When is Christian theology contextual?


A decision on what should be included or left out of such a bibliography is often a difficult one. I have adopted a number of criteria for deciding which references belong in this particular bibliography.

The first criterion is that an item be written. Most theology is expressed in oral rather than written form. This bibliography is confined however to "writings" and thus it does not include conversations, liturgies, audio- or video-tapes. Nor does it include works in such forms as dance, painting, sculpture, architecture, or carving even though a great deal of theological expression in Aotearoa New Zealand occurs in these forms. For the most part the writings included here are published books. New Zealand has few theological journals. Articles by New Zealand theologians are usually published in overseas journals which are only rarely interested in specifically New Zealand content. Hence theological writing contextual to Aotearoa New Zealand appears most commonly in books. I have included articles from journals only when these are particularly significant and have no book equivalents. Where it seemed particularly relevant I have put references to journal articles by the same writer or on a similar topic as additions to the book notes.

A second criterion is that the work be one of Christian theology. There is no clear-cut boundary between what is or is not "theology". This criterion should be thought of as a tendency along a continuum rather than a clear dividing line. Thus I have included written works that tend towards being

a) Explicit (or critical or formal) reflections with some degree of self-criticism on God, human living, or created being,

b) in the light of the Christian Scriptures or subsequent Church traditions, and

c) are intended in some manner to be persuasive with an element of self-criticism rather than simply descriptive.

To put the matter conversely, writings are less likely to be included to the extent that their theological reflections tend to be a) implicit (as is often the case, for example, in novels, short stories, history, and social commentary), and b) if they have no Christian reference (as in the case, for example, of reflections from other religious reference points or without explicit religious foundation at all), and c) if they are intended to be merely expressions of personal opinion without any sense of being proposals that invite other people’s adherence (as is often the case, for example, in autobiographies and personal comments on religious subjects in magazines and newspapers).

A third criterion is that the work be contextual to Aotearoa New Zealand. Again with this criterion there is not always a clear-cut boundary line where "contextual" begins or ends. I use the term "contextual" here to mean "local" in the sense that it refers to that group of islands in the South Pacific Ocean commonly referred to as Aotearoa (the indigenous name) or New Zealand (the European renaming). Other contextual-type distinctions such as those based on gender, or culture, or class, or rural/urban provide a variety within the local context and are not therefore used as a basis for including or excluding an item from this
bibliography. For inclusion in this bibliography "contextual" writings are those that make substantial and explicit reference to Aotearoa New Zealand. The clearest case of contextual writing is that which begins with particular issues arising from a particular context and concludes with the implications for the people who live in that same context. Still contextual, though less weightily so, are those writings which begin with this context but arrive at conclusions applicable to somewhere else, or which begin from somewhere else but contain explicit conclusions or implications for Aotearoa New Zealand.

Some books contain explicit but not substantial reference to Aotearoa New Zealand—as when a book does not deal with New Zealand issues or themes but makes use of examples or illustrations from here. Some books may contain substantial but not explicit reference to Aotearoa New Zealand—as in the case, for example, where the writer is influenced in a major personal way by his or her New Zealand upbringing but does not tell the reader this. With a few exceptions writings that do not contain explicit and substantial reference to Aotearoa New Zealand, even if written by New Zealanders, are unlikely to be included in this bibliography. The bottom line here is that a book should show some sense of the cultural or local relativity of its subject matter.

Related historical and sociological writings

This bibliography does not normally include historical writing even though religious and church history often merges into theology. The following books provide overviews of the history of Christianity in Aotearoa New Zealand:-


The New Zealand Religious History Newsletter, edited by Janet Crawford and Allan Davidson, contains substantial bibliographical information on New Zealand religious history. Contact: ak.davidson@auckland.ac.nz.

A sociological overview of the religious situation in Aotearoa New Zealand is available in reports from the New Zealand Study of Values:-


A snapshot of the New Zealand religious makeup correlates the responses to the question about religion in the 1996 New Zealand population census with other census questions such as age, sex, occupation, educational attainment, family structure and income:-

Christian Research Association (2000). The religion question: findings from the 1996 census. Auckland, Christian Research Association of Aotearoa New Zealand. This report also gives social profiles for churches, faiths, and groups with more than 10,000 affiliates.

A recent and ongoing series of booklets presents data from the "Church Life Survey" carried out in May 1997 which sought information from more than 1250 congregations and thirteen different New Zealand Christian denominations involving 72,000 respondents:-


Initial impressions from the 2001 New Zealand Church Life Survey are given in:-


**Spiritual Poetry**

Selections of New Zealand spiritual verse, not related particularly to liturgy or prayer (a later section of this bibliography lists items that contain poetry as liturgical or prayer resources), are contained in:-


**Journals**

Aotearoa New Zealand has no strictly academic theological journals, but journals that focus in a serious and reflective way on theological issues and discussion in New Zealand are:-

*M Vashti’s Voices: a journal exploring theologies for a just future*. *Vashti’s Voices* aims to provide a forum for ideas, dialogue, creative expression and research so as to foster the ongoing development of theologies, particularly feminist theologies, that reflect the context of Aotearoa New Zealand, moving us beyond patriarchy.

*Stimulus: the New Zealand Journal of Christian thought and practice*, P.O. Box 306, Masterton 5915, New Zealand. Fax 0 6 377 5117. Email: dgnz@xtra.co.nz. Website: [www.stimulus.org.nz](http://www.stimulus.org.nz). *Stimulus* describes its aim as to be part of the gospel imperative of transforming minds and putting our faith in God into practice.

*Tui Motu – InterIslands*, P.O. Box 6404, Dunedin North 9030, New Zealand. Fax 03 477 8149. Email tuimotu@earthlight.co.nz. Website: [www.tuimotu.org](http://www.tuimotu.org). *Tui-Motu* describes itself as an independent Catholic monthly that invites its readers to question, challenge and contribute to its discussion of spiritual and social issues in the light of gospel values, and in the interests of a more just and peaceful society.

*Music in the Air*. 15 Oriana Place, Palmerston North, New Zealand. A journal of song and spirituality.

**Survey Articles**

A number of recent articles provide surveys of the theological literature in Aotearoa New Zealand from particular perspectives:-


Christologies and proposes the metaphor of "down under" as a means of addressing the matter of Christ and the trans-Tasman context. Clive Pearson (1996). "Where are you from?" being on the theological move in contemporary Aotearoa. A Festival of Southern Insight. C. Nichol. Christchurch, Southern Insight: 3-33 is an earlier discussion of theological writing in Aotearoa New Zealand:


The Subject Headings

Most contextual theology in Aotearoa New Zealand is recent. It does not lend itself easily to categorising by major historical movements. Nor is it easily categorised by influential individual theologians. There are some well known theological writers, but most of their writing is not contextual. What is characteristic of theology in Aotearoa New Zealand is that almost all of it derives from one or another cultural perspective. In addition to cultural perspectives, a good deal of it tends to be concerned with one of three major areas, namely, issues in society, church and mission, prayer and liturgy. Thus I have set out the bibliographical references under the following headings:

1. Cultural perspectives:
   1.1. Maori
   1.2. Pacific
   1.3. Pakeha.
2. Issues in society
   2.1. Church and society
   2.2. Education
   2.3. Environment
   2.4. Gender & sexuality
   2.5. Justice
   2.6. Peace
   2.7. Personal wellbeing
3. Church and mission
   3.1. Explaining the church
   3.2. Changing the church
   3.3. Feminist critique
   3.4. Mission
4. Prayer and liturgy
   4.1. Resources for prayer and liturgy
   4.2. About prayer and liturgy
Within each section the items in the bibliography are listed in chronological order of publication.

1. Cultural perspectives

This is the most general and largest category. "Maori" refers to the indigenous people of Aotearoa New Zealand. "Pakeha" refers to New Zealanders of European descent. “Pacific” refers to New Zealanders whose descent is from the Pacific islands to the north of New Zealand, the largest numbers being from Samoa, Cook Islands, and Tonga. Note that in this bibliography the term “Pacific” refers to the theology of or about New Zealanders of that descent, not to the home theology of Samoa or the Cook Islands or Tonga themselves.

1.1 Maori perspectives

Maori theology is recognised as the indigenous theology of Aotearoa. There is often a concern, sometimes implicit, with the relationship between traditional Maori beliefs and Christian beliefs. Some books containing prayers in Maori will be found under section 4.1 Resources for Prayer and Liturgy.


History, addresses, and personal reflections on the Anglican Bishopric of Aotearoa.


A brief description of traditional and contemporary Maori cosmology, key religious concepts, and rituals, including creation, mauri, mana, tapu, noa, death, forest lore, and sacrifices. Written by a Pakeha theologian based information from Maori elders.


A presentation in Maori and English of a project entitled "Awhi Whanau", a term used here by a group of Maori Anglicans to refer to their concerns regarding the social and spiritual state of the Maori family.


An account of the Maori religious response to Christian missions in Aotearoa New Zealand. The writer discerns a pattern in the overall response, and shows how the beliefs of particular movements were affected by ideas the Christian scriptures at the time of their formation.


A collection of essays by Maori including important spiritual concepts such as marae, leadership, land, death, God and the universe, Ringatu church, Ratana movement, Kingitanga, myth and tradition.


A Pakeha lecturer in philosophy examines Maori proverbs, narratives and contemporary writings for what they express about values and virtues. Major concepts addressed are respect, balance, survival, mauri, mana, tapu, wairua, utu, whanaungatanga, collective responsibility. The aim of the book is to persuade Pakeha to try to work towards sympathetic and authentic perceptions of Maori values.


This book contains brief explanations in Maori and English of seventy concepts of Maori culture selected because of their importance for understanding Maori culture as it is practised today or likely to be relevant in the future. Not explicitly Christian but modern Maori practises often have Christian implications or have become part of Maori Christian ceremonies.


A contemporary presentation of a Maori view of the human relationship to creation - Ranginui, Papatuanuku, wairua.

Michael Shirres (1994). *Tapu: te mana o nga atua, 'the mana of the spiritual powers': a Maori theological understanding of tapu*. Auckland, Te Runanga o te Hahi Katorika ki Aotearoa.

This booklet written by a Pakeha priest and academic focuses on the meaning of the Maori concept of tapu based on an analysis of Maori manuscripts written in the late 1840s and early 1850s by writers from Ngaati Paoa, Tainui and Te Arawa.


This book, written substantially by a Pakeha Old Testament scholar, consists of a paralleling of Hebrew and Maori theology. It deals with the themes concerning stories of origin, God and gods, the holy and the common, life in community, style of living, the sanctity of the land, prophets, land loss, spirituality and culture, death. The book accents the similarities between Maori and Hebrew spirituality.


This book by a Pakeha priest and academic presents an understanding of the human person from within the Maori belief system. The information is drawn from

Janet Crawford, Ed. (1998). Church and state: te tino rangatiratanga. Auckland, The College of St John the Evangelist. This booklet contains four papers originally delivered at a lecture series in 1996 on the topic of te tino rangatiratanga, usually translated as Maori “sovereignty”. This topic highlights a key political issue in both society and church concerning the relationship between Maori and Pakeha within Aotearoa New Zealand and the Treaty of Waitangi as a founding document of that relationship. The discussion here is backgrounded against current discussion between two cultural partners (tikanga Maori and tikanga Pakeha) within the Anglican Church. The four papers comprise two Maori and two Pakeha perspectives on tino rangatiratanga.


A selection of Maori Marsden's writings from about the late 1970s to the mid
1990s. The editor notes that the collection presents a series of ideas that Maori was
passionate about and that he asks his people to be concerned with. The two main
parts of the book are centred on the themes of 'The achievement of authentic being'
and 'The quest for social justice'.

Jenny Te Plane Paa (2003). On being Te Ahorangi: an 'underside' experience of the
constitution of the Anglican Church in Aotearoa. Thinking outside the square: church
in Middle Earth. R. Boddé and H. Kempster. Auckland, St Columba's Press &

A viewpoint from Te Ahorangi o Te Rau Kahikatea of the relationship between
Maori and Pakeha tikanga in the Anglican Church. Advocates quality bicultural
education. This requires renewed commitment of Maori and Pakeha to strengthening
partnership through both autonomous flourishing and mutual interdependency.

Auckland, Accent Publications: 27-44.

The depth of relationship Maori have with whenua cannot be explained
without reference to the spiritual nature of such a relationship because of the link
between Atua, tangata and whenua. The problem is that the predominantly secular
society of Aotearoa does not have ears to hear such conversation.

See also: Tui Cadigan (2002). Restoring mana wahine. Overcoming violence in
Aotearoa New Zealand. J. J. Ritchie and others. Wellington, Philip Garside
Publishing: 66-73; and Tui Cadigan (2002). Recovering Spirituality: The Story of
Wahine Maori. Spirituality in Aotearoa New Zealand = He Kupu Whakawairua:
Catholic Voices. Helen Bergin and Susan Smith. Auckland: Accent Publications:
141-56. These articles address the proposal that Maori women regain their cultural
and spiritual roots to restore their mana wahine.

Dorothy Urlich Cloher (2004). A perspective on early Maori relationships with their
land. Land and place: he whenua, he wahi: spiritualities from Aotearoa New Zealand.

This article draws on historical material to reflect on early Maori relationships
with their land based on attitudes to land from early missionary writings and on the
examples of Hone Hika and Hongi Heke.

spirituality and Christianity. Wellington, Steele Roberts.

A reflection by a Pakeha student of Maori spirituality on the differences and
similarities between Maori spirituality and Christianity with a view to a mutually
enriching harmony of the two.

Henare Tate (2004). Traditional Maori spirituality in encounter with Christian
spirituality. Auckland.

A discussion of the encounter between Maori and Christian spirituality
focused on the encounter between Hokianga and Bishop Pompallier. In the first part
"Te whenua of Hokianga", the kaupapa (concept, doctrine, statement) is Maori and
the tikanga (process, way) is also Maori. In the second part, "Pihopa Pomaparie",
the kaupapa is Christian (Catholic) but the tikanga (interpretation, presentation and
application) is Maori. In the third part, (the mutual relationship between Pihopa Pomaparie and the whenua and iwi of Hokianga) Maori kaupapa and tikanga are highlighted.

See also: Henare Tate (2002). Stepping into Maori spirituality. *Spirituality in Aotearoa New Zealand = He kupu whakawairua: Catholic voices*. H. Bergin and S. Smith. Auckland, Accent Publications: 37-54. An introduction to some key concepts in Maori spirituality that were acted out in the hikoi that brought the remains of Bishop Pompallier throughout Aotearoa New Zealand. Underlying this spirituality is the concept of tapu: being, dignity, sacredness, restrictions.


A Maori Anglican bishop argues that Karaitianatanga, the Maori pattern of Christianity might provide a model for the churches. This model for the future of Christianity springs from an absolute basis of weakness which can be trusted to preserve and maintain these timeless values: aroha, rangimarie, whakapono, patunga tapu, totika, kawenga, whakaiti, nga pou o te hahi, manaakitanga.


Examines Wiremu Tamihana's stance towards Christianity, government policy, and rangatiratanga. Tamihana's vision was for an inner transformation of Maoridom under the impact of the gospel, whilst entering into an intercourse with European culture in a manner and at a pace with which they were comfortable. This contrasted with Selwyn's and Grey's policies of racial integration.


This paper identifies common elements in the understanding of peace in the traditional cultures of Oceania and concludes with a section on this understanding in Maori culture in particular. A foundational concept for the people of Oceania is their understanding and respect for the sacredness of God, the sacredness and dignity of people, and the sacredness of the land and the sea. There are two basic perspectives on peace: the concept of 'rangimarietanga' (tranquility, or calmness of spirit) and reconciliation.

### 1.2 Pacific perspectives

The most recent cultural perspective in theological writings comes from New Zealanders of Samoan, Tongan, Cook Island, Tokelauan, and Niuean descent, that is, the descendants of migrants from the Polynesian islands to the north of Aotearoa New Zealand.
This is the theology not of the home island of their parents, but of first generation New Zealanders whose theology must cope with both the beliefs and values of their parents' Christianity as well as the life style of the country in which they, but not their parents, were born. This is not Samoan theology, or Tongan theology, etc. as such, but the theology of Samoan New Zealanders, Tongan New Zealanders, etc. Often this theology focuses on ecclesiology and particularly on the relationships between the migrant generation and their New Zealand born adult children. In articulate written form this theology is new and appears mainly in theses written for graduate degrees in New Zealand universities.


A Masters thesis that looks at the influence of Samoan culture in the Pacific Islanders Presbyterian Church and the Congregational Christian Church of Samoan in New Zealand. Examines particularly the leadership roles of "minister" and "deacon", and the status of women and youth. Uses questionnaires and interviews and compares the views of respondents who were raised in New Zealand with those raised in Samoa.


This thesis examines the Pacific Island section of the church during and following the 1969 merger between Presbyterian and Congregational churches in Aotearoa New Zealand. It concludes with a proposal for structural change within the Presbyterian Church of Aotearoa New Zealand that could bring about a partnership based on ethnic groups complementing each other in the church.


Two articles that provide the historical background and the beginnings of a pastoral theology for New Zealand Samoans. Articles present with some critique the involvement of church ministers, especially the Samoan sections of the Congregational/Presbyterian churches, in pastoral care.


A presentation of selections from interviews of some New Zealand-born children, now in their late teens or early twenties, of Samoan, Tongan, and Niuean parents. Interviewees give their views, often critical, of the Pacific Island churches in New Zealand. Begins to document the generational differences between migrant and New Zealand-born views on the churches.


Conference papers presented by delegates representing Maori tangata whenua, Melanesia, the Pacific Islands, Pacific Islanders in Aotearoa New Zealand, Pakeha New Zealanders, and the Australian Aboriginal community.

A booklet containing brief personal stories and reflections on ministry of nine Pacific Island women in ordained ministry in the Presbyterian Church of Aotearoa New Zealand.


Short article by a Samoan New Zealander on the identity of New Zealand-born Samoans who are ugly ducklings in the palagi environment but quacking swans in the Samoan environment.

1.3 Pakeha perspectives

Most theological writing contextual to Aotearoa New Zealand is written from a Pakeha perspective. A good deal of this is focused in three main areas, namely, issues in society, church/mission, and prayer/liturgy. Items that relate substantially to those three areas are listed later under their own respective headings. The items listed here under the heading "Pakeha Perspectives" are ones that deal in a more general way with Pakeha Christian identity. Pakeha identity within Aotearoa New Zealand is not itself yet clearly established since it is the identity of the descendants of recent migrants. These descendants, on the whole, are reasonably sure that they are not Europeans, yet are not quite sure just how that difference can be articulated. Before the 1960s most Pakeha theology assumed it was just a particular instance or a particular application of a more universal "Western" theology. Since the 1970s, Pakeha theology has tended to bounce somewhat unpredictably both towards and away from North Atlantic theologies, especially those articulated in the English language, with which it partially identifies and from which it partially seeks to disengage. Many of the items listed here trace that ambiguity of continuity/discontinuity in Pakeha theology.

There remains a good deal of Pakeha theology written by New Zealanders that has little or no explicit New Zealand reference, whose content, in other words could have been written almost anywhere within the broad tradition of European theology. Some of the more recent and substantial examples of this are:


This bibliography is limited to those theological writings that do have explicit and substantial reference to Aotearoa New Zealand rather than simply with books written by New Zealanders. The following section lists writings that contain explicit and substantial reference to Aotearoa New Zealand. They deal with Pakeha Christianity in broad terms rather than in the more focused areas of *issues in society, church/mission, or prayer/liturgy* which are given their own sections later in this bibliography.

Items are listed in chronological order within the section.

A substantial response to what the writer sees as Lloyd Geering's attack on the basic Christian fundamentals of the Incarnation and the Resurrection in his two books *God in the new world* and *Resurrection - a symbol of hope*. The response offers an alternative interpretation of the New Testament and church history that is based firmly in the New Zealand context. Chapter One, entitled "The Christian religion in New Zealand", is effectively a brief history of public theology in New Zealand.

A selection of 27 essays on a variety of aspects of religion presented at a Colloquium on Religious Studies at the University of Auckland.

A diverse collection papers selected from those presented at a conference on religious and theological studies held in Auckland in 1977. A basic principle of the conference was to promote scholarly reflection and discussion about religion.

A selection of nine papers from two Colloquia on Religious Studies held in Auckland in 1978 and 1979 concerned with religious and moral issues in Aotearoa New Zealand. Papers on theology, pastoral care, education, history and scriptural exegesis.

M.E. Andrew (1982). *The Old Testament and New Zealand theology*. Dunedin, Faculty of Theology, University of Otago.
A substantial treatment of some major dimensions of a New Zealand theology in interaction with themes from the Hebrew Scriptures by a professor of Old Testament at the University of Otago. The dimensions of a New Zealand theology discussed are the acceptance of New Zealand, judgement on New Zealand, commitment to New Zealand, the integration of New Zealand, the transformation of New Zealand, exclusiveness and inclusiveness in New Zealand.

Papers presented at the Seventh Auckland Religious Studies Colloquium May 2-3, 1981. Mostly short papers from a variety of theologians and social commentators on historical, sociological, and religious issues in church and society in Aotearoa New Zealand. The colloquium was occasioned by racist concerns in New Zealand society, the apparent secularity of New Zealanders, and a decline in mainline Christian practice with a rise of minority churches.

A small booklet composed of very short vignettes by a variety of people on the state of the church and Christianity in New Zealand.

A collection of ten essays designed to raise New Zealander’s awareness of their own religious, particularly Christian, traditions and present reality. The first five essays deal with historical roots. The second five essays deal with contemporary themes: the secular age, heresy and freedom, the illusion of diversity in beliefs, religion and society, and the 1981 Springbok rugby tour.


A booklet containing four lectures on New Zealand’s future given in the year of the 1984 national parliamentary election. The writer argues for a clarification of national values and goals and a commitment to action both within New Zealand and internationally.


Papers presented during meetings of the Auckland Theology Forum in 1982. They deal in brief form with many of the questions that were to become the defining features of contextual theology in Aotearoa New Zealand: Maori and Pakeha perspectives, the relationship to Christian tradition and contemporary overseas trends in theology, contemporary forms of spirituality in Aotearoa New Zealand, secularisation and sectarianism, and issues of social justice.


A collection of essays by colleagues, many of which deal with theology in Aotearoa New Zealand on such topics as pastoral theology, Old Testament, Maori artists, the Presbyterian church, ecclesiology.


First part looks at factors that shape theology - mainly power, and how feminist theology responds to these. Second part is a women’s perspective on Paul. Part Three uses Acts 17 as a springboard for looking at the idea of local theologies.


A booklet by a Methodist minister and theologian containing a confession of faith in the face of the inroads of scientific humanism into the church and theology.
Also an appeal to the church, especially the Methodist church, to be faithful to the evangelical and catholic faith of Methodist tradition avoiding both liberalism and fundamentalism.

Ian Harris and James Veitch (1989). *Earthing our faith in the 21st century & The Church and the new era*. Wellington, Presbyterian Church of New Zealand.

A small booklet containing two addresses to regional conferences of the Presbyterian Church concerned with changes in the world and in Christianity and their impact on the church in New Zealand today.


A booklet dealing with Methodist involvement during and subsequent to the Treaty of Waitangi, theology of land and of culture, the theme of partnership. It provides educational resources in the form of exercises, and answers some commonly-asked questions.


Fourteen reflections of a personal and pastoral nature written by a counsellor and lecturer in clinical pastoral education on the articles of the traditional Apostles Creed presented in the form of a correspondence between the writer and an imaginary 19 year-old young woman living in a rural area in New Zealand. This book interprets the Creed in a way suitable to the concerns of a young New Zealander seeking a personal faith and personal understanding of Christianity.


A small booklet containing stories with religious messages illustrating biblical texts.

Gerald P. Fitzgerald and edited by Helen Bergin (1990). *Christ in the culture of Aotearoa New Zealand*. Dunedin, Faculty of Theology, University of Otago.

A small book on Christology written by a theologian and parish priest that sets in interaction the writer's discernment of the characteristics of New Zealand culture
with the biblical and theological tradition of Jesus Christ. It focuses particularly on the concept of freedom or its lack in reference to Jesus as a free man.


A study and discussion programme for Catholics wanting to understand biculturalism and justice in Aotearoa New Zealand. Contains substantial background documentation.


A booklet containing reflections on the Sermon on the Mount with applications to contemporary living.


A collection of articles focusing on Christian biblical fundamentalism in New Zealand. Fundamentalism as understood here originates in the idea that there is a fixed, non-negotiable core to the Christian faith. The articles are written by academics rather than by people who claim to be fundamentalists. They describe and critique the movement of American biblical fundamentalism into New Zealand as well as its specifically New Zealand forms and background.


A collection of papers and responses at a theological symposium of the same name held in Dunedin, New Zealand. Papers by Daniel Hardy, Janet Margin Soskice, Gustavo Gutierrez, Elisabeth Molmann-Wendel, John de Gruchy, Jurgen Moltmann, Johann Metz.
Ian Harris (1994). *Creating God: re-imagining the Christian way in a secular world*. Wellington, St Andrew's Trust.

A small booklet that explores the interaction between secular culture and the Christian faith tradition in a way that will require people of faith to be more radical and open than the Church has traditionally been.


A booklet by a Methodist minister and former theology lecturer concerned for the church, especially the Methodist church, in New Zealand. He opposes the liberal and fundamentalist theologies of the contemporary western world and argues for a theology that is apocalyptic, that is, which acknowledges its dependence upon revelation, and catholic, that is, which sees as essential the tradition which links the faith of today with Jesus Christ and the Apostolic Church.


Essays on Catholicism by New Zealand writers. The essays trace the individual's response to a specific pattern of belief. Most explore how Catholic understandings of language, symbolism, and the sacramental have figured in their writing.


The authors, both theologians and church ministers, discern a growing number of Pakeha New Zealanders who are no longer able to live with traditional ways of talking about and acting out Christian faith. Drawing upon North Atlantic feminist and postmodern ideas the book aims to examine issues about the Christian church, its faith and its practice. The process used is that of the "deconstruction" of traditional beliefs and the "construction" of more suitable ones. The basic approach adopted is that theology is a totally human enterprise, not built on revelation, but constructed out of reflection on human experience, using human language and symbols.

This book by a pastoral theologian examines a selection of New Zealand short stories for their spiritual themes such as compassion, cultural identity, growing old, and death. The timeframe for the selection is 1935-1990, a period which the writer sees as one of significant change in New Zealanders' understanding of self-identity. Spirituality is here understood as a dimension of human experience that offers meaning within personal relationships. It is not confined to the sacred, to religion, or church. Each chapter begins with a New Zealand photograph which sets in motion the writer's own reflections for that chapter. The book does not make explicit connections with the Christian Scriptures or tradition.


An autobiographical record of the bi-cultural journey of a Methodist minister in Aotearoa New Zealand who calls himself an Englishman. Also contains the writer's reflections on bi-cultural aspects of politics, education, and Methodism.


A presentation that combines personal journey with reflections on liberation theology especially as it relates to economic, gender, bicultural, and creation issues in Aotearoa New Zealand.


Interviews with thirteen New Zealand women who are developing their own spirituality outside of mainstream religious institutions.


This book written by a theologian and Anglican Dean is intended primarily for those spiritually curious New Zealanders who are uncommitted or uncertain about getting involved with any religious tradition. It argues for a unique "Kiwi" spirituality. The essential Kiwi identity is understood here to be made up of a whole series of related identities: Maori, Pakeha, male and female, urban and rural, gay and straight, etc. The book is written as a series of impressions of Kiwi identity taken from familiar events, places, and personal experiences. See also: John Bluck (1989?). *Pakehatanga*. Dunedin, Theological Hall.


A series of meditations, two for each day over four weeks, based on the writer's own life experiences and those of his forebears and strongly influenced by Celtic and biblical spirituality. Focuses on the themes of valuing our own life story, knowing God's presence in the course of our day, knowing God in the natural world, knowing our standing place in the story of our family and people. The writer is a Presbyterian minister and teacher of Celtic spirituality in New Zealand.

A compendium based on four years of preaching and teaching by a Presbyterian minister and writer. Its largest section consists sermons on the books of Scripture from Genesis to II Peter. Two shorter sections contain material for a series of study groups focusing on Christian faith after the collapse of Christendom and theism, and a revised Shorter Catechism.


A collection of papers centred on the theme of hope. Contributors are mainly New Zealanders.


Discussions, arguments and story-telling mainly over at mealtime about money, sex, God, marriage, drugs, politics, parents, goals, etc. by a group of young adults who flat together. Theology and spirituality in story form by a writer and lecturer in theology.


A rational investigation of Christianity focused mainly on the New Testament which concludes that the Christian religion is a negative philosophy of people seeking to save themselves from the wrath of their God in another world. Proposes instead that we become fully committed to the human virtues of justice, compassion, honesty and social caring.


Papers from an interdisciplinary conference held at the University of Otago in 1997 entitled "Church and State in New Zealand". Papers deal with religion and politics in the 1860-1872 New Zealand wars, government support of the churches in the modern era, the idea of a Christian state, civic responsibilities of the churches to people of other Faiths, religious education, Christian political parties.


An account of the writer's personal journey in which narrative passages provide links between pieces of writing that were inspired by significant reading, new ideas, and personal experiences. Writings are concerned with such topics as church, women's experience as scripture, Christ and feminists, sexuality and spirituality, the prophetic role of women, women as saviour, ministry, Sophia.


This booklet asks "What sources of genuinely new life can we discern for the third millennium?" The author responds by means of five interconnected explorations of resurrection - grouped around the concepts of standing, communicating, touching, remembering, prophecy. In each of these concepts an aspect of New Testament teaching on the resurrection of Christ is juxtaposed with an image of the Holocaust.


This book a Pakeha Methodist presbyter with ministry experience among both Maori and Pakeha makes a distinction between a "received" and an "enquiring" theology. Enquiring theology is the understanding of faith that comes from reflecting on received belief and is the subject matter of this book. It concludes with six affirmations: All who call themselves Christian are theologians. Think critically about your beliefs. It is okay to make shifts in your theological thinking. Theologise about everyday things and events. Engage with the biblical tradition. Take the local context seriously.

A collection of spiritual reflections originally radio broadcasts mainly for Catholics


This book sets out to challenge what the author regards as the negativity or culture of complaint in New Zealand.


A booklet containing reflection on the Apostle's Creed following discussions by the Aranui Mercy Sisters on Joan Chittister's *In search of belief*.


Papers and discussion from a symposium held in Auckland, New Zealand, April 2, 2001. Includes an article each by Turner and Morton, and bibliographies of each.


Argues that Christian faith, informed by the biblical tradition, has something distinctive to say about human rights that sometimes enriches and at points corrects the approach to human rights that prevails in the Western secular tradition. Surveys the complexities of the concepts and language of human rights centred on the United Nations universal declaration of human rights. In the biblical tradition, the author makes a distinction between special rights (in covenant law) [for Israel] and human rights (in creation). Within a paradigmatic approach to the function of biblical texts in informing Christian ethics, the author focuses on key narrative moments in the biblical story: Creation, Cultural mandate, Covenant, Christ, Church, and Consummation.


Argues that the first Christians experienced Christ and lived out in their faith communities an understanding of justice as a power that heals, restores, and reconciles rather than hurts, punishes, and kills, and that this reality ought to shape and direct a Christian contribution to the criminal justice debate today. It focuses particularly on the contemporary debate for retributive or restorative justice in our criminal justice systems today, and that from the New Testament evidence Christians should adopt a restorative justice approach.


A critique of the secularism of Keith Sinclair and Lloyd Geering for their optimism and rosy view of the New Zealand secular state as well as the one-sidedness of simply inaccuracy of their interpretation of Christian history.


Author proposes that in the long sweep of history, the replacement of dualism by a relational duality is the greatest cultural paradigm change since the Hebrew people began their long-drawn-out and comprehensive de-sacralization processes, and it represents the consummation of that most momentous of changes. He concludes that the concept of the Trinity serves as the ultimate model for the notion of 'deep relationships' that are central to this study. The author derives this notion of 'deep relationships' in dependence on Polanyi's account of physics and in the associated epistemology where it describes the relation between the knower and the known. It also fits the fields of force theories of Faraday and Maxwell for the interactions between material objects.


A collection of articles which reflect on the particular experience of being Catholic in Aotearoa New Zealand today. Articles on historical perspectives, the Holy Spirit, Maori Spirituality including wahine Maori, Christian marriage, lay perspectives, Catholic schools, youth, parish, women's spirituality, religious women, priests, biblical wisdom, imagination, justice. Concludes with four responses from non-Catholic New Zealanders.


Booklet containing Reflections on Wisdom in the bible.

Trevor Hoggard and Terry Wall (2003). Enlarging the world : Wesleyan spirituality today. Auckland, Methodist Publishing & AIM ECB.

Booklet containing two articles on Wesleyan spirituality


A collection of essays previously published and recently revised on religion and the notion of a transcendent deity. Twelve essays are grouped around three themes: notion and boundaries of religion, inter-religious engagement, and the understanding of God in philosophical theology. Approach used is both theological (insider) and phenomenological (outside observer).


Contains three papers around the theme of faith in a Methodist perspective: David Bell on the controversy on Darwinism surrounding Rev. Charles Hughlings Garland (1856-1918), Donald Phillipps on the 1912 heresy hunt when Rev. J G
Chapman was charged with false preaching and teaching, and John Salmon's reflection on his personal faith journey.


A small booklet containing a theological reflection on Tolkien's "Lord of the Rings". Looks at Tolkien's life and Christianity, the ancient myths that influenced him, an applied theology of themes and issues that parallel Christian theology, a psychology of the Lord of the Rings, and applications to contemporary spirituality.


Papers giving a New Zealand perspective presented at a conference on 'The Future of Christianity in the West' at the University of Otago, Dunedin. The papers offered a scholarly critique of the secularisation hypothesis. Historical perspectives by Muru Walters and Allan K Davidson; Sociological perspectives by Brett Knowles, Kevin Ward, Bruce Knox, and Mary Petersen; Political perspectives by Rex J Ahdar, Rory Sweetman, Peter Lineham, and Eric Kolig; Theological perspectives by Neil Darragh and Mike Riddell.


Selections from the sermons, speeches, and articles of Cardinal Williams between 1979 and 2003 under the headings of historic occasions, church renewal, lay vocation, synods, evangelisation, Catholic schools, ecumenism, cultural diversity, social justice.


This booklet addresses the question, How should Christians respond to Maori culture? Contains brief descriptions of Maori history and culture. Proposes nine cultural imperatives from the Bible: having a new culture, exposing the fruitless deeds of darkness, holding fast to the freedom we have in Christ, separation, letting our light shine, maintaining a clear conscience, strive for a united local church membership, be clothed with compassion, live and proclaim the gospel.

2. **Issues in society**

The items under this heading are theological reflections that begin with issues in New Zealand society. These issues are as varied as Christian responsibility in society, issues in education, environmental issues, gender and sexuality issues, justice issues, issues in personal wellbeing, peace issues. Most of the issues here are dealt with from a Pakeha perspective but sometimes Maori perspectives are also included. In the current literature, Maori perspectives on ecology, justice and kinship are usually an integral part of larger theological considerations and have been included under the Maori perspectives heading rather than given a specific issue focus here.

Items are listed in chronological order within each section.
2.1 Church and society


A collection of twelve papers intended to offer a Christian perspective on various areas of public and professional life in New Zealand. The papers discuss the nature of Christian responsibility and its applications in the areas of the university, schools, medicine, law, human rights, women in society, the institutional church, industrial relations, the welfare state, the media, science and technology.


This book aims to help Christian to learn how to come to responsible decisions on moral issues using the bible as the central document of study. In the light of this method, the second part of the book explores some particular moral issues: road accidents, ecology, homosexuality, war, abortion.


A small booklet that identifies signs of hope in social and political movements within Aotearoa New Zealand, namely, tangata whenua, women's movement, labour movement, peace movement, environmental movement.


A study booklet for the churches centred on reconciliation in history and nature. The book provides a Pakeha point of view focused mainly on the Treaty of Waitangi.


A collection of papers written between 1986 and 1995 giving theological reflection on a variety of issues both in church and in society ranging from life-giving love and ecumenism to the Bill of Rights and employment.


A presentation of official statements of the Methodist Church of New Zealand from 1900 to the present. These are statements which concern the community at large rather than just the church itself. The major sources are the successive
Minutes of Conference. A running commentary supplies continuity, background, and sometimes summaries of these statements.


Papers from an interdisciplinary conference held at the University of Otago in 1997 entitled "Church and State in New Zealand". Papers deal with religion and politics in the 1860-1872 New Zealand wars, government support of the churches in the modern era, the idea of a Christian state, civic responsibilities of the Churches to people of other Faiths, religious education, Christian political parties.


A booklet proposing a theology of transformational conversations between the city and the evangelical/Pentecostal communities. Contains an introduction and conclusion by the editor on transformational conversations, and a collection of interviews by students of eleven Christians involved in leadership the business community.


A study of theologically conservative, usually Protestant, Christians in New Zealand who adhere to 'traditional' moral values and are antagonistic to the prevailing culture and wider society which they believe is becoming increasing hostile to traditional Christianity. Examines the peaceful coexistence and occasional conflict between the conservative Christian worldview and the 'Wellington worldview' (the liberal, modernist state). Maintains that in New Zealand it is more accurate to talk of religious tolerance than religious freedom. i.e. the state grants religious rights - it defines 'religion', religion's permissible forms of expression, its limits, its exemptions, and so on.


A collection of essays concerned with a Christian approach to work and the application of faith in the workplace. The time has come to consider how the sacred/secular divide between church and workplace can be broken down.


Book by a former Member of Parliament and leader of the Christian Democrats party is intended to encourage believers who work in a 'hostile environment', and to encourage committed Christians to practise servant leadership based on Christ's own teaching and different from secular leadership.


This book begins from the assumptions that there are common principles applicable across various liberations theology contexts, and that youth ministry is one such context. It proposes that young people are an oppressed and marginalised group and that youth ministry is currently a context of oppression of young people. It
derives five liberation theology principles and applies these to an analysis of youth ministry and to the specific context of youth ministry in the Tikanga Pakeha of the Anglican Church in Aotearoa New Zealand.


This edition of *Stimulus* is dedicated to Gospel, culture, and the public sphere with articles on this topic by Paul Trebilco, Chris Marshall, Gavin Drew, Duncan Roper, and Campbell Roberts. These are papers from a July 2005 Colloquium held in Wellington on that topic.


A history and evaluation based on the writer's personal involvement in the churches' relationship to government from 1984 to the present. Characterizes the role of the churches in the 1980s as "a punch drunk boxer" in the face of Rogernomics, a "warrior" in its opposition to public economic policies in the 1990's, and a "dancing with wolves" in the more consultative attitudes of government in the 2000s.

### 2.2 Education

Henry W. Cleary (1911). *God or no-God in the school?* Auckland, Hiscocks & Sons.

Contains a pastoral letter by the writer, a Catholic bishop, and a correspondence that took place in the Wellington "Evening Post" on the topic of religion in state-funded schools in New Zealand. The writer argues for parents rights to ensure the religious education of their children in a state funded schools.


An historical study of Protestant reactions to the 1877 Education Act focused particularly on the Bible in Schools movement. Also a theological argument for appreciation of secular education and for the churches' positive and critical engagement in a secular society where 'secular' is distinguished from 'secularist'.


A collection of papers by a variety of contributors on Christian education within the New Zealand school system. Papers have either an historical perspective or inquire into specific current issues.


A history and analysis of the Religious Programmes used in the Catholic Church from 1969 to 2003 with emphasis on the differing theoretical perspectives.
and the differing social and ecclesial contexts of the time. Each of these programmes considered in its own way and answered in somewhat different ways the question, Why teach Religious Education?

2.3 Environment


A booklet containing papers, some substantial, others quite short, and prayers from a Christian Ecology Conference. Contributions are from a variety of authors with ecological and Christian interests, some theologians.

See also: Ray Galvin (1993). *Christ and the good Earth*. Orewa, New Zealand, Colcom Press. This is a substantial work in ecotheology but set in a ‘western’ rather than a New Zealand context.


A small book, written by a zoologist and theologian, combining theology and environmental science and concerned with the Christian church's responsibility towards the natural environment. It concludes with the specific environmental issues that need to be dealt with by New Zealanders and the New Zealand church.


This small book by a Presbyterian minister is a proposal for the Church’s response to ecological issues particularly in New Zealand. It examines current ecological issues, creation in the bible, the reactions of a number of indigenous peoples including Maori, new patterns of thinking in industrialised societies, and opportunities for the church as a community of hope. It includes discussion questions and references for each chapter.


This small booklet by a geographer and Presbyterian minister overviews the church today, the bible, and church tradition for attitudes towards the environment. It then identifies the major ecological issues for Christians in Aotearoa New Zealand. Contains points for discussion and summaries of "green" beliefs and commandments.


An article concerned with the relationship between a contextual and an ecological theology. Looks at the promotion of a "clean green" image of Aotearoa New Zealand in contrast with more serious attempts to bring about an ecological conversion among New Zealanders.


An articulation of a spirituality that is both Christian and Earth-centred with chapters on human death, the human role in the Earth, sustainable living, the locating of God, the incarnate God, and the Eucharist.


A promotion of creationism and attack on evolution.


A booklet that examines evolution and creation from both scientific and theological points of view. Maintains that the scientific understanding of evolution is based on overwhelming evidence, and that the evolutionary history that science has discovered is part of the creative work of God.

See also Graeme Finlay (2004). *Evolving creation*. Auckland, Telos Publications.


This book accepts that the industrialized countries, including New Zealand, have to reduce the total environmental impact of human activities or face widespread disintegration of the natural and social worlds. It then considers how some of the possible interactions between biology and theology might help the churches make a contribution toward the contemporary environmental debate. The root problem is one of values which implies that value-based religious institutions ought to have a part in the discussion.


Papers from the Conference focused on biblical and theological bases for concern about how we are treating the Earth and the conditions of life for future generations, and on applications that involve New Zealand's Resource Management Act. Includes conference papers by: Clive Pearson "Losing ground"; Sue Galloway "Streamscape Regeneration"; Judith McKinlay "Chaos and cosmos"; Clive Pearson "Coming to our senses"; Stephen Christensen "Christians and the Resource Management Act"; Royden Somerville "Environmental values and environmental decision-making"; Clive Pearson "Sermon delivered in Knox Church".

A companion volume to *Spirituality in Aotearoa New Zealand: Catholic voices*, this volume focuses on spiritualities in Aotearoa New Zealand related to land and place. It contains reflections on the European traditions of land and ownership, Maori relationships to the land, biblical views of land, the human relationship to landscape and rural countryside and water, involvement in gardens, and sacramental and mystical understandings of land and place.


A booklet that examines and promotes discussion on environmental justice from the point of view of Catholic Social Justice teaching.

2.4 Gender and sexuality


A book by a counsellor, lecturer, and priest which aims to bring readers to a more joyful understanding of their sexual nature. Topics covered include enjoying sex, intimacy, identity, growing up, sexual preferences, health, special needs, barriers, the darker side, anger, religion.


Four papers on homosexuality from a Christian perspective delivered at a lecture series at St Luke’s Presbyterian Church in Auckland from a biblical, historical, physiological/psychological and sociological dimension. All papers deliberately take a positive, accepting stance towards homosexuality.


A booklet assembled in response to considerations on gay people in leadership in the Presbyterian Church of Aotearoa New Zealand. It consists of a variety of materials on the issue of homosexuality: discussion material, personal stories, prayers, hymns, interpretations of biblical passages. The approach taken in this booklet is that sexual orientation should not be a factor in assessing church membership or leadership.

A small booklet that focuses on the issue of being a woman without a man in New Zealand church and society.


A book written by a New Zealand Catholic priest for Catholic married couples sourced from the documents of Vatican II. Each chapter contains stories from married people's lives, a spiritual/theological reflection, and questions for shared discussion.


Reviews the debates taking place in the churches, especially in the Methodist and Presbyterian churches in New Zealand. Looks at Scripture and Christian history, and hopes that the church could remove barriers to gay and lesbian membership and leadership in the church.


Biblical reflections based on sermons delivered during the time the preacher was struggling for acceptance as a gay minister in the Methodist church. The reflections are on the text rather than on homosexuality but are edged by gay theology, Methodist tradition, and the New Zealand context.


This booklet argues theologically that since our biology does not force us into particular behaviours, this reinforces the idea of the hope of change central to the Gospel. It argues departures from conventional forms of sexuality tend towards less than perfect freedom and varying degrees of compulsivity.


This booklet contains four papers delivered at the 1994 Selwyn lectures on human sexuality. The papers address sexuality and Christianity in contemporary Aotearoa New Zealand in terms of changing attitudes, ethical issues in the technology of human reproduction, *tane* or male sexuality in Maori perspective, and gender violence in the family.


A booklet that aims to address the issue of homosexuality in a way that is responsive to the teachings and emphases of the Bible.

Collection of theological essays on the ordination of practising homosexuals under the categories of engaging with scripture, considering our context, understanding our identity.


A booklet by a priest containing reflections on marriage intended mainly for Catholics preparing for marriage.

2.5 Justice: Social justice, criminal justice


A Christian pacifist records his own experiences and observes life in prison in New Zealand. The last chapter makes proposals for the reform of prisons.


A book by a former CORSO organiser which exposes injustice in New Zealand and New Zealand’s place in the debt trap set by the International Monetary Fund. Also critiques organised Christianity’s response to this state of the nation. Optimistic about New Zealand’s choice for a more just society.


This book examines the involvement of the New Zealand churches in issues of social justice in the 1980s. Proposes that the Christian Church in New Zealand has been arraigned on two counts—fraternising with social-political activism, and retreating from a preaching of the ‘pure’ gospel. Advocates a need for revival founded in a true marriage of both spiritual growth and social activism, both personal conversion and the mandate to convert society.


A study guide dealing with the ethic of economic policy in Aotearoa New Zealand particularly from a Christian point of view.


This book written by a prison chaplain and justice campaigner critiques the justice system, and especially prisons, in Aotearoa New Zealand. It advocates habilitation centres rather than prisons as the best option for a more just future.


A collection of papers that grapples with the relationship between Christian morality and current New Zealand economic policies. It includes comment on the responsibility of the economist, unemployment, justice and compassion, the economy and Maoridom, an economy inclusive of women, and issues of equity and participation.

A booklet by a Catholic bishop that critiques Government employment policies, based mainly on official Catholic social documents, and advocates the provision of wide employment opportunities as a primary instrument for achieving a fairer society.


This book by an Anglican priest holding the position of Social Responsibility Commissioner for the Anglican Church traces poverty and injustice in New Zealand today back to the philosophy of self. It suggests that fairness and well-being for all will not be achieved until national policy-makers abandon the politics of the marketplace and find instead a better way to blend enterprise with social responsibility. It maintains that the biblical concept of freedom is never consistent with disregard for the needy, nor with the support of policies that leave vast numbers unemployed.


The purpose of the book was to stimulate discussion on social justice among church members at grassroots level as a lead up to the 1993 General Election of the New Zealand parliament. Its primary section is a three-page statement signed by the leaders of ten of New Zealand's major churches. This statement asks voters to consider five principles on social justice rooted in the teaching of Jesus Christ. The book also contains discussion programmes and background papers.


Revised papers presented at a symposium held at Victoria University 1993 in response to and critiquing the New Zealand church leaders' *Social Justice Statement* issued earlier 1993.


Written by a prison chaplain and coordinator of the National Movement for Habilitation Centres and Restorative Justice this book proposes that the "retributive justice" currently dominant in the penal systems of New Zealand, Australia, Britain, and USA does not work. It argues alternatively for "restorative justice". Retributive justice asks first, how do we punish the offender? Restorative justice asks, how do we restore the wellbeing of the victim, the community and the offender? This is argued out of the writer's own Christian convictions with some biblical basis, but is addressed mainly to a secular readership.


Papers given at a symposium on human rights and the common good. Topics include the biblical tradition on human rights, a critique of the human rights tradition following Gustavo Gutierrez, the theological tradition on human rights, Christian ethics in the formulation of law, personal rights and responsibilities, rights and limited resources.


A series of booklets that examine issues in Aotearoa New Zealand in the light of Catholic social thought. Topics addressed so far: poverty, employment and justice, homelessness, health, the digital divide, world debt, refugees and migrants, children, mental health.


A booklet that examines issues of justice that arise because of information technology in Aotearoa New Zealand in the light of Catholic social teaching.

Caritas Aotearoa New Zealand (2001). *‘Paying the piper’: ourselves, our world, and debt*. Wellington, Caritas Aotearoa New Zealand.

A booklet that examines the ethical issues of debt in the framework of Catholic social teaching.


A booklet that examines the ethical issues for New Zealanders is accepting migrants and refugees in the light of Catholic social teaching.


A booklet that examines the vulnerability of children and the ethics of adult response in the light of Catholic social teaching.


A booklet that examines justice issues in mental health care in the light of Catholic social teaching.


A collection of submissions on the Foreshore and Seabed Bill 2004 to the Fisheries and Sea-related Legislation Select Committee by Catholic agencies and individuals.

2.6 Peace

A discussion Christian action in society told by means of an autobiographical account the writer's convictions and stances from a soldier in World War I through the Labour Party and Christian socialism to a Pacifism that avoids all coercion even in a good cause and advocates cells of Christian living.


A small booklet which addresses the Government's Green Paper "Disarmament and Arms Control" and argues from a Christian basis for a commitment to working towards disarmament.


This book examines the destructiveness of nuclear war and the arms race looking for a Christian response. It discusses pacifism and just war theory proposing that peace is central to the Christian Gospel. It suggests way ahead for Christians including particular implications for New Zealanders.


A study guide on war and peace in the light of the Gospel particularly as it affects Aotearoa New Zealand, initiated by the Synod of the Anglican Diocese of Auckland. Contains input material, scripture references, discussion questions, suggestions for worship, and case studies.


A booklet of reflections and prayers collected by Haura Here I Te Rongomau, the peace network of the Conference of Churches in Aotearoa New Zealand at a time when threats to peace were not just military but also economic and ecological.


Eight studies intended to meet the need for "study material which related both to current world conflict situations and to the theological and Biblical questions involved in the development of a culture of peace and non-violence". Initiated by the Auckland Synod of the Anglican church. Five of the studies are biblical in approach; three are historical. Each study includes a participant's leaflet and leader's notes. Concludes with a bibliography.

2.7 Personal Wellbeing: Growth, Life Stages, Health, Wholeness


A pamphlet examining the dangers and effects of alcoholism in New Zealand. Suggests remedies including education, advertising, and a revival of true religion.

This book by a Presbyterian minister and chaplain in New Zealand psychiatric hospitals grew out of a need to find a new approach to the reality of illness and limitation for which traditional concepts of health were inadequate. He writes proposes a "limitational theology" which stresses finding meaning in the purpose of God within the limitations of every individual person and communicated through other persons. Health is a process of continual adjustment to limitation. On this basis the book describes ways of relating to and praying with those who suffer.


A book that grows out of the author's twenty-five years of active work with teenagers. Intended to provide insights for youth and those who are involved in their development. Proposes that the solution to the range of youth difficulties from low self-esteem to drugs lies in the broader issue of loving, caring, and educating that this book explores.


A discussion of death and dying advocating that grief is nature's way of helping to cope with death.


Biblical reflections from the point of view of retirement and leading to applications to life in contemporary Aotearoa New Zealand on such themes as creative change, awakening, the natural world, the bible, Jesus of Nazareth, the church, mission, the journey, belief.


Reflections in retirement of a First Testament scholar focused on the experience of places and their histories. Contains personal reflections, biblical insights, new questions and new possibilities.


Stories of people who have had lives shattered due to early retirement, restructuring, redundancy, death, medical misadventure or personal choice. The contributors are all associated with Knox Church, Lower Hutt, and are people with deep Christian commitments.


A presentation of the results of a questionnaire on loneliness with some comment by the author and some quotations from relevant literature on the subject. The book is oriented to pastoral care of those suffering from loneliness.


A small booklet by a Methodist presbyter that examines the major arguments for and against mercy-killing and proposes a Christian response.

A collection of articles focused on the cultural backgrounds to counselling and pastoral care from a Christian perspective in Aotearoa New Zealand. Articles are concerned with Maori, Cook Island, Niuean, Samoan, Tongan, and Pakeha cultural contexts.


The writer is a Methodist Clergywoman who has been involved for many years in ministry to people with Alzheimer's Disease. This book is concerned with the holistic care of people with Alzheimer's and related diseases. It develops a theology, rituals, and appropriate styles of personal relationships with people suffering from Alzheimer's disease and similar forms of dementia. It further includes care of the care-givers and the relationships between ministers and professional staff of homes for the elderly.


A book on wholeness and wellness within a Christian perspective by a New Zealand couple who have been involved together in counselling and spiritual direction. After defining wholeness, the book focuses on five major areas of the human person: physical, intellectual, emotional, social, and spiritual. The chapters conclude with reflections and exercises.


A collection of essays in which 15 men of different backgrounds give an account of their spiritual journeys. Most contributors subscribe to one form or other of Christianity.


A blend of story and reflection for contemporary people on a personal spiritual journey.


The ten year story of a community of faith and love inspired by the “L'Arche” philosophy.


Reflections on being in your eighties.

3. **Church and mission**

Most church organisation in Aotearoa New Zealand derives from European models of church. Some local writing on church is simply *explanation*, but most Pakeha writing tends to focus either on proposed *changes* to traditional church styles—a good deal of this as a result of *feminist* analysis, or on *mission*—mainly understood as mission to secular and unchurched
sectors within Aotearoa New Zealand itself rather than to overseas countries. The Pacific Island communities tend to follow a different church agenda focused on issues of migrancy and inter-generational differences within the Pacific Island churches in New Zealand. Theological reflections on this have been listed under “Other Polynesian Perspectives” and are not repeated here. Maori theology does not show a great interest in ecclesiology. What there is has been included under “Maori Perspectives”.

3.1 Explaining the Church

Seven lectures on the work of the ministry delivered at Knox College, Dunedin, on: primary qualifications, general preparation for the pulpit, the making of a sermon, what to preach, the delivery of a sermon, public worship, the pastorate.

Mary Damian, Ed. (1971). Sing no sad songs for me: we religious--who we are and what we are about. Wellington, A.H & A.W. Reed.
A compilation of contributions by twenty three religious women and men mainly New Zealanders and Australians who write about their lives and work as members of Catholic religious orders. The book is intended to show outsiders how everyday religious life is lived, and the meaning and value of that living.

A personal profession of faith by a New Zealand Catholic bishop. Mainly in prayer form it is designed for personal reflection highlighting the central themes of Christian and Catholic faith in a twentieth century frame and emphasising that this is the faith of a community.

This book is essentially an explanation of New Zealand Protestantism for New Zealand Catholics, written by a member of an Open Brethren assembly. It outlines the background and features of Protestantism in general, then gives more detailed information, including their theological stances, on nearly all the New Zealand Protestant churches.

A background theological and spiritual reading for those concerned with a variety of lay ministries in the Catholic Church.

A small booklet intended to help church groups understand the faith and mission of different generations. Explores the life experience, faith, and understanding of church of three generational groupings in New Zealand: the "loyal strivers" (reached adulthood during Depression and World War II); "expansive questioners" (reached adulthood in the 25 years after World War II); "security-
seeking assessors" (reached adulthood during the years of withdrawal from Vietnam).


This theological reflection considers equal dignity, domination, equality and complementarity, the relation between experience and divine revelation, the nature of the church, the ordained priesthood, the common priesthood and its relation to the sacraments, the contribution of women, the needs of women. The reflection accepts past failures, affirms the equal dignity of men and women, and recommends more serious study of the papal document Mulieris dignitatem.


Presentations of the work and vision of 12 contemporary Baptist personalities, together with statistical profiles recent history of Baptist churches in New Zealand.


A presentation of the experiences and insights of 23 post-war New Zealand Methodists by a Methodist and church historian. Illustrates the shift of focus in the Methodist church from traditional evangelical concerns to such concerns as social justice, church union, and biculturalism in an increasingly secularised society.


A pocket guide for people in leadership roles in church congregations. About most of the things that make a parish work, arranged under topics in alphabetical order.


This history examines the origins and institutional development of the New Life Churches of New Zealand. Argues that the interest in healing, the new Evangelicalism, and the rise of the Youth Counter-Culture were three inter-related factors that fostered the growth of the movement in the 1960s. The development of the New Life Churches reflects an evolution from sect to denomination, and also from a charismatic to a more institutional style of leadership. The character of the movement in the late 1980s was very different from what it had been in the 1960s. See also: Brett Knowles (2001). New Zealand Pentecostal and Charismatic movements. New International Dictionary of Pentecostal and Charismatic movements. S. M. Burgess. Holmes, PA, Zondervan.

3.2 Changing the Church


The early chapters of this book by the then Superintendent of the Development Division of the Methodist church contain the results of a questionnaire survey of New Zealand Methodists conducted in 1990. Later chapters are more explicitly theological and contain the writer's reflections on these questionnaire results. The writer proposes an ecclesiology for the future under the title "Re-inventing the Church" which puts strong emphasis on small faith communities and their mission to the wider community at their doorstep.


This book, written by a Pakeha, seeks the ways of presenting the Christian message to Maori and Pacific Island people in Aotearoa New Zealand. Using story, history, and missiology it examines the causes of contemporary failure in this mission and proposes ways in which the Pakeha church must change in order that the church become effectively bi-cultural.


This study by a person herself a clergy spouse was prompted by interest in the lives of clergy spouses and concern over clergy marriages. It contains a history of Anglican Pakeha clergy spouses in New Zealand, and the results of a survey of clergy spouses conducted in the early 1990s with some interpretation from other literature. The results are presented in anecdotal fashion. Challenges for the future are listed under the headings of stress, support/survival, divorce, survival kit, housing, transfers, living in the secular society.


Written by an Anglican bishop and recently retired Primate of New Zealand, most of the book is a reflection on the previous three decades of the Anglican church in Aotearoa New Zealand focused on recent issues in which the writer was a major and usually enthusiastic participant. Such issues and achievements include the reforms of the liturgy, non-stipendiary ministry, the ordination of women, the episcopacy, the Maori bishop, the new constitution, the three *tikanga*. The book presents contemporary Anglicanism with a strong New Zealand emphasis. Only the
last section of the last chapter is explicitly about the way ahead for the Anglican church.


A collection of articles by theologians focused on ministry and the leadership roles of women in the church. Two main parts: Biblical perspectives on ministry; historical and theological perspectives on ministry.


A personal account and reflection on being an Anglican bishop in New Zealand particularly from the perspective of being the first woman bishop in the Anglican Communion. Examines questions of power and authority, caring, relationships, and prayer.


An overview of the modernist-postmodernist analysis of world history by an Anglican bishop. It contains definitions of terms and descriptions of the main people and events that characterise the periods of modernity and postmodernity. It has a particular focus on New Zealand and evaluates the implications of each of these periods for New Zealand from a Christian point of view. It concludes with proposals for the church of the future, particularly the Anglican church, in New Zealand.


A book that begins with the premise that the church in the West is dying. It searches through the bible, the church, and the emerging world to find a spirituality for a new faith community. It sees hope in some of the alternative worship communities in New Zealand.


A pamphlet containing a statement and submissions of its objectives and proposals for restructuring the Methodist church.


A booklet for both individual reading and group discussion intended as a catalyst for the involvement of parishioners in Catholic parishes in New Zealand.


Written in the form of letters to a friend this book reports and comments on a research project in which the author was commissioned to map and identify small faith groups and communities in New Zealand.

A sociological study by a Baptist Pastor of those who leave evangelical, Pentecostal and charismatic churches with theological-pastoral implications for the churches. Leavers fall into four major groupings: disillusioned followers, reflective exiles, transitional explorers, & integrated wayfinders.


Addressed to people from 'western' cultures (United Kingdom, New Zealand) who are struggling with the institutional church and its worship, this book investigates alternative forms of culturally relevant Christian community and worship. The book is accompanied by an interactive CD-ROM.


A collection of articles that emerged from a colloquium centred on the belief that institutional church culture is describing a reality that is out of sync with the language and practice of those at the grass roots. Intended to give a platform to imaginative people who have responded to the post-modern, post-church, post-Christian context by experimenting with what it means to be and do church.


Proposes strategies for shared ministry in small congregations where all members are in ministry rather than relying on part-time or 'available' professionals but using outside enablers and other supportive strategies. Draws on the experience of small congregations in the Bay of Islands and in Victoria.


The book intends to articulate the concerns of, and provide support for, people traversing the deserts of Christian faith. Directly mainly to Evangelical, Pentecostal, or Charismatic Christians who have become 'wayfarers'. This book follows on from Jamieson's earlier *Churchless faith* and concludes by focusing on 'waystations' - places where individual explorers can find and form communities that can provide deep wells for finding truth, forming identity, encouraging spiritual desire and engaging a changing world.


An examination of the secularisation hypothesis with special reference to New Zealand. Proposes that if we ignore the two ends of the spectrum (the death of Christianity is inevitable because of secularisation or the churches need to return to more traditional forms and people will flock back), there are two main schools of thought: those who argue for a *reformation* of existing forms, and those who argue for *revolution*, namely, a new beginning with completely new forms not weighed down by the baggage of outmoded forms and traditions. Ward contends that there is
a need to do both, but there is a third challenge. This third challenge consists in adopting a role for the church as *resourcing*, i.e. shaping the values and beliefs of the wider culture and society in which it exists.


A booklet that examines current trends in church membership. Propose two sorts of Protestant churches in New Zealand - the growing church and the dying one. Outlines the features of the 100 effective, growing churches. Proposes a plan for how churches need to change.


Report on a forum on rural ministry focused particularly on Canterbury with descriptions of change by local mayors followed by theological and pastoral reflections by the participants.


From historical and cultural antecedents of the Maori and Pakeha rural church, and a theology of the land developed from some overseas theologians, this book develops a theology of land in Aotearoa New Zealand. The rural church has been affected by economic and social change and well as by theological and liturgical change in recent years. With an ecumenical scope, this study focuses on the realities of rural parishes and rohe, and develops a theology of church, mission, and ministry for the rural church in Aotearoa New Zealand.


Written in the form of extended postcards from around the world to New Zealand, this book intends to articulate a postmodern missiology in a world of increased fragmentation. The emerging church is a response to a decline of institutions and a rise of tribal community, seeker spirituality, and a fascination with the ethnic and the edge.


A study that follows a number of church leavers from Evangelical-Pentecostal-Charismatic churches over a five year period. Part One summarises the findings of the original study of church leavers and introduces the follow-up study in which
people were asked how their faith had changed during the five years. Part Two presents the findings of the follow-up study. Part Three reflects on the implications of the research from the points of view of the authors as pastor, facilitator of 'Spirited Exchanges' and as spiritual director. Findings include, e.g., that having left, previously committed leaders are unlikely to return; there are increasing numbers of groups and personal supports for continuing Christian faith beyond the church.

3.3 Feminist Critique


A collection of papers presented at a Tertiary Christian Studies Programme at Victoria University. Papers are a presentation of feminist theology in the 1980s and address the position of women in the churches in New Zealand.


An account of and practical advice about community work, especially as it affects women. A practical theology of church and mission in a New Zealand urban situation. It emphasises the value of small groups within a locality and of small Christian communities within the large modern parish. It focuses on loneliness and isolation as a central problem in new city suburbs.

The same authors have produced a practical "how-to" and reference manual based on the above book: (1993) *I Can Do Anything (But Not On My Own)*. Christchurch, North East Community Development Scheme.


Account of and reflection upon the changes in the Congregation of the Sisters of Mercy and the establishing of the North-East Christchurch community.


A booklet containing articles and reflections from a consultation of women in ministry in Auckland in 1984. One of the earliest published compilations on women’s experience as priests and ministers in the New Zealand churches.


A report on a project undertaken by the Catholic Commission for Justice, Peace and Development to examine whether there is justice in relationships between women and men in the Catholic Church in New Zealand. The report concludes with recommendations on strategies that can be adopted as short-term responses to the injustices which women experience in the Church.

A study which seeks to identify the issues seen by women in ordained ministry in the Presbyterian Church in New Zealand and make recommendations for their resolution.


This collection of contributions all by women looks at evangelism particularly from the point of view of women. The styles of the contributions are very diverse. Most of them are short and include litanies, history, personal testimonies, poetry, and reflections on contemporary church and society. This booklet is part of a series of conferences and publications where women reflect on society and church.


A booklet of reflections on events and trends by Pakeha women about Pakeha women and Pakeha churches. Intended as a contribution to Women's Suffrage Year 1993.


This book by a feminist theologian examines the Anglican church and its theological education through feminist eyes. It identifies important learnings for women and proposes a vision for the future in the form of a reshaped church.


Written in the form of a personal account of a New Zealand Sister of Mercy's trip to Ireland, this book is effectively personal reflections on the Catholic Church and on changes since Vatican II.


A collection of reflections, stories, prayers, and critique by women on present and future issues surrounding women and the Anglican church.


Essays from twenty women marking the end of the Decade of Churches in Solidarity with Women. Theological critique of the New Zealand churches by means of personal histories and reflections on women's struggles not just for equality but for women's identity within the churches.
3.4 Mission


A booklet concerned to communicate the ecumenical vision, especially to Australasia, in a time of ecumenical immobility by a lecturer in pastoral theology and communication at Theological Hall, Dunedin. Discusses ecumenism and universality, marginality, credibility, piety, the contract between faith and culture, and the search for new symbols.


A collection of articles relating to evangelism and revivalism in New Zealand. Contributors are academics with specialties mainly in history or religious studies. Articles include histories of evangelism and revivalism in New Zealand, analysis of a recent evangelistic crusade, and some comparison with overseas revivalism. Approaches are mainly descriptive rather than evaluative, though on the whole the writers are unsympathetic observers of revivalist campaigns.


Collection of articles mainly by members of St Johns/Trinity Faculty as a Festschrift on Foulkes' retirement as Warden of St Johns Theological College. Contains two addresses and bibliography of Foulkes.


A booklet containing presentations for the Decade of Evangelism of information from a Study of New Zealand Values conducted in 1989. It considers the idea of salvation in a relatively contented society, and compares the beliefs of church members and church attenders with non-attenders and people of no religion. Addressed mainly to Anglican, Presbyterian, and Methodist churches.


A study guide on evangelism with short chapters on definitions, proclamation, church growth, power evangelism, healing, kingdom, baptism, faith and discipline, social action, young people, modern thought, secularism, context, ecumenism, personal, congregational. Group discussion questions and activities for each chapter.


Nineteen mostly brief articles concerned with the methodology and theology of evangelism within Aotearoa New Zealand.
Report on the VISION New Zealand Congress, Waikanae, New Zealand, January 1993, containing the addresses of the plenary and panel speakers focused on evangelism in New Zealand. This book is a companion volume to *NEW VISION New Zealand* which was published as the research and database for the Congress.

Written from an evangelical perspective this collection of articles seeks to articulate a contextualised theology of mission and evangelism, that reflects upon both Christian mission and on New Zealand culture without over reliance on ideas from the Northern Hemisphere. Mission is here understood as primarily a mission to New Zealand rather than overseas.

A report on research into the experience of some New Zealand small parishes, urban and rural, sharing ideas for mission and survival, with suggestions for future strategies in small congregations. Applies mainly to Anglican, Methodist, and Presbyterian churches. Parishes chosen because of their recent decisions to change from full-time to part-time ordained ministry.

Contains the Declaration from and the talks given at the Vision New Zealand Congress at Waikanae in 1997. Talks are grouped under the headings of theology, philosophy, integrity of church in society, mission of the church, moral social and legal issues.

This book, written by an Australian Methodist minister and a New Zealand Presbyterian minister, both enthusiasts of evangelical revival, is intended as a study in what God has done in evangelical awakenings and revivals in New Zealand. The term *revival* here applies to a deepening and resurgence of the quality of spiritual life, vitality of the Spirit, and effectiveness of witnessing, amongst Christians.

A book that examines the nature and practice of Christian mission with a particular focus on Aotearoa New Zealand. It presents research on the understanding and involvement in mission of several congregations and groups in New Zealand and proposes a methodology for conducting mission "audits", critical self-examinations. It concludes with a proposed model for a mission minded church of the future.

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A Festschrift containing a collection of articles mainly related to and critical of "Western" Christianity's interpretation of the bible. Some articles deal with the New Zealand context.


An explanation and exhortation to preaching as the explanation and exposition of a passage of the Scripture, in the power of the Holy Spirit, to make the Word of God clear and to apply it in a manner that demonstrates its relevance to the life and situation of the listeners. Part I deals with the necessity of preaching. Part II is an interpretation of the contemporary New Zealand context including its Christianity, secularism, pluralism, fragmentation, relativism and consumerism. Part III deals with preaching in the postmodern New Zealand situation. Author writes out of the Reformed tradition in New Zealand.

4. **Prayer and liturgy**

The kind of writing contained in this section is of a different genre from those above. The above sections contain theological reflections on God, creation, humanity, church, etc. in the style of theological explanation, argument, and proposal. A substantial amount of theological writing in Aotearoa New Zealand in recent years is a rather different kind of writing which we may call *liturgical* theology. This has two main forms. Firstly, some writings contain *resources* for liturgy that are indeed theological reflection but in the forms suited specifically to worship rather than explanation or argumentation. Often they take the form of direct address to God. They require an engagement of insight and imagination much more than of the faculties of critical thinking. Secondly, another set of liturgical writings involves theological reflection *about* liturgy. This is again theological reflection but with a particular focus. The items listed below are mainly from a Pakeha perspective, but also contain some Maori prayers.

Two survey articles review the New Zealand hymn tradition:


4.1 **Resources for Prayer and Liturgy: Prayers, Hymns, Sermons**


A booklet of Christian hymns and reflections intended as a contribution to a contemporary spirituality with attention to creation, justice, and events around us.

Extension of the Australian hymn book. New Zealand supplement intended for Anglican, Baptist, Methodist, Presbyterian, and Associated Churches of Christ. Includes some hymns by New Zealand composers and popular hymns in Maori and Pacific Island languages.


A book of prayers written by members of the Association of Anglican Women for Christian Family Year. Prayers are grouped under the headings: Our family, For children, Young people, Those special people, Celebrations, Personal, Times of need, Thank you, Night and day.


A booklet containing the words of 28 hymns for use in worship. Intended to provide hymns with new themes such as human rights, racism, women, peacemaking, and with contemporary New Zealand words for baptism, communion, etc.


A collection of prayers for married people. Collected under the headings: Will you marry me? Our wedding day and our honeymoon. First years. Now we are more. And more growing up. Stresses and strains. Thanksgiving. Getting married, not so young. A few grey hairs. Some years on.


A collection of New Zealand written songs and hymns provided as a resource for worship and drawn from a variety of theological and denominational experiences. Mainly in English with some Maori language hymns. Updates in 1990, 1993.


Hymns and songs by a Professor of English, organist and choirmaster. Hymns are intended to mirror some of the contemporary realities of the life of faith among the ordinary community. Contains new hymns songs and carols, new settings for modern texts, and songs for young people. Photographs by June Maslen.


Text by Joy Cowley; photos by Terry Coles. A book of prayer-poems, each with a photograph. Psalms of wonder, praise, joy, petition, and lament. They are stimulated by events, peoples actions, personal feelings, small items of the natural world and large cosmic events.

Sermons and reflections by Frank Nichol after he suffered a stroke in 1985.


Three booklets together constituting a collection of hymns for the major Christian festivals, the seasons of the year, for Baptism and Eucharist, Funerals and Weddings and on themes such as justice bi-culturalism, conservation, ecumenism, and feminism together with Gospel summaries and paraphrases. Individual booklets are entitled: *Sacred Earth holy darkness, Darkness and light, Broken bread broken chains?*


Sermons and other addresses written by John Mullane, Vicar of St. Matthew's-in-the-City, Auckland, in the last nine months of his life. Includes several reflections on being a person diagnosed with incurable cancer.


Hymns and songs by New Zealanders for New Zealanders mostly written in the last decade of two. Mainly in English, but some Maori and Pacific Island language hymns.


A collection of worship resources produced in honour of the 1993 Centennial of Women's Suffrage in Aotearoa New Zealand. Contains services for Advent and Christmas, Lent, Easter, Pentecost and the Spirit. Services are designed to be participatory using symbols, music, lighting, ritual, action and silence.


54 hymns and songs on biblical themes, liturgical seasons, and Christian living inspired by events both within New Zealand and overseas.


A resource manual for Ministers, Amorangi, Elders and Worship Leaders containing greetings, prayers, church services, funerals, farewells.


Text by Joy Cowley; photos by Terry Coles. A second book of prayer-poems, each with a photograph. As previously these are psalms of wonder, praise, joy,
petition, and lament. They are stimulated by events, peoples actions, personal feelings, small items of the natural world and large cosmic events.


New hymns written between 1992 and 1996. Many of these hymns were written for particular occasions or for special purposes. Some are set to familiar tunes.


A collection of hymns and poems using gender-inclusive contemporary language and with attention to the New Zealand landscape and seasons. Many of these can be sung to traditional tunes.


A collection of 52 carols and Christmas poems with attention to the summer outdoor Christmas of New Zealand.


A collection of original prayers and liturgies grounded in the communities and seasons of rural Aotearoa New Zealand intended as a resource for leaders of worship in country areas.


A booklet containing prayers for personal daily devotions over a month, plus some prayers for particular needs.


Words of the hymns seldom refer unambiguously to New Zealand events or environment. Each hymn has a brief explanation of its origin. Most of these hymns have words by Colin Gibson, but many also have words by other writers, most frequently Shirley Murray.


Prayers in psalm style which follow the psalms for each Sunday of the three-year Common Lectionary, intended for public worship.


A booklet of prayers, some old but mostly original, for people in difficult or desperate situations.

A book of poems by a Sister of the Cenacle relating to place, people, and spirit.


A collection of hymns written since 1993 by New Zealand writers intended for the mainline Churches. Major contributors of hymns in this volume are Colin Gibson, Shirley Murray, Jillian Bray, Ian Render, Marnie Barrell, and Bill Bennet. The guidelines of acceptance of hymns for this volume were that they be ecumenical, contemporary, and indigenous.


A collection of prayers, some personal, some for liturgical use, written in a rural people style. Presented under the headings: caring for creation, daily life and work, the seasons, times of challenge, local community, local church, eucharistic themes, rural litanies and rural liturgies.


A booklet containing reflections, prayers, coloured photographs, and scripture passages intended for those who are terminally ill.


A collection of poems under the headings Outlines, Off-shore, and Soul-tracks.


Prayers for children and their parents


A booklet of parables, stories and poems many of a religious nature.


A third book of psalms and photos with text by Joy Cowley and photos by Terry Coles.

David Bell (2003). *Falling into the centre of the universe: seven sermons on uncommon subjects.* Auckland, AIM ECB.

Sermons to a NZ audience often with cosmic or Hellenic mythological references.


An introduction to elements of Celtic spirituality and a series of morning and evening reflections drawing on the seasons of the year.

A collection of new hymns by a well known hymn writer.


A book on how to pray intended mainly for people with an evangelical Christian background. Prayer is here understood as private rather than liturgical prayer with a strong biblical base and influenced by the Jesuit prayer tradition.


A paraphrase and adaptation of most of the psalms for a contemporary Australasian readership.


A book of reflections on the Celtic tradition of Christianity applied to New Zealand. Contains an introduction to Celtic spirituality and a series of meditations centred around the four seasons with poems and prayers from the *Carmina Gadelica*. A sequel to the author's earlier *We spirited people*.

### 4.2 About Prayer and Liturgy


A booklet that focuses on the liturgical year. While retaining the northern calendar, it relates the standard liturgical year to the southern seasons and activities of New Zealand. It also contains practical suggestions for parish liturgists.


A small booklet explaining the Catholic Eucharist from scriptural and traditional sources in response to requests for a simple little book on just what the Mass is all about.


A booklet on the meaning of prayer as confession, petition, and intersession for the ordinary Christian especially those who have problems with praying. Includes a study guide with discussion starters.


A practical book on the craft of preaching by one who describes himself as a preacher-pastor. The book works through the nature of preaching, resources, preparation, delivery, content, doctrines, controversial issues, the audience, personal.

A collection of sixty-six short reflections on Collect prayers from the Anglican New Zealand Prayer Book written by a former lecturer in Pastoral Care. The reflections combine personal experiences, biblical insights, and social commentary stimulated by the Collects.


A book intended to complement the Anglican *A New Zealand Prayer Book - He karakia mihinare o Aotearoa*. Primarily for Pakeha congregations. Part One contains explanations, comments, and suggestions for liturgical ministers and planners for the main aspects and phases of eucharistic celebration. Part Two contains worship resources including prayers for the major seasons of the year, additional Eucharistic Prayers, services for new beginnings.


An analysis of the issues of liturgical leadership, inclusive and relevant language, inculturation, and participation in the Eucharist. The book also proposes solutions to these issues based on theological principles and with implications for Christian life outside of Eucharist.


A book in the form of seven seminars with a New Zealand flavour designed to explain the nature of contemplation and to help people in the practice of contemplative prayer. Seminars deal with beginning the journey, inward stillness, the word of God for prayer, divine hospitality, inner healing, the prayer of love, prayer of surrender.


A booklet on the composing of the Anglican *A New Zealand prayer book - He karakia mihinare o Aotearoa*. Written primarily by the secretary to the Provincial Commission on Prayer Book Revision which compiled and produced the Prayer Book with contributions by other members of the Commission. The booklet sets out to be a record of the Commission's membership and of why and how it did what it did.


This whole volume of the journal *Stimulus* is devoted to the topic of worship, with articles by Graham Redding, Ken Booth, Mark Pierson, Mike Riddell, Gregory McCormick, Steve O'Connor, and Alice Sinnott.


A history of the renewal of Catholic liturgy in New Zealand since the Second Vatican Council concluding with proposals for the future of liturgy. Based on diocesan archival and some survey material.

Applies the functions of the brain and memory to liturgy. Chapters cover the functioning of the brain and memory, then applications to our remembering God, God's memory of us, remembering Jesus Christ, corporate memory, memories of sin and pain, aids to remembering, continuity and change, and imagination and hope. A conclusion summarises his main principles of application to liturgy.