

# HE WERO: TAHITAHIA TŌ TĀTOU WHARE



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**About the editors:**

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**Title:**

The title for this resource booklet, "A challenge: Let's sweep our house," was composed by Matua Victor Mokaraka, Jacynthia and Paul, over the dinner table as we told Matua of the story of the emergence of Indigenous voice in the church. This title relates to the work that still needs to be done by the church.

**Photo acknowledgements:**

Photos and images, unless otherwise acknowledged, are from Rev Jacynthia Murphy. The cover photo is a maro, a frontal apron tied around the waist and is a traditional garment that is worn by both men and women. Maro were typically a waist mat of dressed flax with little rolls of flax in short lengths. When women put on the maro a particular incantation (maro taua) was recited. The back cover photo is of a stained-glass window depicting Tane, God of the forest.

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## INTRODUCTION

This booklet of five theological reflections has been compiled as a user-friendly resource that comes from a strong and proud indigenous theological and faith lens. Much of the resources that are available within the Anglican Communion come from a non-indigenous theological and faith lens. This compilation of reflections then is unique, and it is hoped will be a prophetic voice for our Anglican Church in terms of speaking out and into the areas of environmental racism and climate change.

Key work within the Anglican Communion worldwide is our commitment to the Five Marks of Mission:

1. To proclaim the Good News of the Kingdom
2. To teach, baptise and nurture new believers
3. To respond to human need by loving service
4. To transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation
5. To strive to safeguard the integrity of creation, and sustain and renew the life of the earth

The focus of this resource is particularly on the Fourth and the Fifth Marks of Mission.

## COLONISATION

Colonisation has had a horrific and genocidal impact on indigenous communities worldwide. This colonisation is linked to the proliferation and expansion of the worldwide Christian missionary project. During the colonial period, Christianization and westernization became an almost synonymous process. In a symbiotic relationship, Christianity helped justify colonial expansion, which in turn cleared the way for Christian expansion. In the hands of colonizers, Christianity became an instrument of domination, which was used to promote social structures that perpetuated unjust and oppressive systems.

The Bible was used by Christian missionaries to teach that everyone had a divinely given status in life, and that the status of the indigenous population was to be subservient to their European masters who had been ordained by God to be the superior race. So, the Bible came to function as an 'imperializing text' because it authorized expansionist activity and legitimated imperializing agendas. It was used as a tool to keep indigenous peoples subordinate to western rulers. Gen 1.28, for example, tells of the divine command to 'fill the earth and subdue it'. This passage was used, from the sixteenth century onwards, as biblical justification for colonisation. These words were understood by the colonizers as permission for violence and domination

Fast forward to today, it is easy (especially for westerners) to pretend that colonisation was something that happened in the past (in the sixteenth, seventeenth, eighteenth, and nineteenth centuries), and is something that relates to a bygone era. This kind of thinking is problematic for (at least) two reasons. First, it denies the ongoing, tangible effects of colonialism on indigenous communities today. Indigenous peoples continue to live with the

realities of losses suffered through having their land stolen, having their language banned, having their culture denied, and their religious traditions outlawed. Colonialism ensured the suppression of indigenous knowledge and the violent oppression of indigenous bodies. Secondly, many postcolonial scholars argue that, while the age of colonialism may have ‘officially’ passed, it is not over, but has simply been superseded by neo-colonialism – or a new kind of colonialism. Just because the colonist power is no longer physically present, doesn’t necessarily guarantee a liberated, free order.

In confirming that there is ongoing colonisation of Indigenous people, a recent report from the Intergovernmental Panel on Climate Change (IPCC) acknowledged the impacts of ongoing colonisation of Indigenous People, as well as the need to integrate Indigenous knowledge in climate governance and decision making.

The report states, “Vulnerability of ecosystems and people to climate change differs substantially among and within regions, driven by patterns of intersecting socioeconomic development, unsustainable ocean and land use, inequity, marginalization, historical and ongoing patterns of inequity such as colonialism, and governance.”<sup>1</sup>

Further, the Report highlights the need for Indigenous voice and participation in climate change policy and action. “Equitable partnerships between local and municipal governments, the private sector, Indigenous Peoples, local communities, and civil society can, including through international cooperation, advance climate resilient development by addressing structural inequalities, insufficient financial resources, cross-city risks and the integration of Indigenous knowledge and local knowledge.”<sup>2</sup>

It is therefore important to acknowledge that the ongoing effects of colonialism and imperialism is a lived reality for millions of indigenous peoples to this day. As the Anglican Communion, we acknowledge injustices perpetrated against indigenous communities in our Five Marks of Mission, in particular the Fourth Mark of Mission: To transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation.

## PROPHETIC INDIGENOUS VOICES ON THE PLANETARY CRISIS

On June 19, 2020, the Anglican Communion Environmental Network (ACEN) released a statement on environmental racism. Seventy other primates and bishops from around the Communion signed the statement.<sup>3</sup>

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<sup>1</sup> IPCC Report, “Climate Change 2022: Impacts, adaptation and vulnerability, Summary for Policy makers,” pg.14.

<sup>2</sup> IPCC Report, “Climate Change 2022: Impacts, Adaptation and Vulnerability - Summary for policy makers,” pg.34. See IPCC website: <https://www.ipcc.ch/report/ar6/wg2/>

<sup>3</sup> See Anglican Environmental Network website: [https://acen.anglicancommunion.org/media/416007/200619-acen-environmental-racism-statement-updated-200624\\_en.pdf](https://acen.anglicancommunion.org/media/416007/200619-acen-environmental-racism-statement-updated-200624_en.pdf)

The relationship between the ACEN, the Anglican Indigenous Network (AIN) and the Anglican Alliance Network (AA) grew out of the 2020 statement. The three networks resolved that the statement should be the beginning of common work and began planning and producing a series of webinars and videos that introduced viewers to indigenous, Christian worldviews and gave voice to the great struggles that are already present in indigenous lives as a result of climate change and environmental degradation.

In November 2020, the AIN, along with the ACEN and the AA, co-produced an Advent webinar on “Prophetic Indigenous Voices on the Planetary Crisis.” Throughout Advent 2020, the AIN and the ACEN offered a series of four, weekly, webinars, bringing perspectives from indigenous communities across the Communion on the planetary environmental emergency. Indigenous communities in four regions of the Communion – Aotearoa/New Zealand/Polynesia (led by Bishop Te Kitohi Pikaahu), Africa (led by Bishop Ellinah Wamukoya), Amazonia (led by Bishop Marinez Bassotto), and the Arctic (led by Archbishop Mark MacDonald) – produced four videos.

The work for the Aotearoa/New Zealand/Polynesian film production in November 2021 included participation from students and some faculty from Tikanga Māori and Tikanga Polynesia at St. John’s Theological College in Auckland, New Zealand. Contributors included, Bishop Te Kitohi Pikaahu, Archbishop Emeritus Winston Halapua, Father (Rev Dr) Frank Smith, Rev Dr Eseta Mateiviti-Tulavu, Fe’i Tevi, Dr Emily Colgan, Rev Jacynthia Murphy, Rev Kerry Davis, Matua Tom Ihaka, Rev Canon Arthur Hokianga, Rev Dr Paul Reynolds, and others. The film editing team included Rev Te Karere Scarborough, Wilson Chan, and Anthony Arcilla (film maker), with Samuel Hokianga on sound/audio, Rev Shona Pink-Martin and Koriniti Hokianga on waiata/himene and music, Rev Neihana Reihana on composition of karakia and scripting, and Whaea Linda Paki as our kaikaranga.

These four Indigenous film resource contributions are offered to the Anglican Communion as part of the work toward fulfilling the fifth Mark of Mission: To strive to safeguard the integrity of creation, and sustain and renew the life of the earth. The films from Aotearoa, New Zealand and Polynesia, the Amazon, and Africa, are currently on the Green Anglicans website and on YouTube.<sup>4</sup> The webinar contribution from the Arctic is unavailable because of copyright issues.

## THEOLOGICAL RESOURCES

There are five resources that are presented in this booklet:

- **Theological Resource #1: Kaitiakitanga: Resisting Injustice**
- **Theological Resource #2: How Long will the Earth Mourn? Environmental Racism and its Impact on Indigenous Communities**
- **Theological Resource #3: He Kākano Ahau: I am a seed. Spiritual Harm – Indigenous People in Aotearoa**
- **Theological Resource #4: A Theology of Turangawaewae**
- **Theological Resource #5: Reflective Questions**

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<sup>4</sup> See web address: [https://www.youtube.com/playlist?list=PLkTM3IaIbXdBRulk3MV3BVIOL7\\_kP\\_rFh](https://www.youtube.com/playlist?list=PLkTM3IaIbXdBRulk3MV3BVIOL7_kP_rFh)



## Theological Resource #1: Kaitiakitanga: Resisting Injustice

Authors: Rev Dr Eseta Mateiviti-Tulavu, Dr Emily Colgan, Rev Jacynthia Murphy, Rev Kerry Davis, Rev Dr Paul Reynolds, and Wilson Chan.

This reflection was born as a collaborative theological response to the critical issue of environmental racism – specifically the reality that indigenous communities worldwide are disproportionately impacted by ecological injustice and the climate crisis.<sup>5</sup> A group comprising theologians from Aotearoa New Zealand and Oceania met over the course of a number of weeks to talanoa (converse), keeping this kaupapa (matter for discussion) at the centre of our discussions. Our conversations roamed as people shared stories of how their communities carry the burden of ecological degradation and are powerless to initiate change. One member of the group spoke of the chronic over-fishing by commercial fisheries that had decimated the fishing grounds near her village. Not only does the corporate plunder of the ocean deprive her people of food and income, but it is also a source of profound distress to her community that they cannot carry out their ancient custodial responsibility to protect the moana (the ocean) and its inhabitants.

While there were moments of hilarity and deep-belly laughter, these stories also drew tears of anger at the fact that indigenous voices are so often excluded from political bodies that make decisions on ecological issues – particularly when these communities so often bear the brunt of environmental degradation. There was a sense of frustration and hopelessness that while indigenous communities carry generations of contextually specific ecological knowledge which could contribute to climate mitigation strategies, this knowledge is silenced or dismissed as ‘unscientific.’ These communities are powerless to enact the knowledge which would restore mana (authority) to the environment.

As we shared and listened to these kōrero (stories) we began to hear resonances between ancient indigenous ways of being in the world and ancient ways of being in biblical texts. And so began a weaving together of these traditions; a weaving to create a brief ecological reflection, grounded in and responsive to our context in Aotearoa and Oceania.

This reflection is an experiment, a work in progress, and by no means the last word on this important kaupapa. It is an attempt to push back against traditional, western models of theology which pretend to exist above or beyond contextual concerns, and which are often highly individualist (in the sense of being written by and for individuals). So, it is a collaborative attempt to evoke and to provoke. It is an attempt to push the boundaries and to wrestle with what it means to ‘do’ theology meaningfully here, in this place.

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<sup>5</sup> The reflection initially appeared as part of a webinar series hosted by the Anglican Indigenous Network, entitled *Prophetic Indigenous Voices on the Planetary Crisis*. See youtube link: [https://www.youtube.com/playlist?list=PLkTM3laIbXdBRulk3MV3BVIOL7\\_kP\\_rFh](https://www.youtube.com/playlist?list=PLkTM3laIbXdBRulk3MV3BVIOL7_kP_rFh)

## **Kaitiakitanga: Resisting Injustice**

Tihei mauri ora!  
Ki te whai ao, ki te ao mārama.  
He korōria ki te Atua,  
he maungārongo ki te whenua,  
he whakaaro pai ki ngā tāngata katoa.

Tahuri te kei o te mihi ki te Atua,  
Koia te Timatanga, koia hoki te Whakamutunga.  
Na ona ringa e hanga nga mea katoa o te ao.  
A, ka kororia i runga i te ingoa o Te Matua, Te Tama, me Te Wairua Tapu,  
Amene

Indigenous Māori and Pacific peoples understand creation as inherently unified; there is a profound connection among all that exists within creation. Māori recognise this relationship as kaitiakitanga. Kaitiakitanga is a taonga and a whanaungatanga that exists between humans and the other-than-human world. At the heart of the term kaitiakitanga is whanaungatanga – the interrelatedness of all creatures within all species; plants and birds, rivers, lakes and sea, mountains and hills, animals and insects - all have value in themselves and are to be respected and honoured. In this way, kaitiakitanga respects the mana of all living things and seeks to uphold their mauri with tapu, aroha, and manaaki.

Mana refers to spiritual power. If a forest, lake, or coastal area has mana, it will hold an abundance of life in birds, fruit, and fish. Kaitiakitanga affirms that respect for the care and harvesting of these resources enables people to receive from the land and sea in a cycle of mutual reciprocity.

Mauri literally means the essence of life that exists within every aspect of creation. As just one part of the created order, we are called to honour the mauri and the mana in all that exists – human and other-than-human.

Tapu refers to the sacred, and in practical terms relates to ways of ensuring our resources are replenished and restored. This is done through offering aroha and manaaki by following the maramataka, kore hi ika, kore kai moumou, and having a rahui. Tapu ensures that our relationship with the earth breathes in and out sacredness through our spirituality. Our totemic relationship with our mountains, rivers, birds, fish, trees, root crops is integral to our identity as kaitiakitanga. As kaitiaki, we are responsible for the sustenance and maintenance of creation.

In this way, the concept of kaitiakitanga positions human beings in creation, not as supreme masters over the Earth community, but as interdependent members of the Earth community. Perceiving ourselves as interdependent members of creation requires us to broaden our gaze beyond our own anthropocentric concerns to include consideration of all living entities in everything we do. It asks us to offer aroha and manaaki to all other living entities.

Although the indigenous concept of kaitiakitanga certainly pre-dates the arrival of missionaries and western Christianity, there are significant resonances between kaitiakitanga and Christian concepts of relationality within creation.

As Christians, we affirm that human existence is intrinsically and inescapably inseparable from God; life without God is simply impossible. God is the source of our existence – our beginning and our ending. In the same way that our existence is profoundly dependent upon God, so too are we utterly dependent upon the Earth and Earth's other-than-human community. The depth of this interconnectedness is seen in Genesis 2:7, where God creates the human being from Earth's soil and breathes into humanity te hā ora. It is the very same soil and breath from which God creates the animals and birds (v 19). There is whanaungatanga or kinship between these creatures and the human being – they both originate from Earth's fertile soil; Earth is their common ancestor and God their creator. It is to the Earth our bodily forms will return when our life cycle is complete.

It is in this same text that human beings are instructed to 'serve and preserve' the Earth (Gen 2:15). We are imaged here as created beings, formed from Earth, animated by God, and entrusted by God to serve and honour all creation. As interdependent whanau and members of the Earth community, we serve and in turn are served in a reciprocal pattern of mutual custodianship. To serve and honour Earth in this way is to recognise and respect the intrinsic worth of all other-than-human life. It is to see creation as God does, and to affirm that it is 'very good' (Gen 1:31). And, as we see with the concepts of mana and mauri, to recognise the inherent worth of all that exists (human and other-than-human) results in an attitude of restraint that respects each created entity in itself, for itself.

This attitude of restraint or rahui, calls to mind the sacred, set apart time that is Sabbath. As God rests in the Sabbath moments, so all creation – human and other-than-human – rests with God. This consecrated season that is sacred time and space enables healing and restoration for all God's creation, breaking the pattern of unfettered progress and unquestioning consumption of Earth's resources. It is a reminder of the imperative for justice so that all creation might flourish and have abundant life (John 10:10).

In a world where relentless ecological degradation and widespread racism deny fullness of life to so, so many, we are called to expose and confront systems that silence, exploit, oppress, and abuse. As the sea roars (Ps 96:11-12), the mountains tremble (Ps 46:12), the land mourns (Jer 4:28), the stones cry out (Luke 19:40), and creation groans (Rom 8:22), so we add our human voices to the cry of the Earth community, resisting oppression and demanding justice and restoration.

In practical, tangible terms, justice and restoration for Māori and Pasifika peoples is realised through tino rangatiratanga, or sovereignty and self-determination. This includes the ability to care for and protect God's creation, exercising kaitiakitanga and ensuring the physical and spiritual well-being of all.

At the heart of the term 'ecology' lies the Greek word oikos, meaning 'house', 'home', or 'household.' Ecological well-being is weaved into the well-being of our home – the whole

inhabited Earth. The flourishing of one is impossible without the flourishing of all. It's time to get our house back in order!

“Toitū te marae o Tane, toitū te marae o Tangaroa, toitū te iwi”.

Protect and strengthen the realms of the land and sea, and they will protect and strengthen the people.

### **Glossary**

Aroha – love

Kaitiaki – guardian

Kaitiakitanga – guardianship

Kaupapa – topic or matter for discussion

Kore hi ika – a strict fishing quota or no fishing/diving at certain times

Kore kai moumou – harvesting at the right times/only for what is needed

Kōrero – conversation

Mana – authority

Manaaki – care/hospitality

Maramataka – Luna calendar

Mauri – essence

Moana – the ocean

Rahui – setting temporary restrictions on certain areas

Talanoa – open and inclusive dialogue

Tapu - sacredness

Taonga – gift

Te hā ora – the breath of life

Tino rangatiratanga – sovereignty or self-determination

Whanau – family

Whanaungatanga – kinship

## **Theological Resource #2: How Long will the Earth Mourn? Environmental Racism and its Impact on Indigenous Communities**

Authors: Dr Emily Colgan, Rev Jacynthia Murphy, and Rev Dr Paul Reynolds.

This theological reflection was created as a proposal to the Archbishop of Canterbury, requesting an Anglican encyclical on environmental justice. Although the request was not taken up, this theological resource booklet is in some way a contribution to this important work ahead for us as the Anglican communion.

This theological reflection can be used alongside the videos from Indigenous Anglicans (Indigenous Prophetic Voices), as well as alongside the study questions at the end of this publication. It is a 'grassroots' resource and it reflects a theology of Indigenous Anglicans.

What has been produced here is a theological summary of those four webinar videos, from Aotearoa/New Zealand/Polynesia, Africa, Amazonia, and the Arctic, entitled "Prophetic Indigenous Voices on the Planetary Crisis."<sup>6</sup>

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<sup>6</sup> See youtube link: [https://www.youtube.com/playlist?list=PLkTM3laIbXdBRulk3MV3BVIOL7\\_kP\\_rFh](https://www.youtube.com/playlist?list=PLkTM3laIbXdBRulk3MV3BVIOL7_kP_rFh)

## “How Long will the Earth Mourn?” Environmental Racism and its Impact on Indigenous Communities

### Karakia/Prayer for Forgiveness from the Earth

I te wā o te mate urutā, ka huri te ao  
Tērā ētahi, i poroporoakitia ō rātou mate, rae ki te rae  
Tērā ētahi, i poroporoakitia ō rātou mate rorohiko ki te rorohiko  
I takahia te tikanga, e ora ai te tikanga  
I roto i tēnei whenua o Aotearoa, ka tū ngā waka, Ka aukati te rere o ngā poti i runga moana  
Ā, ka noho te tangata ki te kāinga.  
Ahakoa te āhua taumaha o te mate urutā i kitea te ora i roto i te mate.  
Ka hokia ngā manu ki ōna kōhanga  
Ka mārama a Tangaroa kia kitea āna tamariki.  
Ka rangona te hau ora i tēnā o te hau mate.  
Ka mate kāinga tahi, ka ora kāinga rua.

E kōrero ana tēnei whakatauki mō ngā tohu me āta whakarongo e eke ai tātou ki tua.  
He aha ngā kāinga e tohua nei te Atua ki a koe?

E mōhio ai tātou, me ĭnoi.  
Tēnā, e te Atua, tēnei te auē ki a koe.  
I te kākahutia o te taiao i ngā he, me ngā hara o te tangata  
E te Atua, murua ō tātou hara.  
Heoi, whakaorangia mātou i te kino.  
Ārahina mātou.  
Kia kitea ngā mate kāinga tahi.  
Kia ora a kāinga rua  
Korōria ki tō ingoa tapu,  
Ake āke āke, āmene

During this time of COVID 19, the world has changed dramatically.  
In this season, some families have attended funerals in person to farewell their loved ones.  
And others have had to farewell their loved ones through a computer screen.  
Customs were changed, and pruned, in order to find new ways of expressing our humanity.  
In these lands of New Zealand, cars stood still, and boats were no longer able to sail across our oceans.  
And humanity was forced to remain home.  
Despite the feeling of uncertainty and despair during this time we saw hope emerge from our new reality.  
Birds returned to their nests.  
The ocean became crystal clear and showed an abundance of sea life below.  
Fresh air gave us life anew, no longer polluted with toxins and decay.

We have a Māori proverb that says, “When one house falls, another one rises.”  
This proverb speaks about the opportunity, and the need for us to positively respond to the signs around us. So, what might God reveal to us through these circumstances? What ways

do we need to let go of in order to build a better future?

So that we may discern the answer together, let's join in prayer:

Lord, hear our pain and cries.

We've clothed the environment with human wrongdoing.

Please forgive us.

And rescue us from evil.

Lead us Lord.

And help us to discern what to let go of.

So that life will grow afresh.

We praise your Holy name.

Forever and ever, amen.<sup>7</sup>

## INTRODUCTION

"Taking care of the Earth is a missiological task. Earth-keeping is just as sacred as preaching the gospel to a sinner." (Rev Dr Kapya Kaoma of Zambia)

"We see our forest, our rivers, as sacred elements...in the forest there are the spirits that inhabit it, in our rivers there are the spirits at the bottom. Mother Earth feels it, she cries, and is agonising because they are burning our forests, they are pulling out all the forest in our land. And Wooma (God) is not happy." (Vanda Ortega, Witoto, Amazonia)

"... I came that they may have life and have it abundantly" (John 10:10).

For many centuries now, indigenous peoples around the world have understood and experienced the intersectional and interconnected nature of oppression. The recent and ongoing global waves of protest denouncing racism and decrying the lack of tangible action to curb the climate crisis have highlighted the profound injustices experienced by members of our human and other-than-human community and exposed the inherent connections between these injustices. Climate change and environmental destruction disproportionately impacts upon indigenous communities; it is predominantly indigenous bodies that bear the burden of deforestation, pollution, droughts, floods, bushfires, storms, and rising sea levels. In a very literal sense, the plight of the Earth is bound up with plight of indigenous peoples.

The Gospel imperative of justice demands that we, the Anglican Communion, scrutinize our role in the oppression and exploitation of Earth and indigenous communities. It requires we stand in solidarity with vulnerable and marginalised communities (both human and other-than-human) and work to seek genuine reconciliation in order that we might contribute to the coming of God's kingdom on earth, where all life may flourish. In this sense, the urgent task to address these interconnected injustices to Earth and Earth's indigenous communities is inherently missiological; it is work that is grounded in our Five Marks of Mission. But in acknowledging the intersectional nature of this suffering, it is equally important to recognise that any missiological response offered by the Church must be similarly

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<sup>7</sup> This 'Karakia / Prayer for Forgiveness from the Earth' was composed by Rev Neihana Reihana.

intersectional. Thus, it is vital for us as a Communion to centre the voices of those in our midst who experience oppression and exploitation and empower those these voices to shape our response to these crucial issues of our time.

## THE PROBLEM OF GREED AND EXPLOITATION

“Let’s begin with the link between climate injustice and greed...Humankind went beyond the boundaries and beyond the limits.” (Bishop Zac Niringiye of Uganda)

“The ports we have in the region for our travel to the city are being sold. Entrepreneurs come and expand their farms, build their mansions, and buy the streets that give access to the river and that serve as access to the city. They are privatising the streets, which were public and which we used for many years...today they have an owner, they have surveillance, and we can no longer use them to go to the city.” (Marilda, Karapana, Amazonia)

“But woe to you who are rich,  
for you have received your consolation” (Luke 6:24).

At the heart of the injustice that characterises environmental degradation and racism are economic systems and extractive industries grounded in greed, which exploit indigenous communities and their resources. Time and again, the growth that accompanies urbanisation and privatisation gives privilege to the interests of non-indigenous businesspeople and entrepreneurs, “leav[ing] spirituality and traditional ecological knowledge in the dust” (Princess Daazhrai Johnson, Gwich’in, Arctic). This systematic injustice primarily impacts the poorest of the poor as indigenous communities are forcefully removed from lands, which they have been intimately connected for generations. Land confiscations and evictions inevitably result in the dire loss of food sources as these communities are no longer able to grow their own food or have access to ancient, indigenous hunting grounds. Additionally, this dispossession and disconnection from traditional lands leave indigenous communities homeless and without access to basic human rights. At an immediate level, this loss relates to access to clean water, health care, and education as communities are “re-located” (displaced) and separated from tribal lands. Equally important, however, is the recognition that this dispossession also includes the loss of language, culture, and tradition as land is an integral connection to indigenous systems of knowledge and identity.

In a world that affirms – even celebrates – a model of unfettered economic development where the wealth and comfort of some comes at the expense of others, we are challenged by the biblical concept of Sabbath. As God rests in the Sabbath moments, so all creation – human and other-than-human – are called to rest with God. This consecrated season that is sacred time and space enables healing and restoration for all God’s creation, breaking these patterns of unrestricted progress and unquestioning consumption of Earth’s resources. It is a poignant reminder of the imperative for justice so that *all* creation might flourish and have abundant life.

## IMPACT ON WOMEN AND CHILDREN

“Climate change is a reality for the Indigenous people in Africa. It is a prominent environmental and developmental issue and is the challenge of our time. It exacerbates insecurities of the most vulnerable populations, which includes women.” (Bishop Ellinah Wamukoya, Diocese of Swaziland)

“The woman said to him, ‘Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water’” (John 4:15).

When our traditional environments suffer violation because of human greed, our bodies also experience deep violation – particularly the bodies of women and children. For many indigenous peoples, women are the caretakers of water, seeking out and collecting water for our people. Women carry a sacred connection to the land: “We carry the sacred territory within us” (Vanda Ortega, Witoto, Amazonia), generating and nurturing life, just as Mother Earth also generates and nurtures life. With droughts and water shortages wrought by dramatic changes in climate, women and girls are forced to journey further and further to retrieve this resource which is becoming more and more scarce. The increasing distances travelled to collect water means that women and girls in particular miss out on education, which further marginalises and disempowers them. As the Samaritan woman cries out for water that gushes up to eternal life (John 4), so we must heed the cry of indigenous woman and children who desperately seek this life-giving necessity for both physical and spiritual nourishment.

## INTERCONNECTEDNESS OF ALL EXISTENCE

“Just as humanity can be said to be sacred, so is the whole entire created order.” (Rev Dr Kapya Kaoma of Zambia)

“I remember how my family lived, they took care of animals and held them in high respect. They also took care of the land. And everywhere they travelled on the land they would not kill animals without reason.” (Trimble Gilbert, Gwich'in Leader, Arctic)

“We live on this Earth, but it does not belong to us. It belongs to the ancestors who are generally called the guardians of the land. It is entrusted to us to use it for the benefit of future generations... Our ancestors gave us this land and we have the duty, the moral obligation to give it back to the future generation.” (Rev Dr Kapya Kaoma of Zambia)

“At the heart of the term kaitiakitanga (guardianship) is whanaungatanga – the interrelatedness of all creatures within all species; plants and birds, rivers, lakes and sea, mountains and hills, animals and insects - all have value in themselves and are to be respected and honoured.” (Rev Jacynthia Murphy, Aotearoa)

“The Lord God put the human in the garden of Eden to serve and preserve it” (Gen 2:15).

Human existence is intrinsically and inescapably inseparable from God; life without God is simply impossible. God is the source of our existence – our beginning and our ending. In the

same way that our existence is profoundly dependent upon God, so too are we utterly dependent upon the Earth and Earth's other-than-human community. The depth of this interconnectedness is seen in Genesis 2, where God creates the human being from Earth's soil and breathes into humanity breath of life. It is the very same soil and breath from which God creates the animals and birds. There is kinship between these creatures and the human being – they both originate from Earth's fertile soil; Earth is their common ancestor and God their creator.

Indigenous peoples understand creation as inherently unified; there is a deep connection among everything that exists within creation. Our existence as indigenous people is intimately linked to the infinite web of interconnected relationships which comprise the entire universe. We understand such interrelatedness exists among all creatures within all species: plants, birds, rivers, lakes, seas, mountains, hills, animals, and insects. This profound sense of connection is expressed by a young Gwich'in boy (son of Princess Daazhrai Johnson, Gwich'in, Arctic) who exclaims, "I think I'm part Ocean!" Or by an African theologian, Rev Dr Kapya Kaoma of Zambia, who claims, "When I see a rat, I see my father." We understand all creation as gifted from God and therefore inherently sacred; everything that exists has value in itself and is to be respected and honoured. This way of thinking positions indigenous peoples *within* creation. We are not supreme masters over the Earth community, but rather, interdependent members *of* the Earth community. And perceiving ourselves as interdependent members of creation requires us to broaden our gaze beyond our own anthropocentric concerns to include consideration of all living entities in everything we do.

Respect for the care and harvesting of Earth's resources enables indigenous communities to receive from the land and sea in a cycle of mutual reciprocity. We are responsible for the sustenance and maintenance of creation: "If we take care of Earth, Earth will take care of us." Ultimately, however, the Earth does not belong to us. Our ancestors entrust the Earth to us as guardians of the generations (human and other-than-human) to come. As Rev Dr Kapya Kaoma states, "our ancestors gave us this land and we have the duty, the moral obligation to give it back to the future generation." We live lightly on Earth, always mindful of those future generations. We understand ourselves as created beings, formed from Earth, animated by God, and entrusted by God to serve and honour all creation. As interdependent kin and members of the Earth community, we serve and in turn are served in a reciprocal pattern of mutual custodianship. To serve and honour Earth in this way is to recognise and respect the intrinsic worth of all other-than-human life. It is to see creation as God does, and to affirm that it is 'very good'.

## INDIGENOUS KNOWLEDGE

"If you study the Bible, what you find there is what we already practice." (Colleen Swan, Arctic)

"Make me to know your ways, O Lord;  
teach me your paths" (Ps 25:4).

There are deep resonances between biblical thought and practice and indigenous thought and practice. These resonances are particularly felt in a common perception of the sacred and inseparable connection between God, people, and Earth, which has been all but lost within many Western societies. The devastation and/or confiscation of indigenous lands, however, results in the direct destruction of cultures, knowledge systems, language, traditions, and customs, which understand and give practical guidance on how to live appropriately within this sacred and inseparable connection. For indigenous peoples, our spirituality is grounded in the Earth – it is connected to the soil. Without a connection to our traditional lands, the lands of our ancestors, our connection to God and to indigenous ways of being will simply cease to exist.

In this context, justice and restoration are urgent and imperative on a number of levels. On one level, justice is crucial to restore to indigenous peoples those basic human rights denied for so long and essential to the flourishing of these communities. Justice here includes access to clean water, sustainable food sources, ongoing healthcare and education, and the recovery of indigenous lands, language, culture, identity, and spirituality. This level relates to dismantling the systems which have disadvantaged and demeaned indigenous peoples for so long. It relates to restoring balance among Earth's human communities. On another level, however, the restoration of these basic necessities is vital because ultimately the climate crisis and its interconnected web of oppressions cannot be effectively addressed without the contribution of indigenous knowledge. Indigenous knowledge is essential to any meaningful, collective response to the climate emergency and indigenous voices must be front and centre of any attempt to find long-term solutions to ecological degradation and extreme poverty.

The deep resonances between biblical thought and practice and indigenous thought and practice – particularly relating to the sacred and inseparable connection between God, humanity, and Earth – provides common ground for strong connection and solidarity between indigenous and non-indigenous members of the Anglican communion. This, in turn, creates a foundation for meaningful partnership from which practical expressions of justice and reconciliation might emerge.

#### DIVINE CALL FOR JUSTICE

“We are called to expose and confront systems that silence, exploit, oppress, and abuse.”  
(Rev Dr Eseta Mateiviti-Tulavu of Aotearoa, New Zealand and Polynesia)

“I asked for forgiveness from Creator for being disconnected for so long, but I'm here now to share in my responsibility...” (Bernadette Demientieff, Gwich'in, Arctic)

“Our young people have taken that bold step using their vulnerability to be empowered to become proud, resilient, passionate guardians of our ocean – God's *loimata*, our Moana.”  
(Fe'i Tevi, Diocese of Polynesia)

“Let justice roll down like waters,  
and righteousness like an ever-flowing stream” (Amos 5:24).

Despite climate change and racism being among the most critical issues faced by the Earth community, these desperate threats to our planet have failed to galvanise humanity, and questions remain as to whether the political will exists to address the situation quickly and effectively.

Our Anglican Communion has an indispensable role as a powerful prophetic voice speaking and acting for God's justice in this largely apathetic world. Our prophetic calling demands we stand alongside indigenous communities and speak with courage and clarity in the tradition of our biblical prophetic ancestors. We are called to declare a message of critique and lament for the way things are and to proclaim a message of hope for the way things could be – with the sacred connection and balance between God, Earth, and humanity restored. This prophetic calling is a missiological calling, encouraging, inspiring, and stirring the world into action towards God's justice and peace, towards God's kingdom on Earth. As we respond to God's prophetic and missiological call we are emboldened in our vulnerability and empowered to become proud, passionate, and resilient guardians of our Earth and *all* its inhabitants.

“At the heart of the term ‘ecology’ lies the Greek word *oikos*, meaning ‘house’, ‘home’, or ‘household.’ Ecological well-being is weaved into the well-being of our home – the whole inhabited Earth. The flourishing of one is impossible without the flourishing of all.” (Maika Bonifant and George Tavalea of Aotearoa, New Zealand and Polynesia).

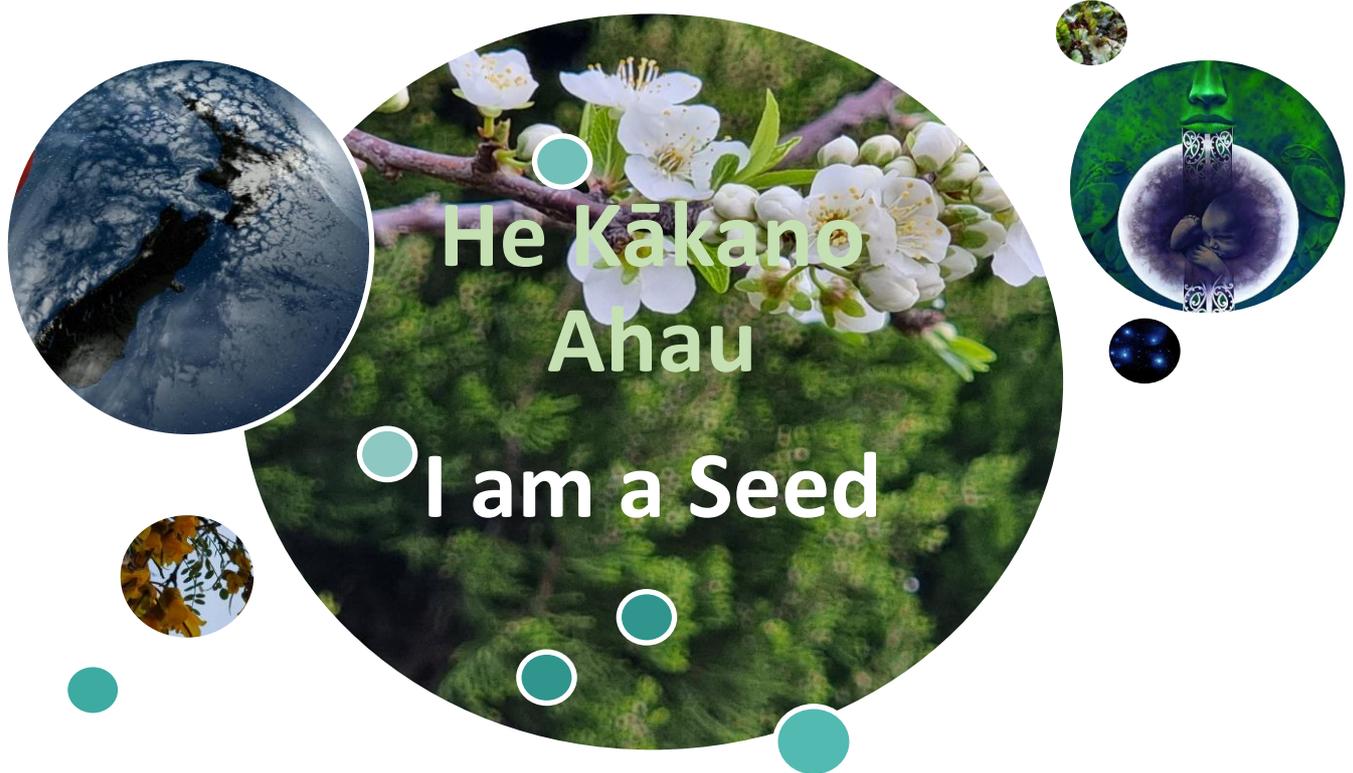
In a world where relentless ecological degradation and widespread racism deny fullness of life to so, so many, we are called to expose and confront systems that silence, exploit, oppress, and abuse. As the sea roars (Psalm 96:11-12), the mountains tremble (Amos 8:8), the land mourns (Jer 12:4), the stones cry out (Lk 19:40), and creation groans (Rom 8:22), so we add our human voices to the cry of the Earth community, resisting oppression and demanding justice and restoration.

It's time to get our home back in order!

**Theological Resource #3: He Kākano Ahau: I am a seed. Spiritual Harm – Indigenous People in Aotearoa**

Author: Rev Jacynthia Murphy.

This theological reflection is an offering by Rev Jacynthia Murphy, who has been an inspirational contributor to the Anglican Communion. Rev Murphy has created film segments on Māori concepts of spiritual harm and climate change impacts in Aotearoa; has actively participated as an Anglican Communion representative at COP-26 and other climate change fora; has co-contributed to work around the “Prophetic Indigenous Voices on the Planetary Crisis” 2020 Advent webinar series; and contributes to the writing of the theological resources in this booklet.



*Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth.*

*2 Timothy 2:15 ESV*

### **SPIRITUAL HARM - INDIGENOUS PEOPLE IN AOTEAROA**

There is a Māori saying expressed in song, “He Kākano Ahau” I am a seed. He kākano conveys growth. Even before a seed is planted or nourished, it has inherent promise to take root, emerge, and flourish. A person, like a seed, is intrinsically linked to generations who have gone and are yet to come. He kākano derives from somewhere, belongs to something, and cannot be isolated or detached from its whakapapa<sup>8</sup>. In this manner all humans are kin with the same whenua and ultimately creation. It is within this paradigm that Māori can accept that our existence is accountable to Papatūānuku<sup>9</sup> and all of her realm. We must be traditionally sustainable in order to flourish. We must not knowingly cast ourselves above all else in order to flourish. Failure to provide and be provided for in this way leads to harm mentally, physically, and spiritually. As our inner kākano stirs within us all we are to collectively grow ourselves for the greater common good of all.

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<sup>8</sup> Genealogy, lineage.

<sup>9</sup> Earth Mother.

## **MONEY**

Through the passing down of knowledge in stories, song, practice, and experience, the insights herein are a snapshot of how indigenous knowledge is inherent to maintaining and improving the spiritual well being of all. Time has proven that the economic flourishing of the few has, is, and will continue to negatively impact on the cultural, social, and environmental fabric of indigenous people which is vital to their spiritual well being. Many permissive activities, both in the public sector and religious organisations, continue to negatively influence the physical, mental, and spiritual wellness of Māori<sup>10</sup> and cultures in the Pacific. Māori have struggled to maintain their identity, language, and turangawaewae<sup>11</sup>. Māori inherently know that looking to the past, however painful that might be, is where lessons can be found to navigate us into a sustainably better future. This paper takes you with us.

## **MIGRATION**

Many moments in time have been, and still are, spiritually harming throughout the world. It would be no surprise to many that Māori experience disparity, lack of equitable resourcing, silenced voices, and little to no acknowledgement of their role in sound moral guardianship. This has taken its toll. It may be easier to simply take it on the chin, but the cost of doing so causes immense harm, often manifesting in unwholesome ways. In today's melting pot of multi-culturalism and perpetual assimilation, choosing to leave their tangata whenua<sup>12</sup> status to be an ethnic in foreign lands is proving to be more spiritually uplifting for Māori than what their own land of Aotearoa can offer them. With the waning cultural acknowledgement of Māori in their own lands they may as well be just 'another ethnic' in other lands, as it were. This migration however, has the potential for Māori identity becoming so insignificant that those who remain in Aotearoa NZ struggle to retain their indigeneity and voice. This, we consider, is the worst possible outcome that New Zealanders and their immigrants can offer their equal partner<sup>13</sup>.

## **COLONIAL**

Aotearoa NZ might be considered to be reasonably progressive, and to some extent I agree with that notion. However, we still find evidence that the economic advancement of a few upsets the balance of indigenous holistic thinking and living. Despite our perceived prosperity, we are a nation still experiencing widespread poverty, inequity, homelessness, and poor health. Our colonial legislative governance has not done enough to empower Māori to discern for themselves what is appropriate for their traditional lifestyles. Our government falls short of the measure it takes to fully right the colonial errs of the past. We are a nation still apologising for the massive losses Māori have endured. In the North Island alone indigenous ownership went from 80% in 1860 to 4% in 2000. The Crown and the NZ

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<sup>10</sup> Indigenous people of Aotearoa New Zealand.

<sup>11</sup> Place where one has rights of residence and belonging through kinship and genealogy.

<sup>12</sup> Place of standing, ancestral lands.

<sup>13</sup> Equal by virtue of Te Tiriti O Waitangi, Treaty of Waitangi.

Company had purchased nearly 99% of the South Island by 1865<sup>14</sup>. 2020 revealed that NZ's four largest private landowners are foreign companies. According to RNZ<sup>15</sup> since the government was formed, the Overseas Investment Office (OIO) has approved more than \$2.3 billion of forestry related land sales. 'Overseas forestry companies dominate the top of the freehold landowners list. One of the companies amassed its entire land portfolio of more than 77,000 hectare in less than four years – bumping it from owning nothing in 2015, to being the country's third biggest private landowner today.'<sup>16</sup>

Warfare in Aotearoa NZ spanned over a century, manifesting in the lengthy land wars of 1843 – 1872, despite the arrival of the Gospel by the Church Missionary Society in 1814 and the signing of the Treaty of Waitangi in 1840. It would seem that much of what was promised by the colonisers was conveniently lost in translation. Wording of Te Tiriti (Treaty), both in context and understanding, differs. Māori lost their indigenous right to retain and govern their land and all its resources. These losses to a colonial understanding of governance would lead to the ultimate cost of indigenous mana, traditional practices, communal living, sustainable food baskets, culture, and language. Great Māori leaders would fight vehemently for a Treaty that we believe has never been fully honoured. Multiple corporal punishments, incarcerations, confiscations, government imposed law, and identity losses has taken its spiritual toll. The inability to be self governing has damaged the ethos of this nation's indigenous peoples which in turn continues to fill our jails, hospitals, mental health systems, and cemeteries<sup>17</sup>.

## MUSKETS

With so little of their ancestral land left, crippled with colonial legislation, the indigenous people of Aotearoa, and worldwide, are facing a downward decline in their overall wellbeing. The unrealistic processes to develop their lands has meant that some now choose to live by traditional moral 'lore' rather than wade through costly legislative 'law', thereby putting themselves at great risk. "Not One Acre More" was the pushback in 1975 to stop the confiscation of traditional land by a colonial government. "Save Our Unique Landscape" (SOUL), was a 2019 outcry to the sale of confiscated land that decades ago was promised to be returned to help in the wellbeing and floursihment of Māori. "We all have Mana and noone can take it away from You"<sup>18</sup> is the cry of an activist following the unlawful 2007 'Urewera terrorist raids' that led to yet another apology from government. "Take the Noose from around my Neck so that I can sing my Song" retaliating against the insistence that Māori were to wear the colonial neck tie in parliament and not their ancestral neck wear. These examples of colonial rejection are the modern day Māori 'muskets' of Aotearoa. Each moment committed to finding solutions to alter the course of Māori who

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<sup>14</sup> NZ History, 'Māori land loss, 1860-2000', <https://nzhistory.govt.nz/media/interactive/māori-land-1860-2000>, (Ministry for Culture and Heritage), updated 21-Apr-2021. June 2022.

<sup>15</sup> Radio NZ.

<sup>16</sup> Timberbiz, *NZ's four largest private landowners are foreign companies*, Radio NZ, October 2019; <https://www.timberbiz.com.au/nzs-four-largest-private-landowners-at-foreign-companies/> 19 June 2022.

<sup>17</sup>For the years ending 30 June 2009 to 2018, the rate of confirmed suicide deaths increased from 11.3 per 100,000 in 2009 to peak at 12.4 in 2018. Parliamentary Library Te Pātaka Rangahau research paper 2022/01; <https://www.parliament.nz/media/9014/suicide-in-nz-snapshot-march-2022.pdf>, p2. June 2022.

<sup>18</sup> Quotes from activists Dame Whina Cooper, Pania Newton, Tame Iti, Rawiri Waititi.

cannot cope. Those who are spiritually harmed. Those who are culturally bereft of the land, traditions, and beliefs, that gives them reason to hold their heads high. Activism has, is, and will be the catalyst for change and transformation and until Māori feel their spiritual wellness of mana and turangawaewae return, the new muskets will keep firing. Each generation handing on the baton to the next, as is our cultural responsibility.

## **ENVIRONMENT**

Indigenous people no longer accept the inability to sustainably live with the advancement of economics over cultural, spiritual, environmental, and social wellbeings. Māori are prepared to risk it all to live on their ancestral lands handed down to them, seasonally fish in the oceans and rivers, select the fruits of the forest when there is promise of ecological prosperity, and procure wild life in a cyclical manner. The land, forest, and seas, are imbued in cultural respect so that traditional procurements are conducive with maintaining pristine wellness for all living things.

Whenua (land) means everything to Māori, as does the moana<sup>19</sup> that surrounds her. They provide long term wellness for all whānau, marae, hapū, and iwi<sup>20</sup>. Core principles of healthy lifestyles are too often shadowed by economic gains, which Māori simply do not have. Does that affect their mana?<sup>21</sup> Yes it does! Does it affect their wairua?<sup>22</sup> Yes it does! Land is not money and mana cannot be bought. The environment in its entirety refers to all manner of life. It is cultural, social, environmental, spiritual, and yes, economic too. But it is not one over the other. Not one culture over another. Not colonial over indigenous. No!

## **VOICE**

The silence is deafening when we refer to the spiritual harm that centuries of colonisation has imposed on the indigenous people in Aotearoa. The Anglican Church is not exempt from the role it has played in this. Land gifted to the church has somehow been forgotten as just that, a gift. So too, are the many gifts acquired, in one form or another, by the government for public use. It was promised to induce wellness to all its constituents. It is spiritually harming when the few who are able to purchase that public land, rather than it being offered back to its original owners, Māori.

The modern muskets of Māori have amplified and when it does it is considered to be agitative and primitive by some, and not enough by others. If the church is to right its errs of old they must use their voices in solidarity with its partners. The Anglican voice must never be silent. It too, must be an amplification to improve their commitment and do better. "We come seeking forgiveness for all we have failed to be and do as members of Christ's body -

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<sup>19</sup> Oceans and waterways.

<sup>20</sup> Family, common gathering place, sub-tribe, tribe.

<sup>21</sup> Prestige, authority, control, power, influence, status, spiritual power, charisma.

<sup>22</sup> Spirit.

forgive us where we have failed to support one another and to be what we claim to be.”<sup>23</sup>  
When we as Anglicans find that breath we must use it!!

## THOUGHTS?

### **The crisis**

How is the continuation of colonisation impacting our indigenous communities?

How are Indigenous communities uniquely affected?

What will happen if action is not taken to heal spiritual harm?

### **The solution**

How can indigenous knowledge combat social privilege?

What is distinctive about indigenous knowledge?

### **Making changes**

What can the wider society learn from indigenous voices on spiritual wellness?

How can indigenous communities and the wider society work together to tackle change?

### **More action**

What can Anglican churches do to support change?

What first step can you take *today* to help fight for change?



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<sup>23</sup> He Karakia Mihinare o Aotearoa / A NZ Prayer Book, *Eucharistic Liturgy – Thanksgiving and Praise*, The Anglican Church in Aotearoa, New Zealand and Polynesia / Te Hāhi Mihinare ki Aotearoa ki Niu Tīreni, ki Ngā Moutere o te Moana Nui a Kiwa. p478-479.

#### **Theological Resource #4: “A Theology of Turangawaewae”**

Author: Rev Katene Eruera.

In 2017 the General Synod Standing Committee of the Province of Aotearoa, New Zealand and Polynesia established a Social Justice Advisory Group. One of the projects that the Social Justice Advisory Group implemented was around “Turangawaewae.” The focus of this project was on the important issue of homelessness in Aotearoa, New Zealand. The Māori word ‘Turangawaewae’ embodied the focus of the project, which incorporates the notions of finding a place of belonging, a place of safety, a place of warmth, nourishment and love.

Rev Katene Eruera, the then Dean of Tikanga Māori at St. John’s Theological College (now the Manukura or Principal of St. John’s Theological College) was asked to write a ‘Theology of Turangawaewae’ by Archbishop Philip Richardson, which has been used widely as a teaching and study resource for the church. This theological resource has been included here because of its focus on wellness for all of Creation, as well as an indigenous theological resource that provides guidance and wisdom on dignity for all.

## A THEOLOGY OF TURANGAWAEWAE<sup>24</sup>

This statement offers a theological framework for understanding the mission of this Church within its social justice tradition. It takes the unique language of tūrangawaewae as it speaks to that tradition and its desire to enhance the dignity of all human beings.

As a theological resource the language of tūrangawaewae speaks to God's declaration of love for humanity through the act of creation. Tūrangawaewae is translated as a 'place to stand'. Its origins are in the Māori philosophical claim to a community's divine inheritance, their mana tuku iho (divine authority), mana motuhake (sovereignty), and tūrangawaewae over a defined geographical area of creation. The claim is grounded in a community's genealogical relationship from the divine to its ancestors to its living members; bounded by the natural landscape, such as mountains, ranges and rivers; metaphorically imagined as a whare tapu (sacred house). Thus, a community bestowed with God's mana; dedicated to God's purposes, holds responsibility to share equitably in its resources for the well-being of all members of its community.

To truly speak of tūrangawaewae is to speak of encountering God's love through the shared human experience of home, identity and belonging in the world. Theologically then, God's act of creation of the world (Te Aoturoa) is where humanity claims the gift of creation as its tūrangawaewae. Human communities embody tūrangawaewae, when they acknowledge and live out of God's blessing for humanity, in the flourishing of personal and communal well-being through creation. Thus, the embodiment of tūrangawaewae begins in a community's vision of the world where God blesses humanity to do on earth as in heaven – to be loving, to be kind, to be just, to be merciful, to be forgiving – to be God's agents in the world. If we know that sense of love through having a sense of belonging, we affirm the lifegiving presence of God not only for ourselves but for all humanity. For a community to claim tūrangawaewae gives concrete expression to a spirituality that seeks to love God and love neighbour in the world through its place, its peoples and its resources. Such is the nature and purpose of the gift of creation to all humanity.

The Church stands in a long tradition of speaking about and acting on God's love for all humanity. It speaks into the public square about social issues, in critiquing the political and economic order, of affirming human rights and obligations to one another, and it lives in the world as witnesses to the sacredness of human life, for the stewardship of creation; and in service to all humanity. Where human communities fail in their stewardship of creation they fail in their responsibility to care for the well-being of all of its members. To speak of tūrangawaewae then is to also speak of new beginnings for communities in light of the truth about who we are as human beings.

We take then tūrangawaewae as a whare tapu, a sacred house where maunga, awa, moana etc. stand in declaration of a particular community's place of home, identity and belonging; where it holds responsibility for the wellbeing of all its members. In the words of the liturgy in our prayer book, giving effect to that responsibility so all are fully alive, is where the gifts

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<sup>24</sup> Statement on Theology of Turangawaewae | Written by Revd Katene Eruera | Commissioned by Social Justice Unit, Anglican Church in Aotearoa, New Zealand and Polynesia, August 2017. Downloaded from [www.anglicansocialjustice.nz](http://www.anglicansocialjustice.nz)

of God's creation meet the needs of all: 'Ko tāu rourou, ko taku rourou, ka mākona mātou'.  
'With your resources, and my resources, the people will live'.

## Theological Resource #5: Reflective Questions

Author: Dr Emily Colgan.

European colonial projects were not only about conquering land and resources; they were about conquering the hearts and minds of indigenous communities. Traditional indigenous theologies and spiritualities were replaced (often forcibly) by western Christianity, which in turn, reinforced the superiority of the colonial master. This process continues to be perpetuated in many theological contexts today, where indigenous re-articulations of Christian theology is rejected for daring to push and broaden traditional western articulations of Christianity. In redressing the injustices of this history, Anglican leaders must work to support the restoration of indigenous theologies, alongside reparation for confiscated land and stolen resources.

The reflections contained in this booklet offer indigenous re-imaginings of theology that push and broaden traditional western understandings of Christian concepts. But they are not just beautiful words and ideas. They are also a wero – a challenge – to our Church leaders to better engage with indigenous communities in their contexts.

Below is a list of questions intended to provoke thought and discussion. Some of the questions might make you uncomfortable and your first response might be one of defensiveness. You might feel emotions like shame, guilt, and embarrassment. That's normal. Don't try to excuse or deflect those responses. Embrace your dis-ease. And then use it to begin the sacred task of dismantling those systems and structures in our Church that disempower and deny life to indigenous peoples in your context.

- Who are the indigenous people in your context?
- How did Christianity arrive in your land and what was the impact on the indigenous spiritual traditions?
- What is the history of the land(s) on which your church(es) stands? How did the church come by the land used for its buildings?
- What is the current relationship between your church and the indigenous communities in your context?
- How is indigenous sovereignty acknowledged and enacted in your church?
- What resources are currently produced by indigenous Christians in your context and how are they used in your church?
- How is indigenous spirituality reflected in the worshiping life of your Church?
- How is your church working to redress past injustices perpetrated by your Church against indigenous peoples?
- How is your Church working to promote the well-being of indigenous peoples in your community?

## CONCLUSION

This work has been a passion of love. Love of our neighbour, love of our environment, love of our communities and peoples. This work is also an offering of forgiveness. Forgiveness for all we have done to the Earth, and forgiveness for all we have done to one another. These resources were compiled as an effort to honour and live out our Five Marks of Mission. As well as transforming unjust structures of society, and striving to safeguard the integrity of creation, these resources, including the film, theological statements, and reflective questions, are compiled so that they may be used:

To proclaim the Good News of the Kingdom  
To teach, baptise and nurture new believers  
To respond to human need by loving service

Let us work together to do God's work on Earth. May these resources be in some way the 'feathered cloak that surrounds you,' that guide us in how we love our neighbour.

<p>E rere e ngā Karere a Te Karaiti, Kawea te kupu ki te tini ki te mano. Ruia i runga i te whakaaro nui, Ruia i runga i te whakaaro pono. Waiho ko te aroha o te Atua, Matua, Tama, Wairua Tapu, Hei kākahu kiwi mōu, Āianeī, ā, āke tonu atu. <b>Āmine.</b></p>	<p>Take wing O messengers of Christ, Carry the Word to the multitudes. Sow it in wisdom, Sow it in truth. And may the Love of God, Creator, Redeemer and Giver of Life, Be the feathered cloak that surrounds you, Now and always. <b>Amen.</b><sup>25</sup></p>
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<sup>25</sup> Māori karakia (prayer) and blessing.

This booklet of five theological reflections has been compiled as a user-friendly resource that comes from a strong and proud indigenous theological and faith lens. Much of the resources that are available within the Anglican Communion come from a non-indigenous theological and faith lens. This compilation of reflections then is unique, and it is hoped will be a prophetic voice for our Anglican Church in terms of speaking out and into the areas of environmental racism and climate change.

