is fundamental to the polity of a church.
11. Collegiality amongst bishops is fundamental to ecclesiastical polity.
12. The exercise of ecclesiastical governance should be characterised by the Christian virtues, transparency, and the rule of law applied with justice and equity.
13. Laws should set out clearly the composition of, powers of, and limitations on the exercise of powers by, ecclesiastical institutions, their relationship one to another, and the rights and duties of those who hold office and of the faithful generally.
14. The transaction of business in any church assembly must be in accordance with such standing orders or other procedures as are lawfully established for that assembly.

## **Ētahi Pātai | Questions**

- What is the basis for the thinking underpinning this document? Where is it from?
- How might indigenous knowledge and ways of being influence or change these principles?
- How do existing developments in indigenous Anglicanism fit within or indeed challenge these principles?

## **Te Puna | Resource**

<https://nctr.ca/news-and-events/news/781-a-story-of-sports-and-survival-in-canadian-residential-school/part-four/>









**Kurahautū**

The Archbishops' Wayfinder Unit

Visit our website:

**[kurahautu.org](http://kurahautu.org)**