

A CELEBRATION OF MĀORI THEOLOGICAL SCHOLARSHIP

*Ko te tīmatanga o te whakaaro nui he wehi ki a Ihowā
Ko te mātauranga, ko te mōhio ki te mea tapu*

*The fear of the Lord is the beginning of wisdom
And knowledge of the Holy One is insight
Proverbs 9:10*

During the Theology Programme staff retreat at Ohope marae in 2020, staff agreed to increase the Māori content of their theology papers taught in the Programme. An obstacle to achieving this was a lack of a known published and unpublished material on the subject of Māori theology. Since that staff retreat, interest in Māori theology and doing theology within the framework of the Bible and the Treaty of Waitangi has steadily increased giving further added need for a developed list of resource material.

This document is a first step towards filling that gap as a two, if not three step process. When work began on compiling this resource the idea was to gather together published material on the subject of Māori and theology. This proved to be a mammoth task and it was soon condensed to a more achievable task of creating a list of publications by Māori scholars in theology that soon became a celebration of Māori theological scholarship.

In creating this list of readings some important insights have been gained. Firstly; this compilation of 16 Doctorates, 19 Masters and 206; books, book chapters, journal and magazine articles provide a view that Rev Dr Hirini Kaa describes as ‘an insider’s view.’ In their writings, the researcher and writer provide the reader with a valuable and sometimes personal glimpse inside their world and theology. This insider’s view illustrates the statement by Māori Marsden who describes Māori theology as being largely subjective, a taste of reality, a thing of the heart rather than the head.

A second insight is that theological writings by Māori date back to the 19th century to prolific writers like Te Whatahoro, Hamiora Pio, Mohi Turei and Matiaha Tiramorehu (to show their importance these references have been bolded). These writers documented traditional beliefs and views which they brought into dialogue with Te Paipera Tapu (The Holy Bible) which according to Rev Dr Hirini Kaa was an important site to test and renegotiate their belief systems and world views. An important untapped site of writings are the 19th century *Niu Pepa Māori* (Māori Newspapers) and the *Journal of the Polynesian Society*. In one such article John Laughton refers to his colleagues from the Te Paipera Tapu Revision Committee who are captured in the photo below as ‘outstanding Māori scholars.’

Thirdly; theology by Māori is no longer limited to the historical and cultural home of Aotearoa New Zealand. A number of Doctorates that have been gained are from Universities beyond these shores. One academic, Dr Shannon Said, has held various positions as a researcher and teacher various Australian Universities and is currently a lecturer at Excelsia College in Sydney. At the same time, Māori theology is not limited to those programmes offering theological qualifications. It is possible to gain a post-graduate qualification in other discipline with a theological topic.

Finally, in acknowledging everyone who has taken the time and effort to produce a publication there are a number of prolific researchers and writers who have strived to keep Māori in the centre of the theological world in this country by producing an incredible number of publications. Through their dedication, vision and hard work, Dr Jenny Te Paa-Daniel, Dr

Dr Byron Rangiwai and the Rev Dr's Hone and Hirini Kaa have ensured that the Maori voice is not only heard but that voice is heard globally by the international theological community.

These insights show that there is a rich and variegated written tradition that is over one-hundred and fifty years old. Secondly; there is a significant body of opinion by Māori on diverse theological subjects. Both the tradition and body of opinion will continue to grow, develop and diversify. This celebration of Māori theological scholarship is a continuous work in progress and will be constantly updated as more material becomes available.

The next step in the process is to gather other publications by non-Māori and combine them with this list into a more complete bibliography that will be too our benefit.

This 'Celebration of Māori Theological Scholarship' is released on this date as a celebration of *te wiki o te reo Māori*. Mauiora te reo Māori.

Nei ra te mihi ki a tatou katoa.

Rev Dr Wayne Te Kaawa
13 September 2021

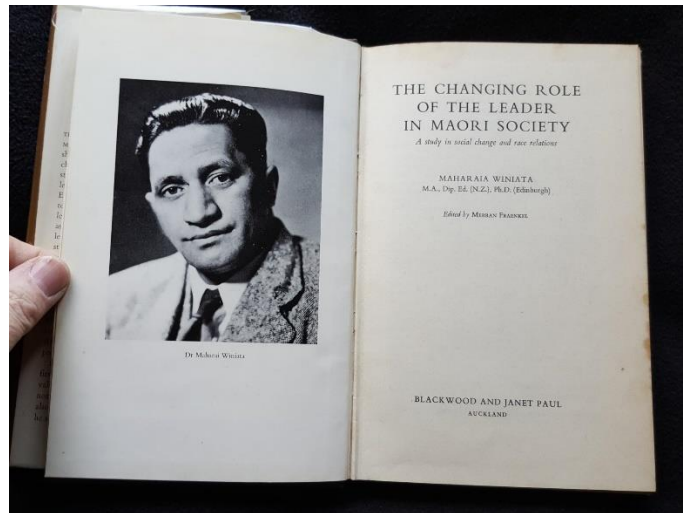
Māori theological scholars, Te Paipera Tapu Revision Committee 1952.



From left: Mr W.W. Bird, Bishop Bennett of Aotearoa, Rev. J.G. Laughton,
Hon. Sir Apirana Ngata, Rev. W.N. Panapa, Rev. E. Te Tuhi, Rev. Te Hihi Kaa.
Photo: NZ Bible Society.

DOCTORATES

Maharaia Winiata, “The changing role of the leader in Māori society: A study in social change and race relations” Ph.D diss., University of Edinburgh, 1954.



Maharaia Winiata (1912–1960) is of Ngati Ranginui descent from Tauranga Moana. At the age of seven Maharaia began his journey in education attending primary school at Otumoetai in Tauranga. At the start of his formal education, he spoke only te reo Māori. The young Maharaia continued his primary education at Maungatapu before attending Tauranga District High School. In 1935 he enrolled at Auckland University and was also admitted to the Methodist Theological College in 1937, where he studied for three years, concurrently with his university studies. He was the first Māori to study the full academic course for the ministry in the Methodist Church. During World War Two, Winiata served in the Home Guard while he continued his studies obtaining a BA in 1943 and an MA in 1945. Maharaia was awarded the Nuffield fellowship in humanities in 1952 and used the scholarship to study at the University of Edinburgh. He received his PhD in social anthropology from Edinburgh in 1954, the first Māori to earn a Doctorate. His thesis, *The changing role of the leader in Maori society*, was published in 1967. Dr Maharaia Winiata died suddenly at Tauranga on 6 April 1960 at the age of 47.

Moeawa Makere Callaghan, “Te Karaiti in Mihingare Spirituality: Women’s Perspective.” Ph.D. diss., University of Auckland, 2011.

Beverley Moanan, Hall-Smith, “Whakapapa (genealogy), a hermeneutical framework for reading biblical texts: A Māori woman encounters rape and violence in Judges 19-21.” Ph.D. diss, Flinders University, 2017.

Jubilee Turi Hollis, “Te Atuatanga: Holding Te Karaitianatanga and Te Māoritanga Together Going Forward.” Ph.D. diss., University of Canterbury, 2013.

Hirini Kaa, “He Ngākau Hou: Te Hāhi Mihingare and the Renegotiation of Mātauranga, c.1800-1992.” Ph.D. diss., University of Auckland, 2014.

Hone, Kaa, 'A Personal Understanding of Authority applied to Scripture and Prayer.' D.Min diss., Epsicopal Divinty Scool, Harvard University, 2002.

Te Waaka, Melbourne, "Te Wairua Kōmingomingo o Te Māori: The Spiritual Whirlwind of the Māori." PhD. diss., Massey University, 2011.

Wayne Rangi Nicholson, "Ko te mea nui, ko te aroha: Theological Perspectives on Māori Language and Cultural Re-genesis Policy and Practice of the Anglican Church." Ph.D. diss., University of Auckland, 2009.

Ngata, Ronald Spencer, "Understanding Matakite, A kaupapa Māori study on the impact of Matakite/ Intuitive experiecnes of wellbeing." Ph.D diss., Massey University, 2014.

Byron William Rangiwai, "A kaupapa Māori study of the positive impacts of Syncretism on the development of Christian faith among Māori from my faith world perspective." Ph.D. diss., University of Otago, 2019.

Shannon, Said, "Whakapono ki a Te Karaiti, : Exploring Christian-Māori Identity through Contemporary Christian Songwriting." PhD diss., Western Sydney University, 2017.

Tate, Henare Arekatera. "Towards Some Foundations of a Systematic Māori Theology: He tirohanga anganui ki ētahi kaupapa hōhonu mō te whakapono Māori." Ph.D diss., Melbourne College of Divinity, 2010.

Wayne Te Kaawa, "Revisioning Christology Through a Māori Lens." Ph.D. diss., University of Otago, 2020.

Jenny Te Paa, "Contestations: Bicultural Theological Education in Aotearoa New Zealand." Ph.D. diss., Graduate Theological Union, Berkley, 2001.

Peter Wensor, " Te Pīhopatanga o Aotearoa Liturgical Theologies: The Theological Impact of 'Word Changes' in te reo Māori liturgical texts of Te Pīhopatanga o Aotearoa." Ph.D. diss., University of Auckland, 2010.

Aroha Yates-Smith, "Hine! E Hine! Rediscovering the Feminine in Māori Spirituality." Ph.D. diss., University of Waikato, 1998.

MASTERS

Tui Cadigan, "The Indigenisation of Religious Life for Wahine Māori in the Context of Aotearoa." MTheol thesis., University of Auckland, 1998.

- Available online at University of Auckland.

Moeawa Callaghan, "Theology in the Context of Aotearoa New Zealand." MTheol thesis., Graduate Theological Union, 1999. (Hard copy only).

Graham Cameron, "That you might stand here on the roof of the clouds: The development of Pirirākau theology from encounter to the end of conflict." MTheol thesis., University of Otago, 2015.

Beverley Moana, Hall-Smith, "The Strange Woman in Proverbs 1-9 and Foreign Māori Women in Early Twentieth Century Māori Communities." MTheol thesis., University of Auckland, 2007.

Caleb Haurua, "Korero Tuku Iho: Mission to Merger: Exploring the Stories of Māori-Baptist Engagement in the Lower Waikato." MAppTheol diss., Carey Baptist College, 2017.

Hirini Kaa, "Te Wiwi Nati: The Cultural Economy of Ngāti Porou 1926 – 1939." MA thesis., University of Auckland, 2000.

- Available online at University of Auckland.

Hone, Kaa, "Te Whakaika, The Seedbed." MA thesis., University of Auckland, 2004.

- Available online at University of Auckland.

Kāhautu Maxwell, "Te Kōpura", MA diss., University of Waikato, 1998.

Robert, McKay, "From Galilee to Chalcedon to Aotearoa New Zealand: Māori Deconstruction and Indigenisation in relation to Jesus the Jew." MTheol thesis., University of Auckland, 2001.

Te Waaka, Melbourne, "Wairua Maori Rua Mano: Maori Spirituality 2000." MPhil thesis., Massey University, 2000.

Moetara, Simon. "An exploration of notions of Maori leadership and a consideration of their contribution for Christian leadership in the Church of Aotearoa- New Zealand today." Mtheol thesis., Laidlaw College, 2009.

Wayne, Rangi Nicholson, "Māori Language Re-generation and Mihinare Clergy." MA thesis., University of Canterbury, 2000.

Te Aroha, Roundtree, "Hone Mohi Tawhai: his life and writings." MA thesis., University of Auckland, 2002.

Papuni, (Jack) Rangi. "We Answer the Call to Arms: War Experience and Its Toll on the Spirituality of the Maori Soldier Post-W W 11." MTheol, University of Auckland, 2004.

Donald Tamihere, “Kua Oti te Tuhituhi: towards a Māori exegesis of the Bible.” Mtheol thesis., University of Auckland, 2002.

Wayne Te Kaawa, “Ko te Amorangi ki mua, ko te hapai o ki muri.” MMin thesis., University of Otago, 2015.

Jenny, Plane-Te Paa, “Kua Whakatungia anō a Te Rau Kahikatea: An Historical Critical Overview of events which preceded the Re-establishment of Te Rau Kahikatea Theological College of Te Pihopatanga o Aotearoa.” MEd. thesis., University of Auckland, 1995.

Jonathan Te Rire, “The Dissipation of Indigeneity Through Religion.” MIS diss., University of Otago, 2009.

Wensor, Peter William. “Understanding God in the Māori Eucharistic Text Te Whakamoemiti me te Whakawhetai, ThanksGiving and Praise.” Mtheol thesis., University of Auckland, 2003.



Sister Tui Cadigan
Photo: Te Runanga o Ngāi Tahu

Sister Tui Cadigan of Ngāi Tahu descent is a Sister of Mercy (Ngā Whaea Atawhai). Sister Cadigan has held a number of leadership roles including being part of the Leadership Team and holding the role of congregational Bursar. Sister Tui is also a member of Te Kāhui o Te Ariki, Māori Priests and Religious Brothers and Sisters. Currently Sister Tui is the Kaiwhakahaere of Te Runanga o Te Hāhi Katorika o Aotearoa an advisory body to the New Zealand Bishops Conference. Sister Tui studied theology at the University of Auckland and graduated with a Master of Theology in 1998. Sister Tui is an accomplished writer having a number of her writings published as book chapters.

BOOKS

BOOK CHAPTERS and JOURNAL ARTICLES

B

Ballantyne, Tony. *Entanglements of Empire, Missionaries, Māori and the question of the body*. Auckland: Auckland University Press, 2015.

Bennett, Manuhia, "Kaitiaki." *First Peoples Theology Journal* vol. 2, no.1 (September 2001): 84-87.

C

Tui Cadigan

Cadigan, Tui, "Recovering Spirituality: The Story of Wahine Māori," In *He Kupu Whakawairua: Spiritualities in Aotearoa New Zealand, Catholic Voices*, ed. H Bergin and S Smith. Auckland: Accent Publications, 2000: 141-155.

----- "Land Ideologies that Inform a Contextual Māori Theology of the Land." *Ecotheology: Journal of Religion, Nature and the Environment*, (2001): 123-127.

----- "Restoring Mana Wāhine." In *Overcoming Violence in Aotearoa New Zealand*. Wellington: Philip Garside, 2002: 66-73.

----- "Recovering Spirituality: The story of wāhine Māori." In *He Kupu Whakawairua: Spirituality in Aotearoa New Zealand: catholic Voices*, ed. H Bergin and S Smith. Auckland: Accent Publishers, 2002: 141-155.

----- 'A Three-Way Relationship: God, Land, People A Māori Woman Reflects.' In *Land and Place: He Whenua, He Wāhi: Spiritualities from Aotearoa New Zealand*, ed. H. Bergin, & S. Smith, 29-43. Auckland: Accent Publications. 2004.

-----"Globalization the second wave of colonization: Impacts on wāhine Māori." In Shelia Briggs, Mary McClintock Fulkersen *The Oxford Handbook of Feminist Theology* (Oxford: Oxford University Press, 2008).

----- "How do Māori Speak About God Today?" In *The God Book: Talking About God Today*, ed. N Darragh. Auckland: Accent Publications, 2008: 159-167.

----- "Tangata Whenua, People of the Land." In *Oceania and Indigenous Theologies*, ed. Elaine Wainwright, Diego Irarrazaval and Dennis Gira, London: SCM Press, 2010: 60-65.

Callaghan, Moeawa, “A Reflection on Creation Stories in Māori Tradition.” *First Peoples Theological Journal* vol. 2, no. 1 (September 2001): 77-83.

----- “Look to the Past to See the Future.” *First Peoples Theological Journal* vol. 4, no. 1 (2006): 104-109.

----- “Nineteenth-century Wairoa District Mission: Missionary / Māori ‘entanglement.’ In *Te Rongopai 1814, ‘Takoto te pae!’ Bicentenary reflections on Christian beginnings and development in Aotearoa New Zealand*, ed. A Davidson, S Lange, P Lineham & A Pucky. Auckland: The General Synod Office of the Anglican Church in Aotearoa New Zealand and Polynesia, 2014: 175-190.

Graham Cameron

Cameron, Graham, “Trudeau’s lesson for Ardern: Inspiring words are not enough.” *The Spinoff* 2 November 2017.

----- “Māori health and education models work for everyone.” *The Spinoff*, 15 November 2017.

----- “How Hobson’s Pledge is taking aim at Māori wards in Tauranga.” *The Spinoff* 30 November 2017.

----- “Manus Island: why we can’t keep our noses out of it.” *The Spinoff* 16 December 2017.

----- “Matakana Island visitors are being disrespectful and dangerous. Māori have every right to protest.” *The Spinoff*, 15 January 2018.

----- “The waka-jumping bill is bad for democracy.” *The Spinoff* 8 February 2018.

----- “Māori need to do more for our Pacific cousins.” *The Spinoff* 26 February 2018.

----- “Are indigenous people united under the United Nations.” *The Spinoff* 29 April 2019.

----- “Our message to Andrew Little: stop before you breach the Treaty of Waitangi.” *The Spinoff* 16 May 2018.

----- “I believe Ani Black”: Sexual abuse and the silence that poisons communities.” *The Spinoff* 9 July 2018.

----- “Whakawhanaungatanga, not censorship: A Māori perspective on ‘free speech.’ *The Spinoff* 24 July 2018.

----- “The Port of Tauranga has become a megachurch: too big to touch.” *The Spinoff* 9 September 2018.

----- “Unfortunately, Fraser High School’s principal is right in many ways.” *The Spinoff* 22 September 2018.

----- “The cruelty behind Willie Jackson’s attack on Paula Bennett’s Māori identity.” *The Spinoff* 6 May 2019.

Clair, Sharon, Haami Piripi and Paparangi Reid, “Contemporary Perspectives.” In *Last Words: Approaches to Death in New Zealand’s Cultures and Faiths*, ed. Margot Schwass. Wellington: Bridget Willias Books, 2005: 41-49.

D

Douglas-Huriwai, Christopher, Kaumatua Leadership.’ In *Raukura: Leadership from the Three Tikanga Church*. Auckland: TORU, 2006.

----- “Ko Au te Whenua, Ko te Whenua ko Au: I Am the Land and the Land is Me.’ In *Words for a Dying World: Stories of Grief and Courage from the Global Church*, ed. Hannah Malcolm. London: SCM Press, 2019: 14-19.

Douglas-Huriwai, Christopher, “Māori Spirituality : A Wairua on Auto-Pilot?” *Craccum Magazine Māori Language Week Edition*, 2012.

----- “I Ngā Ra o Mua: In the Days Before Us.” *Anglican Taonga*, January 2015.

----- “Haumi e, Hui e, Taiki e: Towards a Contextual Indigenised Liturgy.” *Earth and Altar*, 7 January 2020.

Douglas-Huriwai, Christopher, Michael Tamihere, Hirini Kaa, “Mihinare and Prisons: 4 Things to Do.” *Anglican Taonga*, 5 January, 2021.

H

Hall-Smith, Beverley Moana. “Matthew 15:21-28 Through the lens of the Treaty of Waitangi.” *Mai i Rangiātea Journal*, vol. 4, (2009): 31-36.

----- “Leviticus 18: An Indigenous Perspective.” Paper presented at Hermeneutic Conference. Diocesan College, Auckland, 2011.

Hardy, Ann and Hēmi Whaanga, “Using the Stars to Indigenize the Public Sphere: Matariki Over New Zealand.” *Religions*, vol. 10 no. 431 (2019): 1-12.

Heke, Ihirangi, “Introducing the Atua Matua Māori health Framework.” (c) Ihirangi Heke, 2017.

- Available online at: https://toitangata.co.nz/wp-content/uploads/2017/06/Dr_Ihi_Heke_Atua_Matua_Framework.pdf

Hollis, Turi. "Developing a Maori Understanding of the Christian God: Must the Christian God Remain Pakeha?". Auckland: Kinder Theological Library, 1991.

----- "Whats the Problem?" *Anglican Taonga*, (Winter 2002): 12-14.

I

Isaac, Tūhoe, *True Red*. Auckland: True Red, 2007.

J

Joseph, Robert, "Intercultural exchange, Matekite Māori and the Mormon Church. In *Mana Māori and Christianity*, ed. Morrison H, L Paterson, B Knowles and M Rae. Wellington: Huia Publishers, 2012: 43-72.

K

Rev Dr Hone and Rev Dr Hirini Kaa.



Rev Dr Hone and Jane Kaa.

Hone holding their son Nepia and Jane holding Hirini.

Photo: E-Tangata Magazine 5 December 2020.

The Kaa whanau of Rangitukia are one of the most dynamic whanau in Aotearoa New Zealand. Included in the whanau are at least three doctorates (Hone, Hirini and Kuni). Within the Kaa whanau and their hapū at Hinepare marae there would be more University degree holders than most other whanau and hapū in the country. A dominant factor of their pursuit of educational excellence is the educational philosophy of Sir Apirana Ngata *E tipu e rea* which dominated all facets of Ngāti Porou life. Within the Kaa whanau are, authors, writers an award writing novelist, an acclaimed actor, at least ten Anglican clergy spread throughout four generations, respected composers of haka and waiata, experts in te reo Māori who have translated many well know books into the Māori language including *Tāku Paipera - The Lion Children's Bible in Māori*, multiple academics and educationalist.

Rev Dr Hone and Rev Dr Hirini Kaa:

Ngāti Porou, Mihinare priests, church leaders, political commentators, writers, television presenters, historians, educationalists, academics, child-welfare advocates, social justice campaigners, leading exponents of mātauranga Māori.

Publications by Rev Dr Hone Kaa:

Journal Articles:

Kaa, Hone. "A Journey of Hope and Liberation." *First Peoples Theology Journal* vol. 1, no. 1, (July 2000):48-63.

-----"A Stained-Glass Window: What do you see when you look through it?" *First Peoples Theology Journal* vol.1, no.3, (January 2005): 9-15.

----- "Māori Struggles for Self Identity and Self Determination." *First Peoples Theological Journal*, vol.4 no.1 (2006): 82-93.

----- "Ngāti Porou Spitiuality." *Mai i Rangiatea*, vol. 3 (2007): 66-73.

----- "The induction of an Anglican Māori missionary." In *A Resilent Voice*, ed. John Fairbrother. Auckland: Vaughan Park Anglican Retreat Centre, 2008.

- Hocken (use in library) BX5715. A1 2008

Publications by Rev Dr Hirini Kaa:

Books:

Kaa, Hirini, Donald S Tamihere, "Te Konae Aronui: An Introduction to Rangatahi Ministry." Auckland: Te Pihoptanga o Aotearoa, 2004.

Kaa, Hirini. *Te Hāhi Mihinare: The Māori Anglican Church*. Wellington: Bridget Williams Books, 2020.

Journal Articles

Kaa, Hirini, "1978-2008; Thirty Years of Minita-a-Iwi Theological Education." *Mai i Rangiatea* vol. 4, No.1 (2009): 23-30.

----- "Sex, sin and salvation: Māori morality through a Christian lens." *Te Pouhere Kōrero: Māori History, Māori People* vol. 6 (2012): 27-34.

----- "Decriminalise Cannabis, Decriminalise Māori?" *Matters of Substance* vol.23 (3) 2014: 32-33.

- Available online

----- "Aotearoa Histories: Decolonising and Reindigenising Church and Society in New Zealand. *Anglican Journal* vol. 147 (6) (2021): 3.

- Available online

The Spinoff:

Kaa, Hirini, "Dear Mike Hoskings, I saw Your Waitangi Rant, and I Can't Help." *The Spinoff* 12 January 2016

- Available online

----- “Squatters on their own whenua: Hirini Kaa on the age old problem with our brand new Unitarian plan.” *The Spinoff* 15 August 2016.

- Available online

----- “Waitangi delivers conflict, tension, discomfort. And it is essential for our collective soul.” *The Spinoff* 5 February 2017.

- Available online

----- “When Christianity came to Aotearoa: 150 years of the Bible in te reo Māori.” *The Spinoff* 26 September 2018.

- Available online

----- “Ngā Roimata o Ranginui: A Memorial to Pain, and to Hope. *The Spinoff* 24 August 2020. (co-written with Michael Steadman).

- Available online

----- “However well intentioned, the euthanasia law can never be racism-proof.” *The Spinoff* 12 October 2020.

- Available online

----- “Mihinare: 200 years of Māori and the Anglican Church.” *The Spinoff* 16 November 2020.

- Available online

E-Books:

Kaa, Hirini, A View From Aotearoa.” In *Welfare fit for families in a changing world*, ed. M Claire Dale. Auckland: Child Poverty Action Group, 2015.

- Available online

----- “Whanau Ora and a Mātauranga Māori Approach to Welfare.” *Rethinking the Welfare system for the 21st Century: Proceedings Summit 2018*, ed. M Claire Dale. Auckland: Child Poverty Action Group, 2018.

- Available online

E-Tangata:

“Māori and the Church: an interview with Dale Husband.” *E-Tangata* 5 December 2020.

- Available online

“Its not easy being Green.” *E-Tangata* 9 October 2014.

- Available online

Kaa, Wiremu. “He Haka, Te Waka ko Tōna Hua he Whakapono Māori.” *Mai i Rangiatea*, vol 1, (January 2003): 57-64.

----- “Ngati Porou Spirituality.” *Mai i Rangiatea* Vol. 3 (2007): 66-73.

Kereopa, Robert, “The Pīhopatanga Phenomenon: A Journey of Faith.” *Mai i Rangiatea*, vol. 1 (2003): 85-105.

M

Malcolm-Buchanan, Vincent, Ngahua Te Awakotuku, Linda Waimarie Smith, “Cloaked in Life and Death, Korowai, kaitiaki and tangihanga.” *MAI Journal*, vol.1, issue 1 (2012): 50-60.

Marsden, Māori. *The Woven Universe: Selected Writings of Rev Māori Marsden*. Te Ahukaramu Charles Royal, ed, Otaki: Estate of Rev Māori Marsden, 2003.

Matthews, Nathan, “Kaikatikihama: Our most precious resource.” In *Mana Māori and Christianity*, ed. Morrison H, L Paterson, B Knowles and M Rae. Wellington: Huia Publishers, 2012: 141-158.

McKay, Robert Ihaaka, “Meet the Man: Jesus of Nazareth who become Christ.” *Mai i Rangiatea*, vol.1, (2003): 111-113.

----- “Atuatanga: A Māori Theology.” Te Whare Wānanga o te Pīhopatanga o Aotearoa, Rotorua, 2004.

----- “Atuatanga: A Māori Theology and Spirituality.’ *Mai i Rangiatea*, vol.2, (January 2005): 5-20.

----- “Wairuatanga from a Māori Christian Perspective.” Te Whare Wānanga o te Pīhopatanga o Aotearoa, Rotorua, 2007.

Mead, Hirini Moko, *Ngā Taonga Tuku Iho a Ngāti Awa: Ko Ngā Tuhituhi a Hamiora Pio, Te Teko 1885-1887*. Wellington: Department of Māori Studies Victoria University of Wellington, 1981.

Melbourne, Te Waaka. “Māori Spirituality in the new Millenium.” *First Peoples Theology Journal* vol. 1, no. 3, (January 2005): 101-113.

- Available online

Mikaere, Ani, “Te harinui: Civilising Māori with school and church.” In *Colonisation in Aotearoa: Education, research and practice*, ed. J Hutchings and J Lee-Morgan. Wellington: NZCER Press, 2016: 48-57.

Moeke-Maxwell, T, L W Nikora, N Te Awakotuku, “End-of Life Care and Māori Whanau Resilience.” *MAI Journal*, vol.3, issue 2 (2014): 140-152.

Moeke-Maxwell, Tess, Kathleen Mason, Frances Toohey, Rawiri Wharemate and Merryn Gott, “He Taonga Tuku Iho: Indigenous End of Life and Death Care Customs of New Zealand Māori.’ In *Death Across Cultures: Death and Dying in Non-Western Cultures*, ed. Helaine Selin and Robert M Rakoff. Switzwerland: Springer, 2019: 295-316.

Moetara, Simon, “Māori and Pentecostal Christianity in Aotearoa New Zealand.” In *Mana Māori and Christianity*, ed. Morrison H, L Paterson, B Knowles and M Rae. Wellington: Huia Publishers, 2012: 73-90.

----- “Tutu te Puehu and the Tears of Joseph: A Biblical and Indigenous Paradigm for Recovery From Trauma.” Vol. 20, no. 1 (2016): 73-87.

----- “Tutu te Puehu and the tears of Joseph: reflections and insights on conflict resolution and reconciliation.” In *Living in the Family of Jesus*, ed. William Kenny Longgar and Tim Meadowcroft. vol. 6 of *Archer Studies in Pacific Christianity*. Auckland: Archer Press, 2016: 273-294.

----- “The Winter Game in the Autumn Season: An Exploration of Motivations, Masculinity and Faith among Older Christian Male Rugby Players in Aotearoa-New Zealand.” In *The Place of Sports & Play in Christian Theology*, ed. John Tucker and Phil Halstead. Maryland: Lexington Books, 2020: 165-191.

N

Nelson-Becker, Holly and Tess Moeke-Maxwell, “Spiritual Diversity, Spiritual Assessment, and Māori End-of-Life Perspectives: Attaining *Ka Ea*. *Religions*, vol. 11, no. 536 (2020): 1-16.

Nicholson, Rangi. "The Theological Implications of a Three Tikanga Church." Paper presented at the Theology in Oceania Conference, Dunedin, 17-21 November, 1996.

----- “Theological perspectives on the revitalisation of the Māori language.” Paper presented at the Theology in Oceania Conference, Dunedin, 17-21 November, 1996.

----- “Mā te mahi ka kitea: Brief reflections on the Māori language courses of Te Whare Wānanga o Te Pihopatanga o Aotearoa. *Mai i Rangiatea*, vol. 1 (2003): 42-48.

----- “Anglican Māori Language and Cultural Policies: An Introduction to the Standing Resolutions of General Synod.” *Mai i Rangiatea*, vol. 4 (2009): 37-43.

Ngata, Apirana Turupa, “Māori religious Influences.’ In *The Māori Today: A General Survey*” ed. I L G Sutherland. London: Whitcombe & Tombs, Oxford University Press, 1940: 449.

Nikora, Linda Waimarie, Ngahuia Te Awakotuku, “Tangihanga: The Ultimate Form of Māori Cultural Expression – An Overview of a Research Programme.” In *Pacific Identities and Well-Being: Cross Cultural Perspectives*, ed. Margaret Nelson Agee, Tracey McIntosh, Phillip Culbertson and Cabrini ‘Ofa Makasiale. New York: Taylor and Francis Group, 2012. 169 -173

P

Paenga, Maria and Te Hira, “ Frameworks for traditional Māori knowledge: Can we talk about traditional Māori knowledge without understanding the paradigm from which it originates. In *Te Tatau Pounamu: The Greenstone Door, Traditional Knowledge and Gateways to Balanced Relationships*. Auckland: Ngā Pae o te Maramatanga, 2010: 235-240.

Eru Potaka – Dewes.

Potaka-Dewes, Eru, “Beginning with Io-Matua-Kore.” *Anglican Taonga*, (Easter 2002): 50-51.

----- “Ngā Kete o te Wānanga.” *Mai i Rangiatea*, (2003): 49-56.

----- “A Students Understanding of Atuatanga, Papatūānuku and all Creation.” Rotorua: Te Whare Wānanga o te Pīhopatanga o Aotearoa, 2003.

----- “Te Ariaria o te Atuatanga.” Rotorua: Te Whare Wānanga o te Pīhopatanga o Aotearoa, 2004.

----- “The Foreshore and Seabed Controversy.” *Mai i Rangiatea*, vol.2 (January 2005): 51-58.

----- “Atuatanga: A New Theological Voice.” Diocese of Waikato / Hui Amorangi ki te Manawa o te Wheke Combined Ministry School, Hamilton, 2006.

----- “Creation and Te Tiriti o Waitangi: An Address to Te Wānanga a Rangi.” *Mai i Rangiatea*, vol. 4, no. 1, (2009): 9-16.

----- “Atuatanga and Mātauranga Māori, A Dialogue with Professor Whata Winiata. Wellington: Te Whare Wānanga o te Pīhopatanga o Aotearoa, 2009.

----- “Jesus Christ in Atuatanga.” Rotorua: Te Whare Wānanga o te Pīhopatanga o Aotearoa, (no date).

R

Rakena, Rua. *The Māori Response to the Gospel*. (Auckland: Wesley Historical Society, 1971).

Rangiihu, Rimu Hamiora, “Māoritanga.” In *Māori and Pākehā: Studies in Christian Responsibility*, ed. National Council of Churches in New Zealand. Christchurch: Presbyterian Bookroom, 1964: 11-16.

Dr Dr Rangiwai, Byron.



Dr Dr Byron Rangiwai has several iwi including Tūhoe, Ngāti Manawa, Ngāti Whare and Ngāti Porou. Byron has a special affinity with the Patuheuheu and Ngāti Haka hapū of the Waiohau Valley and also strong whakapapa connections to the township of Murupara. Byron gained his first Doctorate from Auckland University of Technology (AUT) in Indigenous Development where his Doctoral research was on the development of his hapū. He gained his second Doctorate in 2019 from the University of Otago with a topic of Syncretism on the development of Christ faith among Māori. On many occasions Byron has described himself as a syncretist, a person who blends religious ideas that shape his faith.

Dr Rangiwai has a wealth of experience in different denominations from Ringatū, Roman Catholic, Mormon, Presbyterian, Anglican and Pentecostal Churches. These rich life experiences have provided Dr Rangiwai with a solid platform to write and publish an impressive list of articles with *Te Kaharoa* and *AlterNative* Journals. As a writer he has more publications with *Te Kaharoa* than any other writer with his theological writings covering topics such as; leadership, sexuality, the prophetic imagination, God, Christology, faith, indigenous theology, Māori theology, Atuatanga and the role of social media in ministry.

As an academic Dr Rangiwai has worked as a lecturer in the Master of Applied Indigenous Knowledge programme at Te Wānanga o Aotearoa in Māngere, Tamaki -makaurau. Currently, Dr Dr Rangiwai is employed at Unitech in Tamaki-makarua as a senior lecturer in the School of Healthcare and Social Practice. As a writer Dr Byron Rangiwai writes from a perspective that the late writer Rev Māori Marsden describes as a ‘passionate inward subjective approach’ that is grounded in mātauranga and kaupapa Māori.

Rangiwai, Byron. “God is...”: A personal theology based on stories by my grandmother.” vol. 11 (2008): 171- 172.

----- “The Potential of Prophecy: Māori Prophetism and Community Development.” *Te Kaharoa* vol. 5, Special Edition (2012): 69-85.

----- “Māori Prophetic Movements as Sites of Political Resistance: A Critical Analysis.” *Te Kaharoa* vol. 10 (2017): 130 – 192.

----- “The Atuatanga model: A methodology for researching Māori theology.” *Te Kaharoa* vol. 11, (2018): 181-194.

----- “Hell, unless they repent of their sins and turn to God”: The problem of bible translation and the potential impacts of Israel Folau’s comments on Māori and Pasifika minority sexualities. *Te Kaharoa* vol.11 (2018): 250-282.

----- “Karaititanga: Some reflections on my Christology.” *Te Kaharoa* vol. 11 (2018): 591- 603.

----- “Mixed Up Theology.” *Te Kaharoa* vol. 11 (2018): 175-176.

----- “My Emerging Theology.” *Te Kaharoa* vol. 11 (2018): 337- 365.

----- “Reflections on the *Book of Mormon* musical: Flirtations with Mormon Theology.” *Te Kaharoa* vol. 11 (2018): 283 - 318.

----- “My Syncretist Faith-World Perspective.” *Te Kaharoa* vol. 12 (2019): 1 – 92.

----- “Facebook as a substitute for kanohi ki te kanohi in the Master of Applied Indigenous Knowledge programme at Te Wānanga o Aotearoa in Māngere.” *Te Kaharoa* vol. 15, No.1, (2020): 1- 17.

----- “My heart goes shut up, shut up!” Gay maariage to an Indian man – one year on. *Te Kaharoa* vol. 14, No. 1 (2020): 1-16.

----- “The impacts on tikanga of the Hindu practice of scattering human ashes into waterways compared with the practice of disposing of blood via the wastewater system as part of the arterial embalming process.” *Te Kaharoa* vol. 15, no. 1 (2020): 1 – 24.

----- “Back to the future: Using prophecy to support Māori student success in tertiary education.” *Te Kaharoa* vol.14, (2021): 1-29.

----- “It’s about me! My approach to autoethnography.” *Te Kaharoa* vol. 14 (2021): 1-15.

----- “Walking backwards into the future: Prophecy as an approach for embedding indigenous values in tertiary education.” *Te Kaharoa* vol. 14 (2021): 1 – 30.

----- Rangiwai, Byron and Enari, Dion. “Digital innovation and funeral practices: Māori and Samoan perspectives during covid-19 pandemic.” *AlterNative* vol. 17, No. 2 (2021): 346-351.

----- “Māori theology and syncretism.” *AlterNative* (2021): 1-8.

Raumati, Tiki, “Anglican spirituality and worship among the Māori people.” In *Anglicanism: Global Communion*, ed. K Ward, C Pemberton & W Sitshebo. London: Mowbray, 1998: 85-86.

----- “Being a Māori Christian in Aotearoa - New Zealand.” In *Doing Theology in Oceania: Partners in Conversation*. Dunedin, 2000.

Reedy, Anaru, “*Ngā Kōrero a Mohi Ruatapu: Tohunga Rongonui a Ngāti Porou, The Writings of Mohi Ruatapu.*” Christchurch: Canterbury University Press, 1993.

Rewi, Poia, “Karakia Māori: Māori Invocations to spiritual authorities.” *He Pukenga Kōrero: A Journal of Māori Studies*, vol. 9, no. 2, (2010): 15-20.

Roundtree, Te Aroha, “Jesus Does the Haka Boggie.” In *Theologies from the Pacific*, ed. Jione Havea. Cham: Palgrave Macmillan, 2021: 47-62.

Ruka, Jay. *Huia Come Home*. Auckland: Oati, 2017.

S

Said, Shannon, “The Line in the Sand: Negotiating the flow of the composition, collaboration and local community engagement in new Māori – Christian popular music in South West Sydney,” *International Association for the Study of Popular Music. Conference Proceedings*, 2012: 146-158.

----- “Whakanuia.” Penrith: Western Sydney University, 2012.

----- “Knowing Through Being Known: Reflections on Indigenous Epistemology and Participatory Consciousness.” *Interventions*, vol.21, (2018): 1-15.

----- “White Pop, Shiny Armour and a Sling ad Stone: Indigenous Expressions of Contemporary Congregational Song Exploring Christian-Māori Identity.” *Religions*, vol. 12. no. 123 (2021): 1-15.

T

Tamihere, Don. “Resurrection: Meaning the Imperative to Emulate Christ Here and Now.” *Anglican Taonga Eastertide* (2004): 28-29.

Michael Tamihere

Books:

Tamihere, Michael, “*Every Moment is the Right Moment for Doing Theology Where You Are.*” Auckland: Tikanga Toru Youth Commission, 2014.

Tamihere, Michael and Phil Trotter, “*Make the first move: A practical resource for mentoring young people, Māhau e timata, Fai mo tau ngaue, Fai se gaiouga muamua, Na matai ni toso.*” Auckland: Tikanga Toru Youth Commission, 2014.

Journal:

Tamihere, Michael, “Manu Karakia: Licensing Young People for Ministry.” *Buenas Nuevas: A Journal of International Anglican Youth Network*, vo. 1 (2010): 16-19.

Magazine Articles:

Tamihere, Michael, and Kahu Bargh, “Young Theologians Prepare the Way.” *Anglican Taonga*, Spring 2015.

Tamihere, Michael, "Connect the Kōrero: Ngati Porou Story-telling." *Nati Link*, December 2014.

Papers:

Tamihere, Michael, "*Turangawaewae: Th Anglican Church's Response to the Housing Crises.*" Social Justice Unit, Anglican Church in Aotearoa, New Zealand and Polynesia, April 2017.

----- "*Whakarongo Ake Ki Te Tangi a Te Manu: Weaving and Binding as Symbols for our Common Life.*" Common Life liturgical Commission, 1 May 2019.

-----Tamihere, Michael and Christopher Douglas-Huriwai, "*Atua, Tangata, Whenua: God, Māori and the Environment.*" Small working group on the Climate Change Commissioner, 5 July 2019.

Articles:

Tamihere, Michael, Christophaer Douglas-Huriwai, Hirini Kaa, "Mihinare and Prisons: 4 Things to Do." *Anglican Taonga*, 5 January, 2021.

Tamihere, Michael, Hirini Kaa, "Rangatira, Leadership, Ngati Porou." *Nati Ko Ngāti Porou Te Iwi*: <https://ngatiporou.com/nati-story/our-korero/rangatira-leadership>

----- "Whanau, people, Ngati Porou." *Nati Ko Ngāti Porou Te Iwi*:
<https://ngatiporou.com/nati-story/our-korero/whanau-people>

----- "Matauranga, Knowledge, Ngati Porou." *Nati Ko Ngāti Porou Te Iwi*:
<https://ngatiporou.com/nati-story/our-korero/matauranga-knowledge>

----- "Kaitiakitanga, Environment, Ngati Porou." *Nati Ko Ngāti Porou Te Iwi*:
<https://ngatiporou.com/nati-story/our-korero/kaitiakitanga-environment>

----- "Whairawa, Economy, Ngati Porou," *Nati Ko Ngāti Porou Te Iwi*:
<https://ngatiporou.com/nati-story/our-korero/whairawa-economy>

Tarei, Wiremu, "A Church called Ringatū." In *Te Ao Hurihuri: The World Moves on, aspects of Māoritanga*, ed. Michael King. Wellington: Hicks Smith, 1975: 138-143.

- Available in Central Library

Tate, Henare Arekatera. "Stepping into Maori Spirituality." In *He Kupu Whakawairua. Spirituality in Aotearoa New Zealand: Catholic Voices*, edited by H. Bergin and S. Smith, 39-45. Auckland: Accent Publishers Ltd, 2002.

----- "Traditional Māori Spirituality in Encounter with Christian Spirituality." Paper presented at, Pompallier Symposium: A Festival of History, 2004.

----- *He Puna Iti i Te Ao Marama: A Little Spring in the World of Light*. Auckland: Libro International, 2012.

Rev Dr Wayne Te Kaawa

Te Kaawa, Wayne, “Māori Theology in Ministry within Aotearoa.” Unpublished Synthesis , exit exercise. Dunedin: Scoold of Ministry, 2001.

Books:

Te Kaawa, Wayne, “*Hihita and Hoani: Missionaries to Tuhoeland.*” Whakatane: Whakatane District Museum and Galley, 2008.

Book Chapters:

Te Kaawa, Wayne, “A Gifted People.” In *Mana Māori and Christianity*, ed. Morrison H, L Paterson, B Knowles and M Rae. Wellington: Huia Publishers, 2012: 3-22.

----- “Te Reo o Te Wahine: The Voice of Maori Women Ministers in the Presbyterian Church of Aotearoa New Zealand.” In *A Survey of Women in Ministry in the Presbyterian Church*. Published by the Leadership Sub-committee of the Presbyterian Church, 2017.

----- “A Māori Language Ceremony, Te Ritenga Karakia mō te Marena.” In *Getting Married in New Zealand, Te Mārenatanga ki Aotearoa, A Guide to Creating Wedding and Birth Celebrations*, ed. Gregory Hughson and Douglas Pratt. Wellington: Philip Garside Publishing Ltd, 2020: 146-154.

Articles:

Te Kaawa, Wayne, “ God’s people doing God’s work.” *SPANZ* issue 20 (September 2004): 1.

----- “Revisiting The Mountain of the Lord.” *Candour*, no. 6, (August 2006): 15-18.

- Available online:
https://www.presbyterian.org.nz/sites/default/files/candour/Candour_august07.pdf

----- “Amorangi ministry takes root in Te Aka Puaho.” *SPANZ* issue 40 (September 2009):2.

- Available online:
https://www.presbyterian.org.nz/sites/default/files/publications/spanz/SPANZ_Issue_44_2010_Sep.pdf

----- “Te Wānanga a Rangi, The School of Heavenly Learning.” *Mai i Rangiatea*, vol. 4 (2009): 17-22.

----- “Presbyterian Drive Tūhoe Settement.” *SPANZ* issue 43 (June 2010): 2.

- Available online:
https://www.presbyterian.org.nz/sites/default/files/publications/spanz/SPANZ_Issue_43_2010_Jun.pdf

----- “Mahitahi-Biculturalism, Then and Now.” *Candour*, issue 13, (July 2014): 5-7.

- Available onilne:
[presbyterian.org.nz/sites/default/files/A.Candour_July_2014_COL.pdf](https://www.presbyterian.org.nz/sites/default/files/A.Candour_July_2014_COL.pdf)

Online Resources:

Wayne Te Kaawa, “Kai Hapa: 4 Orders of Service for Holy Communion.” 2013.

- Available at:
<https://www.presbyterian.org.nz/sites/default/files/Bilingual.Communion.pdf>

----- “Ngā ritenga karakia mō te tangihanga me te hura kohatu, Orders of service for a tangihanga and an unveiling. A resource manual for worship leaders.” 2013.

- Available online:
https://www.presbyterian.org.nz/sites/default/files/NGA_RITENGA_KARAKIA_M_O_TE_TANGIHANGA_ME_TE_HURA_KOHATU.pdf

----- “Te Aka Puaho Lectionary, He Maramataka o Te Aka Puaho mō te tau rua mano tekau ma rua.”

- Available online:
https://www.presbyterian.org.nz/sites/default/files/national_mission/te_aka_puaho/TE_AKA_PUAHO_LECTIONARY_new.pdf

Jenny Te Paa-Daniel



Dr Jenny Te Paa-Daniel

Dr Jenny Te Paa-Daniel is the most widely celebrated Māori theologian respected throughout the world. Acknowledged as the *Dean of Māori Theology* Dr Te Paa-Daniel has amassed an impressive array of publications of international quality. Jenny is acknowledged as the first Māori person to gain a Bachelor of Theology in this country. She has followed this theme of ‘first person to achieve’ by being the first woman, the first Māori, the first layperson to be appointed Dean of an Anglican Theological College in the world. Attending the Graduate Theological Union in Berkley in 2001 Jenny completed her doctoral research on the history of St John the Evangelist College in Auckland where she was Te Ahorangi (Principal) of Te Rau Kahikatea. Jenny has held many positions of leadership including Convenor of the International Anglican Peace and Justice Network for 17 years, a role which saw her travel widely advocating for peace and justice, often in relation to the issues of indigenous peoples. Retired and living on her island paradise of Aitutaki, Dr Te Paa-Daniel still travels to Dunedin as the *Mareikura* of Te Ao o Rongomaraeroa- The National Centre for Peace and Conflict Studies. In this role Dr Te Paa-Daniel is a Board member, a visionary, an advisor to staff and supervisor to some post-graduate students.

Journals:

Te Paa, Jenny. "Kororia ki te Atua o te tika, o te aroha: glory to the God of righteousness and love." *Stimulus* vol. 6, no. 2 (1998): 55-91.

----- "Being church: A Māori woman's voice and vision." *In God's Image, Journal of Asian Women's Resource Centre for Culture and Theology*, vol 23, no 2 (2004): 35-41.

----- "From "Civilising to Colonizing to Respectful Collaborating? New Zealand. *Theology for Today* Vol. 62 (2005): 67-73.

----- "Is God being served by the Politics of Difference." *First peoples Theological Journal*, vol. 1, no. 3 (2005): 42-52.

----- "Listening to the Spirit, Preparing the Way." *First peoples Theological Journal*, vol. 2, no.1 (2006): 64-73.

----- "Fourth" Guessing the Spirit: Critical Reflections on Contemporary Global Anglicanism from an Indigenous Laywoman. *Anglican Theological Review* Vol. 90 No.1 (Winter 2008): 119-132.

----- "How Diverse is Contemporary Theological Education? Identity Politics and Theological Education." *Anglican Theological Review* Vol. 90 No.2. (Spring 2008): 223-238.

----- "Anglican Identity and Theological Formation in Aotearoa New Zealand." *Journal of Anglican Studies* vol.6, issue 1 (June 2008): 49-58.

Book Chapters:

Te Paa, Jenny, "A Māori Perspective on te tino Rangatiratanga." In *Church and State: te tino rangatiratanga*, ed. Janet Crawford. Auckland: College of St. John the Evangelist, 1998.

- Hocken (use in library) BX5720.5 C498 1998

----- "Māori and the Melanesian Mission: Two 'Sees' or Oceans Part." In *The Church of Melanesia 1849-1999*, ed. Allan K Davidson. Auckland: College of St. John the Evangelist, 2000.

- Hocken (use in library) BU36 75CJ43

----- "Leadership Formation for a New World: An Emergent Indigenous Anglican Theological College." In *Beyond Colonial Anglicanism: The Anglican Communion in the Twenty-First Century*, ed. I T Douglas, Kwok Pui-Lan. New York: Church Publishing Group, 2001: 270-296.

----- "On being Te Ahorangi: An 'Underside' Experience of the Constitution of the Anglican Church in Aotearoa." In *Thinking Outside the Square: Church in Middle Earth*, ed. Ree Bodde, Hugh Kempster, John Bishop. Auckland: St Columba's Press and Journeynings, 2003.

- Hocken (use in library) BR1480.TE24

----- "A Māori Perspective." In *Challenging Christian Zionism: Theology Politics and the Israel-Palestine Conflict*, ed. N Ateek, C Duaybis & M Tobin. London: Melisende, 2005: 255-262.

----- “Theology and the Politics of Exclusion: An Indigenous Woman’s Perspective.” In *Other Voices, Other Worlds: The Global Church Speaks out on Homosexuality*. London: Darton Longan and Todd, 2006.

- Central Library BR115.H6 OV7

----- “From *Te Rawiri* to the New Zealand Prayer Book.” In *The Oxford Guide to the Book of Common Prayer: A Worldwide Survey*, ed. Charles Hefling, Cynthia L Stattuck. Oxford: Oxford University Press, 2006: 343-347.

- Available online

----- “The Thank Offering: The 75th General Convention the Episcopal Church in the United States of America.” In *A Resilient Voice*, ed. John Fairbrother. Auckland: Vaughan Park Anglican Retreat Centre, 2008.

- Hocken (use in library) BX5715. A1 2008

----- “He Panui Aroha, Writing to You instead of Writing about You.” In *To The Church, to the World: Essays in Honour of the Right Reverend John C Paterson - Ki te Hāhi ki te Ao: he tuhituhinga whakahōnore mō Pihopa John C Paterson*, ed. John Fairbrother, John C Paterson. Auckland: Vaughan Park Anglican Retreat Centre, 2010.

----- “Tolerance in the 21st Century: Reflections from an Indigenous Woman Theologian. In *Tolerance, Respect, Trust: 1*, ed. Kriens Brunner, 2010: 152-164.

----- “Women’s Leadership Development for the Anglican Communion: Oh Lord How Long Must I Wait?” In *Anglican Women on Church and Mission*, ed. Kwok Pui-Lan, Judith Berling and Jenny Te Paa. New York: Moorehouse Publishing, 2012.

- Available online

----- “Context, Controversy and Contradiction in Contemporary Theological Education: Who Bene ‘Fits’ and Who Simply Doesn’t Fit. In *Contextual Theology for the Twenty-First-Century*, Stephen B Bevans and Katalina Tahaafe-Williams. Cambridge: James Clarke & Co, 2012: 69-86.

- Available online

----- “Pioneering women: A keynote paper for womens studies national hui at St Johns Theological College, 27-29 June 2012.” In *Our Place Our Voice: Explorations in Contextual Theology: Women in the Anglican Church of Aotearoa New Zealand and Polynesia*. Auckland: Council for Anglican Women’s Studies, 2012.

- Hocken (use in library) BX5720.5 O87 2012

----- “What Does Liberation Theology Mean in and for the Twenty-First Century?” In *The Re-emergence of Liberation Theologies: Models for the Twenty-First Century*, ed. Thia Cooper. New York: Palgrave Macmillian, 2013: 137-144.

----- “Indigenous Peoples; A Case Study on Being Twenty-First-Century Māori Anglican. In *The Oxford Handbook of Anglican Studies*, ed. Mark Chapman, Sathianathan Clarke and Martyn Percy. Oxford: Oxford University Press, 2016.

----- “Prayer Books, Postcolonialism, Power and Politics: Some Thpughts from an Antipodean Indigenous Laywoman.” In *Postcolonial Practice of Ministry, Liturgy and Interfaith*, ed. Kwok Pui-Lan and Stephen Burns. London: Lexington Books, 2016: 109 – 122.

- Available online

----- “Bible and Colonization: Aotearoa New Zealand,” in *Colonialism and the Bible: Contemporary Reflections from the Global South*, ed. Fernando F. Segovia and Tat-siong Benny Liew. Lanham, MD: Lexington Books, 2018.

----- “He moemoea mō ōku mokopuna. In *From the Deep: Pasifiki Voices for a New Story*, ed. James Bhagwan, Elise Huffer, Frances C Kora Vaka’uta, Aisake Casimira. Fiji: Pacific Theological College, 2020: 16-22.

- Avaialble online

Online Magazine Articles:

----- “For 40 years, Oscar Temaru has protested the French presence in the Pacific. *The Spinoff* September 1 2020.

Chapters also appear in the following publications:

Lifting Women’s Voices: Prayers to Change the World, ed. Margaret Rose, Jenny Te Paa, Jeanne Pearson, Abigail Nelson, New York: Church Publishing, 2017

Talanoa Rhymns: Voices from Oceania, ed. Nasili Vaka’uta. Wellington: Masilamea Press, 2018.

- Hocken (use in library) BR1490.T343

Te Rire, Jonathan, “Taxonomy, Māori Whakapapa Verses Wetsren Science.” *International Journal of Arts and Science*, vol. 5, issue 3, (2012): 59-73.

----- “Hihita me ngā Ramariki o te Kohu.” In *Mana Māori and Christianity*, ed. Morrison H, L Paterson, B Knowles and M Rae. Wellington: Huia Publishers, 2012: 205-222.

----- “Te Rire, Hone and Steve Taylor, “Children of the Waters, Whirlpools, Waiora, Baptism and Missio Dei.” *Mission Studies*, vol. 37 (2020): 5-28.

Tiramorehu, Matiaha, *Te Waiatatanga mai o te Atua, South Island Traditions*, ed. Manu Van Ballekom, Ray Harlow. Christchurch: Dept of Māori, University of Canterbury, 1987.

Turei, Mohi, Wiremu Kaa, Te Ohorere Kaa, *Mohi Turei, ana tuhinga i roto i te reo Māori*. Wellington: Victoria University Press, 1996.

- Hocken (use in library)

W

Rt Rev Muru Walters:

Walters, Muru, "Lets put the Joy back into worship." In *He Toenga Whakawhitinga: Essays Concerning the Bishopric of Aotearoa, written in honour of the visit of the Most Reverend and Right Honourable the Lord Archbishop of Canterbury Dr Robert Runcie M,C*, ed. John Paterson. Rotorua: Holmes Printing, 1983.

----- "A New Vision of God Towards a New Humanity in Christ: The Story of Maori." In *God, Christ and God's People in Asia*, edited by Dhyanchand Carr, 81-89. Hong Kong: Christian Conference of Asia, 1995.

----- "Church and State: A Māori Perspective on te tino rangatiratnga" In *Church and State: Te tino rangatiratanga*, ed. J Crawford. Auckland: College of St John the Evangelist, 1996: 66-74.

----- "Mihinare and Karakia Māori: An Anglican Perspective on Māori Religious Incantations." *Stimulus* vol. 6, no. 2 (1998): 76-81.

----- "The Upoko o te Ika Karaitianatanga." *The Future of Christainity: Historical, Sociological, Political and Theological Perspectives from New Zealand*, ed. John Stenhouse, Brett Knowles and Anthony Wood. Adelaide: ATF Press, 2004: 3-15.

----- "Atuatanga: An Introduction with a Compilation of Readings." Rotorua: Te Whare Wānanga o Te Pihopatanga o Aotearoa, 2007.

----- "Lambeth 2008 and a Way Forward for Te Upoko." Te Pihopatanga ki te Upoko o te Ika, 2008: 1-6.

Whatahoro, H. T., Matorohanga Te, and Nepia Pohuhu, *The Lore of the Whare-Wānanga, or, Teachings of the Māori College on Religion, Cosmogony and History*. Translated by S. Percy Smith. 2 vols. Vol. 1. Cambridge: Cambridge University Press, 2011.

Maharaia Winiata, *The changing role of the leader in Māori society*. Auckland: Blackwood and Janet Paul, 1967.

- Available from Central Library

Witana, Riki R, "He Tikanga Tangihanga: Aspects of Māori Funeral Practices." In *Counselling Issues & South Pacific Communities*, ed. Philip Leroy Culbertson. Auckland: Accent Publications (1997): 93-105.