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Bicultural Church



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How We Live Together

“Whāia te iti kahurangi ki te tūohu koe, me he maunga teitei”

“Pursue excellence – should you stumble, let it be to a lofty mountain”

Stuart Vogel, Northern Presbytery

Some years ago, I was sitting in a room with a group of people talking about some church issue or other. During the conversation – with the best will in the world – someone asked the recently arrived Taiwanese minister what he thought. The minister found himself in a position of considerable embarrassment. His English was limited and he did not understand what had been said. To help him out, I repeated the question in Chinese, so that he could understand and reply. Sitting beside me was one of our senior kuia, representing Te Aka Puaho. She discretely patted me on the arm and gave me a very warm, affirming smile.

I have always remembered this as a “bicultural moment”. I, as a Pakeha minister, felt affirmed by one of our kuia in my attempt to assist our Taiwanese minister. Our kuia showed me that in a bicultural church, Māori and Pakeha work together, so that everyone is made to feel at home. A bicultural church does not allow anyone to be put in a position of embarrassment. No one must be placed in a position of “dis-ease”!

However, so often it seems as though biculturalism is made to mean, “Pakeha and Māori need to sort their relationship out and everyone else must wait until they do”. Certainly, within this relationship, there are matters that need to be “sorted out”. Contributors in this edition of Candour will rightly raise and discuss these questions. Nevertheless, the bicultural church is about creating a particular kind of Christian community in which no one is excluded. In part at least, we “sort ourselves out” by working together to serve and welcome all who come to this land.

Our Maori girls and I acknowledge the language of the visitors, *even though they could cope in English.*

Over the last few years, it has been a great privilege and joy for me to lead Korean and Taiwanese young people on to Te Maungarongo Marae at Ohope, on to Te Kokano o te Aroha Haahi in Petone and to Turakino Maori Girls College. Doing this has also brought a certain responsibility. These young people from overseas do not know what to do on a marae. Of course they want to do and say the right things. Some are indigenous people from Taiwan. They are very aware of the need to respect the ground and people of these places in the appropriate way. They look to me to guide them. *They assume – and they have every right to assume – that I know what to do.* I must know and get the formalities of welcome, introductions and interaction right for *their sake*. I am not a passive, neutral participant. I am an active and positive catalyst for introducing people to one another. Biculturalism, for me, has become an essential and crucial aspect of ministry.

Each time – potentially – I have been in an awkward position, I have been the only Pakeha person present during these visits. I could have felt – or been made to feel – like the observer and a side-lined figure in the interaction between Māori, Korean and Taiwanese. But that has never been the case. Membership in this part of the body of Christ, the Presbyterian Church, gives me both the *right and the responsibility* to be there. Te Maungaronga is my marae. Turakina is my college. My Taiwanese and Korean young people and my girls in the College look to me to introduce them to each other.

I need to convey to our Asian visitors that they are now experiencing the unique, bicultural partnership of this country. But biculturalism is simply not a political or social science theory. Our visitors and the girls of Turakina College are not social theories. When I speak in the hall at the College during the introductory speech, the mihimihi, I speak in English, in my inadequate Maori, and also in Chinese. There is on the surface of it, no need for either Chinese or Maori. Young Taiwanese people now speak English well enough to follow a speech (as do obviously the College girls). The mihimihi *could* all be done in English.

But biculturalism acknowledges who it is who has come to us. It acknowledges what we all bring. Our Maori girls and I acknowledge the language of the visitors, *even though they could cope in English*. The mihimihi in Chinese demonstrates the essence of Maori and Pakeha working together to make all feel at home. We are one, but paradoxically perhaps, for me biculturalism has meant learning Chinese well enough to speak it on a marae.

I would like to flatter myself that I managed ok. I take some comfort from the fact that at Turakina Maori Girls' College I became "Uncle Stuart" to our College girls. In Chinese I become Da-shu (big uncle) to my Taiwanese young people. In the bicultural Church I am at home, belong and find a turangawaewae, a place to stand. But the power of Christ also transforms us all. Before we go onto these marae and school, there have been our Asian visitors and the tangata whenua. However, our visitors have always been welcomed and accepted with grace into *our* whanau. The privilege and responsibility of ministry in the bicultural church lies in creating transforming relationships.

The issues that confront us and which are discussed in this issue of *Candour* may seem mountainous and impossible to overcome. A Chinese proverb should make us think: "two tigers can not share one mountain". However, in Taiwan, when people look at Alishan, (Mt Ali), they ask "that is a huge mountain. Why *can't* two tigers share that mountain?" In China they ask the same about beautiful, spacious Taishan (Tai mountain). Aoraki or Taranaki would be big enough for two tigers (although I don't know about Maungawhau-Mt Eden).

The proverb invites us to reflect. If the tigers choose to fight and try to destroy each other, then, no, the highest mountain is not big enough. If they choose to respect and understand each other and seek to live in peace however, then a small mountain is enough for many tigers. It is our choice how we live with each other. If we insist on competing with and trying to beat each other down, one of us must be defeated, *even though the mountain (Aotearoa) is big enough for us both*.

This edition of *Candour* invites us not to stumble in our search to be a bicultural, truly Christian, community embracing all.



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Mahitahi¹ – biculturalism: then and now.....

Wayne Te Kaawa, Moderator of Te Aka Puaho

Way Back Then...

When I became an ordained minister of the Presbyterian Church, two of our senior ministers, Tom Hawea and Meri Caton spoke with me about the joys of ministry in the 1960s and 1970s and how there was a lot of interaction with the wider church. The women in Te Aka Puaho were highly involved in the Association of Presbyterian Women and loved the interaction with their Pākehā counterparts.

On other occasions Pākehā parishes would attend Synod meetings of Te Aka Puaho and use that time to minister to their Māori brothers and sisters often conducting devotions, worship, bible studies, workshops and various other activities. Some parishes entered into special relationships often doing things together. There were two parishes within Te Aka Puaho that were considered bicultural parishes: St Marks in Murupara and St Columba in Rotorua. Membership of both parishes was equally Māori and Pākehā and both parishes were members of Presbyterian and Māori Synod.

I have often quoted the late Te Turi o Kahu², (Sir Rodney Gallen) who said to me “the greatest gift of the bicultural journey is that some of us became life-long friends”³. These three people – Uncle Tom, Auntie Meri and Te Turi o Kahu – specially requested that we move back to the days when we had greater interaction with each other. That request I took to heart and have endeavoured my entire ministry to achieve through both good and challenging times.

The era that these three people grew up in (from 1940 to 1955) was an era that would radically change the relationships within the Church. Promoting indigenous leadership within society and government structures became a major issue after the success of the Māori Battalion during World War II. Māori were becoming more visible and vocal in church and society.

About 90 percent of the mission workers in the Māori missions were Pākehā and it had become increasingly obvious to them that they needed to move their Māori counterparts to the forefront of the church, taking ownership of a church that was focused upon them. Some of the Pākehā mission workers even went as far as to resign from their positions in order to make way for Māori representation⁴. This was a gracious acknowledgement that their work was fulfilled to some extent and it was time to step aside and let Māori take ownership of their hard-fought and won Church. Those Pākehā who did remain, like Sister Annie Henry and Ms Jean Milroy among many others, changed in status from being missionaries to Māori to being ministers within the Church.

This was also part of a greater awareness of moving from a purely missionary- orientated focus to a focus of being church. Two major problems of being Church were identified. Firstly, the Māori missions were supported, operated and responsible to Europeans. They realised that the Māori voice in the Church was limited. Secondly, they also realised that the traditional patterns of European church life and worship did not fit Māori society⁵. Some went as far as to question the compatibility and effectiveness of the Presbyterian method and form of governance and whether this was compatible with Māori forms of governance. These are issues we still debate today.

In order for this to be achieved a paradigm shift from mission to church was needed. The Round Table Conference on Māori Affairs in 1953 was perhaps the most important moment in the life of the Church as those attending were seized with the consciousness that it had been called of God to face vital and urgent issues relative to the future of the Māori people and to the direction that the work of the Church should take in relation to Pākehā and Māori in the common citizenship

1 Mahi Tahi is term used for biculturalism within the Presbyterian Church. Mahi tahi translates as *Working Together*.

2 In the 1950s Sir Rodney Gallen as a young lawyer acted for Tuhoe in their claim for Lake Waikaremoana. He was given the ancestral name by Tuhoe of Te Turi o Kahu in appreciation for his successful representation.

3 Sir Rodney Gallen: personal conversations, Ohope marae 2005

4 Madill R Rev: Personal interview. Dunedin, 28.3.2003

5 Māori Synod booklet. 1970

of Aotearoa New Zealand⁶. The Conference made a number of visionary statements for its day, believing that the Kingdom of God is never securely established among any people until it has been made indigenous by handing over its leadership to the native Church⁷.

To meet the needs of Māori something needed to change in how they “did church”. The Conference recommended that the best way to proclaim the gospel to Māori people is through a Māori ministry. They found that the training of ministers in the Theological Hall was not suitable for the needs of the Maori ministry⁸. A training centre for Māori by Māori in their context, was recommended and accepted by the whole Church in 1953, thus Te Wananga a Rangi a Māori ministry training centre was officially created.

The Conference also took note of trends in overseas missions. In China, the Chinese had taken over the running of their mission, while in India a Union Church had been created under the guidance of the United Church in South India who selected a number of elders and commissioned them as ministers. In the New Hebrides too, changes had taken place and New Hebrides people were studying towards ministry.

The shackles of a colonial way of being church were being challenged by Pākehā missionaries in an attempt to indigenise its expression of being Church, its mission and ministry. The Foreign Missions Committee of this Church stated in its 1952 report to General Assembly that when the Church is confronted with the obligation of world missions, it is thrown back on the meaning of its own existence. In this sense the committee is attempting to hold up the mirror of the gospel to the Church at home so that the Church may see itself truly in the purpose of God⁹. It seemed a sensible conclusion that the Presbyterian Church in Aotearoa New Zealand would follow the trend in world missions to indigenous peoples.

These visionary statements were a significant shift from dependency to interdependence as an expression of autonomy. One could argue, why interdependency and not just autonomy. The answer is simple; whoever holds the purse strings and has the majority of resources, dictates what being Church is. Māori did not at that time, and have never held, the purse strings or the majority of resources. What non-Māori take for granted would be considered a luxury in Te Aka Puaho. The Pākehā missionaries realised this and became advocates of breaking the dependency syndrome, becoming voices for a greater share of the Church’s finances and resources.

Another important milestone in the bicultural journey was the Race Relations or Fellowship in the Gospel conference held in the early 1960s. The Conference was convened at Ohope Marae and most presbyteries were present including representatives from some Assembly committees. This showed the importance that the Church attached to this Conference which considered the ministry of the Presbyterian Church to a rapidly increasing Maori population.

One of the criticisms since presbyteral and later synodal powers were conferred upon the Maori Synod was that its creation and subsequent powers was an expression of segregation or reverse racism by the Church. This Conference affirmed that it was neither segregation nor reverse racism, but that the Synod was an integral part of the Presbyterian Church of New Zealand. This Conference further expressed its confidence in the Māori Synod and suggested that the Church should be better informed about its work.

The Conference acknowledged the precept that ministry to Māori was the responsibility of the whole Church and not of Synod alone. The Māori Synod and presbyteries must work together in co-operation. The Presbyterian Church needed the experience, knowledge and insights that Te Hinota Maori had built over the years and Te Hinota Maori needed the vast resources and networks that the Presbyterian Church had acquired. Some good results emerged from this Conference. Two bicultural parishes were established between the Māori Synod and Bay of Plenty Presbytery, two Māori ministers were released to help Wellington Presbytery and an Auckland Parish develop their mission to Māori, and an East Coast parish entered into partnership with the Māori Synod.

6 Laughton J: From Forest Trail to City Street. *The Story of the Presbyterian Church among the Maori People*. Presbyterian Bookroom, Christchurch. 1961. Pg 48.

7 Ibid pg 49.

8 Ibid pg 50

9 General Assembly Report: 1952:88

One interesting dynamic in this history is how both missionary and the subjects of their mission changed and evolved together. We tend to look at how the mission agents changed their subjects for better or worse and ignore the fact that the missionary also changed. A sign of this is Ohope marae, opened in 1947 and rebuilt in 1977. It is the world's first bicultural marae, the world's first bilingual marae, and the world's first Christian and church-based marae. Countless hours of organising, planning and physical work were put into this marae by many Pākehā Presbyterian missionaries. The current wharenuī stands as a memorial to the late Very Rev John Laughton and Hihita, Sister Annie Henry.

By the 1970s the architects of the Māori Synod had started to pass on and a new generation of leaders had taken their place. Almost twenty years after its creation Te Wananga a Rangi was closed and merged with Knox Theological Hall and the long trek to Dunedin had begun again. Previously, only four Māori had made the journey since 1928. In its lifetime Te Wananga a Rangi successfully trained twenty Māori men and women to ministry. Since its closure only seven Māori have become national ordained ministers and today only one is ministering within the Presbyterian Church while another is ministering in the defence forces.

With the closure of Te Wananga a Rangi the Māori Synod again grappled with the idea of further developing and expanding its mission and ministry. One resource that Te Hinota did have was a number of long-serving elders who worked closely with their ministers. The idea was accepted by the General Assembly for a self-supporting ministry called Amorangi ministry. The idea was to provide a short-term intensive study programme leading to ordination to assist the full-time minister.

Over time the workload of Amorangi ministers developed and increased but ministry was still delivered on a voluntary basis. Most parishes within Te Aka Puaho are served by Amorangi ministers. A few have gone onto stipendiary ministry with further education at the Knox Centre for Ministry and Leadership. Amorangi ministry is one of the success stories of Te Aka Puaho, having developed and evolved over 30 years with 57 Amorangi ministers in total.

And Now...

That was then, this is now and some things have changed, some things have moved on and some things remain the same. I still believe in the bicultural Church with some reservations. What reservations? Firstly, I find that the bicultural journey tends to sap my energy in many ways, particularly resource and finance-wise. Secondly we are still the poorest part of the Church – that was the case in the 1800s and that reality remains the same today. The essence of the bicultural journey was in the empowerment of Māori within the Church and eventually evolved into the Fellowship in the Gospel of working together in common mission.

The developments within the Church's mission to Māori closely mirrored what was happening in Māori society in the 1940s–1970s. Māori were largely landless, voiceless and powerless in many political arenas with their language barred from schools. Māori were over-represented in unemployment, crime, educational failure and prison. The Church's mission reflected these statistics. Yet during this time we had at least 17 full-time paid ministers, deaconesses, teachers and workers all funded by the Church.

Today the situation has changed in Māori, and indeed, in New Zealand society. While Pakeha speak of modernity and post-modernity I find that Māori speak of grievance and settlement and post-settlement. Most iwi have moved into the post-settlement phase.

Today we have close to 500 kohanga reo throughout the country with nine thousand Māori children in early childhood education, there are numerous kura kaupapa (schools) and there are three wananga or tertiary providers owned and operated by Māori for Māori with close to 20,000 students. There is the development of Whanau Ora and most iwi have their own funded Hauora or health departments. The Māori economy today is estimated at \$36 billion dollars with iwi entering into trade agreements nationally and internationally. How does the Church's mission reflect this reality today? In many ways our Māori Synod was involved in all these positive developments especially in the education sector.

In spite of all these positives today we only have one full-time paid national ordained minister and a host of unpaid Amorangi ministers. If we were to turn back time and reconstitute the Roundtable Conference on Māori Affairs and redesign the Māori Synod, what important developments would emerge that would lead to further empowerment of Māori within the Church? If we were to hold another Conference on Fellowship in the Gospel, would you be interested in attending and what would emerge and be added into the mission of the Church?

Being Cross-Cultural in our Bicultural Setting

Ray Coster, Moderator Presbyterian Church Aotearoa New Zealand

Growing up in Central Southland in the 1950s and '60s I was totally unaware of cultural diversity. We were very much a mono-cultural society with our own dialect of English. People tended to use adjectives rather than adverbs; more often than not we would use the word "done" rather than "did"; and of course to "outsiders" we were known for our strong guttural pronunciation of "R".

These were the post-war years and many of my parent's generation, especially those who had lost sons, or who had had a family member in a prisoner-of-war camp, still held feelings of resentment towards "the enemy" nations. While I grew up hearing the odd negative or sarcastic comment about these "foreign" people, generally we were a "closed" community with only one or two immigrant peoples. The issues of biculturalism or multiculturalism were not even a thought in my mind or a part of the adult conversation that I listened to.

Sadly, it seems that there are still some people in Aotearoa-New Zealand trying to live today with the mind-set of that bygone era. Each election year we hear the cry, "we should be one people with one law for all". Most people that I hear speaking like this are pakeha, and by implication their view is that all people should embrace pakeha culture and values.

This is a bicultural nation – Maori and others.

It was not until I went to university in Dunedin in 1970 that I first became conscious of Maori people. I am very grateful for Hori and Rangi Heta who graciously and patiently educated this young, ignorant Southlander that there was an indigenous people who had been here for hundreds of years before my ancestors arrived in 1842. They introduced me to the fundamentals of Te Reo. In the years that followed I have developed a real love, respect and appreciation for taha Maori and Maori people. While I attempt to speak Te Reo to show honour for the Tangata Whenua of this nation, I am always conscious of how badly I pronounce this beautiful taonga.

In this bicentennial year it is so important that we as a nation, and especially us as a Church, reflect on the foundation document of New Zealand – Te Tiriti o Waitangi – and the gracious invitation offered by the tangata whenua to Selwyn Marsden and the early missionaries to come to their land. This is a bicultural nation – Maori and others.

As each year passes we become even more aware of how many ethnicities there are in the "other" group. In that sense we are very much a multicultural country. The 2013 census estimated that 14.90% of the country's population were Maori, 11.80% of the population were Asians (deriving from various nations in Asia), 7.40% were of Pacific island origin (including from the Cook Islands, Niue, and Tokelau, all of which are dependent states of New Zealand in the Pacific), and 1.20% were individuals of Middle-Eastern, Latin American, and African descent. Approximately two-thirds of the population was of European descent or Pakeha.

Our *Book of Order* speaks about our Presbyterian Church being a "multicultural church with a bicultural commitment". Personally, I prefer the term "cross-cultural" over "multicultural". In my mind the term "multicultural" simply acknowledges that there many different ethnicities living in this nation. To me, this lacks a vital ingredient of the Christian understanding of the Kingdom

of God. It is not enough just to acknowledge another ethnicity; we must also interact and share with each other. *"There is neither Jew nor Greek... for you are all one in Christ Jesus"* (Galatians 3:28). This unity in Christ does not destroy culture or ethnicity. In the world today there are still Jews and Greeks. Christ can be found in each culture. True unity values each culture, learns from each culture and receives from the other culture.

In the years that followed I have developed a real love, respect and appreciation for taha Maori and Maori people.

Cross-cultural on the other hand implies interaction between the cultures. Each culture is special and each culture is a "gift", and brings that "gift" to this nation. I was very conscious of this at the inauguration of the new Pacific Islands Presbytery. It will remain as one of the very special days in my term as moderator. At a more personal level I am even more conscious of the nature of this gift of cross-culture. One of my daughters-in-law is Chinese, and was born in Taiwan. One of my sons-in-law was born in South Africa. One of my nephews is married to a Japanese woman. The giving and receiving between the different cultures is pure blessing within our family. It not only opens my eyes to a new and fresh understanding of another culture, it actually opens my eyes to our own culture.

I know that the articles in this issue of *Candour* will be a great encouragement to us all in this special bicentennial year, of embracing and enjoying, giving and receiving as a cross-cultural church living in a bicultural context and with a bicultural commitment.

A bicultural church – an amorangi perspective

Hone Te Rire, Te Aka Puaho

Introduction

This paper states that Te Aka Puaho, te Hinota Māori (the Māori Synod) of the Presbyterian Church of Aotearoa New Zealand, is a bicultural church that prophesises the word from the scriptures that says ...the “eternal gospel” is destined to be preached to “every nation and tribe and tongue and people” (Rev. 14:6). Amorangi ministers of word and sacrament are taught to provide for all people who grace the pews of their churches. Amorangi use both the Māori and the English languages in worship services. Some are conversant in other languages and dialects such as Cook Island Māori and Niuean. An Amorangi minister’s task as a servant of the Lord is to share love unconditionally in word and sacrament to the world. The Lord directed Moses, “therefore you shall say unto the children of Israel, I have been sent to you.” (Exodus 3:15). Amorangi minister to people of all ethnicities who desire the Lord.

I will first describe the foundational years of Te Aka Puaho and in particular, those people who were involved in its establishment. During the late 1800s to the 1960s it was the Pākehā missionaries who were dominant in the Māori mission fieldwork. These were the beginnings of a bicultural dream whose name is now known widely around Aotearoa New Zealand and the South Pacific as Te Aka Puaho – “the Glowing Vine”.¹

The journey continues by describing key players who were instrumental in shaping Te Aka Puaho. These early servants of Christ and leaders of Te Aka Puaho were bilingual and conducted prayer services in both the Māori and English tongues.

The final part of the journey covers some of the hurdles that Amorangi faced in projecting the bilingual, multicultural church of the future. During his ministry Jesus reached out to Jews, Gentiles, Samaritans and Romans. The great commission (Matthew 28:19) commands that we make disciples of “all nations”. Christ’s apostles were empowered by the Holy Spirit to minister to all peoples (Acts 1:8), and at the outpouring of the Holy Spirit at Pentecost (Acts 2), Jews and Gentiles from various places gathered to hear the gospel.

Building the Bicultural Church

The idea of forming Te Aka Puaho was first mooted in 1940 by a group of Māori mission workers who were mainly Pākehā, some Presbyterian church leaders and a small group of Māori.² The period from 1940 to 1955 was an era that radically changed the relationship of Māori with the mainstream Presbyterian Church because in 1945 the Hinota Māori (the Māori Synod) came into existence.³ Te Aka Puaho is known as the children’s church because its focus is on educating children to live good Christian lives, a bicultural synod that walks the walk of Jesus Christ in taking the word to all nations, tribes, tongues and people.

The pews of Te Aka Puaho are now filling with non-Māori parishioners from all walks of life who are captivated by the Māori environment of preaching and singing the gospel. Although a Māori-centric church, Te Aka Puaho is for all intents and purposes a multicultural environment projecting the word of Christ and our Heavenly Father to all who hear the voice of its Amorangi Ministers. Prayer services are conducted in Māori and English not just one language, and delivered to multi-ethnic congregations.⁴

1 The name Te Aka Puaho was given by the Rev Erana Manihera, Amorangi of Te Aka Puaho ki Ruatāhuna. It means ‘The Glowing Vine’ in reference to John 15:4-5 where Jesus says, “I am the Vine ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit.”

2 Rev Te Ahorangi Wayne Te Kaawa (Moderator Te Aka Puaho), *Te Wānanga a Rangi*, Te Aka Puaho Publisher, 1st Ed, Whakatane, 2005, p15

3 Ibid, p15

4 Te Aka Puaho parish prayer services indicate a fluctuating mix of Pākehā and Māori attendees

Multiculturalism is a cultural diversity of communities and the policies that promote this diversity. As a descriptive term, multiculturalism is the simple fact of cultural diversity and the demographic make-up of a specific place, sometimes at the organisational level, for instance in schools, businesses, neighborhoods, cities, or nations. As a prescriptive term, multiculturalism encourages ideologies and policies that promote this diversity or its institutionalisation. In this sense, multiculturalism is a society “at ease with the rich tapestry of human life and the desire amongst people to express their own identity in the manner they see fit.”⁵

Te Aka Puaho has a rich tapestry of human life that graces its pews but more importantly its cultural point of difference, which is *wairua* (spirituality), *whanaungatanga* (familiness) and *kotahitanga* (united purpose). It is a uniqueness that my *koroua* (elderly gentleman) describes as our rich Māoritanga.⁶ The language and the environment of Te Aka Puaho now face more multi-bicultural challenges. So now we describe the Amorangi whose multi-faceted role is to minister to the multitude.

The Bicultural Amorangi

Amorangi are trained as servants of the Lord and Christ Jesus at the home of Te Aka Puaho located in the Eastern Bay of Plenty town of Ohope. Te Maungarongo was established in 1947 by the Very Rev JG Laughton as a sanctuary for the Maori Synod’s ministry. *Te Wānanga a Rangī*⁷ – the Māori Theological College – which is now located at the Ohope Marae runs a two-year certificate in Amorangi training. The Amorangi is a part-time minister who receives no stipend for his [or her] duties. Not only is his [or her] call a calling from God to be a servant of word and sacrament, but it is also a calling from the people. This is a great honor and at times a great burden to bear. At times I have to carry my own cross.

The ‘movers and shakers’ of Te Aka Puaho in the early years became latter -day heroes of the Presbyterian Church because their convictions brought to fruition the collective desires of Māori and non-Māori. The non-Māori knew that to survive in the Māori communities it would be Māori themselves who would carry the burden (or is it the Cross) for the Church. Te Aka Puaho owes it gratitude to those Māori and Pākehā forebears even though Te Aka Puaho carries the *wairua* and the *whakapono* of the people. They were the builders of this bicultural Māori church.

The Amorangi is a part-time minister who receives no stipend for his [or her] duties.

They met some challenges along the way but innovative thinking and authentic leadership helped to smooth the way for the era of the Amorangi. The next part of this paper describes in a snapshot that tumultuous journey.

Challenges Facing the Bicultural Church

The creation of a Māori-centric Te Aka Puaho came about because at one point in history non-Māori were the dominant voices in the pulpits. The other part of that was because non-Māori felt that Māori communities would be better served by Māori ministers. However, and as profound as this change might be, there are numerous challenges faced by the modern Amorangi. (I now refer to any Amorangi post 1980s as being modern.)

⁵ Kevin Bloor, *The Definitive Guide to Political Ideologies*, AuthorHouse, 2010, p272

⁶ Emeritus Rev Tom Hawea, *private interview at his Te Teko residence*, 2013

⁷ The name means ‘The School of Heavenly Learning’ was chosen by Tame Te Teira who was one of its first students when the school officially began in 1953

Being an Amorangi means being bilingual and comfortable in more than one language. This view is becoming more prominent to the modern Amorangi. It did not matter to those Amorangi of yesteryear because the language was predominantly Te Reo Māori, and the pews were filled with native-speaking parishioners. The demographics of that environment and landscape have now changed as, for example, the language speakers are fewer and the age gaps between the young and old have widened. Te Aka Puaho services contain more English and/or a mixture of Te Reo Māori to accommodate the growing bi-cultural and bilingual congregations.

The challenges are not insurmountable but often do not align with the Amorangi training at *Te Wānanga a Rangi*. It is expected that prospective Amorangi are conversant in the native tongue of the tangata whenua of Aotearoa New Zealand. Following the Knox College pathway of becoming a minister of the Presbyterian Church for the Amorangi, comes with its challenges. For example the pathway to full-time, paid ministry in the mainstream Presbyterian Church includes studying toward or holding a theology-focused Bachelors degree. The Amorangi has a hard road to follow but the rewards in the bicultural church are many.

Being an Amorangi means being bilingual and comfortable in more than one language.

Conclusion

In a bicultural setting certain principles should serve as guidelines. The most crucial one, perhaps, is to be able to see things from a different cultural perspective from your own. "Transcending one's culture of origin does not mean turning one's back on it, more so because we live in a world that is irreversibly plural where culture is concerned."⁸ Te Aka Puaho is a church that celebrates the diversity of cultures. We must try to include and build friendships between the many and various groups that now grace our church pews. We must try to include all peoples in our worship services and in our church officer positions. Revelation 14:6 implores us to be shepherds to all peoples, nations and tribes. "Communication between people in different cultures does not take place in a vacuum, but always occurs within the context of social relationships."⁹ It is important to build friendships in a bi-cultural church. Welcome to the bicultural church and the spiritual world of the Amorangi of Te Aka Puaho.

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BRING YOUR MINISTRY EXPERIENCE TO A CUTTING EDGE CONGREGATION.

[Ezra 10:4 | Rise up; this matter is in *your hands*. We will *support you*, so take courage and do it.]



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Presbyterian Worship as Viewed Through a Bicultural Lens

Graham Redding, Southern Presbytery

“What changes are we prepared to make within our structures of worship and liturgy to accommodate the tangata whenua within our churches of Aotearoa New Zealand?”

That was a question posed by Te Hinota Māori (the Māori Synod) to the Presbyterian Church’s General Assembly in 1988, a year after the General Assembly issued a series of statements on being a bicultural church. The question was one of several posed by Te Hinota to the Presbyterian Church at that time, effectively saying to the Church in a gracious way, “It’s time to walk the talk”.

Over a quarter of a century has passed since that challenge was laid down. To what extent has it been taken up?

One might have expected the Church Worship Committee, which existed at that time, to take up the challenge, but their reports to subsequent General Assemblies are silent on the subject. This might be attributable in large measure to a relatively high turnover of committee membership and convenorship.

The nationwide renaissance in Māori language and culture in recent decades appears to have passed by most of our churches.

The Committee produced a *Directory for Worship* in 1995, and although the preface to the Directory took the opportunity to “re-affirm the bicultural nature of our Church,” no mention was made in the body of the document of what this might actually mean for the act of public worship. The *Directory’s* descriptions of the dynamics of Christian worship, the elements of Christian worship and the ordering of Christian worship give no indication of a conversation having taken place about the accommodation of the tangata whenua within our structures of worship and liturgy. The strength of the Directory lies more in its catholicity than in its contextuality.

It’s not that the Presbyterian Church did nothing to promote and resource its bicultural commitment. Quite the opposite in fact. In 1990, the 150th anniversary year of the signing of the Treaty of Waitangi, the General Assembly renewed its covenant to honour the Treaty, building on a commitment expressed at previous Assemblies to recognise the Māori people as tangata whenua of this country, and to the Treaty of Waitangi as the basis for social relationships. In keeping with this act of covenant renewal, Te Hinota Māori, in association with the Church’s communications department, presented a “gift towards partnership” in 1992. This gift consisted of five books. The fifth and final book in the series, titled *Mahi Tahi* (“working together”) and subtitled “Practical resources for bi-cultural partnership,” included a selection of Māori waiata (hymns and songs) and karakia (prayers) for use in worship, thereby providing the Church with some options for the incorporation of te reo Māori into Presbyterian services of worship.

Mention should also be made of the significant contribution of the New Zealand Hymnbook Trust to the task of encouraging a more bicultural and indeed multicultural approach to worship. Ecumenical in both outlook and membership, the Trust included some notable Presbyterians, including Shirley and John Murray. In 1982, the Trust was responsible for producing a New Zealand

Supplement for the Australian hymn book, *With One Voice*. The Supplement included 11 Māori hymns. Then in 1993, the Trust published *Alleluia Aotearoa*, a collection of new hymns entirely of New Zealand origin. Seven of the 163 hymns were in Māori. The Trust would have liked to have published more, but in the introduction to the volume they expressed disappointment in regards to a shortage of new hymns being written in Māori or Pacific Island languages. A small handful of additional Māori hymns appeared in subsequent volumes published by the Trust, *Faith Forever Singing* (2000) and *Hope is Our Song* (2009).

In 1996, New Zealand's designated Year of Māori Language, the Presbyterian Church's Te Komiti Takawaenga O Te Haahi (Joint Committee) published a bi-lingual *Resource Manual for Ministers, Amorangi Elders and Worship Leaders*. The main focus of the booklet was on providing liturgical guidance and resources for use in Māori cultural situations. Unfortunately, there does not appear to have been much of a plan for promoting and distributing the resource, other than making it available for General Assembly commissioners to take away with them if they wished.

The significant contribution of the New Zealand Hymnbook Trust

It seems that the uptake for these initiatives in the 1990s was neither widespread nor long-lasting. If it had been, then one might reasonably expect to see some of the fruits of that uptake today. In recent years I have had occasion to travel extensively around the Church and to observe and participate in many services of worship. One thing that has struck me is how monocultural the vast majority of those services have been, excepting those that have had a specifically bicultural or multicultural theme, usually associated with a special occasion or celebration. There is astonishingly little incorporation of te reo Māori into our regular structures of worship and liturgy. The nationwide renaissance in Māori language and culture in recent decades appears to have passed by most of our churches.

Is that your observation too? Just ask yourself how many waiata are contained in your own church's regular repertoire of hymns and worship songs? And how often does te reo Māori feature in your church's prayer life? And in your presbytery's prayer life?

An argument I've sometimes heard used against the incorporation of te reo Māori into services of worship is that, "None of our congregation is Māori". That is an excuse, not a reason. Te reo Māori is one of three official languages in this country (along with English and sign language), and it is the language of our covenant partner. The more we encourage its use in worship, the more we honour the covenant, and the more likely we are to be inspired to look for other ways to honour it.

Ministers and liturgical leaders need not be fluent in te reo Maori to do this, but they do need a basic grasp of pronunciation. That is not hard to acquire. Nor does it take much to build up a stockpile of suitable liturgical phrases, karakia and waiata. Resources are available to help with this task, including *Mahi Tahi*, the *Anglican Prayer Book*, the abovementioned music resources and, more recently, some liturgies written by the Rev Wayne Te Kaawa (Te Ahorangi o Te Wānanga a Rangi and Moderator of Te Aka Puaho), which are available through our Church's website. Regular rather than occasional use of these things builds confidence and familiarity.

Once a congregation starts down this track, where might it lead? I've recently come to realise that the regular incorporation of te reo Māori into services of worship is an important first step, but it is only a start. For me, the next stage is to go to a deeper level of re-examining some of my liturgical assumptions and practices from a bicultural mindset. My motivation for attempting this stems from my visits to Te Maungarongo at Ohope Marae over the years. Each time I go there I am struck by

the manner in which the architecture and art of the wharenui combine Māori lore and legend with parallel Christian concepts and narrative, creating an environment dedicated to Christian faith and expressed in Māori form. This is especially evident in the twelve matching pairs of poupou (carved pillars), from front to rear, down both sides of the interior of the wharenui. Each carving links the biblical story to equivalent characters in Māori history and mythology.

Such recognition does not result in a process of synthesis and harmonisation, as if differences do not exist between the two sets of narratives and underlying worldviews, but rather in a process of respectful dialogue and discovery. The Triune God was at work in Māori spirituality and culture prior to the arrival of the missionary.¹ What does the gospel of Jesus Christ therefore encourage us to affirm in those things (as well as critique)? What challenges does the gospel, as viewed through the lens of Māori spirituality and culture, present to our westernised patterns of worship and liturgy, especially in the Presbyterian/Reformed tradition of which we are part?

Some brief examples might serve to illustrate the kind of thing I'm thinking about here.

Storytelling is a means of identifying with foundational narratives. It constitutes a hermeneutic of trust

One of the most important concepts in Māori culture is that of *tūrangawaewae*. Literally *tūrang* (standing place), *waewae* (feet), it is often translated as "a place to stand." *Tūrangawaewae* are places where we feel especially empowered and connected. They are our foundation, our place in the world, our home. In the Māori worldview, much of life is about finding one's *tūrangawaewae*, one's foundation and place in the world. This is traditionally expressed through a people's relationship with particular places, such as a mountain, a river and other important sites. By comparison, urbanised western culture has a diminished sense of place, and a utilitarian view of the land and of the natural world generally.

In this context, what might it mean for a church to regularly incorporate the concept of *Tūrangawaewae* into its liturgical life? I can foresee three possibilities:

1. A recognition of the significance of our geographical locatedness – we are embodied beings for whom a sense of place is important;
2. A renewed appreciation for creation, not simply as a backdrop to the drama of salvation, but as something that has value in itself and is included in God's redemptive purposes (and ought to be celebrated as such); and
3. A recognition that, as the firstborn of all creation (Colossians 1:15) and the one in whom all things hold together (Colossians 1:17), Christ is our ultimate *tūrangawaewae*. As such, those among us who are like exiles, sojourners in a strange land, rootless with no place to call home, find acceptance and hope in the company of the One who had nowhere to lay his head (Luke 9:58), for Christ is our *Tūrangawaewae*. He is the rock upon which we stand.

1 Interestingly, an argument has arisen in recent times which suggests that Māori spirituality may have had a differentiated conception of God (threefold like the Trinity) long before the missionaries brought Christianity to Aotearoa. As Wayne Te Kaawa puts it: "The term commonly used for God in Māori is 'Io', the parentless one. When the missionaries arrived they asked, 'What or who is God to us?' The response was AIO, A = father, O = mother and I = child. When pronounced as AIO it means, 'Peace to you'. The missionaries thought that this was too close to a Trinitarian understanding of God for a primitive people and changed the Māori name for God (AIO) to Io. But the real word for God is AIO. The other Māori term commonly used for God is 'Atua', which actually is incorrect. 'Atua' consists of two parts: 'atu', which means 'away from here'; and 'tua', which means 'the other side of life'. So Atua means 'away from here, not of the physical'. So, in a sense, for us it is a matter of correcting understanding and recapturing some of the original meaning. Using the term AIO touches a wellspring deep within our Māori being in a way that non-Māori language cannot, but that is true of every people and their language regardless of who they are or where they are." (From personal email correspondence dated 28 June 2011)

Another important concept in Māori culture is that of **whakapapa**. Whakapapa describes the actions of creating a foundation, and layering and adding to that foundation. This is done by reciting genealogies (tātai) and stories, and through ritual. Whakapapa allows people to locate themselves in the world, both figuratively and in relation to their human ancestors. It links them to ancestors whose dramas played out on the land and invested it with meaning. By recalling these events, people layer meaning and experience onto the land. In a church context, the concept of whakapapa links in with the Christian concepts of the communion of saints and the great cloud of witnesses (Hebrews 12:1), reminding us of our connection with those around us and those who have gone before us in the faith. We are relational beings, not isolated individuals. The community of which we are part stretches across time, space and culture.

Unfortunately, this corporate aspect of Christian identity has often been neglected in Protestant theology and liturgy, where the emphasis tends to be more on the faith of the individual believer. It is sometimes said that Protestant churches suffer from a deficient ecclesiology. The notion of whakapapa encourages us to rectify this deficiency. In Māori tradition, a wharenui is identified as the tipuna (foundational ancestor) of the people in the form of a dwelling to provide a home and sanctuary for his children and descendants. Tellingly, Te Maungarongo, which means the unifier, the creator of peace and harmony, depicts Christ as its tipuna. He is the one in whom, with whom, and through whom we find our deepest peace and harmony.

My third example concerns the concept of **ora**, which connotes life and health. The everyday greeting, “Kia ora,” might literally be translated as, “Be well,” with connotations similar to the Hebrew notion of shalom, which conveys a holistic and deeply interconnected view of life and wellbeing. It is simultaneously personal and communal, physical and spiritual, ancestral and current. This challenges the rather compartmentalised view of life and wellbeing often experienced in western culture. For me, it is expressed most profoundly in the hongi, the traditional Māori greeting of nose pressing, in which there is an exchange of the ha, or breath of life, evoking the Hebrew notion of nishmat chayyim found in Genesis 2:7. This is always a moving experience on the mārae. By comparison, the act of passing the peace in many church services can often seem awkward and forced. Our churches can only benefit from translating something of the hongi’s dynamism and symbolism into their liturgical life.

My fourth example concerns the notion of **pūrākau** as story, often associated in Māori culture with the recital of myths of origin. In this mostly oral tradition, the storyteller is a trusted guide and the storytelling is a means of identifying with foundational narratives. It constitutes a hermeneutic of trust. As such, it may be contrasted with the hermeneutic of suspicion that has characterised much biblical scholarship and preaching in Western Christianity.

Our largely functional approach to scripture sees it being dissected, analysed, appropriated and applied, but seldom indwelt. Bible texts are used to yield teaching points rather than to draw listeners into the peculiar mysteries and depths of the foundational narratives of Christian faith, wherein we might listen for, and contemplate, God’s word of address. In some respects the practice of Lectio Divina constitutes a correction to this functional approach. Its focus is not an analysis of biblical passages but rather indwelling them through prayer and contemplation, and viewing them with Christ as the key to their meaning. Lectio Divina shares with pūrākau a hermeneutic of trust. What pūrākau adds is an emphasis on the oral tradition and an understanding of the role that oral tradition plays in the formation of community. Churches that take this oral/communal dimension seriously might consider giving renewed emphasis to the public reading of scripture in their services of worship.

Finally, there is scope to indigenise or contextualise biblical images and metaphors so that the Bible truly takes root in Aotearoa. Wayne Te Kaawa gives the example of referring to Jesus in prayer as “rata whakaruruhau”, which means “sheltering rata tree”. This is a term that is commonly used to describe a great chief. Like a great chief, Jesus is “like the great rata tree under whom we gather to shelter”. But unlike an earthly chief, “ka haere mai ki a matou no tua whakarere koe” – “you come to us from beyond this world”.²

In conclusion, as I reflect on the above concepts and developments, it seems to me that Māori spirituality exhibits some of the same qualities and characteristics as Celtic spirituality, namely a holistic view of life, a strong sense of place, and a deep sense of connection with the natural world, with one another, with those who have gone before us, and ultimately with the Triune God in whom we live and move and have our being. These are all things which merit stronger expression in our Presbyterian patterns of worship.

² Email correspondence, 28 June 2011

Tuhoe and Presbyterians: a reflection

Margaret Martin, Northern Presbytery

June 4, 2013 was an interesting day, I found. The Ururewa treaty settlement was accepted at Parliament with a great many Tuhoe people gathering there for the special occasion. At 7.30pm that night on Maori TV there was another in the series *The Prophets* – this time on Rua Kenana. The presentation showed the Rev John Laughton, Presbyterian missionary among the Tuhoe, building a school with Kenana's approval at Maungapohatu, Kenana's stronghold.

Subsequently I learnt that the Prophet Rua Kenana encouraged a strong Tuhoe Presbyterian connection because of his interest in the Presbyterian Church's meticulous record-keeping (births, baptisms, marriages). He felt this showed great appreciation of ancestry, important to Maori.

The NZ 'Herald' had an editorial on June 10th – 'Settlement with Tuhoe good for NZ'. It is not generally known that the Presbyterians were the first of the four major denominations in NZ to recognise the right of Maori to have their identity acknowledged through a Synod established in 1956.

Not many Presbyterians in New Zealand today know enough about our Maori Synod, Te Aka Puaho, and our association with the Tuhoe people and the Uruwera. Nor do we all understand what it means to be a bicultural church when we are now also a multicultural church. So June 4th, 2013, could begin a good learning curve.

There are some who say we are a cross-cultural denomination and that's enough to cope with, implying we don't need to be bicultural. But I am among others who say it's important to be strong as a bicultural church as that strength will make us more capable of growing strong cross-cultural understandings!



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The Blessings of Being Here

Martin Baker, Assembly Executive Secretary

There is only one country in the world where people describe themselves as Maori and Pakeha. Our bicultural story is not simply based on a treaty signed between Maori and the British Crown. It is a story of the unique culture that we share in this land of Aotearoa New Zealand.

I cannot know what it is like to be Maori but I do know what it is like being Pakeha. My ancestors arrived here in the 1860s from pretty humble origins in Scotland, Ireland and Britain. I have read the accounts of life on the boats that made the long journey – the illness and death on board – and the hope shared by those colonists that this journey would be worth it. My children are 5th and 6th generation New Zealanders. Neither they nor their great grandparents saw their home as anywhere but our South Pacific nation.

In those early days of Pakeha settlement, families were often big breeders. My recent family reunions include Pakeha, Maori, and more recently, people with spouses from Pacific and Asian nations. I am not sure which Maori leader suggested that our country's cultural and race issues will be "solved in our national bedrooms", but it seems to me that the idea of "culture" is a less and less fixed thing. What culture are you if you can claim Irish, Scottish and Maori ancestry? Being able to draw on the richness of all those cultural traditions must be a blessing.

I like the idea of "memes". A meme, according to the dictionary (and pronounced to rhyme with "theme"), acts as a unit for carrying cultural ideas, symbols or practices, which can be transmitted from one mind to another through writing, speech, gestures, rituals or other phenomena.

One of the things about living on an island is that everyone has had to get here from somewhere else. We all share a common, what we could call, beach-crossing meme. We have left somewhere, set out hopefully, and arrived here on the shores of Aotearoa.

"A wandering Aramaean was my ancestor" was part of the response one was to make (Deuteronomy 26:5) when bringing the first fruit of the harvest to the priest before the altar of the Lord. The fact that all our ancestors came from some place else and were called and blessed by God on that journey, is a powerful recurring theme in our scriptures. The calling, setting out and journeying meme is a connection point between the faith of both our biblical and ancestral forebears.

There are two challenges which I think are critical for our bicultural identity.

Firstly, being bicultural cannot be a theory or an ideology, it must be lived. This is the journey we are on together as wandering Arameans, ocean travellers and hope-filled voyagers. This is not a matter of political correctness or fulfilling some cultural obligation, but actively celebrating and sharing in this unique place where God has called us to live and be. Make time to spend on the marae, learn the Lord's Prayer in te reo Maori, acknowledge in your worship the special blessing of being here in Aotearoa at this time and place.

Secondly, seek good and not evil. Address the injustices of the past and present. Life expectancy, incarceration rates, violence at home, employment rates and other social variables are all disproportionately negative for Maori. Committing ourselves to being bicultural is also a commitment to addressing the complex of issues which contribute to this reality. It is recognising that we are all both part of the problem and part of the solution.

I have been privileged to visit Maungapohatu and to stand with others from our Church in the return of land gifted for our Church's mission work by Rua Kenana. I have spent nights on our beautiful national marae, Te Maungarongo. These have been transformative events in my life. The kind of moment where you wish everyone could be there to share in what was happening.

Our Church, with its birth in Pentecost, sees in its very diversity, a testament to the work of the Spirit. If anyone should be committed to celebrating the wonder of God's diverse people being joined together in celebration and praise, it should be us.

Dialogue of Love: Breaking the Silence of Centuries

Reviewed by Graeme Ferguson, Northern Presbytery

D*ialogue of Love* was prepared to coincide with the meeting between Pope Francis and Bartholomew, Patriarch of Constantinople, on 25 May this year in Bethlehem. Dr Chryssavgis – who has edited three volumes of the writings of Patriarch Bartholomew, along with his own writings on ecology, on the theology of the Desert Fathers, and on spirituality – is one of Australia’s leading theologians with wide ecumenical experience. He is ideally suited to edit this celebratory gift to the Church both of the East and West. (He has recently been elevated to the post of Ecumenical Archdeacon of the Throne by the Patriarch.)

Although the meeting between the leaders of the Churches of the East and of the West was overshadowed in the secular news by other significant gestures by Pope Francis during his weekend visit to Jordan and Israel, it marked fifty years of changing relations between the Churches since the day when Patriarch Athenagoras and Pope Paul VI first greeted each other in Jerusalem in May 1964. When Athenagoras was asked by reporters what he would say to the Pope, he replied:

“I came here to say ‘good morning’ to my beloved brother, the Pope. You must remember that it has been five hundred and twenty five years since we have spoken to one another!”

This breach was the “great silence” that had marred any communication between East and West.

Dr Chryssavgis details the steps in the “pilgrimage towards unity” with loving regard and a fine attention to the momentous nature of the changes first raised in the Second Vatican Council. This chapter gives an insightful overview of the steps that have been taken. Relations between East and West have become cordial and mutually gracious. Fr Daley has been closely associated with the theological conversations between the Churches in North America. He deals with the theological questions that have needed to be considered in ecumenical conversations. His chapter is a fine reminder of the way ecumenical courtesies are fostered and developed as people work together to overcome the breaches of past centuries.

The third contribution is a previously unpublished paper giving Fr George Florovsky’s evaluation of the 1964 meeting where he dealt with the questions that gave rise to the breach and the style of dialogue needed to move once more towards unity. He writes of the hope that lies beyond the contradictions in the self-understanding of the Church of Rome, “as the watchman watches for the morning to break” (Isa 22.11). Florovsky has taught in Edinburgh as well as Princeton, and helped both catholic and protestant theologians to act with respect and grace towards each other.

Together, these articles focus well the grace and courage which the leaders of the Churches bring to their meetings with each other. They are theologically perceptive, written by people who engage in the dialogue as it continues, and convey a sense of joyous hope as people begin to discern the outlines of a restored and reconciled Church. Dr Chryssavgis has prepared a gift which warms the heart as it stimulates the mind. It is an encouragement to continue the pilgrimage further.

John Chryssavgis (ed. with contributions by Brian Daley and George Florovsky), Dialogue of Love: Breaking the Silence of Centuries (New York: Fordham University Press, 2014) ISBN: 9780823264001 (96pp)

Pastorale: being part of the life of James Begg as reconstructed by Kate Malcolm: A Novel

Reviewed by John Stenhouse, Southern Presbytery

Kate Malcolm has written a superb historical novel about one of her Scottish Presbyterian ancestors, the Rev James Begg. The author trained in history at the University of Otago; it showed. One of the book's many strengths is how well the author places it in the historical contexts necessary to understand the life and times of James Begg and his family, church and nation. Historians are trained to avoid anachronism – language, ideas, objects and practices chronologically out of place in the period about which the author is writing. It is a tribute to Kate Malcolm that she avoids anachronism almost entirely.

Chapter one depicts young James Begg growing up as the son of a Church of Scotland minister in New Monkland. The author's account of a Scottish communion gathering conveys a sense of the drama and excitement of occasions that caught up entire communities. Here, as elsewhere, Malcolm combines impeccable historical research with a novelist's eye for her subjects' inner worlds of thought and feeling.

After making a name for himself as a powerful preacher, James Begg joined the Free Church exodus out of the Church of Scotland during the Disruption. Here the author nicely captures the volatile mix of social, intellectual, political and theological tensions between the Moderate party and the Evangelicals, led by Thomas Chalmers, who reluctantly led the latter out of the established Church in 1843.

Academic historians who have difficulty understanding how deeply past generations felt about theology, politics and their interconnections have sometimes written accounts of such controversies that are too dry, dispassionate and cerebral. In Malcolm's telling, by contrast, we can feel the anger of the Begg family when well-heeled moderates and their supporters impose a minister on an unwilling congregation.

The author brings to life the Disruption – probably the most important event in 19th century Scottish history – by refusing to confine theology to the private sphere of heart, home and house of worship. Weaving together theology with politics, law and social history, Malcolm brings our Presbyterian past to life just a few years before Free Church folk founded the Otago settlement. It is worth remembering that the Evangelical party left the Church of Scotland because they did not believe that the dominant Moderate party was keeping the Church in vital contact with the mass of the Scottish people. Free Church visions of society as a godly commonwealth did not suddenly disappear; this tradition significantly shaped Otago, Southland and New Zealand history well into the twentieth century.

While the author writes about her subjects with empathy and understanding, she avoids hagiography. She depicts James Begg as a gifted and passionate preacher and dedicated pastor but not as a plaster saint. I found myself cringing at how harshly this Presbyterian patriarch sometimes treated his eldest son, Jamie. Sensitive and uncertain, Jamie responded to his father's disapproval by withdrawing. It is a painful story that illuminates a shadow side of Scottish Presbyterian culture.

One of James Begg's sons, Alexander Charles, emigrated to Dunedin, where he played a lively and sometimes controversial role in Presbyterian church life as a staunch defender of tradition. Strongly attached to the Westminster Confession, A C Begg encouraged southern Presbyterians to try the Rev Professor William Salmond and the Rev James Gibb for heresy in 1888 and 1890 respectively. Begg's support for prohibition, Bible-in-Schools and strict Sabbath observance annoyed working class radicals such as Sam Lister, whose *Otago Workman* newspaper regularly attacked 'Ace' Begg as a domineering old bigot.

Modern New Zealand historians have tended to side with Lister. In a famous article appearing in *Landfall* in 1953, Auckland poet-historian Robert M Chapman, who later became professor of political science at the University of Auckland, identified Scottish Presbyterians and English Evangelicals as the main carriers of “puritanism” to New Zealand. And puritanism, claimed Chapman, was the root of almost all evil, plaguing society with interpersonal violence, marital discord, family dysfunction, female frigidity, latent homosexuality, patriarchy, self-hatred, and the “dominant mother”.

During the 1950s, with his friend and fellow poet-historian Keith Sinclair, Chapman translated into history and the social sciences the anti-puritanism burgeoning in literary circles since the 1930s. During the 1960s and 1970s, as the universities expanded, anti-puritanism grew into a powerful new orthodoxy. Many of our writers, artists, historians and social scientists sought to save us from puritanism (or Calvinism, as they sometimes called it) and the churches that brought it here. Just how far this anti-puritan crusade transformed attitudes to our Scottish Presbyterian forebears may be illustrated simply. In *The Land of the Long White Cloud* (1898), William Pember Reeves, our most influential nineteenth-century historian, praised the Rev Thomas Burns, spiritual leader of Otago’s Free Church pioneers, as “a minister of sterling worth”. In 1959, by contrast, Keith Sinclair’s *Pelican History of New Zealand* described Burns as a “censorious old bigot”. Had Burns changed so much in sixty years?

“Amor ipse intellectus est,” wrote Saint Bernard of Clairvaux, a saying we might translate into English as “love itself is the knowing faculty”. In a labour of love, Kate Malcolm has rescued one of her Scottish Presbyterian forebears – and ours – from the condescension of posterity. This beautifully written book deserves a wide readership.

Malcolm, K *Pastorale: being part of the life of James Begg as reconstructed by Kate Malcolm: A Novel* (Wellington: Kate Malcolm, 2011). ISBN: 9780473189969 (369pp)

Editorial Note on Book Reviews:

If you have just read a book that has ‘gripped’ you and that you think may help others in ministry, you are invited to contact our Review Editor, **Jason Goroncy**, to see if the book is suitable for review in ‘Candour’ – please don’t send an ‘unsolicited’ review to the editor.

Jason has received the following suitable books and if you would like to review any of these volumes, please contact him at: jasongoroncy@gmail.com or jgoroncy@knoxcollege.ac.nz

Clive Ayre, *Earth, Faith and Mission: The Theology and Practice of Earthcare*

Greg Barton, Paul Weller and Ihsan Yilmaz, eds., *The Muslim World and Politics in Transition: Creative Contributions of the Gulen Movement*.

Jeremy Begbie, *Music, Modernity, and God: Essays in Listening*.

Dietrich Bonhoeffer, *Letters to London: Bonhoeffer’s Previously Unpublished Correspondence with Ernst Cromwell, 1935–1936*.

Neil Darragh, *But Is It Fair?: Faith Communities and Social Justice*.

Noel Due, *Seeing God as Father*.

Cornelius Ernst, *Multiple Echo Explorations in Theology*.

W. Frei, *The Identity of Jesus Christ, Expanded and Updated Edition*.

Diana Garland, *Family Ministry: A Comprehensive Guide*.

Paul S. Fiddes (ed.), *Faith in the Centre: Christianity and Cultureans*.

Jason Goroncy (ed.), *Descending on Humanity and Intervening in History: Notes from the Pulpit Ministry of P. T. Forsyth*.

Richard Kidd & Graham Sparkes (eds.), *God and the Art of Seeing: Visual Resources for a Journey of Faith*.

Bartha Hill, *Teaching Hundreds To Heal Millions: The Story of Dr Beryl Howie*.

Stuart Lange, *A Rising Tide: Evangelical Christianity in New Zealand (1930–1965)*.

Peter Matheson, *Argula von Grumbach (1492–1554/7): A Woman before Her Time*.

William R. McAlpine, *Four Essential Loves: Heart Readiness for Leadership and Ministry*.

Jan Morgan, *Earth’s Cry: Prophetic Ministry in a More Than Human World*.

Tikkun Olam – To Mend the World: A Confluence of Theology and the Arts

Edited by Jason Goroncy

Reviewed by Alistair McBride, Kaimai Presbytery

My review copy arrived on the day National Radio were playing the third of the 2013 Reith lectures featuring the potter, Grayson Perry, speaking in Londonderry on the role of art in society with the title, “Nice Rebellion: Welcome in”. The introduction focused on the role of shock and rebellion then he commented on the nature of pluralism, marketing and attitudes. He said:

“...detached irony has become the kind of default mode of our time in the art world... it was dangerous when art became synonymous with shock, which it did for a while in the sort of 1990s. There was so much art that was seen as shocking that it became what people looked for when they went to art, when in fact you know art can be lots of different things.”

In recognising that multi-role function, Grayson was able to extend the discussion beyond the simplistic “art as shock” motif. That became clearer in a response to a question where he said:

“Art does have a very powerful thing that it can offer you and that is you know when you get involved in making something, you kind of forget yourself for a moment as well; and you also, in little ways you are affecting the world. You know if you feel powerless and depressed or something, if you’re making something you are in a small way changing the world. You do have that power, you do have that opportunity.”

Goroncy understands that the essays are “birthed upon the premise that artists and theologians can help us to see and hear better”.

This collection of papers from the symposium all offer approaches to this second view of art. They traverse a range of the arts looking at poetics, aesthetics, literature, painting, architecture, multimedia worship and song. Some offered a more theological perspective, others philosophical, while two contributions were self-reflective with a quite personal approach.

Goroncy’s introduction provides an excellent overview of the theme with pointers as to how each essay fits into place, as well as some commentary as to where the idea of “tikkun olam” has developed from, namely the Mishnah and its revival in the 16th century by Rabbi Luria (p 14). Goroncy builds a framework for us using W H Auden and Rowan Williams as points of intersection. The theme leads “with ‘unconstraining voice’ the way towards healing” in a world which is dislocated by its hurt and “busy griefs”. (p. 2)

Goroncy understands that the essays are “birthed upon the premise that artists and theologians can help us to see and hear better”. (p. 5) Underlying such a claim is the idea that there is a truth about the world and that truth telling reveals both present condition and future possibilities, and that for Christians, ultimately that truth telling is grounded in the divine revelation which illuminates human lives and concerns. Goroncy concludes with a description of a leitmotif that runs through

most of the essays; that of the question of beauty and its place in the search for the justice of which the kingdom speaks, and responses to the various answers given to that and the hope for the world that is engendered.

I found I responded to the essays in different ways. The most accessible were the offerings of Libby Byrne and the conversation between Joanna Osborne and Allie Eagle. Each used images by the artist that gave the reader a sense of where the journey of each has taken them, as well as allowing an appreciation of the imagery used and how it illustrates the theme. I have always appreciated having commentary with titles for works of art so that I can reflect on what I am looking at and these two pieces of work provide that. I found myself clearly engaged with Libby's story and her exploration of the wounds in the world through her own work and that of Anselm Kiefer. In her conclusion she speaks of having chosen to live close to the wound so that she is "open to the possibility of being transformed, made more whole than [she has] been before". (p. 111)

This has been a rich experience exploring a side of the world that I don't often appreciate.

Essays using architecture and music written by Murray Rae and Steven Guthrie were also included. Rae's exploration of Daniel Libeskind's work in Berlin and his approach that won the competition for redeveloping the ground zero site in New York was enlightening. It showed how the work of architects is also to be included in this mending of the world through what we build and how we build it to "reveal the extent to which the Spirit is at work" (p. 150). In a quite different way, Guthrie's exploration of our contemporary environment, drawing from both the Psalms and from Pythagoras' idea of the music of the spheres, offered a new way to understand the act of communal singing, both choral and congregational. Each of these essays gave the reader something to hang their understanding on.

Carolyn Kelly and Jonathan Ryan both take as their focus the Markan story of the unnamed woman who anointed Jesus. Carolyn explores how aesthetics has become lost from theological discourse particularly in the Protestant sphere, while Jonathan explores notions of beauty and extravagance using this story as the vehicle to address the issue of poverty and injustice. Each adds something to our reading of the text as well as inviting the reader to explore how art might have a role to play in our wider understanding of mending the world.

Julanne Clark-Morris explores the role of multimedia in worship. As she used two video pieces in her presentation that cannot be accessed through the medium of print, the essay becomes something of a taster with the promise of more behind it.

The last group of essays – by Bill Dyrness, Trevor Hart and John Dennison – all use literature and come across as more academic pieces. I found John Dennison's essay on Seamus Heaney's prose poetics heavy going and will need careful re-reading. I was unsure of which voice I was to hear – Heaney's, the critics' or Dennison's; yet Heaney's faith and his understanding of the role of poetry and the poetic imagination in the world certainly address the theme of the book.

Most of the essays give very good bibliographies that enable the reader to explore their own responses to each presentation. This has been a rich experience exploring a side of the world that I don't often appreciate. And as one whose personal world is in need of mending, I found in Byrne's essay something that, for me, makes the whole collection a worthwhile addition to my library.

Goroncy, J *Tikkun Olam – To Mend the World: A Confluence of Theology and the Arts* (Eugene, OR: Pickwick Publications, 2014). ISBN: 9781610979221 (208pp)