

Vancouver, British Columbia, Canada 2007

Revelation 22: 12&13

"See I am coming soon; my reward is with me, to repay according to everyone's work. I am the Alpha and the Omega, the first and the last, the beginning and the end".

2007 is the 400th anniversary of the settlement of Virginia and the birthplace of the Episcopal Church of the USA. There was Anglican worship in 1579 in California but establishment was in Virginia.

In 2014 on Christmas day the Anglican Church will celebrate the arrival of the gospel in Aotearoa. Aotearoa "land of the long white cloud" is the indigenous name for NZ. Christmas Day 1814 marks the birth of the Anglican Church in Aotearoa/NZ. The constitution of the Church was written by Bishop George Augustus Selwyn in 1857 when 90% of the adherents were Maori - but none were present when it was signed. Lack of literacy was not the problem.

Voltaire the French philosopher wrote – "to the living we owe respect – to the dead we owe the truth." Chief Ken Adams of Virginia recently spoke truth to Jamestown by sharing the story of his people and their eventual decimation at the hands of the English settlers. He spoke to a gathering of Indigenous people who came to hear each others stories and in what some have described as "the ripples of discovery". After hearing what had happened to his people in Virginia it seems they had been hit not by a ripple but by a tsunami or tidal wave. It can be suppose hearing of the "ripples of discovery" sounds better than talking of the "ravages of colonisation

Australian, Hawaiian, and Canadian indigenous peoples have similar stories of colonisation. They are all without exception painful - for both the vanquished and the conquerors. For the vanquished it is the pain of having to reclaim an inherent right to be different and the right to reparation for the wrongs that they have suffered.

For the victors it is the pain of digging within their collective soul to find the path to redemption and reconciliation. Our hosts, the Anglican Council of Indigenous Peoples, have asked the Church in Canada to do two things: - repudiate the "doctrine of discovery" and develop a new agape (a new way of loving).

These actions apply to all nations where Indigenous peoples have suffered under this doctrine. Built into that doctrine was the right to subjugate, to assimilate and in many instances obliterate a people and a culture.

On the other side of the coin - for the vanquished it is to shift from a deep, bitter abiding resentment and anger to forgiveness. To forgive is not to forget but to transform all that has happened into something positive – to not do so is only to bring more suffering for both vanquished and conqueror. The Good News of the crucified, risen and ascended Christ compels us to find that path and to make it happen.

Jamestown, Virginia, 2007 promised reconciliation and celebration. Others have said should it be Commiseration and Redemption. How can you celebrate where there has been so much pain and bloodshed? And you cannot have Reconciliation without Redemption. Zacchaeus provides us with the model of what that might look like. (Luke 19:5-10)

5 When Jesus came to the place, he looked up and said to him, "Zacchaeus hurry and come down; for I must stay at your house today." 6 So he hurried down and was happy to welcome him. 7 All who saw it began to grumble and said, "He has gone to be the guest of one who is a sinner." 8 Zacchaeus stood there and said to the Lord, "Look, half of my possessions, Lord, I will give to the poor; and if I have defrauded anyone of anything, I will pay back four times as much." 9 Then Jesus said to him, "Today salvation has come to this house, because he too is a son of Abraham. 10 For the Son of Man came to seek out and to save the lost."

It is obvious that when Jesus does come he brings hope to those who have been sinned against and opportunity for redemption to those who have sinned. Zacchaeus had his opportunity and he made the most of it. He recognised his sin and redeemed himself with a tangible and visible action.

Aotearoa/NZ has provided a model for this process in action, finding new ways to work and relate together. The church of Aotearoa/NZ began by recognising that the indigenous people are the first people of the land. Upon reaching that point the Maori and the majority white members of the Anglican Church revisited the constitution of 1857 and have rewritten it to give equal power to its minority indigenous partner. Each partner has to agree before any changes are made especially in relation to how we govern ourselves as a church. Right relationships are critical in order for this to work. They tell us:

"We have not got it totally right yet but it is as they say a work in progress – albeit after ten years of work. It involves sharing power and resources not because we want to but because we have to - because the gospel demands we do so. We are in a process of righting historic wrongs mindful of the fact that we cannot change our history but we can redeem it and transform our relationships with each other.

It involved changing our perceptions of how we minister to each other and how to let go of people that some diocesan bishops considered to be theirs. It also meant getting people from within our own indigenous communities to trust that their leadership was doing the right thing. Their yearning for autonomy and support of the Maori Church was in constant conflict with their sense of loyalty to the white diocesan bishop and their behaviour was dependent upon who was present at any debate or conversation about autonomy. This kind of

behaviour Paolo Freire describes as:

The duality of the oppressed: they are contradictory, divided beings, shaped by and existing in a concrete situation of oppression and violence.

They got over that but not without some pain on both sides. They had one Maori bishop for a long time with the first being ordained in 1928 and the third in 1981. In 1992 after carefully developing our constitution we now have five Maori Diocesan bishops each with full canonical authority and jurisdiction. They sit alongside of white diocesans. They are the Episcopal presence of the church in their own indigenous communities. It has not been an easy road to travel as we have lost adherents along the way who either could not or did not want to see the journey through.

Australia followed in their wake but they are a long way from where we are in terms sharing of power and resources. Canada has begun the journey with the appointment of Mark MacDonald as the National Indigenous Bishop. It is the first step in a long journey but it is an important step. We the sisters and brothers gathered at the tenth meeting of the Anglican Indigenous Network wish you well because as with us you too will find that loyalties will be put to the test. Your majority partners will struggle to come to terms with a new way of understanding not just what has to happen but also with how they have relate to you. When you are used to being in control with unfettered power it is difficult to let go and let God act.

We have gathered this week at the Vancouver School of Theology as representatives of the Anglican Indigenous Network with our common stories. We came not to wallow in self-pity nor to seek means for revenge for past wrongs but to discover how we might encourage each other to retain our distinct identities and to claim our right to be heard and taken seriously as the people of the land of each of our nations – within this Anglican Communion. We want to draw the attention of this Communion of Anglicans into becoming advocates for justice and peace with its cultural and ethnic minorities.

The prayer of Jesus in our gospel text for Sunday worship is instructive for us all: *As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me.*

Living the gospel is not about personal salvation it is about working towards the salvation of a community.

Reports and Recommendations of the AIN Programmes

Indigenous Theological Models

We are a living pedagogical model enabling indigenous communities to articulate the diverse theologies that are grounded within our many nations.[1] Our models reflect indigenous values of hospitality, relationship, spirituality and incarnational theology based on narrative and mystical storytelling. This lens is the gift.[2] This lens enables us to engage our tradition and culture with the tradition and culture brought to us in the Anglican Communion. In doing so, it is not our intention to repeat history but our prayer to build bridges of inclusion and understanding inviting us all into a cross-cultural exchange as a way to enlarge the living presence of God.

Our communal goals include

- Establishing clearly defined and accessible resources
- Establishing secure financial resources[3]
- Enabling appropriate exchanges of indigenous educators and students within the Anglican Communion
- Urge the Anglican Communion to honestly and seriously engage in cross-cultural exchanges with their respective indigenous communities

In full partnership with the church we are preparing and presenting curriculum at AIN 2009 to include Native American, Native Hawaiian, Maori, ACIP (Anglican Council of Indigenous Peoples), and NATSIAC (National Aboriginal Torres Strait Islands Anglican Council). These gifts will be celebrated at AIN 2009.

Women's Programme

Group discussion:

1. Funding
 - i. Need to define some grey areas with regards to funding of the AIN, for the AIN or from the AIN.
 - ii. Fundraising for travel expenses for more participation from each nation.
2. Goals – Short term and attainable
 - a. Communication – highly important to disseminate information to each member of AIN. How to achieve this goal?

Task: Via email to all members attending this conference as well as to other leaders in the AIN, locally and nationally. The women developed the concept of "Shegneuse" or "She News". This is a newsletter or bulletin that each Indigenous community will create bi-monthly (due on or before the 30th of each month) and forward to all members of the AIN and into the wider community as well.

The following assignments were selected:
May – June Issue Women of New Zealand
July-Aug Women of Hawaii
Sept-Oct Women of Torres Strait
Nov-Dec Holiday Issue – Greetings from all
Jan – Feb Canada
Mar-Apr United States

This newsletter will be used as a tool to share information as to what is going on in each Indigenous community, church community and in the lives of the women. A tool to share ideas and suggestions that others may be able to use in their Indigenous communities. Share happy occasions, highlights of events and basically, to use as a way of communications to each other.

- a. Keep the four year term for AIN officer to keep continuity and momentum.
 - b. Enhance AIN conference itinerary to include:

Guided cultural tours
Visit historical sites
Mission outreach
Charity work
Visit hospitals, elderly homes, children's hospitals
Habitat for humanity

- c. Indigenous International Calendar of celebrations
 - d. Indigenous International Cookbook

Elders and Youth Programme

Anglican Indigenous Network Website

We will develop an Anglican Indigenous Network youth website to promote ongoing communication to build fellowship. This is to be developed alongside current Anglican Indigenous Network website. Each youth delegate present here will constitute the editorial board.

Publications

We will encourage youth contributions to the next edition of the Indigenous Theology Journal, with the theme "God is Still Red [and Brown]".

Youth Summit

The youth feel that there is a requirement for sustained visioning to develop a long term future for the Network and for the individual member Churches. There is a need for fellowship amongst the youth, and the sharing of programmes and expertise.

In order to address this we will hold a summit of young indigenous Anglican leaders in Hawaii in September 2008 to develop our vision for youth ministry across the Network.

- to develop a 20 year vision for youth across the network – a strategic plan
- to build our capacity for ministry and mission in our own Churches and communities
- to learn new ways of being indigenous Anglicans

Participants

The delegations will be comprised of a range of experts in their fields possibly including: ministers (lay and ordained); musicians; educators and programme developers; theologians. Participants will be aged between 18 and 40 years. There would be around 6 members per delegation (30 participants)

To continue to develop meaningful relationships with elders through sharing of stories and provide guidance and support for our growth, an elder would accompany each delegation.

Communication

Communication will be an essential part of the summit. While the summit itself is inherently valuable, the hui will not be successful without communicating the life and outcomes across our Churches.

Organisation

A Steering Group will be formed to coordinate the development and delivery of the programme. This will be comprised of:

Coordinator Hirini Kaa
Treasurer Cassandra Ambrym
Host Raquel U'i Chong
Communications Sheba McKay
Programme Cornelia Eaton

Budget

Hosting

US\$1000.00 per person

Including: accommodation, catering, resources
40 x \$1000 US\$40000.00

Travel

Canada CD\$2000.00pp \$10000

Aotearoa / NZ NZ\$1700.00pp \$8500

US mainland US\$500.00pp \$2500

Australia AU\$1800.00pp \$9000

Issue of Hawaiian Ordination Concerns

We resolve that in regard to the Hawaiian crisis of not having an indigenous ordained Priest or deacon we the Elders and Youth are recommending a new thrust to implement a programme to train and assist candidates to achieve ordination by:

- initiate a partnership with the Maori process of training
- begin a partnership with VST, Taapapa, North Dakota or comparable seminary/programme to train indigenous candidates for ordination
- seek funding to implement this programme: possibly ECCIM new opportunities grant

Church Without Borders

1. If we can accomplish this by getting an indigenous Bishop then it is worth it
2. If we can achieve an increase in ordained indigenous ministry in the future it would help to accomplish a reduction in youth crises and nurture the discrete identity of the indigenous people of the land.

Clergy Programme (pending receipt)

Resolutions

AIN urges the bishops present at AIN 2007 to work with those areas where potential leadership has not been realized so to pursue appropriate and urgent measures to provide leadership development and pastoral care of indigenous minorities.

A report will be given to AIN on progress of implementation.

Actions

An executive committee was established to support the Secretariat. It will consist of Mrs. Mrs. Louise Aloy, the Rev. Di Langham, The Rt. Right John Gray, Mrs. Becky Clark, Ms. Donna Bomberry.

AIN approves the continuance of the Secretariat under the leadership under the direction of Malcolm Naea Chun. A bi-annual budget was approved from the membership for US\$20,000.00.

Notes

1. Nations means

2. Vision

3. Maori accessed the financial resources and established a secure foundation. TEC has cut their support of AIN.