

Faith & Whakapapa:

Navigating Te Ao Māori in the Church

Jerome Edwards | Ngapuhi / Te Arawa / Samoa

Karakia

Mihi whakatau, waiata

Whanaungatanga

Acknowledgement of Henare Whaanga

The Footprint of Faith

The impacts of Church culture on Māori

Bi cultural / Multiculturalism

He patai

Poroporoaki

Karakia / Waiata

The background of the slide is a brown woven texture, resembling a basket weave or a similar traditional pattern. The text is white and positioned in the upper left area.

Ko wai au?
Whanaungatanga

Arama Te Toiroa?

Kawerau a Maki?

James George Deck?

Ngatimoti?

Apihai Te Kawau?

What was significant in 1850 for Maori?



Penetana Papahurihia

Ngāpuhi, Tohunga, War leader, Matakite

Nakahi

First Māori Prophet

Converted to Christianity 1856 by
Āperahama Taonui

Died: 1875





Calin

Kiana

Isaac

Taupau, Makalita

Jerome

Jenny





Western Sports Team



Riverbend, Havelock North Sports Camp (Western)





Display Tokotoko

Intended Outcomes

Greater Understanding

1. The Footprint of Faith
2. Impacts of Church culture on Māori
3. Bi-culturalism & Multiculturalism

Courage and Confidence

- To faithfully navigate the intersection of Faith & Whakapapa
- Meaningfully honour our Bi-cultural heritage
- Glorify the Lord in this Space

1. Faith & Whakapapa:

The Footprint of Faith

Church Timeline

Anglican

Methodist

Catholic

Open Brethren

Ringatu

1814

1822

1838

1863

1875

Ngātīmoti

Salvation Army

Ratana

Presbyterian

Destiny

Ratana: 40,000

1888

1925

1931

2001

2013

1840: Te Tiriti o Waitangi

Arama Te Toiroa
Prophesied about 'Son-Who-Was-Killed'

Rev. Samuel Marsden
Preaches from Luke 2

Apihai Te Kawau, Ngati Whatua,
prominent Chief, friend to Samuel
Marsden, CMS



Anglican Church

1766

1769

1814

1820s

1840s

Capt. J Cook Arrives on the
East Coast - Feat. **Tupaia:**
Navigator



Wiremu Hoete, Ngati Paoa,
Scholar, CMS



Apihai Te Kawau, Ngāti Whatua, prominent Chief, friend to Samuel Marsden, CMS



Prominent chief for Ngāti Whātua

Strong conversion and connection to church leaders

Strategic friendship with Bishop George Selwyn

Partnered with the Church Mission Society (CMS)

He provided land to support Christian infrastructures

He supported the Gospel across the wider Auckland area

1820s

1840s

Prominent chief for Ngāti Pāoa

Christian influencer in East Tamaki Makaurau

Converted 1838, active in worship and spiritual activities

Māori Native Teachers, CMS, Maraetai Mission Station

Created safe spaces for both Māori & Pākehā

Later ordained as a Anglican Priest carrying on the work of the Gospel from his father

1820s

1840s

Wiremu Hoete, Ngāti Pāoa
Scholar, CMS





John Komene



Muri Thompson



Matt Hakiaha



Bishop Kito Pikaahu



United Māori Mission



Arthur & Joyce Guptill



“Tuhia ki tō rae.”

“Don't forget it.”

1. Faith & Whakapapa:

The Footprint of Faith

Group Activity

- Small groups of 4-5
- What was your experience as a child/teenager and engagement with Māori?
(Neighbourhood, School, Community)
- What differences did you experience?
- What common ground did you have?
- Did you observe or identify any spiritual connection?

2. (Initial) Impacts of Church Culture on Māori

Honour, Education & Growth

- Māori is the language of the day. For bible teaching, debating, singing, praying, gospel proclamation.
- The Bible is the mechanism of education.
- Te Reo Māori is given a written form (1816)

Enthusiastic Mass Conversion

- By 1850 - 90% of the Māori population became Christian.

Māori expressions of Faith

- Architecture: Te Rangiatea Church, Otaki, Te Aro Pā, Wellington.
- Māori lead the unravelling of truth from error within their own culture. *E.g. Ngāti Haua, Ngāti Kahungunu, Ngāti Porou, Nga Puhi, Ngai Te Rangi*

“Na te Hahi, i kore te kikokiko tangata I waenganui i oku niho.” -

Ngāti Porou

“Because of the Church, there is no longer human flesh between my teeth.”

“Na Karuwha, e kore a matou pu e pupuhi.”

- Nga Puhi

“Because of Henry Williams, our guns would not fire.”

“Kia kotahi ai tatou i raro i te mana o Ihowa.”

- Ngāti Rakaipaaka

“Let us be one under the authority / power / prestige of God.”

2. (Modern) Impacts of Church Culture on Māori

Cultural Suppression & Spiritual Abuse

- Māori language, theology, cosmology, practise & custom wrongly labelled as '*demonic*' or '*Pagan Supersition*'
- OR fully embraced without wisdom or discernment producing confusion or sin.
- Māori custom and taonga viewed as time consuming or impractical.
- Forced identity choices; 1 Corinthians 5:17 - '*The old has gone/ the new has come*'.

Unenthusiastic Attendance & Disunity

- 2023 Survey showed **29%** of the Māori population (Over 1 Million people) Identify as ANY form of Christian.
- Marae-Centred Worship - Separation of the nations (Un-doing Galatians 3:28)
- Rejection of Western Church Authority, institutions & structure as false/ of a '*different Spirit*'.

Māori Expressions of Faith

- Tokenism, fear and anger amongst Non-Māori believers towards Te Ao Māori.
- Surface level

3. Multiculturalism vs Bi-Culturalism

1. Our Multicultural reality is built upon our Bi-cultural heritage.
1. By acknowledging, understanding and honouring the Bi-cultural foundation of our nation, we legitimize / justify / ground the multicultural structure which we live in today.
1. The Scriptures are a testament of **multiculturalism** - but also a testament to the unique relationship between **2 entities**: God and his chosen people, Israel.

Sir Michael Jones:

3. Courage and Confidence

1. Small Groups of 4
2. Discussion: What ways or ideas could navigate a better understanding of Te Ao Māori in the Church?
3. Any Scripture come to mind to bring encouragement and/ or clarity?

Willow Park Kids Camp



He aha ngā patai?

Questions?



Poroporoaki Karakia

Resources



www.thinkingmatters.org.nz

www.shininglightstrust.co.nz

www.maoripostal.co.nz

