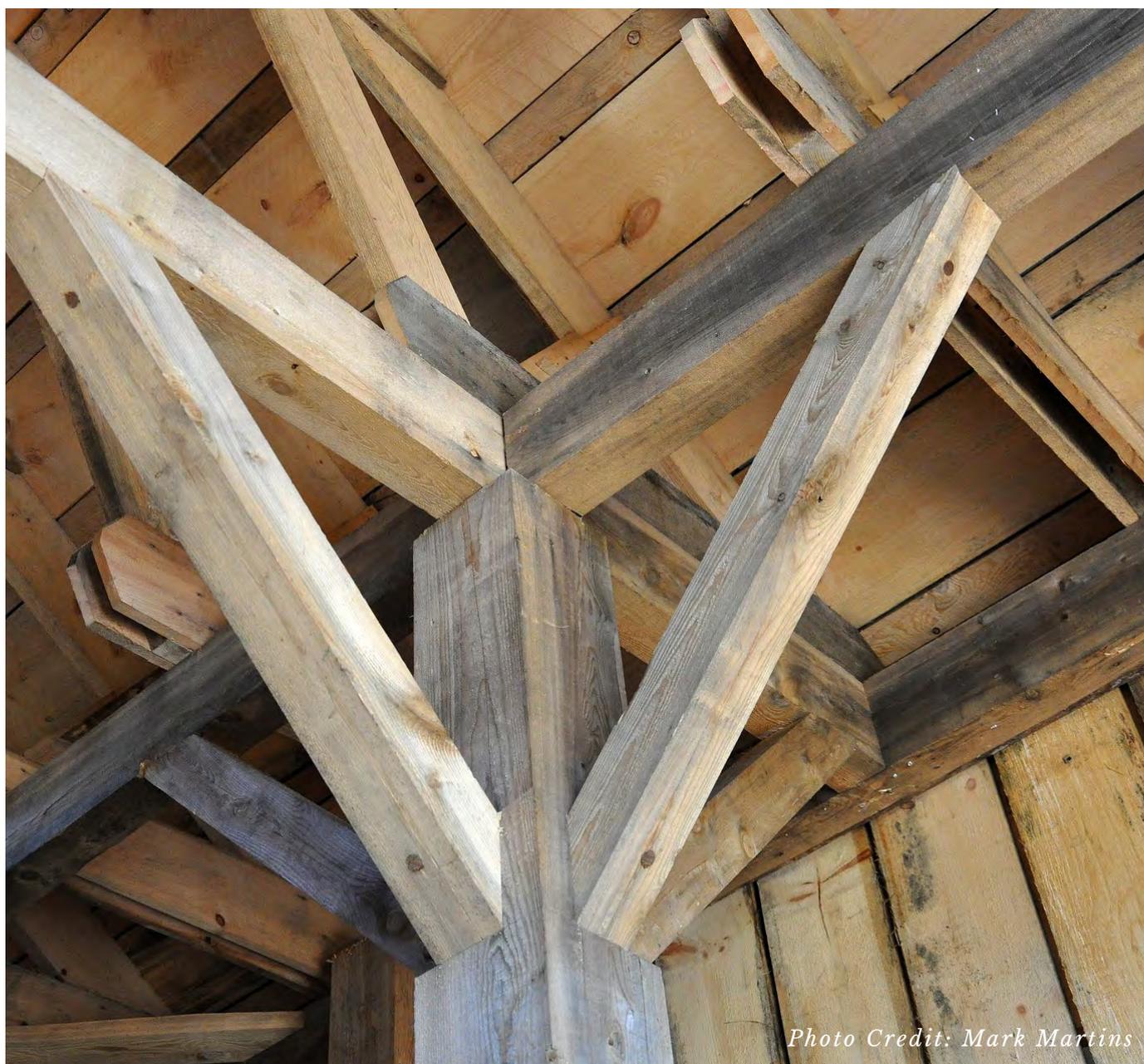


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Tikanga Pākehā Ministry Council

# Strategic Framework

*"We would see Jesus"*



*Photo Credit: Mark Martins*

2021-2024

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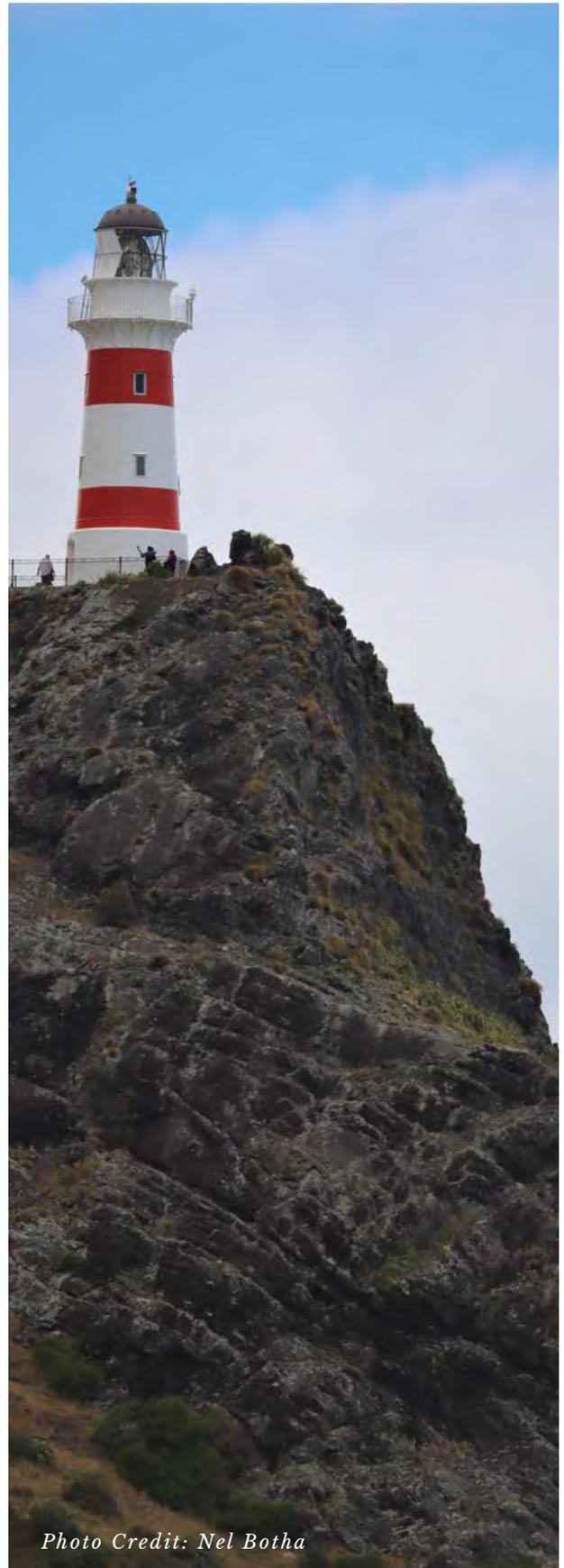
This strategic document reflects the work of the Tikanga Pākehā Ministry Council, a canonical body of the General Synod / Te Hīnota Whānui.

First Published January 2021.

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*Photo Credit: Nel Botha*



# Introduction

*"By this everyone will know that you are my disciples, if you love one another."* (Jn 13.35)

This strategic framework acknowledges that Tikanga Pakeha is episcopally lead and that there are seven dioceses. Therefore it intends to respect the special character, culture and priorities distinctive to each episcopal unit. At the same time, it celebrates our shared heart for mission and ministry that forms and equips leaders who follow Jesus. It affirms our Christian call to turn towards God and God's world; to worship and to serve.

Our commitment to this framework is a commitment to mutual accountability and shared learning. It is also a confirmation of our Anglican kinship made manifest in diverse contexts. It recognises the need to invest in leadership across distinct houses and vocations. In addition, it exhorts us to promote life-long learning as an expression of our discipleship.

As Tikanga Pākehā, we further acknowledge our covenantal relationship with our Tikanga partners. In particular, we recognise our commitment to Te Tiriti o Waitangi and to resolving issues of racism, injustice and abuse which are

reflected—in part—in the unequal distribution of resources and opportunity.

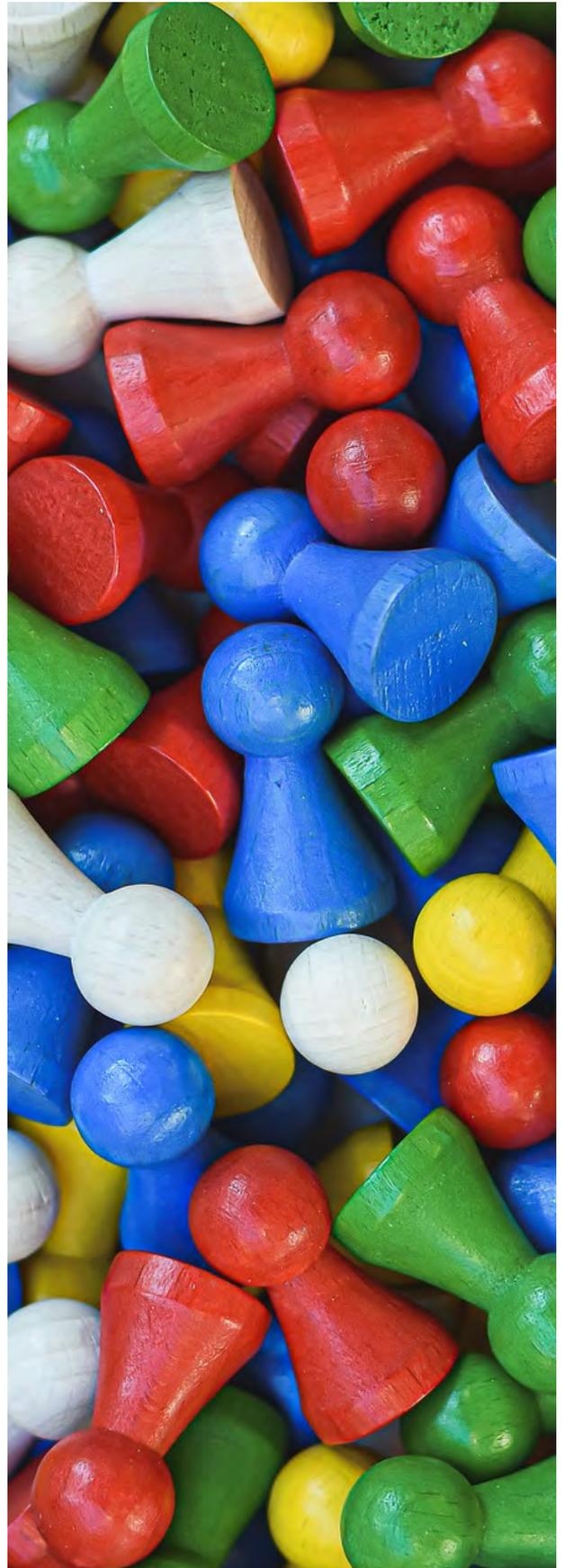
All of this is experienced in an environment influenced by pandemic, significant social and technological change, and limited collaboration. Furthermore, as a church we face the increasing marginalisation of the Christian voice in society, shrinking congregations, and rising tribalism across Christian communities.

Nevertheless, as representatives of our Tikanga we are tasked with shaping a strategic framework. We trust that this document will be read in the context and spirit we have described. We pray that this will inform your response to the priorities we believe God has called us to honour.

*TPMC Executive, January 2021*

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*"Finally, brothers and sisters, rejoice! Strive for full restoration, encourage one another, be of one mind, live in peace. And the God of love and peace will be with you." (2 Cor 13.11)*



# Bishops' Charge

## Turning Towards God

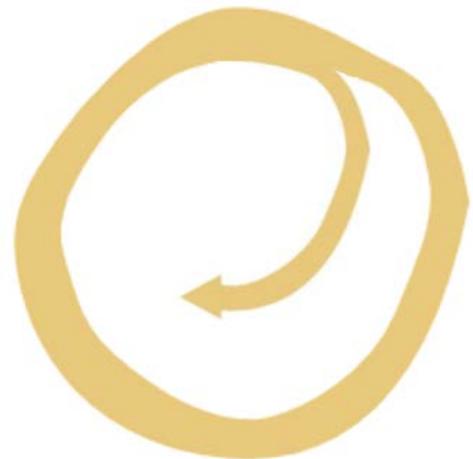
*Followers of Christ characterized by a rhythm of prayer and a commitment to justice and compassion, sustained by the daily transforming love of God.*



## Turning Towards God's World

*Through increased understanding, action and a desire for reconciliation, we will urgently seek to address the injustices and inequalities within our own church, which have marred the gospel in Aotearoa New Zealand.*

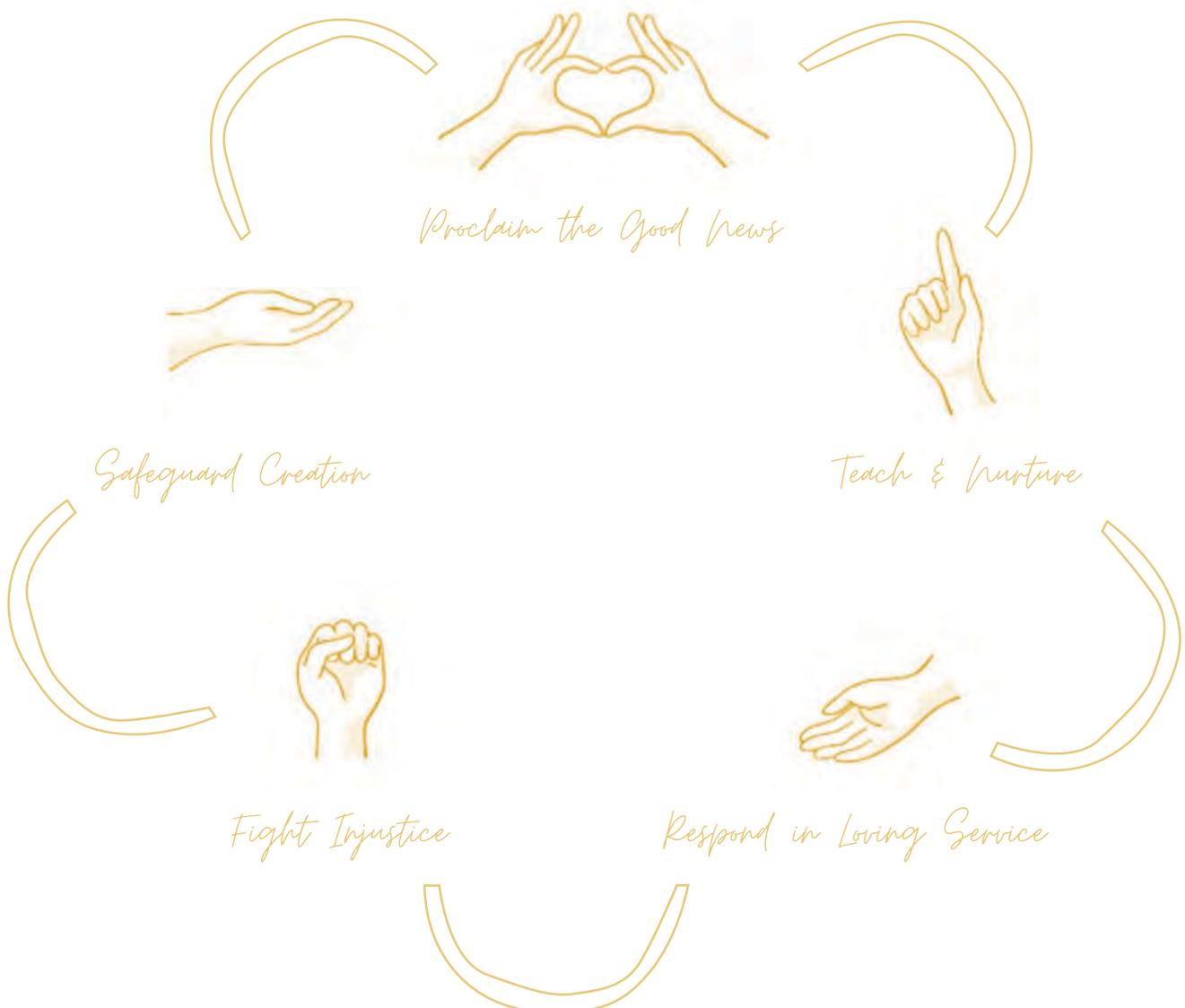
*Through action and advocacy we will seek to address the inequalities and racism within Aotearoa New Zealand*



# The Five Marks of Mission

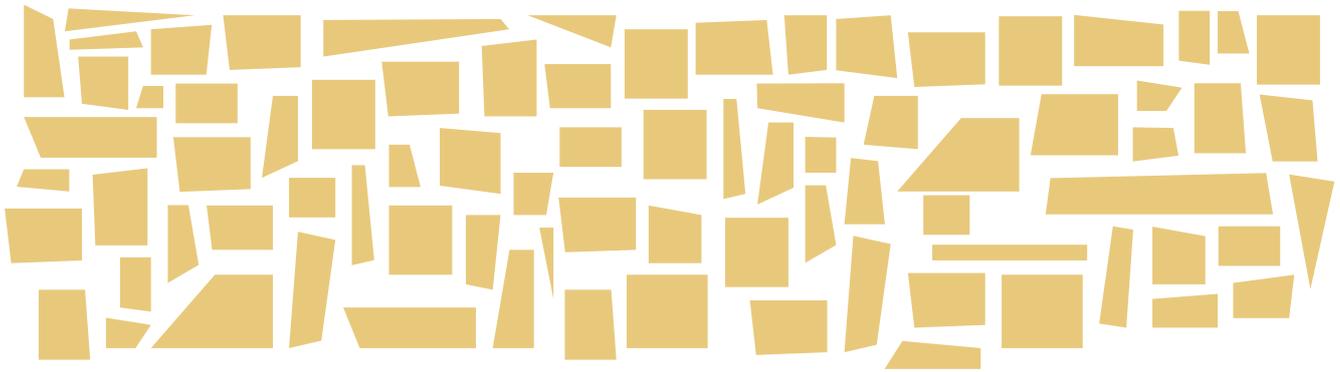
*“Jesus came and told his disciples, “I have been given complete authority in heaven and on earth. Therefore, go and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit. Teach these new disciples to obey all the commands I have given you. And be sure of this: I am with you always, even to the end of the age.”*

*(Mat 28:18-20 (NLT))*



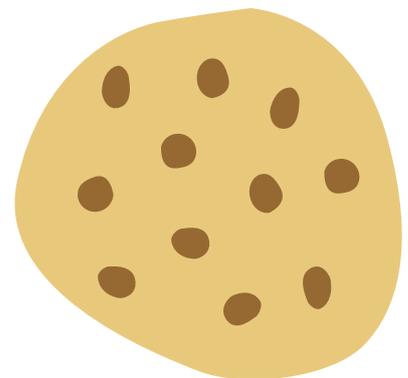
# Our Vision

“Leaders formed and equipped to serve the church and society across Aotearoa New Zealand and the world.”



# Our Mission

“To inspire, equip and sustain ministry leaders (both clerical and lay) wherever they are and whatever they do.”





# The Challenges

*"But we also boast in our sufferings, knowing that suffering produces ... hope, and hope does not disappoint us."*

*(Rom 5.1-5)*

- Historical racism, injustice and abuse within the Anglican Church reflected in an unequal distribution of resources and opportunity
- Buffeted by the same winds that are impacting the wider education sector eg technology, accessibility, cost etc
- Increasing marginalisation of the Christian voice in society and rising tribalism across Christian communities
- High levels of dissatisfaction and burn out among leaders
- Needs of ethnic communities poorly recognized in ministry and educational approaches – Māori and Pasifika are looking to develop their own models of leadership
- Few inter-diocesan collaborations and few intergenerational collaborations
- Unintended consequences of licensing model of leadership – concentration of resources, power and hierarchy
- Lay pathways poorly developed and resourced, little recognition of lay ministry outside of church setting
- Little training in leadership



## The Challenges...

- Few rites of passage for lay leaders
- Increasing levels of biblical illiteracy especially among lay leaders reflected in a lack of confidence in the gospel
- Declining church attendance and rapidly ageing congregations
- Many of our leaders have little appreciation or respect for their own cultural context

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*"Now the Lord said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed."*

*So Abram went, as the Lord had told him; and Lot went with him. Abram was seventy-five years old when he departed from Haran."*

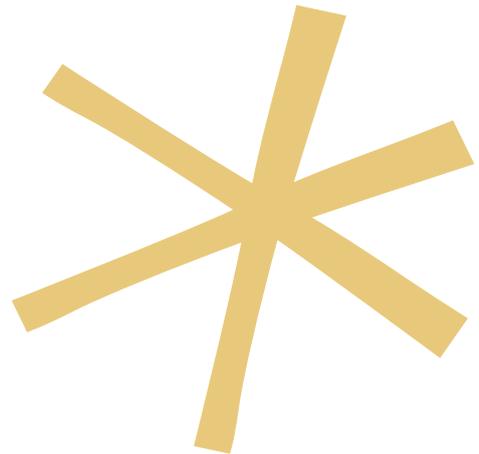
*(Gen 12.1-4)*

# Three Strategic Priorities

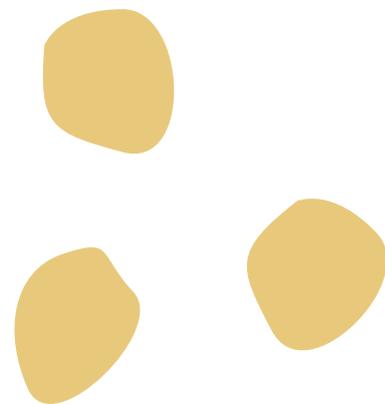
Forming Leaders for Lifelong Mission and Ministry



Supporting Leaders to Sustain a Deep and Vibrant Faith



Equipping Leaders to Stand with Those at the Margins



# Forming Leaders for Lifelong Mission and Ministry

A generation of leaders (both lay and clerical) graced by God, equipped for ministry and mission, in the church, in Aotearoa and the world.

## MOVING FROM

Variable Discernment Practices

Single Clerical Pathway

Church focused

Limited access to learning

Skills training

Organisational fiefdoms

Single Funding Sources

## ASPIRING TO

Deep and Proactive practices (lay and clerical)

Multiple Vocational & Intergenerational Pathways

- clerical
- lay
- youth
- older people
- leaders of leaders
- etc

Church and Community Focused

Lifelong Learning accessible for anyone, anywhere, any time

Focus on Skills, Competencies, Formation and Leadership

Joined up Leadership Opportunities

Multiple, Leveraged Funding Sources

# Supporting Leaders to Sustain a Deep and Vibrant Faith

Leaders characterized by a life long, rich, deep and vibrant spiritual life.

## MOVING FROM

Low levels of personal resilience

Isolated, self-directed learning

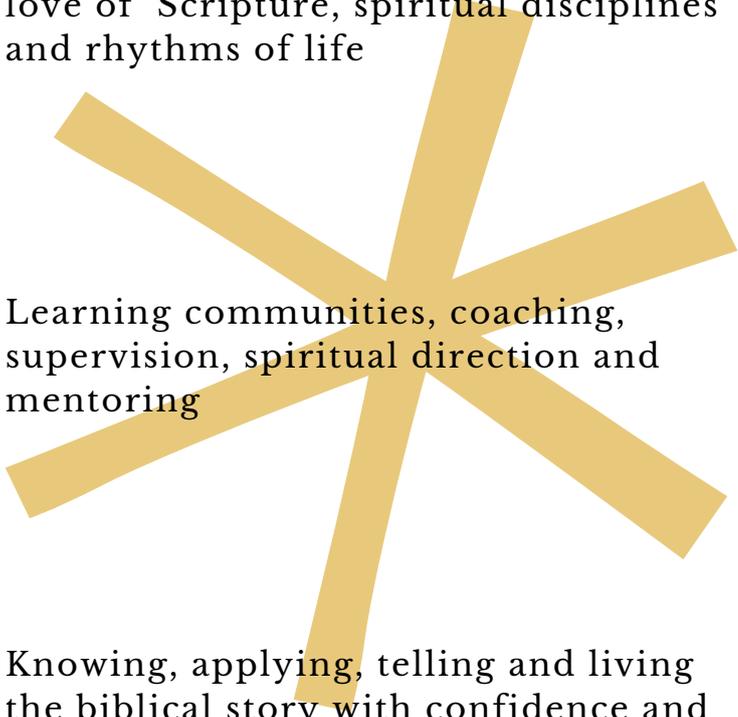
Knowing about the biblical story

## ASPIRING TO

Resilient lives incorporating a rich and vibrant prayer life, knowledge and love of Scripture, spiritual disciplines and rhythms of life

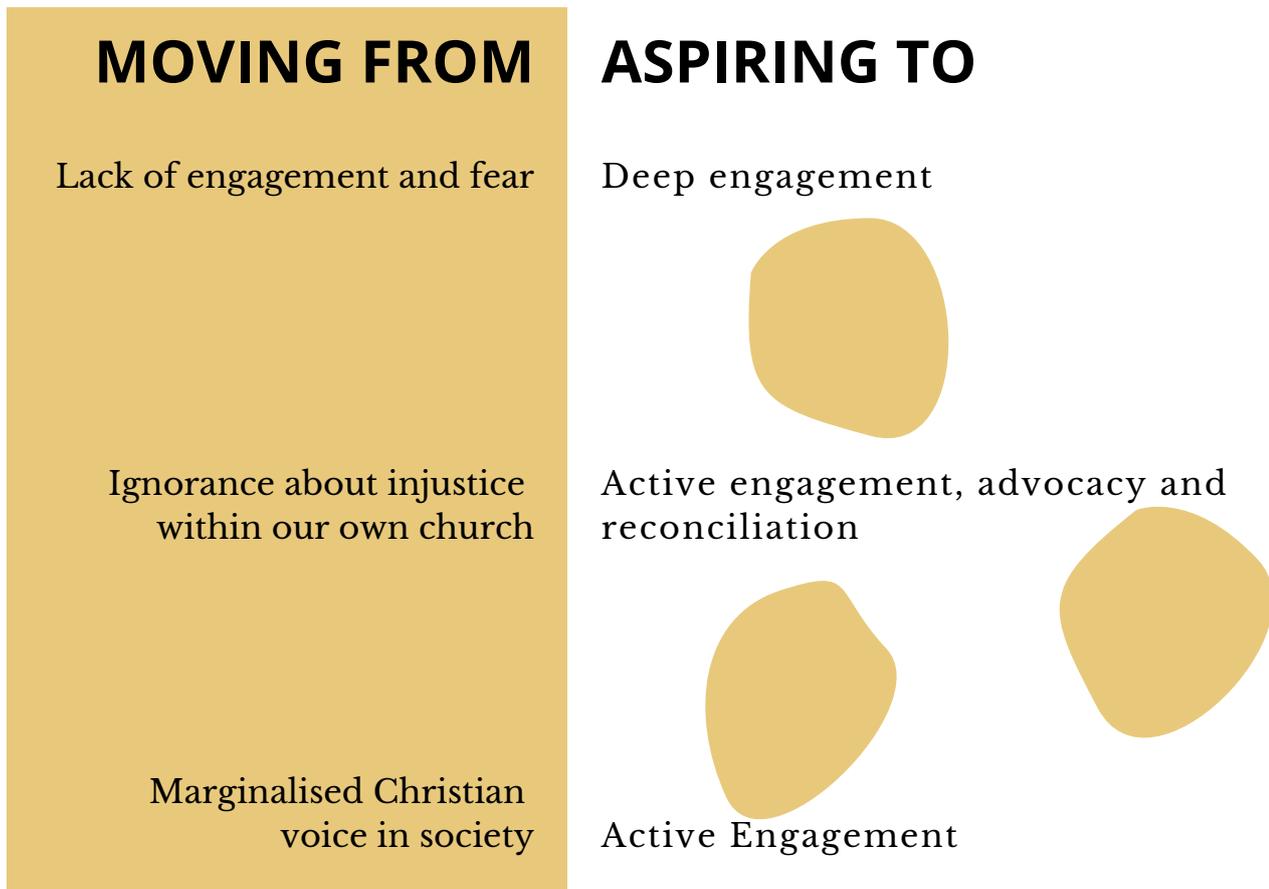
Learning communities, coaching, supervision, spiritual direction and mentoring

Knowing, applying, telling and living the biblical story with confidence and coherence



# *Equipping Leaders to Stand with Those at the Margins*

Confident and courageous leaders equipped to walk alongside those at the margins of society.



# Appendix One

## *Bishops' Charge to Tikanga Pākehā*



As Christians we believe all people are made in the image of God; unique and beloved of God. We believe we are called to build a world in which each unique person may live out their potential and contribute to the whole. We believe God's creation is sufficient for all and that we are to cherish and care for the whole creation so that present and future generations might benefit. It is God's earth and our home. We are called to care for each other and care for the earth. We identify two priorities at this time:

### **Turning towards God**

- God invites us into relationship. Prayer helps us to be open to this invitation. We want to offer opportunities for all our people to find a way and a rhythm of prayer that enables each to experience the daily transforming sustaining love of God.



### Turning towards God's world; starting at the margins

- Among the many obstacles that get in the way of so many being able to live out their full God-given potential the growing inequality within Aotearoa New Zealand requires urgent redress. It manifests itself in high child poverty statistics, poor health outcomes for many, high rates of incarceration and recidivism. To name but a few. What is also clear is the disproportionate impact of inequality on the original inhabitants of these islands. It is hard to avoid the conclusion that racism is reflected in both cause and effect within the inequality realities in Aotearoa New Zealand. We must recognize inequality within our Church and deal with it.
- Addressing inequality begins with awareness and understanding and moves to both advocacy and action.

*Tikanga Pākehā Bishops  
September, 2020*

# Appendix Two

## *TPMC: Developing the Mission and Ministry of Te Tikanga Pākehā*



We are a group of representatives from the Anglican Tikanga Pākehā family with a passion for noticing what God is doing with and through us in mission and ministry, and influencing our Tikanga to equip the vocation of all to join with God in this.

When we meet we share how God is moving, what is working (and not), and skills, dreams and ideas to resource and support each other. Out of this we look to identify areas for advocacy, focus, development and cooperation; and to be a voice to inform our Anglican systems and structures of these.

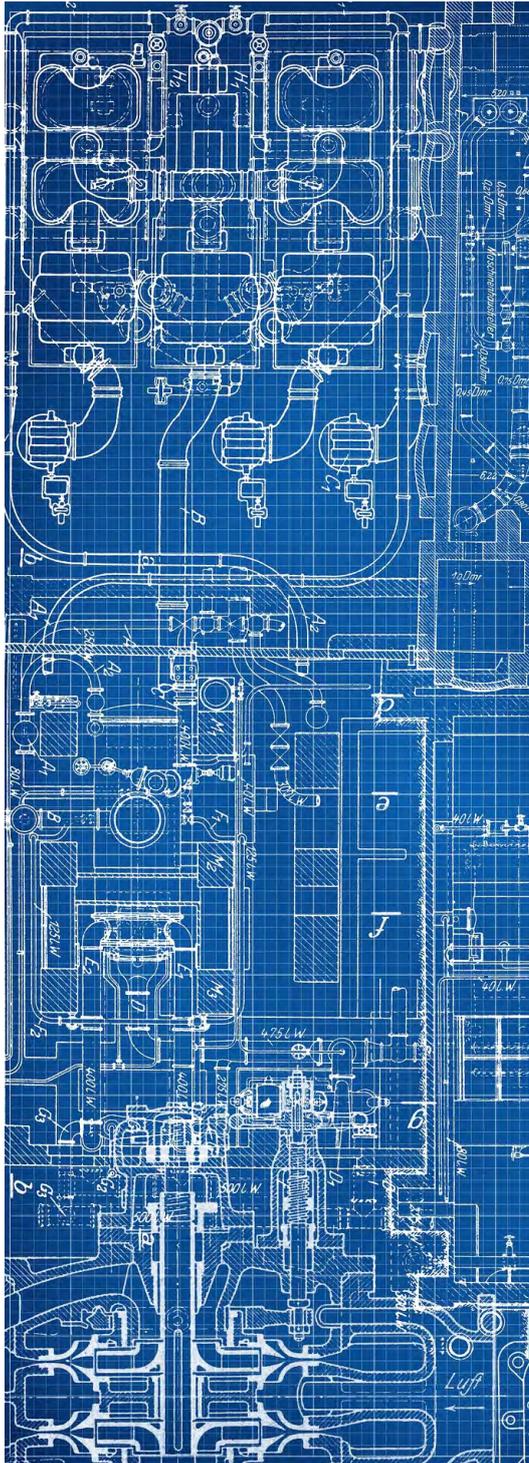
We enjoy being together, exploring and sharing deeply what God is doing amongst us, sharing the hardships, blessings and learnings, and holding each other in prayer. In all our discussions, debates, sharing, learning and decision making we seek to discern what God is asking of us in relation to mission and ministry for Tikanga Pākehā; to articulate this as principles; and to influence our systems and structures in a united way so all God's people are enabled to thrive in their own way.



*Tikanga Pākehā Ministry Council  
February, 2021*

# Appendix Three

## *Five Keys to Future Church*



### **Key 1 - Spiritual Practices**

- Promoting prayer
- Spiritual direction
- Spiritual accountability
- Developing approaches to spirituality for elderly
- Encourage risk taking

### **Key 2 - Leadership**

- Leaders mentoring leaders
- Leadership strategic conveyor belt – potential -> reality
- Appointing people based on their gifts - proactive vs reactive, encourage risk taking
- Invitation (can't force to change)
- Define the vision

### **Key 3 - Discipleship/Formation**

- Intentional, structural and accountable formation
- discipleship formation (not programmes)
- disciple children
- prioritise discipleship models (vestry) - encourage risk taking
- Head and heart together

**Key 4 - Culture/Identity**

- Truth-telling (liberating)
- Develop positive identity for Anglican Church
- Work on culture (belonging/family)
- Reclaim festival/congregation/small group
- Governance for mission (not for restitution)
- Proactive not re-active
- Encourage risk-taking
- Define the vision
- Identify components of healthy church

**Key 5 - Working Together**

- Creative tension between edge/centre
- Cooperation between pioneer ministries and parishes
- Collaborative models of ministry - parishes working together
- Inspirational churches resourcing others
- Continuum between duty-of-care and transformational engagement

*[Identified at TPMC Plenary  
19/20 October 2016 in Nelson]*

