

# Theology in Aotearoa New Zealand

## An Annotated Bibliography under Subject Headings

Neil Darragh  
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### When is Christian theology contextual?

This annotated bibliography is focused on contextual theology in Aotearoa New Zealand. It is an amended and updated version of an earlier 2002 article: *Contextual theology in Aotearoa New Zealand. Asian Christian theologies: a research guide to authors, movements, sources*. J. C. England, J. Kuttianimattathil, J. M. Prior et al. Maryknoll, New York, ISPCK/Claretian Publishers/Orbis Books. 1: 541-598.

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:-

Allan Davidson (1991). *Christianity in Aotearoa: a history of church and society in New Zealand*. Wellington, Education for Ministry.

Allan K. Davidson (1996). *Aotearoa New Zealand: defining moments in the Gospel-culture encounter*. Geneva, WCC Publications.

Ian Breward (2001). *A history of the churches in Australasia*. New York, Oxford University Press. A study of Australian, New Zealand, and Pacific Christianity.

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](mailto: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. C. Webster and P.E. Perry (1989). *The religious factor in New Zealand society*. Palmerston North, Alpha Publications.

A. P. Webster and P. E. Perry (1992). *What difference does it make? Values and faith in a shifting culture*. Palmerston North, Alpha Publications.

A. C. Webster and P. E. Perry (1992). *Values and beliefs in New Zealand: the full report*. Palmerston North, Alpha Publications.

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:-

Norman Brookes and Steve Currow (1998). *Lifting the lid on the New Zealand Church*. Adelaide, Openbook Publishers: 1-18.

Norman E. Brookes (1998). *Sexuality and life issues: New Zealand church attenders respond*. Auckland, Church Life Survey New Zealand.

Norman E. Brookes (2000). *Impact! communicating the faith*. Auckland, Church Life Survey.

Initial impressions from the 2001 New Zealand Church Life Survey are given in:- John Bellamy, Peter Kaldor, et al. (2002). *Church life survey New Zealand: initial impressions 2001*. Adelaide, Australia, Openbook Publishers.

### **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:-

Paul Morris, Harry Ricketts, & Mike Grimshaw, Eds. (2002). *Spirit in a strange land: a selection of New Zealand spiritual verse*. Auckland, Random House; and Paul Morris, Harry Ricketts, & Mike Grimshaw, Eds. (2004). *Spirit abroad: a second selection of New Zealand spiritual verse*. Auckland, Random House.

### **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:-

*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](mailto: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](mailto: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:-

Harold Turner (2000). New Zealanders write on religion: a decade of scholarly publications, 1989-1998. *Stimulus* 8(2): 5-7. This article contains a bibliography of scholarly books on religion by New Zealand writers published in the decade 1989-1998. The books noted are by New Zealanders or those with long New Zealand connections, but the contents of these books are not necessarily contextual to Aotearoa New Zealand.

Clive Pearson (2000). Christ and context down under: mapping TransTasman Christologies. *Mapping the landscape: essays in Australian and New Zealand Christianity*. S. Emilsen and W. Emilsen. New York, Peter Lang: 296-317. This article uses papers presented at a 1991 conference in Dunedin on "Christ and Context" as a springboard for a discussion of contextual Christologies. It argues for the validity of such

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:

Peter Matheson (2000). The contours of Christian theology in Aotearoa New Zealand. *Mapping the landscape: essays in Australian and New Zealand Christianity*. S. Emilsen and W. Emilsen. New York, Peter Lang: 255-272. A brief historical overview of the major trends in theological writing in Aotearoa New Zealand. Peter Matheson (1991). *A time of sifting: evangelicals and liberals at the genesis of New Zealand theology*. Dunedin, Presbyterian Historical Society of New Zealand, is an earlier more focused discussion of the 1860-1880 evangelical-liberal debate in New Zealand. Neil Darragh (2002). Contextual theology in Aotearoa New Zealand. *Asian Christian theologies: a research guide to authors, movements, sources*. J. C. England, J. Kuttianimattathil, J. M. Prior et al. Maryknoll, New York, ISPCK/Claretian Publishers/Orbis Books. **1**: 541-598. An annotated bibliography of theological writing contextual to Aotearoa New Zealand. Neil Darragh (2003). Contextual method in theology: learnings from the case of Aotearoa New Zealand. *Pacifica* **16**(1): 45-66, is focused particularly on methodology 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*.

John Paterson, Ed. (1983). *He toenga whatiwhatinga: essays concerning the Bishopric of Aotearoa, written in honour of the visit of the Most Reverend and Right Honourable The Lord Archbishops of Canterbury, Dr. Robert Runcie, M.C.* Rotorua, Holmes Printing.

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

James Irwin (1984). *An introduction to Maori religion: its character before European contact and its survival in contemporary Maori and New Zealand culture.* Bedford Park, South Australia, Australian Association for the Study of Religions.

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.

See also: J. Irwin (1978). Mana-tapu-noa in Maori religion. *Religious Studies in the Pacific*. J. Hinchcliff, J. Lewis and K. Tiwari. Auckland, Colloquium Publishers: 17-28; and James Irwin (1983). Towards a Maori theology. *Colloquium* **16**(1): 13-22.

Lorraine & Muru Walters (1987). *Awhi whanau*. Rotorua, Te Pihopatanga o Aotearoa.

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.

Bronwyn Elsmore (1989). *Mana from heaven: a century of Maori prophets in New Zealand.* Auckland, Oxford University Press.

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.

See also: Bronwyn Elsmore (1985). *Like them, that dream: the Maori and the Old Testament.* Tauranga, Moana Press.

Michael King, Ed. (1992). *Te ao hurihuri: aspects of Maoritanga*. Auckland, Reed Books.

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.

John Patterson (1992). *Exploring Maori values*. Palmerston North, The Dunmore Press.

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.

Cleve Barlow (1994). *Tikanga whakaaro: key concepts in Maori culture*. Auckland, Oxford University Press.

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.

Rob Cooper (1994). *Through the soles of my feet: a personal view of creation. Ecotheology: voices from south and north*. D. G. Hallman. Geneva, WCC Publications/ Maryknoll, New York: Orbis: 207-212.

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. See also: Michael Shirres (1982). *Tapu. Journal of the Polynesian Society* 91: 29-51.

J.J. Lewis and with L.V. Willing and D.S. Mullan (1995). *Koru and covenant: reflections on Hebrew and Maori spirituality in Aotearoa*. Orewa, New Zealand, Colcom Press.

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.

Michael P. Shirres (1997). *Te tangata: the human person*. Auckland, Accent Publications.

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

Maori manuscripts of the 1840-1860s and the advice of elders of Ngaati Haua, Kahungunu, Ngaati Pikia, and Ngaapuhi tribes. The presentation is based on traditional understanding of the three baskets of knowledge. This book is concerned particularly with the third basket of knowledge, that is, the knowledge of spiritual realities, realities beyond space and time, the world we experience in ritual.

See also: M.P. Shirres (1978). *Toward a Maori theology. Religious Studies in the Pacific*. J. Hinchcliff, J. Lewis and K. Tiwari. Auckland, Colloquium Publishers: 29-36; Michael Shirres (1982). *The Churches' contribution to race relations in New Zealand. Religion and New Zealand's future*. K. J. Sharpe. Auckland, The Chaplaincy, University of Auckland: 63-67; and Michael Shirres (1984). *The Maori contribution. Toward an authentic New Zealand theology*. J. M. Ker and K. J. Sharpe. Auckland, Auckland University Chaplaincy Publishing Trust.

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*.

Manuka Henare (1998). *Hope and Maori self-determination*. Theological Symposium on Hope, Palmerston North, Aotearoa New Zealand, Caritas Aotearoa New Zealand.

A paper that focuses on the connection between inculturation of the Christian Gospel and Maori self-determination. Contains outlines of Maori religion and ethics and some of the history of Maori Christianity.

See also: Manuka Henare (1988). *Nga tikanga me nga ritenga o te ao Maori: standards and foundations of Maori society. Report of the Royal Commission on Social Policy*. Wellington, Royal Commission on Social Policy. **III, part one: Future directions:** 5-40; Manuka Henare and Bernie Kernot, *Maori religion: the spiritual landscape*, in *Can humanity survive? the world's religions and the environment*, edited by James Veitch (Auckland: Awareness Book Co, 1996) 205-215.

Manuka Henare (2001). *Tapu, mana, mauri, hau, wairua: a Maori philosophy of vitalism and cosmos. Indigenous traditions and ecology: the interbeing of cosmology and community*. J. A. Grim. Cambridge, Massachusetts, Harvard University Press: 197-221.

An explanation of Maori worldview based on a 'mihi' of Sir James Henare using the key concepts as in the title. Concludes with a Maori ethics of ecological and environmental sustainability.

See also: Manuka Henare (2000). *Maori of Aotearoa-New Zealand. The Way* **40**(2): 126-137.

Maori Marsden (2003). *The woven universe: selected writings of Rev. Maori Marsden. Edited by Te Ahukaramu Charles Royal, The Estate of Rev. Maori Marsden*.

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 & Journeyings: 315-336.

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.

Tui Cadigan (2004). A three-way relationship: God, land, people. *Land and place: he whenua, he wahi: spiritualities from Aotearoa New Zealand*. H. Bergin and S. Smith. 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*. H. Bergin and S. Smith. Auckland, Accent Publications: 46-57.

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.

Philip Cody (2004). *Seeds of the word: nga kakano o te kupu: The meeting of Maori 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 *hiko*i that brought the remains of Bishop Pompallier throughout Aotearoa New Zealand. Underlying this spirituality is the concept of *tapu*: being, dignity, sacredness, restrictions.

Muru Walters (2004). Te Upoko o te Ika Karaitianatanga. *The future of Christianity: historical, sociological, political and theological perspectives from New Zealand*. J. Stenhouse and B. Knowles. Dunedin, ATF Press: 3-15.

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*.

See also: Muru Walters (1997). *Kahui Tane: a challenge to Maori male sexuality. Counselling issues and South Pacific communities*. P. L. Culbertson. Auckland, Accent Publications: 73-92; and Muru Walters (1998). A Maori perspective on te tino rangatiratanga. *Church and state: te tino rangatiratanga*. J. Crawford. Auckland, The College of St John the Evangelist: 66-75.

Duncan Roper (2005). "Wiremu Tamihana, Maori Christianity, and government policy in nineteenth century Aotearoa New Zealand: implications for today." *Stimulus* 13(3): 33-40.

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.

Henare Tate (2006). Understanding the meaning of peace in the traditional religions and cultures of Oceania. *Resources for peace in traditional religions: Acts of the Colloquium, Rome, 12-15 January 2005*. C. D. Isizoh. Vatican City, Pontifical Council for Interreligious Dialogue: 261-270.

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.

L.F. Palenapa (1993). A study of the place of Samoan culture (fa'aSamoa) in two New Zealand churches. Religious Studies. Christchurch, University of Canterbury.

A Masters thesis that looks at the influence of Samoan culture in the Pacific Islanders Presbyterian Church and the Congregational Christian Church of Samoa 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.

Donald Ikimahina Ikitoelagi (1994). P.I.C. - Pacific Island Presbyterians in Aotearoa New Zealand 1968-1994. Theology. Dunedin, University of Otago.

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.

Feiloaiga Taule'ale'ausumai (1997). The Word made flesh: a Samoan theology of pastoral care; Pastoral care: a Samoan perspective. *Counselling issues and South Pacific communities*. P. Culbertson. Auckland, Accent Publications: 161-188 and 215-240.

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.

Jemaima Tiatia (1998). *Caught between cultures: a New Zealand-born Pacific Island perspective*. Auckland, Christian Research Association.

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.

Clive Pearson, Ed. (2000). *Doing theology in Oceania: partners in dialogue. Proceedings of the Theology in Oceania conference, Dunedin, 17-21 September 1996*. Dunedin, Centre for Contextual Theology, Knox College.

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.

Feiloaiga Taule'ale'ausumai, Ed. (2000). *Pacific treasures: Pacific Island women in ordained ministry in the Presbyterian Church of Aotearoa New Zealand*. Wellington, Presbyterian Church of Aotearoa New Zealand Communications Department.

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.

Risatisone Ete (2004). Ugly duckling, quacking swan. *Faith in a hyphen: cross-cultural theologies down under*. C. Pearson. Adelaide, Openbook publishers: 423-48.

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:

Mike Riddell (1998). *God's home page: a journey through the Bible for postmodern pilgrims*. Oxford, The Bible Reading Fellowship.

Harold Turner (1998). *The roots of science: an investigative journey through the world's religions*. Auckland, The DeepSight Trust.

Selwyn Dawson (2000). *Meet the man: Jesus of Nazareth who became the Christ*. Palmerston North, New Zealand, Church Mouse Press.

Lloyd Geering (2002). *Christianity without God*. Wellington, Bridget Williams Books.

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.

Ormond Burton (c.1972). *To whom shall we go*. Auckland, Forward Books.

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.

John Hinchcliff, Ed. (1976). *The religious dimension*. Auckland, Rep Prep Ltd.

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

John Hinchcliff, Jack Lewis, et al., Eds. (1978). *Perspectives on religion: New Zealand viewpoints*. Auckland, Colloquium Publishers, Auckland University.

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.

John Hinchcliff and Norman Simms (1980). *Under the Southern Cross*. Hamilton, New Zealand, Outrigger Publishers.

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.

Kevin J. Sharpe, Ed. (1982). *Religion and New Zealand's future*. Palmerston North, Dunmore Press.

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.

Margaret Reid Martin, Ed. (1983). *Finding the way: New Zealand Christians look forward*. Melbourne, Joint Board of Christian Education of Australia and New Zealand.

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

Christopher Nichol and James Veitch, Eds. (1983). *Religion in New Zealand*. Wellington, Tertiary Christian Studies Programme, Victoria University of Wellington.

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.

Lloyd Geering (1984). *Envisioning New Zealand's future*. Wellington, St Andrew's Trust.

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.

John M. Ker and Kevin J. Sharpe, Eds. (1984). *Toward an authentic New Zealand theology: proceedings of the 1982 meetings of the Auckland Theology Forum*. Auckland, Auckland University Chaplaincy Publishing Trust.

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.

Peter Matheson, Ed. (1986). *The Catholic Presbyterian: essays in honour of Frank Nichol*. Dunedin, Theological Hall, Knox College.

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.

Douglas Pratt, Ed. (1987). *Signposts: theological reflections in a New Zealand context*. Auckland, College Communications.

A collection of four papers by lecturers in theology or religious studies on the topics of feminism, Christ and culture, pre-Christian Maori religion, pre-monarchic Kingdom of God in ancient Israel. These papers examine some international theological themes with special application to Aotearoa New Zealand. See also: Douglas Pratt (1993). "Christ and culture in Aotearoa/New Zealand." *Pacific Journal of Theology* 10: 17-29.

Susan Adams and John Salmon (1988). *Women, culture and theology*. Auckland, Women's Resource Centre.

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.

John Silvester (1988). *Jesus Christ the Wisdom and Power of God*. Auckland, College Communications.

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.

John Salmon, Ed. (1989). *Our Methodist bicultural journey: some history, theology, and resources*. Auckland, Bicultural Committee of the Methodist Church of Aotearoa-N.Z.

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.

M.E. Andrew (1990). *Responding in community: reforming religion in Aotearoa New Zealand*. Dunedin, Faculty of Theology, University of Otago.

This book by a professor of Old Testament studies is founded on the premise that reforming religion is necessary but that it combines the conservative and the progressive. The book focuses on the interaction between biblical religion and the New Zealand, mainly Pakeha, experience of religion. It is particularly influenced by the biblical emphasis on the response of the community rather than on individuals. See also: Maurice Andrew (1986). "New Zealand theology exists." *Insight (Wellington)* 19: 16-22; Maurice Andrew (1988). "Contextual theology as the interpretation of God for the peoples of a region." *Asia Journal of Theology* 2(2): 435-410; and Maurice Andrew (1990). The relevancy of the Old Testament for Christians in New Zealand. *Faith in an age of turmoil: essays in honour of Lloyd Geering*. J. Veitch. London, Oriental University Press: 175-189.

Terry Creagh (1990). *Practical belief: pastoral letters on the Christian adventure*. Auckland, College Communications.

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.

Anne de Roo (1990). *Hope, our daughter*. Palmerston North, New Zealand, Church Mouse Press.

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.

James Veitch, Ed. (1990). *Faith in an age of turmoil : essays in honour of Lloyd Geering*. London, Oriental University Press.

A collection of essays by colleagues in New Zealand and overseas. Three main sections: Religion in a new era; Christianity in the midst of change; Christianity and the New Zealand experience. Contains a biography of Lloyd Geering by James Veitch, and a concluding essay "A contemporary expression of faith" by Lloyd Geering. See also: James Veitch (1997). "Christianity facing a third era and a third millenium." *Asian Journal of Theology* 11: 358-370.

Ruth Smithies (1990). *Ten steps towards bicultural action: a handbook on partnership in Aotearoa-New Zealand*. Wellington, The Catholic Commission for Justice, Peace and Development, Aotearoa New Zealand.

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

Maurice Andrew, Peter Matheson, et al., Eds. (1991). *Religious Studies in dialogue: essays in honour of Albert C. Moore*. Dunedin, Faculty of Theology, University of Otago.

Collection of articles by colleagues to form a festschrift. Tribute, biography, and bibliography of Alby Moore. See also: Albert Moore (1989). The land as religious symbol: a view from New Zealand. *Doing Theology With People's Symbols And Images*. Y. C. Lak and J. C. England, ATESEA. **eight**: 84-100; and Albert Moore (1990). Religious pluralism: "The great new fact of our era?" *Faith in an age of turmoil: essays in honour of Lloyd Geering*. J. Veitch. London, Oriental University Press: 40-55.

Anne de Roo (1991). *Becoming fully human*, Church Mouse Press.

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

Bryan Gilling, Ed. (1992). *"Be ye separate": fundamentalism and the New Zealand experience*. Waikato Studies in Religion. Hamilton, University of Waikato & Colcom Press.

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.

Hilary Regan and Alan J. Torrance, Eds. (1993). *Christ and context: the confrontation between Gospel and culture*. Edinburgh, T&T Clark.

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.

John Silvester (1993). *Life or death? Theology in the 1990s*. Orewa, Aotearoa New Zealand, Colcom Press.

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.

James Veitch (1994). *The New Testament in modern translation arranged in chronological order*. Red Beach, New Zealand, Colcom Press.

Neil Darragh (1995). *Doing theology ourselves: a guide to research and action*. Auckland, Accent Publications.

This book sets out a process for doing theology in our own context. The early part of the book sets out the principles and limitation of doing contextual theology. The remainder of the book is a step by step process for constructing our own theology beginning within our own context, articulating the issues, searching for a scriptural response, and relating this search back to our own actions. See also: Neil Darragh (1993). Response to Johann B. Metz's "The 'one world': a challenge to Western Christianity. *Christ and context: the confrontation between Gospel and culture*. H. Regan and A. J. Torrance. Edinburgh, T&T Clark: 224-234; and Neil Darragh (1997). A Pakeha Christian spirituality. *Counselling issues and South Pacific communities*. P. Culbertson. Auckland, Accent Publications: 303-332.

Mark Williams, Ed. (1995). *The source of the song: New Zealand writers on Catholicism*. Wellington, Victoria University Press.

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.

Susan Adams and John Salmon (1996). *The mouth of the dragon: theology for postmodern Christians*. Auckland, Women's Resource Centre.

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.

Nancy J. Burgess (1996). *Looking into the depths: dimensions of spirituality in New Zealand short story*. Orewa, New Zealand, Colcom Press.

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.

Len Willing (1996). *Ready, willing and able: one man's bicultural journey*. Orewa, Aotearoa-New-Zealand, Colcom Press.

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.

Rosemary Russell (1997). *The journey is hope: one Pakeha women's exploration of a theology of liberation*. Auckland, The Women's Resource Centre.

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.

Celine Kearney (1997). *Faces of the Goddess: New Zealand women talk about their spirituality*. Auckland, Tandem Press.

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

John Bluck (1998). *Long, white & cloudy: in search of a Kiwi spirituality*. Christchurch, Hazard Press.

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.

John Hunt (1998). *We spirited people: a personal, enriching and uniquely New Zealand guide in Celtic spirituality*. Christchurch, The Caxton Press.

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.

Rinny Westra (1998). *Re-laying the foundations*. Orewa, Aotearoa New Zealand, Colcom Press.

A compendium based on four years of preaching and teaching by a Presbyterian minister and writer. Its largest section consists of 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.

M.E. Andrew (1999). *The Old Testament in Aotearoa New Zealand*. Wellington, deft.

A large and substantial commentary on the Old Testament by a former lecturer in Old Testament at Otago University. Written by a New Zealander it draws from the Old Testament implications for life in Aotearoa New Zealand. It also draws on the work of other New Zealand Old Testament scholars and reflects issues current in Old Testament studies in New Zealand. It reflects also on the way the Old Testament has been used in the history and literature of Aotearoa New Zealand. It adopts a contextual approach to the Old Testament itself, that is, as we have it, as a book, a collection of writings in a certain order. See also: Maurice Andrew (1991). *The bible in a changing New Zealand. Religious Studies in dialogue: essays in honour of Albert C. Moore*. M. Andrew, P. Matheson and S. Rae. Dunedin, Religious Studies in dialogue: essays in honour of Albert C. Moore.

Mary Eastham, Ed. (1999). *Theological Conference on Hope, Palmerston North, 5-10 July 1998*. Wellington, Caritas Aotearoa New Zealand.

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

Alan Quigley (1999). *For faith and freedom*. Paihia, Aotearoa New Zealand, Colcom Press.

Written by a Presbyterian minister, lecturer in New Testament and former principal of the Pacific Theological College, this book looks at Christian faith in the New Testament, how this liberating faith has spread in New Zealand and the Pacific, and addresses contemporary trends in New Zealand.

Mike Riddell (1999). *Deep stuff: a mostly fictional search for meaning and a good meal*. Oxford, Lion Publishing.

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.

Steve Cooper (2000). *Origins of the Christian faith: an in-depth critical study*. Wellington, Steve Cooper.

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.

Susan Emilsen and William Emilsen, Eds. (2000). *Mapping the landscape: essays in Australian and New Zealand Christianity. Festschrift in honour of Professor Ian Breward*. New York, Peter Lang.

Contains some essays by and about Ian Breward. Nine Australian essays. Nine New Zealand contributions: Allan K. Davidson, "New Zealand history and religious myopia"; Graeme Ferguson "Chunuk Bair & the search for identity"; Colin Gibson "Mapping the New Zealand landscape: a survey of the hymnic tradition"; Peter Matheson "The contours of Christian theology in Aotearoa New Zealand"; Sarah Mitchell "Inhabiting the landscape: community based ministry training in Aotearoa New Zealand, 1991-1999"; Ruth Page "Culture and gospel"; Clive Pearson "Christ and context down under: mapping trans-Tasman christologies"; John Roxborough "Mapping the evangelical landscape in New Zealand"; and Jane Simpson "Honouring the religious diversity in New Zealand education after the Treaty of Waitangi, 1840-1877".

Rex Ahdar and John Stenhouse, Eds. (2000). *God and government: the New Zealand experience*. Dunedin, University of Otago Press.

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.

Enid Bennett (2000). *Wisdom's house: my journey as a christian feminist*. Auckland, Women's Resource Centre.

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.

Raymond Pelly (2000). *Auschwitz - Resurrection: Lazarus remembers: Victim-survivor reflection on resurrection in the century after Auschwitz*. Wellington, St Peter's Publications.

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.

John H. Roberts (2000). *Thinking theologically in Aotearoa New Zealand*. Paihia, Aotearoa New Zealand, Colcom Press.

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.

Peb Simmons (2000). *Peace be with you*. Orewa, New Zealand, Catholic Publications Centre.

A collection of spiritual reflections originally radio broadcasts mainly for Catholics

John Bluck (2001). *Killing us softly: challenging the Kiwi culture of complaint*. Christchurch, Shoal Bay Press.

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

Helen Goggin, Marie McCrea, et al. (2001). *In search of belief: reflections on the Creed*. Dunedin, Independent Catholic Magazine.

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

L.B.R Mann, Ed. (2001). *Science and Christianity: Festschrift in honour of Harold Turner and John Morton*. Auckland, University of Auckland Centre for Continuing Education.

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.

Christopher D. Marshall (2001). *Crowned with glory and honor: human rights in the biblical tradition*. Auckland, Pandora Press.

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.

Christopher D. Marshall (2001). *Beyond retribution: a New Testament vision for justice, crime, and punishment*. Grand Rapids, Michigan/Cambridge, U.K & Auckland, New Zealand, William B. Eerdmans & Lime Grove House Publishing.

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.

John Stenhouse (2001). Christianity, science and New Zealand society: Harold Turner and John Morton in historical perspective. *Science and Christianity:*

*Festschrift in honour of Harold Turner and John Morton*. L. R. B. Mann. Auckland, University of Auckland Centre for Continuing Education: 9-27.

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.

Harold Turner (2001). *Frames of mind: a public philosophy for religion and cultures*. Auckland, The Deepsight Trust.

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.

Helen Bergin and Susan Smith, Eds. (2002). *Spirituality in Aotearoa New Zealand = He kupu whakawairua*. Auckland, Accent Publications.

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.

Catherine Chrisp (2002). *Travelling with Sophia : encountering the divine feminine*. Ellerslie, New Zealand, Women's Resource Centre.

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

Douglas Pratt (2003). *Rethinking religion: exploratory investigations*. Adelaide, ATF Press.

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).

John Salmon, Ed. (2003). *Methodists and a questioning faith*. Wesley Historical Society Proceedings. Auckland, Wesley Historical Society.

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.

D.J. Moxon (2004). *A once and future myth: an applied theology of J R R Tolkien's "The Lord of the Rings"*. Hamilton, Aotearoa New Zealand, D J Moxon.

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.

John Stenhouse and Brett Knowles, Eds. (2004). *The future of Christianity: historical, sociological, political and theological perspectives from New Zealand*. ATF Series. Adelaide, ATF Press.

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.

Cardinal Thomas Williams (2004). *In his own words: a tribute to Cardinal Thomas Williams*. Palmerston North, New Zealand, Dunmore Press.

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.

Michael L Drake (2005). *Maori culture in a Christian worldview*. Auckland, Wycliffe Christian Schools.

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

Robert M. Yule, Ed. (1977). *Christian responsibility in society*. Wellington, Tertiary Christian Studies Programme.

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.

Ray Galvin (1986). *Coping with moral issues: a biblical perspective*. Auckland, Belmont Publishers.

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.

Rinny Westra (1986). *Signs of the world to come: the Aotearoa experiment. A background to New Zealand's controversial stands*. Auckland, Interface Press.

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

Conference of Churches in Aotearoa New Zealand (1990). *Justice, peace and the integrity of creation in Aotearoa New Zealand: a resource for the churches in the 1990s*. Auckland, Conference of Churches in Aotearoa New Zealand.

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.

Peter Cullinane (1996). *Unfinished business: selected papers by Bishop P.J. Cullinane*. Palmerston North, New Zealand, Peter Cullinane.

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.

New Zealand Catholic Bishops (1997). *Church in the world: statements on social issues, 1979-1997 by New Zealand's Catholic bishops*. Wellington, Catholic Office for Social Justice.

A collection of 58 official statements of the New Zealand Catholic Bishops Conference between 1979-1997 to do with the engagement of the church in the struggles and dilemmas of the wider world. Documents are arranged in four sections: The Social Structure, The Ethic of Life, The Rights of Peoples, Militarisation & Peace.

John Dawson (1998). *Your kingdom come on earth: Methodist social concerns in New Zealand*. Christchurch, Christchurch Methodist Mission.

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.

Rex Ahdar and John Stenhouse, Eds. (2000). *God and government: the New Zealand experience*. Dunedin, University of Otago Press.

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.

Viv Grigg, Ed. (2000). *Creating an Auckland business theology*. Auckland, Urban Leadership Foundation in partnership with New Covenant International Bible College.

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.

Rex J Ahdar (2001). *Worlds colliding : conservative Christians and the law*. Aldershot, Eng., Ashgate / Dartmouth.

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 increasingly 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.

Don Mathieson, Ed. (2001). *Faith at work*. Auckland, Castle Publishing.

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.

Graeme Lee (2002). *Faith, politics & servant leadership*. Auckland, Castle Publishing.

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.

Michael E Hughes (2004). *Young hearts be free: Christian youth ministry and a theology of liberation*. Auckland, Churches Youth Ministry Association.

This book begins from the assumptions that there are common principles applicable across various liberation 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.

----- (2005). *Stimulus: a New Zealand journal of Christian thought and practice*, vol.13, no.3. Masterton, New Zealand, Stimulus.

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.

Campbell Roberts (2005). Twenty years of the Church as a New Zealand public citizen: a "punch drunk boxer", a "warrior" and "dancing with wolves". *Stimulus* 13(3): 43-50.

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.

Ian Breward (1967). *Godless schools? a study in Protestant reactions to the Education Act of 1877*. Christchurch, Presbyterian Bookroom.

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'.

Bryan Gilling, Ed. (1992). *Godly schools? some approaches to Christian education in New Zealand*. Waikato Studies in Religion. Hamilton, University of Waikato / Colcom Press.

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.

Marie Siobhan Larkin (2006). *Handing on the faith: a brief history of religious education programmes used in Catholic schools in Aotearoa New Zealand, 1969-2003*. Edited by Diane Strevens and Kevin Wanden. Auckland, Catholic Institute of Theology.

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

Ray Galvin and Robin Kearns, Eds. (1989). *Repainting the rainbow: ecology and Christian living*. Auckland, Christian Ecology Group and The Maclaurin Chaplaincy.

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.

John Morton (1989). *Christ, creation, and the environment*. Auckland, Anglican Communications.

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.

See also: John Morton (1984). *Redeeming creation: a Christian world evolving*. Auckland, Zealandia.

R.J. Eyles (1991). *Voices of hope in a suffering world: reflections on ecologically sustainable lifestyles with questions for personal consideration and group discussion*. Wellington, The Presbyterian Church of New Zealand.

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.

Bob Eyles (1993). *The greening of Christianity*. Auckland, Christian Research Association of New Zealand.

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.

Presbyterian Synod of Otago & Southland (1998). *Sustainable living*. Dunedin, Presbyterian Synod of Otago & Southland.

A collection of essays relating to sustainable living. Three essays: on local land use, waterways, and mining. Two theological essays: an introduction to the book dealing with Christian attitudes to nature, and a final essay focused on wilderness. Book concludes with a hymn.

Clive Pearson (1999). "Theological postcards from the ecological edge." *Ecotheology*(5/6): 142-161.

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.

See also: Clive Pearson (1997). "Constructing a local ecotheology." *Ecotheology*(3): 23-38.

Neil Darragh (2000). *At home in the Earth: a Christian Earth spirituality*. Auckland, Accent Publications.

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.

See also: Neil Darragh (2000). Adjusting to the newcomer: theology and eco-theology. *Pacifica* 13(2): 160-180.

John Tasker (2000). *The creation story: combating the evolution lie*. Hastings, Kanuka Press.

A promotion of creationism and attack on evolution.

Graeme Finlay (2004). *God's books, genetics & genesis*. Auckland, Telos Books.

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.

Carolyn M. King (2002). *Habitat of grace: biology, Christianity and the global environmental crisis*. Hindmarsh, South Australia, Australian Theological Forum.

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.

C. G. Bloore, Ed. (2003). *Christians, the environment and justice. Proceedings of a conference held in Knox Church Halls, Dunedin, on 12-13 Sept. 2003*. Dunedin, Social Justice Workgroup of Knox Church.

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".

Helen Bergin and Susan Smith, Eds. (2004). *Land and place: he whenua, he wahi: spiritualities from Aotearoa New Zealand*. Auckland, Accent Publications.

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.

Caritas Aotearoa New Zealand (2006). *Renew the face of the earth: environmental justice*. Wellington, NZ, Caritas, Aotearoa New Zealand.

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

Felix Donnelly (1984). *Flames & ether: a personal view of sexuality*. Sydney, Allen & Unwin.

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.

David Bromell, Felix Donnelly, et al. (1991). *Love unbounded: on being gay or lesbian and Christian*. Hibiscus Coast, New Zealand, Colcom Press.

Papers and sermons from the National Gay Christian Conference, Auckland, June 1991. Papers towards a gay and lesbian Christian theology and spirituality from the standpoint of an oppressed minority and a God of freedom and inclusive love. Proposes a gay and lesbian view on Christian sexuality. Claims the right of gays and lesbians to participate fully not just as marginals in church life and theology. Points out inconsistencies in traditional Christian sexuality.

John J. Lewis, Allan Davidson, et al., Eds. (1991). *Homosexuality: a Christian perspective*. Orewa, New Zealand, College Communications.

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.

St. Ninian's Parish (1992). *The call of Christ: "good God, they're gay"*. Christchurch, St. Ninians.

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.

Catherine Wood (1992). *Dear Fury: a single cry. Reflections on being a single woman*. Auckland, Women's Resource Centre.

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

Philip Cody (1994). *God at work: Christian marriage and family for partners and parents*. Homebush, Australia, St Pauls.

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.

Alan A. Brash (1995). *Facing our differences: the churches and their gay and lesbian members*. Geneva, WCC Publications.

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.

David J Bromell (1995). *Songs from the midst of flames: biblical reflections on an inclusive church*. Orewa, New Zealand, Colcom Press.

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.

N.E. Whitehead (1995). *Science and sexuality: a submission to the Anglican Commission on Sex and Gender Issues, July 1995*. Trentham, New Zealand, NE Whitehead.

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.

Janet Crawford, Ed. (1996). *Human sexuality: Christian perspectives*. Auckland, College of St John the Evangelist.

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.

Stuart Lange (1998). *Homosexuality and the Church*. Auckland, Affirm Publications.

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

Murray A. Rae and Graham Redding, Eds. (2000). *More than a single issue: theological considerations concerning ordination of practising homosexuals*. ATF Series. Hindmarsh, South Australia, Australian Theological Forum.

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

Terry Fitzpatrick (2002). *Christian marriage: God's gift of love*. Auckland, Polygraphia.

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

## **2.5 Justice: Social justice, criminal justice**

Ormond Burton (1945). *In prison*. Wellington, A.H. and A.W. Reed.

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.

Bob Consedine (1984). *New Zealand (1984)*. Auckland, Four Star Books.

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.

George Bryant (1986). *The Church on trial*. Whangarei, Whau Publications.

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.

Richard Randerson (1987). *Christian ethics and the New Zealand economy: a resource document and study guide*. Wellington, Department of Christian Education (Anglican Diocese of Wellington).

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

Jim Consedine (1990). *A poison in the bloodstream*. Queen Charlotte Sound, New Zealand, Cape Catley.

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.

Raymond Pelly, Ed. (1991). *Towards a just economy: employment, economics, and social justice in Aotearoa New Zealand in the 1990s*. Wellington, The Combined Chaplaincies, Victoria University of Wellington.

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.

Peter Cullinane (1992). *Work and employment: a theological and ethical approach*. Wellington, Catholic Commission for Justice and Peace (Aotearoa New Zealand).

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.

Richard Randerson (1992). *Hearts and minds: a place for people in a market economy*. Wellington, Social Responsibility Commission of the Anglican Church in Aotearoa, New Zealand & Polynesia.

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.

Ruth Smithies and Helen Wilson, Eds. (1993). *Making choices: social justice for our times. An initiative of the Church leaders in 1993*. Wellington, Church Leaders' Social Justice Initiative.

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.

Jonathan Boston and Alan Cameron, Eds. (1994). *Voices for justice: church, law and state in New Zealand*. Palmerston North, Dunmore Press.

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.

Jim Consedine (1995). *Restorative justice: healing the effects of crime*. Lyttelton, New Zealand, Ploughshares.

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.

See also: Jim Consedine (2000). Towards a theology of transformative justice. *Stimulus* 8(1): 20-26. This article addresses the theological underpinnings of the movement for transformative justice.

Bill Atkin and Katrine Evans, Eds. (1999). *Human rights and the common good: Christian perspectives*. Wellington, Victoria University Press.

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.

Caritas Aotearoa New Zealand (1997-2004). *Social Justice Series*. Wellington, Caritas Aotearoa New Zealand.

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.

Caritas Aotearoa New Zealand (2000). *The digital divide: poverty and wealth in the information age*. Wellington, Caritas Aotearoa New Zealand.

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.

Caritas Aotearoa New Zealand (2002). *Welcoming the stranger: refugees and migrants in the modern world*. Wellington, Caritas Aotearoa New Zealand.

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

Caritas Aotearoa New Zealand (2003). *Born to us: Children in New Zealand*. Wellington, Caritas Aotearoa New Zealand.

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

Caritas Aotearoa New Zealand (2004). *Out of the depths: mental health in New Zealand*. Wellington, Caritas Aotearoa New Zealand.

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

Caritas Aotearoa New Zealand, Ed. (2004). *Catholic submissions and statements on the Foreshore and Seabed Bill 2004*. Wellington, Caritas Aotearoa New Zealand.

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**

Ormond Burton (1969). *Christian action*, Ormond Burton.

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.

Veitch (1978). *Disarmament: a Christian comment*. Wellington, Presbyterian Church of New Zealand.

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.

Ray Galvin (1983). *The peace of Christ in a nuclear age*. Auckland, G.W. Moore.

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.

Auckland Diocesan Synod, Ed. (1992). *Into 2000: a Christian reappraisal of war*. Auckland, Auckland (New Zealand) Diocesan Synod.

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.

Haura Here I te Rongomau, The Peace Network, (1993). *The tides of peace: Christian reflections from Aotearoa New Zealand 1988-1993*. Christchurch, Christian Conference of Churches in Aotearoa New Zealand.

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.

Chris Barfoot (2003). *Christ and war: a series of eight studies with leader's notes - a contribution to the Decade to Overcome Violence*. Auckland, New Zealand Branch for the Anglican Pacifist Fellowship.

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**

R.H. Tripp (1965). *A Christian approach to the problems associated with alcoholic liquor in New Zealand*. Wellington, New Zealand Alliance.

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

Ian Provan (1979). *Healing: a limitational approach to a theology of health*. Auckland, Hodder & Stoughton.

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. The writer 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.

Felix Donnelly (1979). *Candles in the wind*. Auckland, Cassell.

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.

Terry Creagh (1982). *Give sorrow words*. Melbourne, The Joint Board of Christian Education of Australia and New Zealand.

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

John J Lewis (1990). *End or beginning?* Auckland, College Communications.

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.

John J Lewis (1994). *Beginning from here*. Orewa, New Zealand, Colcom Press.

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.

Beryl Anderson, Ed. (1994). *Opportunity knocks again*. Red Beach, New Zealand, Colcom Press.

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.

Terry Creagh (1995). *Loneliness: a taboo topic for New Zealand*. Orewa, New Zealand, Colcom Press.

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.

George Bryant (1997). *Euthanasia*. Pukekohe, New Zealand, Affirm Publications.

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

Philip Culbertson, Ed. (1997). *Counselling issues & South Pacific communities*. Auckland, Accent Publications.

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.

Eileen Shamy (1997). *More the body, brain and breath: a guide to spiritual care of people with Alzheimer's disease*. Orewa, New Zealand, Colcom Press.

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.

John & Agnes Sturt (1998). *Created to be whole*. Guildford, England, Eagle.

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.

Robin Barrett and John S. Fisher, Eds. (1999). *Journeyman: essays on male spirituality*. Christchurch, Publishing Giant Press.

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.

Mike Riddell (2000). *Sacred journey: spiritual wisdom for times of transition*. London, Lion Publishing.

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

Chris Watkins (2000). *Marralameda: the best place on Earth 1989 to 1999*. Christchurch, Redwood Print.

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

Pauline O'Regan (2004). *Miles to go: a book to make you laugh out loud*. Auckland, Penguin Books.

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

James Gibb (1935). *Making proof of the ministry*. Wellington, A.H. and A.W. Reed.

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.

Peter J. Cullinane (1983). *I believe within the church: a personal witness*. Wellington, Catholic Communications.

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.

Murray Darroch (1984). *Everything you ever wanted to know about Protestants but never knew who to ask*. Wellington, Catholic Supplies.

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.

Barbara Dent (1989). *The gifts of lay ministry*. Notre Dame, Indiana, Ave Maria Press.

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

Robin Lane (1991). *Bridging the generations: a resource for parishes and other church groups*. Wellington, Presbyterian Church of New Zealand.

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).

New Zealand Catholic Bishops' Conference (1991). *Made in God's Image (Part II): a theological reflection of the New Zealand Catholic Bishops' Conference on the Report Made in God's image*. Wellington, Catholic Commission for Justice Peace and Development.

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*.

Elaine E. Bolitho (1993). *Meet the Baptists: post-war personalities and perspectives*. Auckland, The Christian Research Association of New Zealand.

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

Elaine E. Bolitho (1994). *Meet the Methodists: post-war personalities and perspectives*. Auckland, Christian Research Association.

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.

Dave Mullan (1995). *Small ABC of the small church*. Orewa, New Zealand, Colcom Press.

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.

Brett Knowles (1999). *New life: a history of the New Life Churches of New Zealand, 1946-1979*. Dunedin, Third Millennium.

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*. S. M. Burgess. Holmes, PA, Zondervan.

### **3.2 Changing the Church**

David S. Mullan (1990). *Ecclesion: the small church with a vision*. Auckland, College Communications.

A Methodist minister and theologian reviews the recent history of the Methodist Church in Aotearoa New Zealand and suggests that old organisational strategies have failed. While wanting to retain a Wesleyan flavour he proposes alternative future strategies for church, ministry and membership centred on the idea of the *ecclesion*, a small Christian community with a vision of itself and its mission. See also Dave Mullan (1995). *Small ABC of the small church*. Orewa, New Zealand, Colcom Press. A pocket guide for people in leadership roles in church congregations. And Dave Mullan, Ed. (1998). *Fresh new ways: emerging models for mission and ministry in the local congregation*. Orewa, New Zealand, Colcom Press. Papers from a conference on new models and ministry organised by the Uniting Church of Australia.

Norman E. Brookes (1993). *Methodism at the crossroads*. Auckland, Development Division of the Methodist Church of Aotearoa New Zealand.

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.

Lloyd Martin (1994). *One faith, two peoples: communicating across cultures within the church*. Paraparaumu, New Zealand, Sals Company Publishers.

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.

Miriel Bissett Kyle (1994). *Shape of the skin: a historical, psychological and anecdotal survey of Pakeha Anglican clergy partners in Aotearoa / New Zealand*. Orewa, Aotearoa New Zealand, Colcom Press.

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.

Brian Davis (1995). *The way ahead: Anglican change and prospect in New Zealand*. Christchurch, The Caxton Press.

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.

Douglas A. Campbell, Ed. (1996). *The Call to serve: biblical and theological perspectives on ministry in honour of Bishop Penny Jamieson*. Sheffield, Sheffield Academic Press.

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.

Penny Jamieson (1997). *Living at the edge: sacrament and solidarity in leadership*. London, Mowbray.

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.

Brian Carrell (1998). *Moving between times: modernity and postmodernity: a Christian view*. Auckland, The DeepSight Trust.

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.

Mike Riddell (1998). *Threshold of the future: reforming the Church in the post-Christian West*. London, SPCK.

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.

Wesleyan Methodist Movement (1998). *Methodism in the 21st century - a new initiative*. Manukau City, New Zealand, Wesleyan Methodist Movement.

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

Kevin Burns and Pauline O'Regan (2000). *Parish for the people in the pews*. Christchurch, Glanmire Publishing.

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

Marg Gilling (2000). *Where do we find our meaning?* Auckland, The Futures Group of the Methodist Church of 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

Alan Jamieson (2000). *A churchless faith: faith journeys beyond evangelical, Pentecostal & charismatic churches*. Wellington, Philip Garside Publishing.

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.

Cathy Kirkpatrick, Mark Pierson, et al. (2000). *The prodigal project: journey into the emerging church*. London, SPCK.

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.

Martin Sutherland (2001). Seeking a Turangawaewae: constructing a Baptist identity in New Zealand. *New Zealand Journal of Baptist Research* XXXVI(1 & 2): 232-50.

Ree Boddé and Hugh Kempster, Eds. (2003). *Thinking outside the square: church in Middle Earth*. Auckland, New Zealand, St Columba's Press & Journeyings.

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.

Dave Mullan (2003). *The cavalry won't be coming: a strategy for local shared ministry in small congregations*. Paihia, NZ, Colcom Press.

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.

Alan Jamieson (2004). *Called again: in and beyond the deserts of faith*. Wellington, Philip Garside Publishing.

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.

Kevin Ward (2004). Is New Zealand's future churchless? *Stimulus* 12(2): 2-12.

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.

Gordon Miller (2002). *Growing great Kiwi churches*. Tauranga, N.Z., AFFIRM Publications.

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.

John Bruerton, Phil McKendry, et al., Eds. (2004). *Challenge and opportunity: being church in rural New Zealand. Report of the Methven Rural Ministry Forum May 22nd, 2004*. Studies in Rural Change. Christchurch, Canterbury Rural Ministry Unit.

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.

Bill Bennett (2005). *God of the whenua: rural ministry in Aotearoa New Zealand*. Wellington, Philip Garside Publishing.

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.

Jacky Sewell, Ed. (2005). *Culture: yeah right!* Auckland, Churches Youth Ministry Association.

Papers presented at the 6th biennial conference of the Church Youth Ministry Association, 2004, on the theme of culture. Contains presentations by Sylvia 'Akau'ola-Tongotongo "Youth culture in Aotearoa New Zealand"; Lloyd Martin "If the Music's too loud - You're too old!"; Moeawa Callaghan "Culture and theology"; Justin Duckworth "Global youth culture"; Steve Taylor "A branded spirituality"; Pat Snedden "Being Pakeha"; Jacqui Ryan and Susan Healy "A culture of justice".

Steve Taylor (2005). *The out of bounds church? learning to create a community of faith in a culture of change*. Grand Rapids, MI, Zondervan.

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.

Alan Jamieson (2006). *Five years on: continuing faith journeys of those who left the church*. Wellington, The Portland Research Trust.

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

Christopher Nichol, Ed. (1984). *Women and the church*. Wellington, Combined Chaplaincies and the Religious Studies Department at Victoria University of Wellington.

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.

Pauline O'Regan and Teresa O'Connor (1986). *Community. Give it a go!* Wellington, Allen & Unwin.

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.

Pauline O'Regan (1986). *A changing order*. Wellington, Allen & Unwin.

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

Enid Bennett, Ed. (1988). *With heads uncovered*. Auckland, The Women in Ministry Network.

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.

Christine Cheyne (1990). *Made in God's image: a project researching sexism in the Catholic Church in Aotearoa (New Zealand)*. Wellington, Catholic Commission for Justice Peace and Development.

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.

Vivienne Adair (1991). *Women of the burning bush: the report of a survey of women ministers in the Presbyterian Church of New Zealand after 25 years of ordination*. Wellington, Presbyterian Church of New Zealand.

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.

Rosemary Neave, Ed. (1992). *Gossiping the gospel: women reflect on evangelism*. Auckland, The Women's Resource Centre.

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.

Margaret Reid Martin, Ed. (1993). *A deep flowing stream : New Zealand women and their churches, 1893-1993*. Ephesus series. Auckland, Christian Research Association of New Zealand.

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.

Susan Adams (1993). *Towards a reshaped church: a feminist look at theological education and the future of the church*. Auckland, The Auckland Anglican Women's Resource Centre.

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.

Rosemary Neave, Ed. (1994). *Women and church: shaping the future*. Auckland, Women's Resource Centre.

Pre-conference papers for the 4th National Feminist Theology Conference, Tauhara, Taupo May 1994. Short papers proposing many of the Christian feminist issues of the 1990s.

Pauline O'Regan (1995). *There is hope for a tree*. Auckland, Auckland University Press & Bridget Williams Books.

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.

Louise Deans, Ed. (1996). *Women of spirit*. Christchurch, Hilton Press.

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

Ree Boddé, Ed. (1998). *Keeping our heads above water: reflections on the ecumenical decade of churches in solidarity with women*. Auckland, Women's Resource Centre in association with the Council for Christian Nurture.

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

John Bluck (1987). *Everyday ecumenism: can you take the world church home?* Geneva, WCC Publications.

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.

Douglas Pratt, Ed. (1989). *"Rescue the perishing": comparative perspectives on evangelism and revivalism*. Waikato Studies in Religion. Auckland, College Communications.

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.

Allan Davidson and Godfrey Nicholson, Eds. (1991). *"With all humility and gentleness": essays on mission in honour of Francis Foulkes*. Auckland, St. John's College.

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.

Margaret Reid Martin, Norman Brookes, et al. (1991). *Salvation and hope in the New Zealand of the 1990s*. Wellington, Presbyterian Church of Aotearoa New Zealand.

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.

Peter G. Atkins (1992). *Good news in evangelism: a study guide to the issues during the decade of evangelism*. Auckland, St John's College.

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.

Bruce Patrick, Ed. (1993). *New Vision New Zealand: calling the whole church to take the whole Gospel to the whole nation*. Auckland, Vision New Zealand.

Nineteen mostly brief articles concerned with the methodology and theology of evangelism within Aotearoa New Zealand.

Bruce Patrick, Ed. (1993). *The VISION New Zealand Congress*. Auckland, VISION 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.

John Crawshaw and Wayne Kirkland, Eds. (1994). *New Zealand made: perspectives on mission in Aotearoa*. Wellington, Signpost Communications.

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 to overseas.

David J. Inglis and Margaret Reid Martin (1996). *Small church-big mission*. Auckland, Christian Research Association of New Zealand.

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.

Bruce Patrick, Ed. (1997). *The Vision New Zealand Congress 1997*. Auckland, Vision New Zealand.

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.

Robert Evans and Roy McKenzie (1999). *Evangelical revivals in New Zealand: a history of evangelical revivals in New Zealand and an outline of some basic principles of revivals*. Paihia, Aotearoa New Zealand, Colcom Press.

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.

Anne Hadfield (1999). *Grassroots mission: holistic mission in a fractured world*. Wellington, Philip Garside Publishing.

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.

Martin Sutherland, Ed. (2000). *Mission without Christendom: exploring the site: essays for Brian Smith*. Auckland, Carey Baptist College.

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.

John A Haverland (2000). *Feed my sheep: preaching the Gospel in a postmodern New Zealand society*. Christchurch, Grace & Truth Publications.

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:

Bryan D. Gilling (1995). Almost persuaded now to believe: Gospel songs in New Zealand evangelical theology and practice. *Journal of Religious History* **19**(1): 92-110. This article surveys the changes in theology and style of songs used in mass evangelistic missions in New Zealand in the 20<sup>th</sup> century.

Colin Gibson (2000). Mapping the New Zealand landscape: a survey of the hymnic tradition. *Mapping the landscape: essays in Australian and New Zealand Christianity. Festschrift in honour of Professor Ian Breward*. S. Emilsen and W. Emilsen. New York, Peter Lang: 238-254. This article surveys New Zealand hymn singing and hymn writing with particular focus on recent hymn writing and its attention to the New Zealand landscape.

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

Bill Wallace (1981). *Something to sing about*. Melbourne, The Joint Board of Christian Education of Australia and New Zealand.

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

- - - (1982). *With one voice: a hymn book for all the churches with New Zealand supplement*. Auckland, William Collins.

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.

Rosemary Atkins and others (1986). *Linked in prayer*. Napier, New Zealand, Brebner Printing.

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.

Shirley Murray (1987). *In every corner sing: new hymns to familiar tunes*. Wellington, Shirley Murray.

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.

Rosemary Atkins, Dorothy Brooker, et al., Eds. (1988). *Joined in love: everyday prayers for married people*. London, Collins.

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.

David R.S. Dell, Ed. (1988). *New Zealand Praise*. Hastings, New Zealand Christian Resource Trust.

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.

Colin Gibson (1988). *Singing love: a collection of new hymns, songs, and carols for today's church*. Auckland, Collins Liturgical New Zealand.

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.

Anglican Church in Aotearoa New Zealand and Polynesia (1989). *A New Zealand Prayer Book = He karakia mihinare o Aotearoa*. London, William Collins.

Joy Cowley and Terry Coles (1989). *Aotearoa psalms: prayers of a new people*. Wellington, Catholic Supplies.

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.

Frank Nichol (1990). *Crumbs for the puppies: Sermons of the Rev. Dr. Frank Nichol, Emeritus Professor of Systematic Theology, The Theological Hall, Knox College, Dunedin, New Zealand*. Wellington, The Department of Communication, Presbyterian Church of New Zealand.

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

Bill Wallace (1990). *Singing the circle*. Christchurch, W.L. Wallace.

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?*

John Mullane (1991). *A celebration of the gift of life: sermons and other writings*. Auckland, St Matthew's-in-the-City and Auckland City Mission.

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.

New Zealand Hymn Book Trust (1993). *Alleluia Aotearoa. Hymns and songs for all churches*. Christchurch, New Zealand Hymn Book Trust.

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.

Dorothy Brooker and others, Eds. (1993). *In other words: worship resources for women*. Napier, New Zealand, Association of Anglican Women in the Diocese of Waiapu.

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.

Colin Gibson (1994). *Reading the signature; new hymns and songs by Colin Gibson*. Carol Stream, USA, Hope Publishing Company.

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

Presbyterian Church of Aotearoa New Zealand (1995). *Nga ritenga karakia me nga tikanga: the orders and Maori procedures*, Te Komiti Takawaenga O te Haahi.

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

Joy Cowley and Terry Coles (1996). *Psalms down-under*. Wellington, Catholic Supplies.

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.

Shirley Erena Murray (1996). *Everyday in Your Spirit*. Carol Stream, IL. USA, Hope Publishing Company.

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.

Jocelyn Marshall (1996). *A singing faith*. Hamilton, New Zealand, F. W. Marshall.

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.

New Zealand Hymn Book Trust (1996). *Carol our Christmas: a book of New Zealand carols*. Raumati Beach, New Zealand, The New Zealand Hymnbook Trust.

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

Bill Bennet (1997). *Listen to the shepherd = Whakarongo ki te kupu: prayers and liturgies for rural people in New Zealand*. Palmerston North, New Zealand, Church Mouse Press.

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.

Selwyn Dawson (1997). *The quiet moment: prayers for today's pilgrims*. Palmerston North, New Zealand, Church Mouse Press.

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

Colin Gibson (1998). *Songs for a rainbow people: new hymns and songs by Colin Gibson*. Carol Stream, IL., Hope Publishing Company.

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.

David R. Grant (1998). *Grant us your peace: prayers from the lectionary psalms*. St. Louis, Missouri, Chalice Press.

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

Selwyn Dawson (1998). *Help! a first aid kit of prayers*. Palmerston North, Church Mouse Press.

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

Anne Powell (1999). *Firesong*. Wellington, Steele Roberts.

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

New Zealand Hymn Book Trust (2000). *Faith forever singing: New Zealand hymns and songs for a new day*. Wellington, New Zealand hymnbook Trust.

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.

Bill Bennett (2001). *Seasons of the land: people's prayers for town and country*. Palmerston North, Church Mouse Press.

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.

James B. Lyons (2001). *Into the way of peace: prayers for holding on while letting go*. Great Wakering, Essex, United Kingdom, McCrimmon Publishing Co.

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

Anne Powell (2001). *Enough clear water*. Wellington, Steele Roberts.

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

Rosemary Atkins (2002). *Family prayers : praying with younger children and parents prayers for their children*. Auckland, St. Aidan's Parish, Remuera, New Zealand.

Prayers for children and their parents

Simon Brown (2002). *Parables and poems*. Wellington, Philip Garside Publishing.

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

Joy Cowley and Terry Coles (2002). *Psalms for the road*. Wellington, Catholic Supplies.

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.

John Hunt (2003). *We well people: a Celtic spirituality of the senses, of awe and wonder and delight*. Christchurch, New Zealand, The Caxton Press.

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

Shirley Erena Murray (2003). *Faith makes the song : new hymns written between 1997 and 2002*. Carol Stream IL, Hope Publishing.

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

Sheila Pritchard (2003). *The lost art of meditation: deepening your prayer life*. Bletchley, England, Scripture Union.

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.

Patricia Stevenson (2003). *Psalms: songs from a pierced heart*. Sydney, Sisters of Saint Joseph.

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

John Hunt (2003). *We well people: a Celtic spirituality of the senses, of awe and wonder and delight*. Christchurch, The Caxton Press.

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**

Anne O'Neill (1978). *Towards a New Zealand liturgy*. Wellington, Anne O'Neill.

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.

Anne O'Neill (1980). *The essence of Eucharist*. Auckland, Catholic Publications Centre.

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.

Frank Nichol (1985). *Making sense of prayer*. Melbourne, The Joint Board of Christian Education.

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

Selwyn Dawson (1993). *Appointment on Sunday: the calling and craft of a preacher*. Auckland, Methodist Publishing and Polynesian Press.

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.

Terry Creagh (1994). *New lamps for old: reflections on modern collects*. Orewa, New Zealand, Colcom Press.

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.

Bosco Peters (1995). *Celebrating eucharist : a guide and supplement to the eucharist in A New Zealand prayer book - He karakia mihinare o Aotearoa*. Lower Hutt, New Zealand, DEFT.

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.

Neil Darragh (1996). *When Christians gather: issues in the celebration of Eucharist*. New York, Paulist Press.

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.

Alan Roberts (1999). *From one to another: an encouragement to deeper prayer*. Wellington, Catholic Supplies.

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

John Williamson (1999). *Shouldn't there be a comma after death? reflecting on the creation of A New Zealand Prayer Book*. Christchurch, Genesis Publications.

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.

- - - - (2001). *Stimulus: a New Zealand journal of Christian thought and practice, Vol.9, Issue 3*. Masterton, New Zealand, Stimulus.

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.

Joseph Grayland (2003). *It changed overnight! celebrating New Zealand's liturgical renewal, 1963 to 1970*. Auckland, Te Heparā Pai.

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.

Peter Atkins (2004). *Memory and liturgy: the place of memory in the composition and practice of liturgy*. Aldershot, England, Ashgate.

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.