Anglicans in Aotearoa - Time Line from an Auckland Diocesan Perspective

Soil of Aotearoa - Creator God present and active throughout history of Aotearoa/NZ

1814 Te Haahi Mihinare - At invitation of Ruatara, Samuel Marsden establishes a CMS Mission Station at Rangihoua - Kendall, Hall, and King. Further mission station established at Kerikeri in 1819 under protection of Hongi Hika. Rev Henry William arrives in 1823 and establishes another mission station at Paihia. Schooner "Herald" built at Paihia in 1826. Te Haahi Mihinare expands "in the medium of the Maori language and in the context of tikanga Maori" (See preamble to the Const

1823 First Maori Baptism 4 March 1823 - Maria Ringa baptised by Kendall as prelude to marriage to Phillip Tapsell on 23 June 1823. James Danger Price, infant son of Wari and Henry Price baptised by Kendall 30 Sept 1823. Christian Rangi baptised by Williams 11 Sept 1826.

1827 First Scriptures printed in Maori. Te Kawenata Hou first printed 1835. By 1840 Colenso the CMS printer had printed 3½ million pages of material, with a further 2 million in 1840. CMS printed 20,000 copies of Te Kawenata Hou each year in 1841, 1843, and 1845. Literacy and knowledge of scripture and the Rawiri learned at CMS Mission Schools were eagerly sought after by Maori people who underwent evangelisation by Maori trained at the schools. Tamihana Te Rauparaha an example of a Maori Evangelist - described as the "Apostle to the South Island".

1835 Declaration of Independence affirms Maori Sovereignty

1840 Te Tiriti o Waitangi signed by Maori Chiefs many of whom were Christian. "By the Treaty...the basis for future government and settlement of New Zealand was agreed which Treaty implies partnership between Maori and settlers and bicultural development within one nation" (see preamble to the Constitution of the Anglican Church). CMS Missionaries and in particular Henry Williams act as Power Brokers in the negotiations, translation, and signing of the Treaty. Population about 125,000 Maori and 2,000 Pakeha.

1841 Henry Venn, Church Mission Society Secretary, advocates Self-Determining, Self Supporting, Self-Propagating Church 1841-72.

1842 Settler Church - George Augustus Selwyn arrives, first "Church of England" Bishop of New Zealand. Anglican Church spreads "amongst the settlers in the medium of the English language and in the context of their heritage and customs and being known as the Church of England, so leading to a development along two pathways which found expression within tikanga Maori and tikanga Pakeha" (preamble to Const.

1845 Protest at colonisation processes of dispossession - with increase in Pakeha numbers comes process of dispossession of Maori land, language, resources, human rights, and spirituality. Hone Heke a baptised Christian and member of Te Haahi Mihinare, chops down the Maori Confederation flagpole near Kororareka as a non-violent protest at British flag not honouring the Treaty. British troops use Waimate Mission Station as a base in the military invasion of the North. "Te Atua Wera" religion spreads in the North - began 1833. Governor Grey begins policy to discredit Henry Williams 1846.

1847 Martyrdom of Kereopa and Manihera 12 March 1847. Also in 1847 William Williams complains that the Treaty of Waitangi was being dishonoured by Govt. Land Grabs.

1853 Rota Waitoa ordained deacon - priested 1860, Te Matamua o Nga Minita Maori. Also in 1853, Tamihana Te Rauparaha who was baptised in 1843 and trained at St John's College, together with another Mihinare Christian Matene Te Whiwhi called for Kotahitangi of Maori Tribes under a Maori King to preserve them from the effects of colonisation and alienation of the land. They advocated co-existence of Maori and Pakeha with "God over both, and Love binding them to each other".

1857 Bishop Selwyn convenes a Constituent Assembly 13 June at St Stephens Church, Judges Bay, Auckland, and a Constitution drawn up on the basis of "mutual and voluntary compact". Although Clergy, CMS, and Lay were respresented, there were NO MAORI PRESENT. Selwyn spoke at the 1859 General Synod of future Maori Represer ation. Church named the United Church of England and Ireland in New Zealand, and in 1874 it was renamed the Church of the Province of New Zealand.

1860 Kohimarama Conference - Treaty of Waitangi discussed at length. New Zealand Land Wars begin at Waitara. Church opposition to the Waitara "Purchase". Selwyn protests that "Martial Law was proclaimed at Taranaki before a single native was known to have taken up arms against the Government". Archdeacon Octavius Hadfield complains of a "flagrant act of injustice" in forcibly expelling Maori from the land of their birthright, and opposes a "war of extermination".

1863 Selwyn supports military invasion of the Waikato (by an Anglican Governor, and an Anglican General and Political Backers), and acts as a chaplain to the British troops. CMS Missionary Volkner writes letters informing on Maori to Governor Grey On 21 February 1864 Maori elders, women and children in the undefended village of Rangiaowhia seeking sanctuary in a Church are burnt alive by government troops. Maori gievance at being abandoned by Anglican Church, and also at improper disposa of lands which had been given for churches. Pai Marire (1862) and Ringatu (1867) religions born. Later developments at Parihaka (Te Whiti and Tohu) and Maungapohatu (Rua Kenana). Selwyn returns to England in 1868.

1877 Wi Parata seeks return of land not being used for terms of grant from the Bishop of Wellington - Chief Justice Prendergast ignores Maori rights in favour of Pakeha interests in declaring the Treaty a "legal nullity" (See "The Treaty of Waitangi" by Claudia Orange p.186). Hemi Matenga of Ngati Toa writes to "Waka Maori" requesting a Maori Bishop to replace Williams who resigned from Waiapu. In 1880 General Synod declines request for a Bishop for Maori in favour of a policy of "ASSIMILATION". Government in 1877 makes education "Free, Compulsory, and Secular'

1883 Te Rau Kahikatea College established to train Maori Clergy - function taken over by St John's College in 1920. Other Maori Anglican Colleges include St Stephens in Auckland, Te Aute College (1885), Hukarere Girls School in Napier (1875), and Queen Victoria School for Girls in Auckland (1903)

1886 Mothers Union formed in New Zealand

1902 CMS pulls out of New Zealand. Maori Mission Board set up in 1904 but abolished in 1913 through lack of financial support. Also in 1913 General Synod by-passes a motion for Maori Clerical and Lay Representation in General Synod.

1925 North Island Bishops Excommunicate Anglicans who follow Ratana. A Commission including Apirana Ngata recommends that a separate Maori Diocese be created, to be called "The Diocese of Aotearoa". A Special Session of General Synod approved the necessary legislation, but the North Island Bishops refuse to consecrate a Maori Bishop, so the legislation fell dormant.

1928 Frederick Augustus Bennett consecrated as first Maori Bishop in compromise as suffragan Bishop of Waiapu, with inadequate funding and without representation at General Synod. His episcopal ministry among Maori people depended on goodwill of Diocesan Bishops. In 1946 Bishop Simpkin of Auckland withdrew support, so 100 confirmation candidates in the Maori Battalion at Ohaeawai go to Rotorua. Wiremu Natana Panapa consecrated as second Maori Bishop in 1951, and Manuhuia Augustus Bennett was consecrated the third Maori Bishop in 1968. Paul Reeves was consecrated Bishop of Waiapu in 1971, translated to Auckland in 1979, made Primate and Archbishop 1980, and first Maori Governor General 1985.

1978 Finally after yet another Commission (1976), the sixth in fifty years, Te Pihopatanga of Aotearoa established with autonomous representation at General Synod, and a mandate to give "full episcopal care and supervision of Maori People" Whakahuihui Vercoe consecrated Te Pihopa o Aotearoa in 1981 as a partner to Diocesan Bishops. Also in 1978, Puti Murray ordained as first Maori woman priest. Decade of Maori Renaissance - development of Minita-a-Iwi, and Church involvement in the Treaty and social issues such as Bastion Point, the Springbok Tour, and support for Programs on Racism.

1984 Bicultural Commission to Study the Treaty of Waitangi established by Gen Synod. 1986 General Synod accepts report that the Treaty embodies principles of Bicultura Development and Partnership; "Te Kaupapa Tikanga Rua" published.

1985 Waitangi Tribunal Jurisdiction extended to cover events from 1840. Orakei Claim includes 4.25 acres entrusted by Apihai Te Kawau in 1858 to the Anglican Church to provide "a chapel, a burial ground, and the school" (for Ngati Whatua); the land was sold by the Church to the Government in 1926 (see pp 23-24 of Orakei Report, Waitangi Tribunal 1987)

1988 Auckland Diocesan Restructuring Synod confirms the "commitment to partnership between Te Pihopatanga o Aotearoa and the Diocese of Auckland as initiated by General Synod in 1986 and contained in 'Te Kaupapa Tikanga Rua'". Standing Committee of Auckland Diocese also accepts principle that Komiti Tumuaki a co-beneficiary of resources "as of right".

1989 A New Zealand Prayer Book He Karakia Mihinare o Aotearoa published, including services in Maori and commemorations of Maori Christians in the Calendar.

1991 Revitalisation of Te Rau Kahikatea. General Synod 1994 solidifies position of Te Rau Kahikatea as an essential component of St John the Evangelist. Also in 1991, Diocesan Council of Auckland meets with Ngati Whatua ki Orakei Trust Board regarding the covenantal relationship made with Apihai Te Kawau. Another unresolve land claim at Waipipi.

1992 Revised Constitution of the Anglican Church in Aotearoa New Zealand and Polynesia adopted, providing for a three tikanga partnership. Also in 1992, Nga Pihopa Awhina ordained - Rt Rev W.B. Turei, Pihopa ki te TaiRawhiti; Rt Rev W.R. Te Haara Pihopa ki te Tai Tokerau; Rt Rev M Walters Pihopa ki te Upoko o te Ika.

1993 Inter-Diocesan Conference set up for the seven Pakeha Diocese to meet and caucus as Tikanga Pakeha prior to meeting of General Synod.

1995 College of the Southern Cross named with Te Rau Kahikatea as Constituent Colleges of the College of St John the Evangelist. Also 1995, Govt "Fiscal Envelope" widely rejected. Calls made for Constitutional Reform of Government, with informed Pakeha focus on "honourable kawanatanga".

Compiled and updated by Rev John Payne.

Sources: "Transplanted Christianity"
"Te Kaupapa Tikanga Rua"
Preamble to the Constitution of the Anglican Church in Aotearoa New Zealand and Polynesia
Waitangi Tribunal Reports
"The Treaty of Waitangi" by Claudia Orange